

*Two Centuries of
Methodism in Arkansas
1800-2000*

Nancy Britton

August House Publishers, Inc.
L I T T L E R O C K

ACKNOWLEDGMENTS

It would be impossible in this small space to thank individually all the wonderful people who helped with this book. I can lift up only a few:

The History 2000 Committee, especially Jim Beal, Jane Dennis, Charles McDonald, and Bob Meriwether;

Conference Archivists Mauzel Beal (North Arkansas) and Katy Rice (Little Rock);

Cooperative staff members at Camp Aldersgate, the Arkansas History Commission, the *Arkansas United Methodist*, Hendrix College, Philander Smith College, and the United Methodist Children's Home;

The many helpful preachers, church secretaries, church historians, and private individuals who shared photographs, memories, and stories about the churches they love and serve;

My family, all four generations of them, who have patiently awaited completion of "the book";

And Joy Freeman of August House, my patient, meticulous, cheerful, and thoroughly professional project editor and friend.

—Nancy Britton
February 14, 2000

All photographs and figures, unless otherwise identified, are from the Winfred Polk Arkansas United Methodist Archives (AUMA) at Hendrix College.

©2000 by the United Methodist Church, Arkansas Area
All rights reserved. This book, or parts thereof, may not be reproduced
or publicly presented in any form without permission.

Published 2000 by August House Publishers, Inc.
P.O. Box 3223, Little Rock, Arkansas, 72203, 501-372-5450.

Printed in the United States of America

10 9 8 7 6 5 4 3 2 1 HB

LIBRARY OF CONGRESS CATALOGING-IN-PUBLICATION DATA
Britton, Nancy, 1935–
Two centuries of Methodism in Arkansas, 1800-2000 / Nancy Britton.
p. cm.
Includes bibliographical references (p.) and index.
1. United Methodist Church (U.S.)—Arkansas—History. I. Title.
BX8248.A8 B75 2000
287:6767—dc21
00-025917

ISBN 0-87483-599-2

Executive editor: Ted Parkhurst Project editor: Joy Freeman
Jacket and book design: Joy Freeman Editorial assistants: Jody McNeese, Jenny Counts

The paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI Z39.48-1984.

AUGUST HOUSE PUBLISHERS LITTLE ROCK

Contents

Introduction	13
A Brief History of the Methodist Church in America	13
The Structure of the Methodist Church	14
The Clergy	15
Arkansas Methodist Histories	15
Terminology	15
1. The Methodist Episcopal Church in Arkansas: 1800–1844	17
Arkansas a Part of the Missouri District, Tennessee Conference	19
The Methodist Class and Class Leader	20
The First Circuit and the First Methodist Congregation in Arkansas	21
Mound Prairie Circuit and the First Methodist Church Building	23
New Circuits Formed	27
A New Methodism for Arkansas	29
New Preachers Arrive in Arkansas	31
Camp Meetings	32
Permanent Stations Begin to Appear	37
Indian Mission Work	38
“African Missions”	42
A New Conference in a New State	43
The First Years of the New Conference	45
2. A Parting of the Ways: 1845–1870	51
Abolitionists Begin to Be Heard	52
The Case Against Bishop Andrew	53
The Plan of Separation	56
Reaction in Arkansas	56
The Arkansas Conference Debates, then Separates	58
The ME Church Attempts to Hold Arkansas	61
Peaceful Coexistence Impossible	62
Preachers of the Southern Church in Arkansas	64
The Preachers’ Income	67
The Arkansas Annual Conference Divides	69
Methodist Schools in Arkansas Before the Civil War	69
Ouachita Conference Schools	73
Development of the Methodist Protestant Church in Arkansas	74
The First Black Methodist Church in Arkansas	76
The Mountain Meadows Massacre	78
Methodism and the Civil War	79
The Army Church	82
Peace Requires Readjustment	84

Other Methodist Denominations Come to Arkansas	.86
The Southern Church Begins Recovery	.87
The Life of a Preacher's Wife in the Nineteenth Century	.89
Music in the Church	.91
The White River Conference	.92

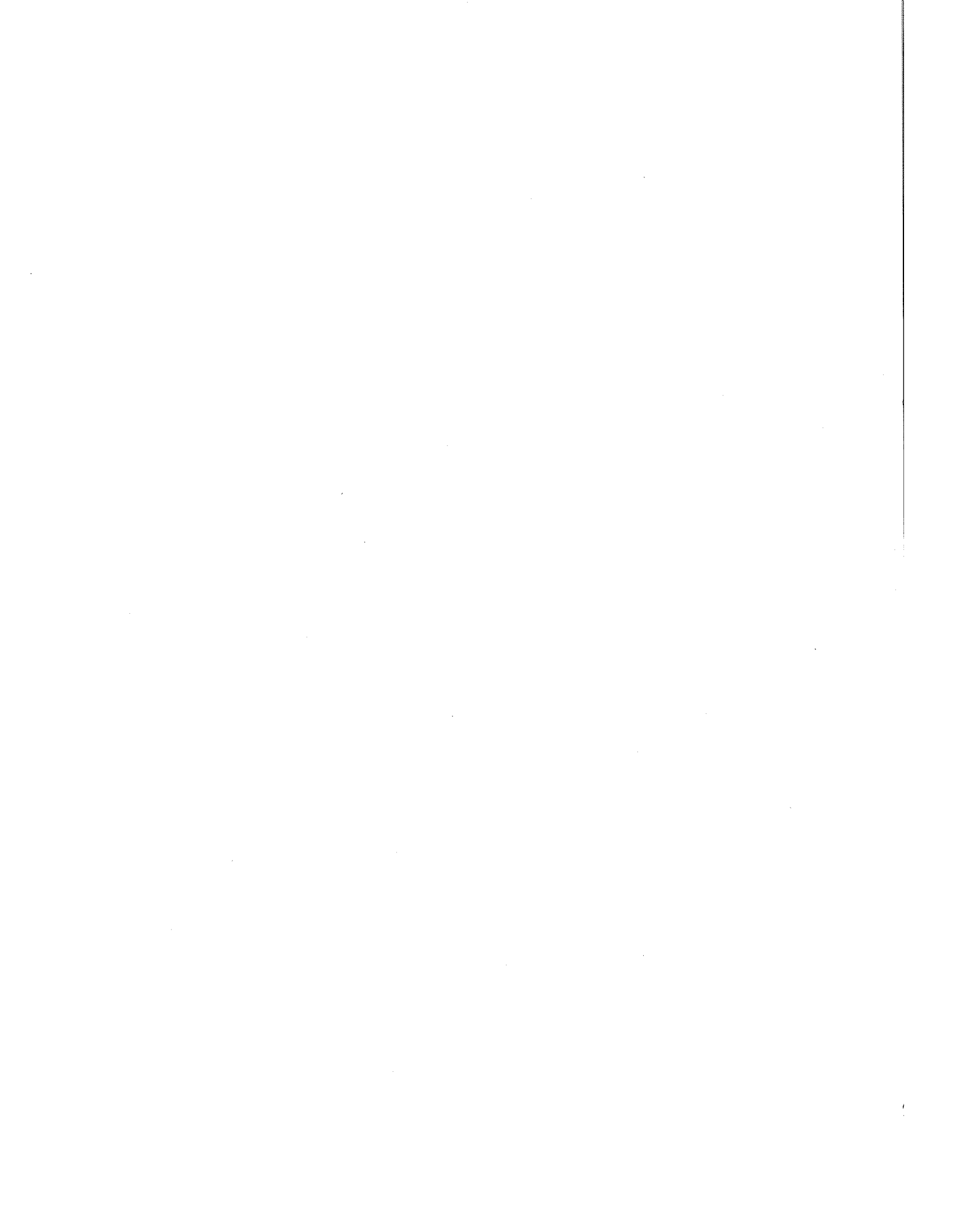
3. Years of Growth and Expanded Activity: 1870–1913	.95
Episcopal Methodism Remains Divided	.95
First Steps Toward Reconciliation	.96
The Little Rock Conference (ME)	.99
Methodist Protestants in Arkansas: 1870–90	.104
The Sunday School	.106
The Epworth League	.109
Arkansas ME, South, Schools: 1870–1913	.110
Quitman College (1870–98)	.111
Arkansas Female College (1874–83)	.112
District High Schools	.113
Central Collegiate Institute at Altus (1876–89)	.114
Hendrix Moves to Conway	.115
The Hendrix Academies (1897–1925)	.116
Galloway Women's College (1889–1933)	.117
Arkadelphia Methodist College (1890–1929)	.118
ME Schools in Arkansas: 1865–1917	.120
Philander Smith College	.120
The University of Little Rock (1883–96)	.123
Other ME Schools in the State: 1880–1918	.124
Schools of Other Methodisms	.125
Shorter College (AME)	.125
Haygood College (CME)	.126
The Methodist Orphanage	.127
Women's Work Begins: 1870–1914	.129
Deaconesses	.136
Southern Methodist Missionaries Travel Abroad	.136
Methodist Publishing in Arkansas: 1851–1916	.139
New Political and Theological Issues	.144
New ME, South, Congregations and Church Buildings	.147
Preaching in Arkansas in the Late Nineteenth Century	.153
The Old Generation Passes Away	.155
Preachers of Long Tenure	.157
Revivalism and Holiness	.159
The Holiness Controversy	.161
A New Century	.164
The Social Gospel	.164
Prison Ministry and Reform	.166
New Conference Alignment	.167
Steps Toward Preserving Arkansas Methodist History	.168

4. The Modern Church Develops: 1914–1939	171
Arkansas Methodists and World War I	171
Postwar Problems	173
Race Relations and the Ku Klux Klan	173
Labor Problems	175
Prison Ministry	178
Fundamentalism versus Modernism	178
Temperance, Prohibition, and Repeal	182
The Merger and Expansion of Women's Work	183
Deaconesses and Missionaries in the Field	185
Institutions of the ME, South, in the Early Twentieth Century	187
Efforts to Establish a Methodist Hospital in Arkansas	187
The Methodist Orphanage Continues Its Work	188
Mount Sequoyah Becomes the Western Methodist Assembly	189
The Conferences Purchase the <i>Arkansas Methodist</i>	191
Arkansas Methodist Educational Efforts: 1900–30	192
Sloan-Hendrix Academy and Valley Springs School (ME, South)	192
John Brown University	194
Wesley Foundations and the Christian Education Movement	194
One Methodist, South, College for Arkansas	195
Philander Smith College	198
Improved Christian Education and Youth Work in the ME Church, South	200
Schools for Preachers and Sunday School Workers	202
The Preachers and the Churches	203
Preacher Families	205
Arkansas Pastors Considered for the Episcopacy	205
Some New ME, South, Churches: 1910–40	207
The Methodist Protestant Church in Arkansas in the Early Twentieth Century	207
Hard Times for the Churches	208
Fire and Flood	208
The Depression Years	211
The Movement for Union Begins... ..	213
...and Is Finally Accomplished	216
5. Working to Achieve an Inclusive Church: 1940–1968	219
The African-American Methodist	219
Blacks in the Methodist Episcopal Church from 1844 to 1939	219
The ME Southwest Conference (1928–72)	221
Philander Smith College	223
Another Exodus	225
The Town and Country Commission:	
Efforts to Keep Rural and Small-town Churches Alive	226
World War II	228
Chaplains	230
The Crusade for Christ and the Advance	232
Missionaries Faced Wartime Danger	233

Women in the Church: 1940–68	235
The Woman's Society of Christian Service	235
Women in Church Leadership Roles	237
Women and Ordination	238
Efforts to Bring about Racial Integration in The Methodist Church	243
Camp Aldersgate—1946	243
Desegregation Becomes the Law—1954	245
Enlarged Responsibility for the Laity	252
Methodist Institutions: 1940–68	253
The Methodist Children's Home	253
Methodist Hospitals and Nursing Homes	254
Hendrix College	255
The <i>Arkansas Methodist</i>	258
Mount Sequoyah (Western Methodist Assembly) and Other Methodist Camps	259
The United Methodist Foundation	261
Preachers and Churches	261
Some New Churches: 1940–68	261
More Bishops with Arkansas Ties	263
Changes in Social Attitudes	264
Union with the Evangelical United Brethren: 1968	264

6. The Final Decades of the Century: 1969–2000	267
The United Methodist Church	267
The Merger of the Southwest Annual Conference	267
The Cooperative Parish Concept	270
Integrated Churches and Charges in the State	272
Other Ethnic Ministries	273
New Social Concerns	275
The New Evangelicals and the Charismatic Controversy	278
Technology and New Ministries	279
Programs for Children and Youth	281
The Ingathering and Other Hunger Relief Programs	281
Volunteers in Mission	283
The Ozark Mission Project	283
Arkansas Area Partnership with United Methodism in Russia	284
Disciple Bible Study	284
Institutions of the United Methodist Church at the Close of the Twentieth Century	284
Hendrix College	284
Philander Smith College	287
Wesley Foundations	288
The Methodist Children's Home	289
The <i>Arkansas United Methodist</i>	290
Methodist Camps Continue as Important Ministries	291
Camp Aldersgate	291
Mount Sequoyah	292
Mount Eagle Christian Center	293
Conference and District Camps	294

Some Special Appointments during the Past Quarter-Century	294
The American Methodist Bicentennial, Arkansas Methodist Sesquicentennial, and Steps to Continue the Preservation of Arkansas Methodist History	296
The Preachers and the Bishops	300
New Programs Enable More People to Enter the Ministry	300
Bishops of the Past Thirty Years	301
Women Accept New Roles in Church Work	303
New Churches	306
Looking toward the Twenty-first Century	309
Issues Addressed at the 1998 Annual Conference	309
 Appendix I	
A Glossary of Terms Peculiar to Methodism	311
 Appendix II	
Appointments in Arkansas Prior to 1836	315
 Appendix III	
ME or "Northern" Appointments in Arkansas 1863, 1866-68	323
 Appendix IV	
Bishops, College Presidents, Directors, and Editors	325
 Appendix V	
Women Who Have Served as Conference Presidents of Women's Work	327
 Appendix VI	
Recipients of the Ethel K. Millar and Ira and Mary Brumley Awards, Hendrix College	329
 Appendix VII	
National Methodist Historic Sites in Arkansas	331
 Appendix VIII	
Mini-histories of United Methodist Churches in Arkansas	333
 Notes	379
 Bibliography	395
 Index	405



Foreword

"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God."

—Hebrews 12:1-2 NRSV

Like church buildings anchored by engraved cornerstones, the people called United Methodist today stand on the shoulders of great numbers of men and women who came before us. Because of the dreams, the dedication, and the fortitude of our courageous forebears, as well as the blessings of a gracious God, the United Methodist Church continues to be woven into the fabric of communities large and small all across Arkansas. Their legacy is our denominational cornerstone, our history. It is a heritage worthy of celebration.

With this book, we can better understand just how far we have come in two hundred years. Those first brave preachers trod along on foot or rode horseback on lonely trails as they carried the Gospel into the rugged wilderness that was Arkansas Territory. They preached in homes, in meeting houses, or in the open, wherever a few were gathered in His name. They survived largely due to the generosity of others, often receiving only a bit of garden produce or a place to roll up in a blanket before a warm fire as payment for inspiring and bringing the Word of God to the pioneers. Likewise, the good people who welcomed and cared for the preachers provided the model for the remarkable involvement of the laity in Methodism today. What a heritage to claim! What a history these pioneers and their followers have given

us to hand down to future generations!

With the arrival of a new century and a new millennium, it is a worthy endeavor to revisit and lift up some of the people and events of the past two centuries that form the cornerstone of Methodism in Arkansas. Author and historian Nancy Britton, who proudly claims her United Methodist heritage, has accomplished this monumental task and is to be highly commended.

It is also notable that this volume of church history contains the first-ever look at developments in Arkansas since 1968, including the Uniting Conference that incorporated the former Southwest Conference and completed the merger with the Evangelical United Brethren, creating the United Methodist Church.

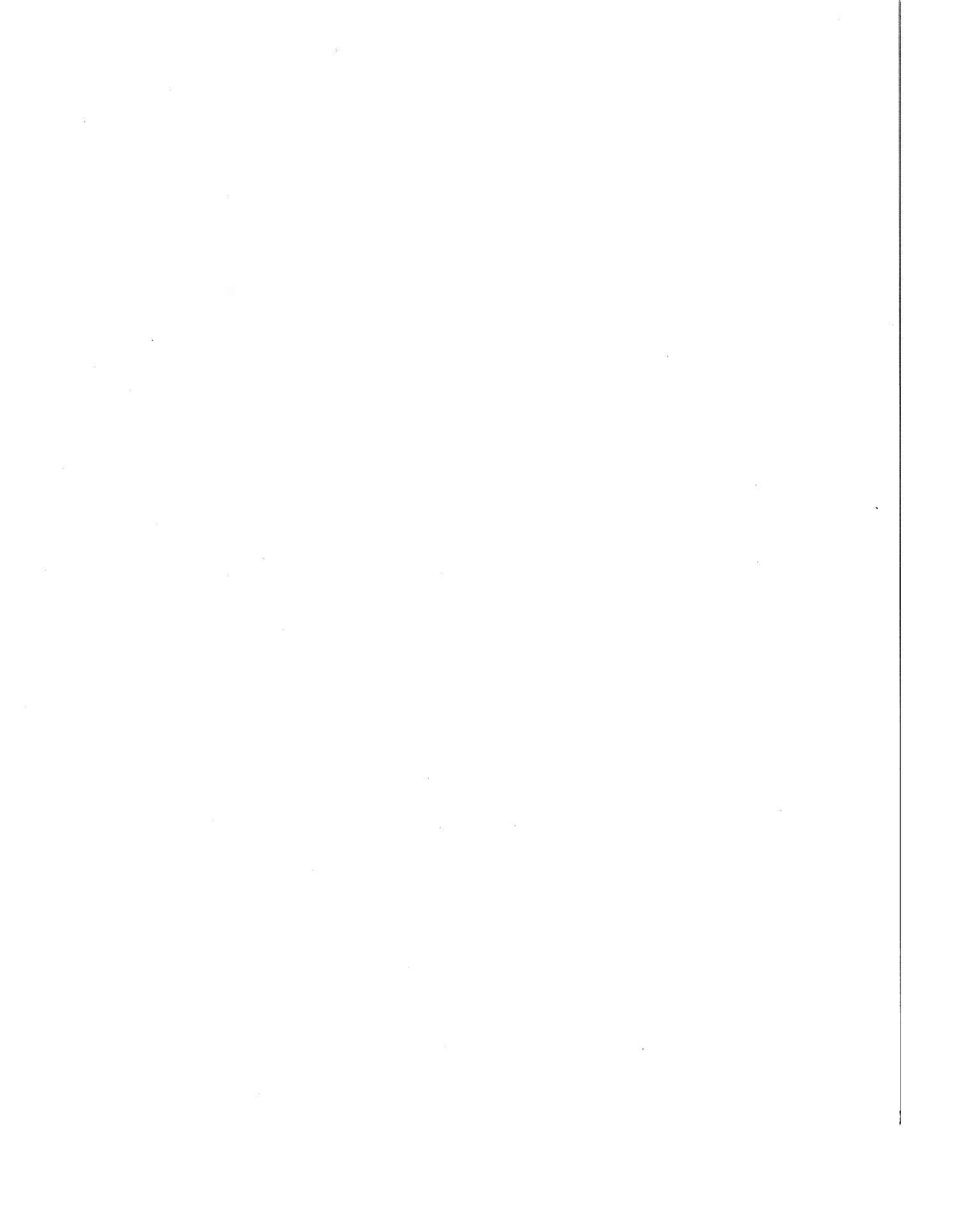
Members of the Joint Annual Conference Commission on Archives and History, the Arkansas United Methodist Historical Society, and the History 2000 Committee are to be applauded for their foresight and dedication to this project, which has been nearly seven years in reaching completion.

A great "cloud of witnesses" has gone before us and set the cornerstone for our church. May God continue to bless our efforts in the years to come.

—Janice Riggle Huie
Resident Bishop
Arkansas Area
January 2000



Bishop Huie



Introduction

A BRIEF HISTORY OF THE METHODIST CHURCH IN AMERICA

The first Methodist societies were organized in America before the Revolution, and the first Annual Conference met in Philadelphia in 1773. Four preachers attended, young men sent from England by John Wesley. They reported more than a thousand members at that first conference.

The Methodist Episcopal Church was formally established in the United States at the Christmas Conference held in Baltimore in December 1784. By that time there were eighty-three preachers and nearly fifteen thousand members in the new nation. Wesley appointed Francis Asbury and Thomas Coke to be joint superintendents of his church in America, and Asbury became its most notable leader and evangelist. Riding untold thousands of miles during the years between 1784 and 1816, he carried the gospel and the organization of the church throughout the established states and into the frontier wilderness. He ordained preachers, founded churches, and laid the framework for circuits and conferences. The Methodist Episcopal Church in America was well established by the time of his death in 1816.

The first schism in American Methodism occurred in 1816, when Richard Allen led black Methodists in forming the African Methodist Episcopal Church. A few years later another branch of black Methodism was officially established—the African Methodist

Episcopal, Zion, Church. A third predominantly black church, the Colored Methodist Episcopal, now the Christian Methodist Episcopal, was formally set apart from the Methodist Episcopal Church, South, in 1870.

A group of reformers also left the Methodist Episcopal Church in 1828 and, two years later, officially organized the Methodist Protestant Church. Their main points of contention were the power of bishops and presiding elders and the lack of lay representation at the conferences.

Probably the most difficult and painful division in Methodism occurred in 1844 over the issue of slavery. The ME Church, South, was organized as a separate denomination the following year. After nearly a century of separation, the three predominantly white branches of the church reunited to form The Methodist Church in 1939. Several attempts have been made to unite the three predominantly black churches, but to no avail. At the General Conference of 1996, a recommendation was made that all the branches of Methodism, black and white, begin to study the possibility of creating a truly united church.

Another important step was taken in 1968 with the union of The Methodist Church and the Evangelical United Brethren Church. Since that time, the official name of the church has been the United Methodist Church.

THE STRUCTURE OF THE METHODIST CHURCH

A familiarity with the structure of the Methodist Church is fundamental in understanding its history. There is no doubt that the efficiency of this organization contributed to the rapid growth and expansion of the church across the nation and even around the world. There have been few alterations in the basic design of the church despite schisms, wars, population growth, and unbelievable transformations in society and technology.

The governing body of the United Methodist Church is today, as it has been since 1792, the General Conference. This body, now composed of both clergy and lay members, meets every four years to make decisions concerning doctrine and to update the Discipline of the church. While "conference" may refer to the regularly scheduled meetings of clergy and lay members in a certain area (i.e., General Conference), the term may also mean a specific geographical area (Little Rock Conference, North Arkansas Conference).

Along with the General Conference are currently five geographical jurisdictional conferences in the United States—the Northeast, Southeast, North Central, South Central, and Western—as well as the Central Conference, which includes churches in Africa, Asia, and Europe. The Arkansas Area* belongs to the South Central Jurisdiction. These conferences also meet each quadrennium and have, among other duties, the responsibility of electing bishops. This jurisdictional organization was a part of the plan for unification of three branches of Methodism—the Methodist Episcopal; Methodist Episcopal, South; and Methodist Protestant Churches—in 1939. At that time, a sixth body, the Central Jurisdiction, was created for black congregations within the framework of the larger church.

This segregated body was abolished in 1968, and by 1972 all its churches had been merged into the geographical jurisdictions.

Next in order are the annual conferences, composed of all ordained ministers and an equal number of lay representatives in each conference area. Arkansas is now divided into two conferences—the Little Rock Annual Conference, covering roughly the southern half of the state, and the North Arkansas Annual Conference, across the northern half. In 1870 a third conference, the White River, was established in Arkansas, consisting mainly of the northeastern quarter of the state. The White River and Arkansas Annual Conferences merged in 1914 to form the present North Arkansas Conference. Several votes have been held in recent decades, the latest in 1971, to unite the two conferences in the state. The proposal was approved by the Little Rock Conference at that time but rejected by the North Arkansas Conference.

The annual conference is made up of a number of district conferences, each presided over by a district superintendent, formerly called a presiding elder. Currently the Little Rock Conference consists of the Arkadelphia, Camden, Hope, Little Rock, Monticello, and Pine Bluff Districts. The North Arkansas Conference is comprised of the Batesville, Conway, Fayetteville, Forrest City, Fort Smith, and Paragould-Jonesboro Districts. The district conferences meet annually.

On the local level is the quarterly church or charge conference. A church conference is made up of all the members of that church, plus resident clerical members of the Annual Conference. The charge conference is a delegated body of members of a particular pastoral charge, which may consist of two or more churches, plus resident members of the annual conference.

* An Area is composed of all conferences supervised by one bishop. The Arkansas Area includes the Little Rock and North Arkansas Conferences.

THE CLERGY

The Methodist clergy consists of licensed preachers, deacons, and elders. In earlier days, a man might begin his work by receiving a license to exhort, which meant he could read and explain the Scriptures, offer prayer, and consult with worshippers as to the condition of their souls. Next came a license to preach until the candidate was approved by the annual conference and ordained by a bishop. During the nineteenth century, candidates had to pass a course of study and be examined on the readings for four years before they could be ordained.

An itinerant preacher was one who accepted appointment by the conference and moved from place to place as assigned. A local preacher did not itinerate but was available to fill the pulpit or perform the various duties of a pastor in the absence of a regular itinerant.

The United Methodist Church has recognized three levels of ordination. Deacons were the first order and had limited authority to conduct worship services, preach, perform marriage ceremonies and funerals, and assist in the administration of the sacraments. Elders were the second level of ordination and had the full duties and privileges of a minister. An ordained minister became a member of the annual conference and usually was expected to itinerate. In 1976 the church also instituted the diaconal ministry, recognizing lay members with special training, usually in the fields of music or Christian education.

In 1996 the categories were changed to a permanent order of deacons and a permanent order of elders. The elder itinerates, the deacon does not. Local pastors are licensed to serve charges but are not ordained.

ARKANSAS METHODIST HISTORIES

Histories of Arkansas Methodism have been written by Rev. Horace Jewell in 1892, Rev. James A. Anderson in 1936, and Dr. Walter Vernon in 1976. An excellent study of

Methodist schools in Arkansas was submitted as a doctoral dissertation by Willis B. Alderson in 1971. Dr. Alderson's study has not been published but is available in typescript form at the United Methodist Archives at Hendrix College, in the Special Collections Department at the University of Arkansas, and at the Arkansas History Commission in Little Rock. Published histories are also available for Hendrix College and Henderson State University (the Methodist years), as well as for many local churches.

TERMINOLOGY

One singular problem arose during the work on this book: what term to use for black (colored, Negro, African-American) Methodists. Everyone I asked, both black and white, gave me a different choice and a different reason. At the present time, I find the word "black" most convenient, while fully realizing that it technically describes very few Americans of African descent.

The term "African-American" has come into use in recent years. I have not used it often in this book because it is confusing to speak of African-Americans in the Methodist Episcopal Church, as well as members of the African Methodist Episcopal Church. As the chapters progress chronologically, I have tended to use the term in vogue at the time. Exact quotations, of course, are left as found. The term "black" is easiest to use, especially in making comparisons with "white" churches and preachers. I hope that no reader will be offended.

These abbreviations will be used throughout the book:

ME	Methodist Episcopal Church in America until 1845, thereafter the ME Church, continuing mostly in the North and West until reunion in 1939.
ME, South	Methodist Episcopal Church, South, 1845–1939
MP	Methodist Protestant Church, 1830–1939
AME	African Methodist Episcopal Church, 1816–present
AMEZ	African Methodist Episcopal, Zion, Church, 1820–present
CME	Colored Methodist Episcopal Church, 1870–present (now the Christian Methodist Episcopal Church)
EUB	Evangelical United Brethren Church, 1946–1968
UMC	United Methodist Church, 1968–present
WCTU	Women's Christian Temperance Union
WMS	Woman's Missionary Society
UMW	United Methodist Women

District contained three circuits in what is now Louisiana—the Claiborne, Opelousas, and Ouachita—and extended as far north as the Arkansas River. The Ouachita Circuit was centered around the settlement at Mer Rouge, about eight miles east of the present Bastrop, Louisiana, and nearby Monroe on the Ouachita River. Given the character and persistence of early circuit riders on the frontier, it is very likely that some preacher traveled up the Ouachita into what is now Arkansas, perhaps as far as present-day Arkadelphia, where there was a settlement as early as 1809. Another early settlement in the area was at Rockport, where Military Road crossed the Ouachita.

Thomas Lasley was the first Methodist preacher appointed to the Ouachita Circuit in 1807.* Lasley was a typical example of the rugged and dedicated members of the Western Conference. Born in Virginia, the son of a local preacher, he was converted and first joined the itinerancy in Kentucky in 1804. During his long ministry, he rode circuits in eastern Tennessee, Mississippi, and Ohio, as well as along the Ouachita River in northern Louisiana, perhaps on into southwestern Arkansas. These are great distances even by today's standards. It is almost impossible to imagine the hardships of traversing these hundreds of miles by horseback, over rough trails, through underbrush and canebrake, without seeing a sign of human habitation for days on end. A famous comment later came out of northeastern Arkansas: "If you hear something lumberin' through the canebrake, it's either a bear or a Methodist preacher, and either one's bound to be hungry!"

Yet another very early frontier preacher was Jesse Walker, who joined the Western Conference in 1802. Walker moved from Smith County, Tennessee, into what is now

Illinois as early as 1806 and began traveling widely through the Illinois and Missouri country as a preacher, missionary, and presiding elder. He is considered a founding father of Methodism in both St. Louis and Chicago and was one of the first Methodist missionaries to the Indians west of the Mississippi River. He probably also traveled down into what is now northern Arkansas. A historian of Missouri Methodism wrote of him: "Every time you would hear from him, he was still farther on; and when the settlements of the white man seemed to take shape and form, he was next heard of among the Indian tribes..."³

Probably the single most important individual in the establishment of Methodism in Arkansas, however, was William Stevenson, a local preacher who moved in 1809 from Smith County, Tennessee, to Bellview in the Missouri Territory. Bellview is located north of Pilot Knob, about halfway between St. Louis and the Arkansas border. Stevenson began traveling a wide area surrounding his home, sometimes accompanied by Jesse Walker, who was his presiding elder at the time. Alone or with Walker, Stevenson surely crossed into the sparsely settled area that is now the state of Arkansas.⁴

Settlement of northeastern Arkansas was slowed by the effects of the New Madrid earthquakes, which began in December 1811 and continued sporadically into February of the following year. With the epicenter located in the bootheel of Missouri, the quakes were felt in a large area of western Kentucky and Tennessee, southeastern Missouri, and northeastern Arkansas. It is said that church bells rang as far away as Philadelphia when the strongest tremors struck, and aftershocks continued for many weeks.

John Wesley himself had preached a sermon in 1750 titled "The Cause and Cure of Earthquakes." In this message he declared

* A list of all appointments made in what is now Arkansas—by the Western, the Tennessee, and the Missouri conferences, from 1807 up to the formation of the Arkansas Conference in 1836—is found in Appendix II.

Chapter One

The Methodist Episcopal Church in Arkansas 1800-1844

Followers of John Wesley had organized a few scattered societies and classes* in the British North American colonies at least a decade before the American Revolution. The Methodist Episcopal Church in the United States was officially established in 1784 at the Christmas Conference in Baltimore, and by 1796 there were six annual conferences: the New England, Philadelphia, Baltimore, Virginia, South Carolina, and Western. The Western Conference embraced Kentucky and Tennessee, plus all other settled territory west of the thirteen original states. Methodism already had crossed the Appalachian barrier by that time, carried by Bishop Francis Asbury and others, and certainly had reached what is now Arkansas soon after the beginning of the nineteenth century.

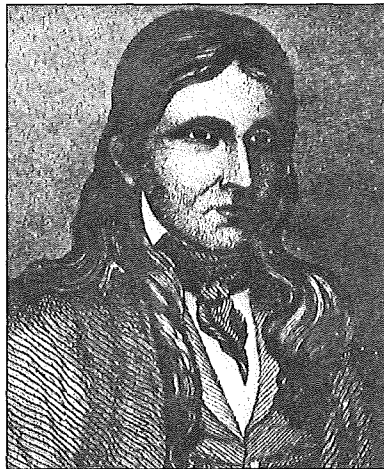
Who was the first Methodist preacher to begin work in Arkansas? A number of possibilities have been put forth. Horace Jewell, in his 1892 *History of Methodism in Arkansas*, claimed the honor for William Patterson. Patterson, a local preacher from Kentucky, settled at Little Prairie, near what is now Helena, between 1800 and 1804. It is difficult to imagine a Methodist preacher

not holding services occasionally for his pioneer neighbors, but no record has been found that Patterson was ever an official member of a conference.¹

Another candidate is the well-known evangelist Lorenzo Dow, who had a somewhat tenuous connection with Methodism. Although he was never willing to be confined by the appointment system, he professed himself a Methodist and preached Methodist doctrine.

Dow may have crossed into southeastern Arkansas when he visited the Mississippi Territory in 1804. On that journey he preached in Natchez, Port Gibson, and Greenville. He recorded in his journal that he also "crossed the Mississippi into Louisiana [Territory] and visited several settlements, holding religious meetings."² Crossing the river at Greenville would have put him into southeastern Arkansas, in the area of Lake Village. Crossing at Natchez or Port Gibson would have put him in the current state of Louisiana.

In 1806 the vast Western Conference was divided into five districts: the Holston, Cumberland, Kentucky, Ohio, and Mississippi. The Mississippi



Lorenzo Dow. The original of this engraving is found in Dow's autobiography, History of a Cosmopolite, published in 1848.

* A glossary of terms peculiar to Methodism is found in Appendix I.

that "of all the judgments which the righteous God inflicts on sinners here, the most dreadful and destructive is an earthquake...Sin is the cause, earthquakes the effect, of his anger."⁵ Certainly the immediate effect of the ground trembling underfoot and the clouds of steaming vapor erupting from fissures in the earth was to enhance the warnings of frontier preachers of the wrath to come. One source says that church membership in New Madrid increased from 30 to 165 during the quakes—almost the entire adult population of the area at that time. During the following year, membership dropped just as radically, partly because of flight by terrified residents into other locales. The federal government offered land grants elsewhere for those whose homes and farms had been destroyed.⁶

Most existing accounts of the earthquake were recorded in Missouri, but there is no question that a large part of northeastern Arkansas was also affected. The area between Crowley's Ridge and the Mississippi River is still referred to occasionally as "the sunk land" as a result of the earthquake activity. One of the few firsthand descriptions of the quake was recorded by William Stevenson in his autobiography, published serially in the *New Orleans Christian Advocate* in 1858:

Our houses seemed to jump and skip; the cattle and other beasts ran and roared; the fowls on the roost screamed and fell to the ground; the trees trembled as with fear... while an awful sound of a subterranean thunder rumbled beneath the ground, seeming to warn the unbelievers that hell was moving from beneath to meet them at their coming.⁷

Another account states that "it was like night for about three months [in the Blytheville, Arkansas, area] because there was so much dirt that exploded and was still between the sun and the earth."⁸

ARKANSAS A PART OF THE MISSOURI DISTRICT, TENNESSEE CONFERENCE

The Western Conference disappeared at the General Conference of 1812, being divided roughly in half to create the Ohio and Tennessee Conferences. The latter, comprised of the Illinois and Louisiana Districts, extended through all the settled portions of what are now Illinois, Missouri, Arkansas, Louisiana, Mississippi, and part of Alabama. A separate Missouri District was set apart in 1814, consisting of the present states of Missouri and Arkansas north of the Arkansas River. Samuel H. Thompson was named its first presiding elder.

It probably was intended that the settlements south of the river would remain within the jurisdiction of the Louisiana District, but as Methodists from Missouri began to settle in large numbers in Clark and Hempstead Counties, they retained a stronger affiliation with the Missouri District. As an additional bond, what is now Arkansas had become part of the Missouri Territory after Louisiana achieved statehood in 1812.

In 1813 William Stevenson went back to Tennessee and was ordained a local deacon, Bishops Asbury and McKendree officiating. He resumed his travels in Missouri and Arkansas, preaching and organizing Methodist classes and societies. In the fall of 1814, he accompanied his brother James to his home in what is now Clark County, Arkansas, and preached to the settlers there. Although he was not present in person, Stevenson was admitted to the Tennessee Conference in 1815 and was appointed to the circuit that included his home at Bellview. He later wrote in his autobiography:

So it was, I joined Conference as a traveling preacher, while in the wilderness of Arkansas, five hundred miles from the Conference when it was done. I traveled six months in Arkansas, returned to the Bellview

circuit, got home on Friday and my appointments were made before I arrived to begin on the next Sunday at the meeting house where I lived. I rested one day and started again, the next being the Sabbath, and rode the Bellview circuit the balance of the year.⁹

At that same 1815 Tennessee Conference it was reported, probably by Samuel H. Thompson, that a circuit had been formed in the newly created Lawrence County, Missouri Territory (now Arkansas). It was designated the Spring River Circuit, with a membership of "88 whites and 4 colored persons." The circuit had been organized by William Stevenson, assisted by a young local preacher by the name of Eli Lindsey and perhaps by another local preacher named Henry Stephenson, both residents of the area. Henry Stephenson's name is sometimes spelled "Stevenson." He later followed William Stevenson to Hempstead County and on into Texas, but they apparently were not related.¹⁰

THE METHODIST CLASS AND CLASS LEADER

Exactly how did pioneer Methodist preachers organize classes and societies on the frontier? At first it was impossible for the settlers, religious as they might have been, to build and maintain a church house with a preacher paid enough to devote his full time to church work. In many areas a local preacher was not even available. John Wesley himself had addressed the problem in his writings, suggesting the formation of loosely organized societies of like-minded people who would meet together on a regular basis for worship, prayer, and singing, even though no minister was present to preach a sermon. In the very early days of Methodism in America, it was even possible for people of other denominations to become members of a Methodist society.

A group not quite large enough to be considered a society was designated a class, not to

be confused with the modern Sunday School class. Wesley wrote:

Each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the Leader. It is his business:

- I. To see each person in his class once a week, at the least, in order

To receive what they are willing to give toward the relief of the poor;

To inquire how their souls prosper;

To advise, reprove, comfort, or exhort, as occasion may require.

- II. To meet the Minister and the Steward of the Society once a week, in order

To pay to the Stewards what they have received of their several classes in the week preceding;

To show their account of what each person has contributed; and

To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved.¹¹

The class was to meet together once a week, exactly (methodically) at the appointed hour, and to begin with singing or prayer. Each member was charged to examine the state of his or her soul; to confess faults committed in thought, word, or deed; and to list the temptations they had felt since the previous meeting. Personal testimony took the place of a sermon or organized ritual, and each session ended with prayer.

A small record book survives from the Sulpher [sic] Spring Methodist Class, organized in 1866 near Bethesda in rural Independence

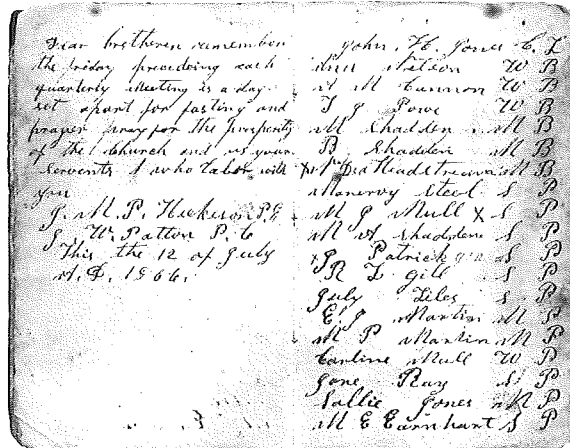
County. On the first page is written: "Dear brethren remember the Friday preceding each quarterly Meeting is a day set apart for fasting and prayer. pray for the prosperity of the church and us your servants [sic] who labor with you." There follow the signatures of the presiding elder of the Batesville District (J.M.P. Hickerson) and the pastor in charge of the Batesville Circuit (J.W. Patton). The name of the class leader, John H. Jones, is followed by the names of the twenty-one members of the class, including the state of grace of each—whether a baptized or a professing Christian.¹²

Although the Sulphur Spring class was organized more than fifty years after Methodism first reached Arkansas, methods were little changed in isolated areas. This system worked admirably in a region where a visiting preacher, later riding a particular circuit, could visit each society or congregation only infrequently. It also strengthened the remarkable development of lay participation in Methodist work.

THE FIRST CIRCUIT AND THE FIRST METHODIST CONGREGATION IN ARKANSAS

Although some unknown local preachers may have been at work in Arkansas in the first decade of the nineteenth century, and William Stevenson was preaching in various places under the supervision of the Tennessee Conference almost that early, young Eli Lindsey, only about nineteen years old at the time, appears to have been the first preacher to hold services regularly while riding an official circuit.¹³ According to Tennessee Conference records, the new Spring River Circuit was left "to be supplied" in 1815, but Stevenson made another trip into Arkansas, probably in the spring of 1816, and apparently recommended that Lindsey take full responsibility for the circuit.

It is known that Lindsey preached regularly in Batesville and the surrounding area in



Page from Sulpher [sic] Spring Methodist Class Record Book, Independence County, Arkansas, 1866.

Twyla Gill Wright of Bethesda, a descendant of Medford and Barbary Shadden

1816. A famous story survives about a bear interrupting one of his services there. His resulting prayer thanking the Almighty for "men who can shoot and women who can pray" can be found in several previously published sources. One account states that Lindsey preached on White River and Little Red River, thence to Strawberry and Spring Rivers, an area covering most of what was then Lawrence County. The only known church on the Spring River Circuit in Lindsey's time was organized by Lindsey and others on Flat Creek, in western Lawrence County, about 1815. Its congregation included the Lindsey family, the Waylands, Rainwaters, Stuarts, Raneys, Taylors, Findleys, Fortenberrys, and probably the family of Lindsey's future father-in-law, Benjamin Williams.¹⁴

There are no existing records for the Flat Creek congregation, but it is believed they met at the Lindsey home for services, either in the log house with its open "dog-trot," which remained standing for many years, or in a nearby smokehouse. Other sources state that a log church with a stone fireplace was built near Lake Charles in Lawrence County, perhaps as early as the winter of 1816-17.

A gavel made from hewn timber found at that site can be seen in the United Methodist Museum in the Quapaw Quarter UMC, Little Rock. Additional information about that Flat Creek church is found in the museum guidebook.

In 1952 the existing church at Jesup, in what is now Lawrence County, was renamed the Eli Lindsey Memorial Methodist Church, currently a charge on the Eli Lindsey–Friendship–Wayland Spring Camp Circuit. On October 14, 1954, a marker was placed approximately where the Lindsey home stood, not far from the church. It reads:

THIS MARKS THE SPOT
WHERE REV. ELI LINDSEY, FIRST
METHODIST PREACHER IN
ARKANSAS, LIVED IN 1815, WHEN
HE STARTED THE WORK OF
METHODISM IN ARKANSAS.¹⁵

A plaque on the church itself reads:

ELI LINDSEY MEMORIAL
ELI LINDSEY, FIRST METHODIST PREACHER
IN ARKANSAS, LIVED 1 MILE EAST OF THIS
SPOT WHEN HE STARTED THE WORK OF
METHODISM IN ARKANSAS IN 1815.
FIRST BUILDING ERECTED ON THIS SPOT 1905.
REV. W.S. STOREY, PASTOR—
REMODELED 1939—RENAMED
ELI LINDSEY MEMORIAL, 1949—
REMODELED AGAIN 1951–52.

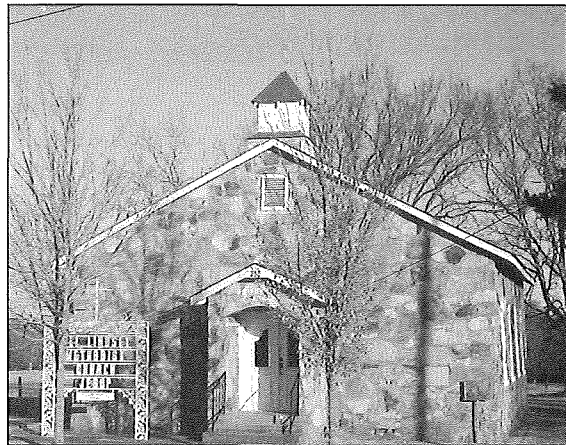
The church has been designated a National Methodist Historic Landmark by the North Arkansas Conference and the General Conference Commission on Archives and History. It was dedicated as such on December 10, 1995.

Elijah Lindsey had been born about 1797 in Rutherford County, North Carolina, one of the ten children of James and Rachel Lindsey. About 1804 the family moved to what is now Trigg County, Kentucky, where their names are found on the rolls of the Donelson Creek Baptist Church. Some ten years later, the

family moved again, to Lawrence County, Missouri Territory, where they settled on Big Creek approximately where it flows into the Strawberry River. It was here, probably in 1815, that young Eli met William Stevenson and began to travel and preach with him. After serving the Spring River Circuit in 1816, Lindsey located (see Glossary) to return to farming for a living. He never held another official appointment in the itinerancy, although he did continue to preach and perform marriages and was ordained a local deacon as late as 1832.¹⁶ He was married to Sarah Maria Williams, a daughter of Benjamin Williams, about 1822.

In 1827 the Lindsey family—Eli and Sarah and their children, his parents, brothers Burkett and Carlton, brother-in-law Lott Green Williams, and perhaps others—all moved south to what is now Grant County, then a part of Pulaski County, settling in the environs of Nall Lake. Although Eli was no longer a traveling preacher, he is known to have performed marriages there in 1828 and 1829. In 1830 “Lindsey’s home, thirty miles south of Little Rock” was listed as a point on the Arkansas Circuit.¹⁷

“Old Eli,” as Lindsey was sometimes called, died of unknown cause on May 2, 1834, at



Eli Lindsey Memorial United Methodist Church, Jesup, Arkansas.

Fourche LeFave, where he had probably gone to preach. His brief obituary, published in the *Arkansas Gazette* on May 13, read: "Died. On Fourche Lefave, Conway Co., on the 2nd inst., Rev. Eli Lindsey, aged about 37 years." He is probably buried in the Old Tull Cemetery in Grant County. In 1842 his father-in-law sold a portion of land, excepting in the deed "five rods square whereon lies my graveyard." It is known that Lott Green Williams, Lindsey's brother-in-law, was buried there some fifty years later, but most of the hundred or so graves are unmarked. Old-timers in the area have told Lindsey descendants that it has always been accepted that preacher Eli was buried there. There is also a marker memorializing Lindsey on the grounds of the Ebenezer Church at Tull, about seven miles south of Benton.

MOUND PRAIRIE CIRCUIT AND THE FIRST METHODIST CHURCH BUILDING

When the Missouri Conference was organized on September 23, 1816, two official appointments were made in Arkansas. Philip Davis replaced Eli Lindsey on the Spring River Circuit, and William Stevenson was sent to the new Hot Springs Circuit, centered around Mound Prairie near present-day Ozan (Hempstead County), about six miles northwest of Washington. Several dependable sources claim that Stevenson crossed the Red River into Spanish Texas the following year, preaching perhaps the first Protestant sermon and organizing the first Methodist society in that future state at the home of a Mr. Wright, near what is now Jonesboro.¹⁸

When Stevenson moved from Missouri to Mound Prairie in late 1816 or early 1817, he was accompanied by a colony of Methodist friends and neighbors from Bellview. Early settlers on the western frontier often moved according to church affiliation. Mount Maria (perhaps a misspelling of Moriah), a "lost" community near Pine Bluff, originally offered

lots to settlers who were "regular members of the Methodist Church," and in one instance, the entire congregation of a Baptist church in Tennessee moved together to Independence County.¹⁹

One of the Methodists who accompanied William Stevenson to Mound Prairie was John Henry, Sr, a local preacher. On the way to Hempstead County, the party spent a Sunday in Little Rock, and Henry is said to have preached the first Methodist sermon at that place. Almost immediately after reaching Mound Prairie, the settlers built a log church that they called Mount Moriah. Most authorities agree that this was the first Methodist church building in Arkansas. It was about twenty-eight by thirty-eight feet, built of pine logs, with a door in one side facing the rough pulpit and a large fireplace in one end.²⁰ Within a year a new church, similar in size and structure, was built about a mile away, there being some difficulty about title to the original site. The name was changed to Henry's Chapel in honor of Rev. John Henry.



Setting the marker for Henry's Chapel, 1961. Left to right: Mr. Avery, owner of the land at the time, Steve Avery, Revs. L.O. Lee, S.T. Baugh, and R.B. Moore.

In 1917 the Little Rock Conference placed a marker on the property of the Methodist Church at Ozan giving the history of Mount Moriah and Henry's Chapel; another was placed on the spot where Henry's Chapel stood. The latter was a small marker, low to the ground, and soon was lost to view. It read: "Erected 1917. Henry's Chapel Stood Here. See Monument At Ozan." Later, in 1961, the Little Rock Conference Historical Society placed a larger marker at the Henry's Chapel site. It is a boulder from Granite Mountain, south of Little Rock. The top is leveled, and on it is engraved:

HENRY'S CHAPEL
Built here 1817
This marker placed 1961
By Historical Society
Little Rock Conference
The Methodist Church²¹

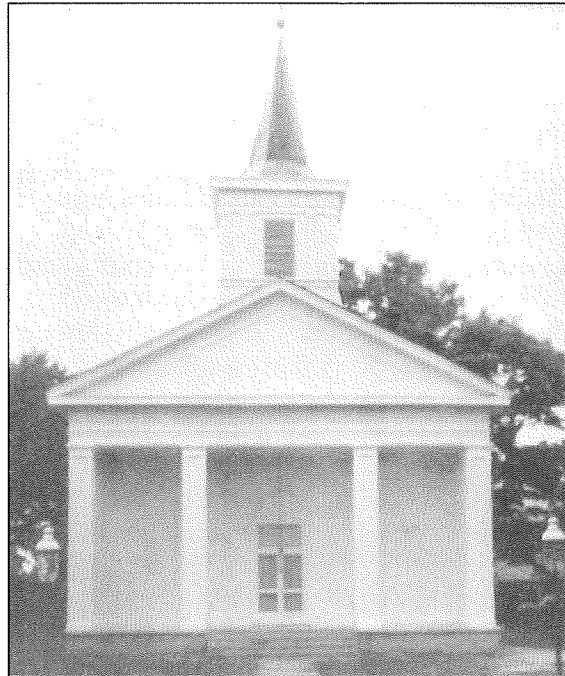
When the property of the abandoned Ozan church was sold, the marker there was moved to the church at Washington and placed on the west side of the building. The Washington UMC, founded in 1821 as the successor to Henry's Chapel, is the oldest congregation in Arkansas under continuous appointment. The existing building was erected in 1861 and remodeled to its present appearance in the 1920s. The china doorknobs, a silver communion set, one pew, some window glass, the chancel rail, the pulpit, and the hinges that hold the window shutters are said to remain from the 1861 building.²²

John Henry is also given credit for preaching at Rockport, near the present town of Malvern, soon after his arrival in Arkansas in 1817. He was also one of the founders of Ebenezer Campground in Hempstead County sometime before 1822. This campground was moved to Center Point in 1837 and to its current location in 1857. Much of the property was destroyed when soldiers camped there

during the Civil War, but it was restored, and camp meetings resumed in 1874. It is still an active Methodist meeting place today.

At Rockport, the home of early settler Christian Fenter, who operated a ferry across the Ouachita River, was reportedly a meeting place for services as well as a lodging place for circuit-riding preachers in the early days.²³

"Father" John Henry died at Center Point in 1872 and is buried in the cemetery there. According to various sources, he had preached and exhorted from the time he served in the War of 1812 until his death at the age of ninety-three. A son, John Henry, Jr., was admitted to the itinerancy in 1829 and seemed destined to follow in his father's footsteps, but he became ill and died on his way to attend the Missouri Annual Conference session the following year. A daughter, Lucetta, married John Washington Green, an early settler of Sevier County. They donated land in 1861 for the church that is known as Green's Chapel, currently a part of the Dierks charge.²⁴

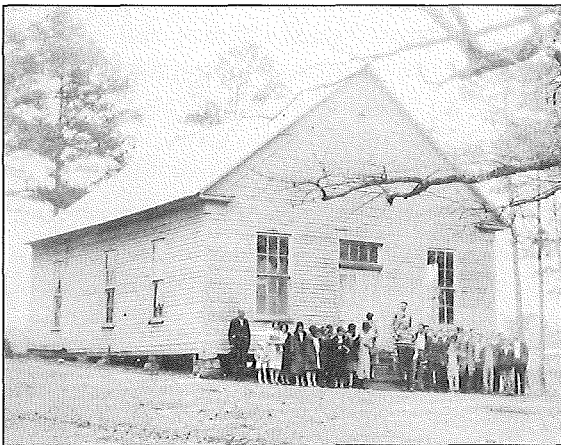


Washington United Methodist Church.



Marker on the grounds of the current Rockport church. It was placed there during the 1936 centennial of the Methodist Church in Arkansas.

A church was established at Rockport by about 1836, but when the railroad bypassed the town in the 1870s, the community declined, and the town of Malvern began to develop a few miles away. So many members of the Rockport church moved to Malvern that it was decided in 1877 to dismantle the church and move it there, too. It was a frame structure that had been built in 1871 to replace an earlier, smaller building. According to a published history, the church was jacked up, placed on logs, and rolled into Malvern. In 1888, when the Malvern congregation decided to build a larger church, some Methodists in Rockport bought the old building and rolled it



Rockport Methodist Church, built in 1871, as it appeared in 1931.

back home. An active congregation still meets in the greatly remodeled church as a part of the Shorewood Hills-Magnet Cove-Rockport Circuit.²⁵ The marker on the church grounds reads:

ROCKPORT METHODIST CHURCH
BUILT 1836
ONE OF THE OLDEST CHURCHES
WEST OF MISSISSIPPI RIVER
THE PRESENT STRUCTURE STILL HAS
THE ORIGINAL LOG FRAMEWORK.
ON JUNE 10, 1936 PRESIDENT AND MRS.
FRANKLIN D. ROOSEVELT VISITED.

Under the guidance of William Stevenson, John Henry, and others, Mound Prairie became the center of Methodist activity in Arkansas in the 1820s. About the same time, the nearby town of Washington began to prosper as a hub of the old Southwest and as the gateway to Texas. Four Indian trails converged at Washington, as did the Southwest Trail, which went on to Columbus, then to Fulton, where it crossed the Red River into Texas, at that time a part of Mexico.

Not only was the Mound Prairie settlement a colony of Methodists but also of Methodist preachers. Many of the men who accompanied Stevenson in 1817, or settled there soon after, were ministers who played an important role in the development of Methodism in Arkansas and Texas. Among these were Joseph Reed; Salmon (also seen as Solomon) Ruggles; John Harris; James, Gilbert, and Reece Alexander; Thomas Tennant; Lemuel Wakely; John and Lewis Propps; Benjamin Bland; Daniel, Nathan, Rich, and Jacob Shook; John B. Denton; Washington and Green Orr; Rucker Tanner; and Henry Stephenson.²⁶

The latter is the same Henry Stephenson who had helped establish the Spring River Circuit in Lawrence County. William Stevenson wrote in his autobiography: "[In 1815] I found one local preacher on Spring river, bro. Henry Stevenson. He was preaching in that

settlement with acceptance and removed, I think in the fall of 1816, to Ozan or Mount Prairie settlement and was useful in the good work afterwards."²⁷

A native of Kentucky, Henry Stephenson had been converted and licensed to preach by Jesse Walker on the Illinois frontier. After working in Missouri and northern Arkansas, he joined the Methodist community in Hempstead County, where "he preached all along our western border, doing untold good."²⁸ He eventually moved on west into Texas, visiting Stephen F. Austin's colonies by 1824. Even though it was illegal for Protestant preachers to hold services in what was then a part of Mexico, Stephenson did travel and preach there and organized a church at San Augustine. In 1835 the Mississippi Conference appointed him to its Texas Mission with responsibility for supervising all Methodist work in Texas. Andrew Hunter, one of the patriarchs of the church in Arkansas, said of Stephenson: "He was neither learned nor eloquent...but a good man."²⁹

Another young Methodist preacher, traveling across Arkansas from Batesville to the Choctaw Nation early in 1842, stopped for several weeks in the Mound Prairie area. In the journal he kept faithfully throughout all his travels, Robert Ridgway of Illinois wrote of visiting in the homes of a number of Methodist ministers and laymen. Some he mentioned during his sojourn in southwestern Arkansas were a Mr. [John] Shook, Brother [Nathan] Taylor, Brother [John B.] Sandifur, a planter by the name of [Major John] Paup,

Father [Thomas] Eads, Father [Jacob] Whitesides, Father [John] Henry, and others. Of Henry's home he wrote, on February 6, 1842: "In the evening went to Fa. Henry's to stay all night—found quite a fine family—very religious and a pleasant place to stay."³⁰ Ridgway was not always so complimentary when writing about some of his other hosts.

Besides Eli Lindsey and William Stevenson, preachers who held official Missouri Conference appointments in Arkansas Territory prior to 1820 are listed in the table below.

Davis, who had replaced Eli Lindsey on the Spring River Circuit, was described by Bishop McKendree in his journal as humble and poor but useful and well received. McAllister had moved to Missouri from Kentucky about 1812. D.R. McAnally, in his *Methodism in Missouri*, claims that McAllister was "quite a wild youth," but after living with McAnally for about three months, he became "somewhat serious" and at a camp meeting finally connected himself with the church.³¹ Harris and Lowrey shared their appointments with William Stevenson.

Historian Josiah Shinn called John Harris "the third Methodist preacher in Arkansas."³² Andrew Hunter remembered him by his familiar nickname, "Uncle Jackey," and remarked on his extreme poverty: "I don't suppose he ever owned a foot of land in fee simple. He never seemed to care for worldly wealth. His treasure was in heaven."³³ Harris was the father of Rev. Benoni Harris, later a member of the White River Conference.

MISSOURI CONFERENCE APPOINTMENTS IN ARKANSAS TERRITORY PRIOR TO 1820

Philip Davis	Spring River Circuit	1817	No further information
Alexander McAllister	Spring River Circuit	1818	Located in 1823
John Harris	Hot Springs Circuit	1818	Located in 1832
John Schroeder	Spring River Circuit	1819	No further information
Thomas Tennant	Arkansas Circuit	1819	Discontinued in 1820
Washington Orr	Hot Springs Circuit	1819	Located in 1822
James Lowrey	Mound Prairie & Pecan Point Circuits	1819	Located in 1820

Washington Orr and his twin brother, Green, were early settlers at Mound Prairie; it is believed that they later moved to Texas.

Eventually, in 1842, the Washington District was created in southwestern Arkansas with Andrew Hunter as presiding elder. The name of the old Mound Prairie Circuit was changed to the Washington Circuit, and Juba Estabrook was its first appointed preacher.

NEW CIRCUITS FORMED

In 1819 Missouri became a state, and Congress established the Arkansas Territory. When the Missouri Conference met the following year, four circuit appointments were reported in Arkansas: Spring River, centered in Lawrence County; Hot Springs, centered in Clark County; Mound Prairie, centered in Hempstead County; and Pecan Point, along the Red River and extending into what is now Texas. These circuits were organized into the new Black River District that year, and William Stevenson was appointed presiding elder. Stevenson was also elected one of the two representatives from Hempstead County to the new Territorial House of Representatives meeting at Arkansas Post. He was chosen Speaker of the House but resigned after one day, claiming poor health.

Membership reported that year from the four Arkansas circuits was: Spring River—125, Hot Springs—139, and Mound Prairie and Pecan Point—217 total. The Arkansas Circuit, created in 1820, reported 55 members its first year. This circuit ran along the Arkansas River and included Pine Bluff and Little Rock, which replaced Arkansas Post as the territorial capital in 1821.

There was also a small colony of Methodists in the Helena area before 1820. It is recorded that they met in the home of William Harrison Bailey for prayer meetings and that they had organized a Methodist society there by about 1823. Local preachers conducted worship services until 1829, when the previously mentioned John Harris was

appointed the first regular itinerant on the Helena Circuit. The Helena church became a station in 1848.³⁴

Protestant settlement in southeastern Arkansas was blocked for a time by the Quapaw Treaty of 1818, which reserved a large triangle of land south of the Arkansas River from Little Rock to the Saline River and back to the mouth of the Arkansas. This area included the village of Pine Bluff and its mostly French and Roman Catholic settlers. It was not until 1831, when most of the Quapaws had moved away, that Methodist preachers began to cross the swamps and bayous of what would become the Pine Bluff District.

On May 17, 1825, the *Arkansas Gazette* reported that Methodists in Little Rock had been organized into a society by William Stevenson, presiding elder. Little Rock became the first station church in Arkansas at the 1833 Annual Conference session and erected what was probably the state's first brick church building that same year. William G. Duke, one of eight young preachers who had come from Tennessee with Bishop Roberts two years earlier, was given the first station appointment.³⁵

Many of the men who held these first appointments served only a year or two before leaving the itinerancy to make a living from their farms or businesses. When they located, their services were not lost to the church; most continued to perform marriages, conduct funerals, and fill or supply the neighborhood pulpit when the circuit preacher was elsewhere. The itinerant often found lodging in their homes. It was an ideal solution for maintaining regular church services in an area of widely scattered settlement.

Local preachers were so important to Methodism that the General Conference of 1820 authorized annual district conferences for them. At least three such conferences were held in Arkansas: in 1822 and 1823 at Ebenezer Campground near Center Point (Hempstead County) and in 1824 at the

Hempstead County courthouse at Washington.³⁶ In 1844, the first year that statistics on local preachers were entered into the annual conference journal, ninety-nine local preachers were listed in Arkansas, compared with forty-three full-time itinerants. The work of local preachers continued to be of great importance in regions of the state that were slower to develop. One example is the career of Rev. Henry T. Blythe, who helped bring Methodism to Mississippi County as late as the 1880s.

Although the church had instituted courses of study for candidates for the ministry as early as 1816, most of the early Methodist preachers were uneducated men; many were nearly illiterate. What they lacked in education, however, they made up with faithfulness and sincerity. A few individuals from the old Western Conference were:

William Pattison...a man of little education and small abilities...but pious, zealous, and useful, and well recommended.

Abraham Amos...of small gifts and eliterate [sic]; but useful and much esteemed in his neighborhood.

Ralph Lotspiech, a man somewhat peculiar, but is thought to improve and amend.³⁷

Some church leaders even felt that a polished and educated clergy, men who dressed well and preached in an intellectual manner, would be detrimental to the work of spreading the gospel among a rough and plain-spoken people on the frontier. Such men were likened to "goslings that had got the straddles by wading in the dew."³⁸ Young William H. Bump, who transferred to Arkansas from the Erie Conference in 1836, was described by a fellow minister as a "young man of fine personal appearance, a good scholar and scrupulously neat in his dress—rather too much so for that day, some thought."

Bump eventually located to engage in business. Some years later he fell from the

deck of a steamboat and was drowned in the Arkansas River. "My observation after years of experience," the same writer continued, "is that it is a risky business in any preacher to forsake his high and holy calling to engage in anything outside of his legitimate work as a minister of Christ."³⁹

Roman Catholic missionaries on the frontier despaired of Methodist preachers. One priest wrote in an 1824 report from Arkansas:

A heretic was telling us that a Methodist became a preacher before he knew how to read. He was taking pride [in] his ignorance, was giving it as a mark of the holiness of his vocation, applying to himself the words of St. Paul, *Infirma mundi*. He always had a crowd; but now he is beginning to read a little and they do not listen anymore with as much interest.⁴⁰

The fact was that the choice of the Methodist Church was not between an illiterate and a learned ministry but between an illiterate and no ministry at all. The basic characteristics thought to be necessary for a traveling preacher in that time and place were sincere religious belief, knowledge of Scripture, endurance, stern sympathy, and a responsibility to duty.

The indomitable William Stevenson moved to Louisiana in 1825, where he was appointed to the Natchitoches Circuit. At that time this circuit was still within the jurisdiction of the Arkansas District of the Missouri Conference. Some sources claim that Stevenson left Arkansas because of the strong abolitionist stand of Jesse Haile, his successor as presiding elder.⁴¹ It is possible that he returned to Arkansas for a time, since he apparently was visited in Little Rock in 1834 by the English traveler Featherstonhaugh (see below).

Stevenson took the supernumerary connection at the first session of the Arkansas Conference, which met in Batesville in 1836,

but he continued to serve as a supply pastor in the Natchitoches District. In 1838 he attended the conference session at Washington, where he had helped found a strong Methodist tradition nearly twenty years earlier. Andrew Hunter described the event in his

Recollections:

At this conference, William Stevenson, the pioneer preacher, made us a visit...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.⁴²

In his own autobiography, Stevenson described a serious eye injury that happened to him as a child.⁴³ Although he recovered at the time, he eventually lost the sight in that eye or at least appeared to be thus affected. Besides the mention by Hunter, another reference to Stevenson's being "one-eyed" is found in a narrative set down by a visiting Englishman, G.W. Featherstonhaugh, who passed through Little Rock in 1834 [punctuation and emphasis as found]:

At length we heard of a *clergyman* who lived on the skirts of the town, and sometimes "took in boarders," so we immediately hied to *the Rev. Mr. Stevenson's*. It was a nice-looking cottage enough, separated from the road by a paling, inside of which was standing a somewhat dried-up looking individual, in a seedy-looking, light-coloured jacket, an old hat with a broken rim on his head, only one eye in that, and a rifle in his hand. "Pray, Sir," said I, touching my hat, "can you inform me if this

is the Reverend Mr. Stevenson's?" Upon which he immediately said "I *expect* I am the Reverend Mr. Stevenson!"

...Mr. Stevenson turned out to be a much better man than his externals indicated: he entered into my situation, presented us to Mrs. Stevenson—who had *two* remarkably good eyes in her head—and who not only assigned us a roomy bed-chamber...was uniformly obliging to us. Mr. Stevenson had been one of the earliest settlers in Arkansas, had travelled in every part of it, and had occasionally officiated in the remote parts as a missionary: as he cultivated a piece of land somewhere near the town, whenever he visited it he was in the habit of taking his rifle with him, and this accounted for my having seen him armed.⁴⁴

William Stevenson died in 1857, at the age of eighty-nine, in Claiborne Parish, Louisiana. He is buried in a small family graveyard on land that had belonged to his son-in-law, James Dyer, six miles east of Homer.⁴⁵ Stevenson was the archetype of the early circuit-riding preacher—working effectively for Methodism on the frontiers of Tennessee and Missouri, perhaps the first to bring Methodist preaching to Arkansas and Texas, ministering to the Indians as they moved west, and concluding his career in the challenging area of northwestern Louisiana. His Memoir (obituary), published in the *Minutes of the Annual Conferences* in 1858, stated: "Father Stevenson was a good man, and if abundant usefulness can constitute a man great, he was eminently a great man."⁴⁶

A NEW METHODISM FOR ARKANSAS

The first schism in the Methodist Episcopal Church in America came in 1816 with the separation of the African Methodist Episcopal Church, followed in 1820 by that of the AME, Zion, Church. These denominations for black Methodists were not introduced into

Arkansas, however, until after the Civil War. The first division to affect the church in this state took place about 1830.

Dissension at the General Conference of the Methodist Episcopal Church in 1820 led to the eventual organization of the Methodist Protestant Church, which took place in Baltimore ten years later. The leaders of this movement were troubled over the power of bishops, and some pushed for election rather than appointment of presiding elders. Another complaint was the absence of lay representation in the conferences, and some local preachers sought more recognition and full conference rights.

At that 1820 conference, the strong personality of newly elected Bishop Joshua Soule forestalled any change in the episcopacy or in the method of selecting presiding elders. As a concession to those who wanted a more democratic form of church administration, however, a system of district conferences for local preachers was established. As mentioned previously, several of these were held in the Mound Prairie area in the early 1820s. The growing movement for reform also led to the appearance of a new publication, the *Wesleyan Repository and Religious Intelligencer*. This paper served as a forum for those who wanted change; it also led to the formation of the so-called "Union Societies," which were determined to bring about reform.

At the General Conference of 1828, conservatives responded harshly to this reform movement. Some of its leaders were expelled from the church to be reinstated only when they had resigned from the dissident societies and ceased distribution of their publication. The result was a General Convention of the Union Societies, held in Baltimore in November 1830, followed by formal organization of the MP Church in the same city two years later. This new Methodism would feature equal representation for laymen (although not yet laywomen) in the conferences and the

replacement of bishops and appointed presiding elders with elected "presidents." In the beginning its membership stood at about five thousand.⁴⁷

A group calling themselves "Methodist Reformers" met at Cane Hill, southwest of Fayetteville, in December 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, hundreds of miles distant from any adjoining conference, proved a success...⁴⁸

The Arkansas "Reformers," claiming a membership of thirty-five, immediately applied to the Tennessee Conference, one of the twelve original conferences of the MP Church, for mission status. Although neither Sexton, "one of the first preachers in Washington County,"⁴⁹ nor a colleague identified as J. Curiton (actually John Cureton, later county judge of Washington County), had been ordained, they called a camp meeting the following summer. With the assistance of a Presbyterian minister to serve communion, they added fifty-five new members to their number.⁵⁰

There was even some interest expressed in the new denomination by the Creek Nation. Henry Perryman, a Creek Christian, wrote to Sexton in 1831 asking him to send missionaries to his people, but there is no record of Sexton's response.⁵¹

At the 1832 session of the Tennessee Conference of the new church, in response to reports of the growth of the Arkansas mission, Sexton was elected to deacon's and elder's orders, and the following year the president of the conference came to Arkansas to ordain

him into the full connection.⁵² A separate jurisdiction for Arkansas and southwestern Missouri was organized in 1837, and its first conference was held the following year in Neosho, Missouri.

In 1841 Sexton and his congregation acquired land to build the Bethesda MP Church near Cane Hill. Two years later Bethesda Academy, a non-sectarian school for boys, was chartered with some of the same names from the church deed listed as trustees of the school. Classes for Bethesda Academy may have met in the Bethesda church building, but the school was apparently short-lived.⁵³

The MP Church experienced modest growth during the next decade, especially after the separation of the ME and ME, South, Churches in 1844. There may have been an attempt to establish another MP congregation in Washington County in that year. Records show that the denomination obtained some property in the western part of the county, but nothing relating to a church there has been found.⁵⁴ Successful camp meetings were held by Methodist Protestants in Washington County and on Lee's Creek in Crawford County in 1845.⁵⁵

Each annual conference of the MP Church was allowed one delegate to its General Conference for each one thousand members. Although the Arkansas Annual Conference had been recognized officially in 1838, no delegates were named until 1846. The names of J.G. Walker and Abel Johnston were listed that year, but both were marked absent at the conference session.⁵⁶ Little more is known about Methodist Protestant activity in Arkansas during the decades following its organization in 1837. Its churches were more independent and its conferences more loosely organized than those of the mother church. Throughout its existence it remained largely a rural denomination.

NEW PREACHERS ARRIVE IN ARKANSAS

By the 1830s, Arkansas was beginning to shed some of its wilderness aspect. One stretch of the Military Road crossed the state from Memphis to Fort Smith, with a branch southwest to Washington and on to Fulton on the Red River. Another branch angled from Little Rock up into southeastern Missouri via Batesville. Not only did these roads make it easier for settlers to move into the area but also for preachers as they followed their circuits. In 1820 the first steamboats chugged up the Arkansas River to Little Rock and a decade later up the White River to Batesville, providing another mode of transportation for emigrants and preachers. Stage lines also began to connect many of the towns in the Arkansas Territory.

As the population of Arkansas grew, so did the need for regular preachers. A group of eight young men was recruited from the Tennessee Conference in 1831. One of them, John Harrell, wrote later:

In the year 1831...when 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 [also seen as Smyth], Harris G. Jopplin [also seen as Joplin], Alvin Baird, William G. Duke, John N. Hamill, William A. Boyce, Allen M. Scott and John Harrell.⁵⁷

The men met at Memphis on Christmas Day, purchased a boat, and slowly struggled through river and swamp to Helena, taking all of three days to make the trip. There they separated to begin their work. Smyth remained at Helena for a time, Boyce headed for Pine Bluff, Joplin and Duke to Hot Springs and Mound Prairie, and Hamill took the Arkansas Circuit. Baird went into the Creek

Nation, Harrell and Scott to the Cherokee Mission and Washington County. All of them received appointments from the 1832 Missouri Annual Conference. Smyth became presiding elder of the Arkansas District and superintendent of Indian work, while Joplin and Duke continued to share the rounds of the Hot Springs and Mound Prairie Circuits. Hamill shared the Arkansas Circuit, and Boyce returned to the Pine Bluff Circuit. Baird was appointed to the Creek Mission; Scott and Harrell shared the Washington [County] Circuit and the Cherokee Mission. The influence of this group of young preachers is immeasurable, even though Boyce died in 1833, and six others had located by 1840.

Allen M. Scott left the ME ministry shortly after his 1832 appointment, later recording his religious doubts and confusion. By 1840 he was in Washington County teaching school, and the following year he joined Jacob Sexton's Bethesda MP Church at Cane Hill. The more democratic organization of this church prompted him to write: "Since 1841 I have called no man master." In 1842 he may have helped establish the Bethesda Academy and probably taught there for a time. He later abandoned the Methodist Protestants and is believed to have gone back into the ME Church after the division of 1844. He eventually returned to Tennessee and joined a Baptist church.⁵⁸

A charter member of the Arkansas Conference in 1836, John Harrell continued in the itinerancy for forty years. While working with the Cherokees, he became an especially close friend of Chief John Ross. He helped establish the Methodist Church in Fort Smith, first mentioned as an appointment in 1840, and apparently continued to do pastoral work in that area even after he had returned to the Indian mission field. In 1871 he was there ministering to a prisoner at the time of his execution: "Childers was followed by Rev. Mr. Harrell in a few eloquent remarks, closing

with a prayer that brought tears to many eyes."⁵⁹

Harrell was serving as superintendent of the Asbury Manual Training School in the Creek Nation at the time of his death in 1876. He had made his home in Van Buren for a number of years, traveling to his various appointments from there when possible. He was on a preaching mission to Vinita, Oklahoma, when he died in the home of a Cherokee friend. Harrell is buried beside his wife at Eufala, where the Asbury Manual Training School was located.⁶⁰

CAMP MEETINGS

American Methodism played a leading role in the revivalism that gripped the frontier, particularly Kentucky and Tennessee, at the close of the eighteenth century. Preaching out of doors, in open fields or in primitive brush arbors in the woods, and reaching out to rough, uneducated, and unchurched people was exactly to the taste of the men that Wesley first sent out to the new nation. Barely yet thinking of themselves as a new denomination, Methodists preached to any who would hear, sometimes cooperating with their Baptist, Presbyterian, or Cumberland Presbyterian brethren. Most of the great revival meetings of the period were non-denominational or interdenominational; the falling-out between Calvinists and Arminians over grace and salvation would come later.

An anecdote from a sermon the great George Whitefield delivered on his visit to America suffices to illustrate this point. Preaching from a balcony in the city of Philadelphia, he cried out: "Father Abraham, whom have you in heaven? Any Episcopalians? Presbyterians? Independents or Seceders? Any Methodists?" The answer from heaven, he went on, was: "We don't know those names here. We have only Christians."⁶¹

The revivals conducted by Methodist and Presbyterian preachers in Kentucky in 1799 and 1800 were so successful that:

they found themselves straitened in their houses, on account of the increase of their congregations. In the summer they took to the woods. The people[,] in order to accommodate themselves, carried provisions for their families and beasts in their wagons, erected tents, and continued some days in the exercises of singing, prayer and preaching! Thus commenced what has since received the appellation of "Camp-Meetings;" a revival of the "Feasts of Tabernacles."⁶²

This was also the situation in Arkansas through most of the early nineteenth century. The scattered population and lack of church buildings made it necessary for worship services to be held outdoors under brush arbors or at campgrounds. Those attending stayed in temporary lodgings—tents or small rough cabins. Some of these campgrounds became semi-permanent sites for regular meetings, sometimes held for weeks at a time. Usually held after harvest time, camp meetings served as a combination religious revival and family vacation.

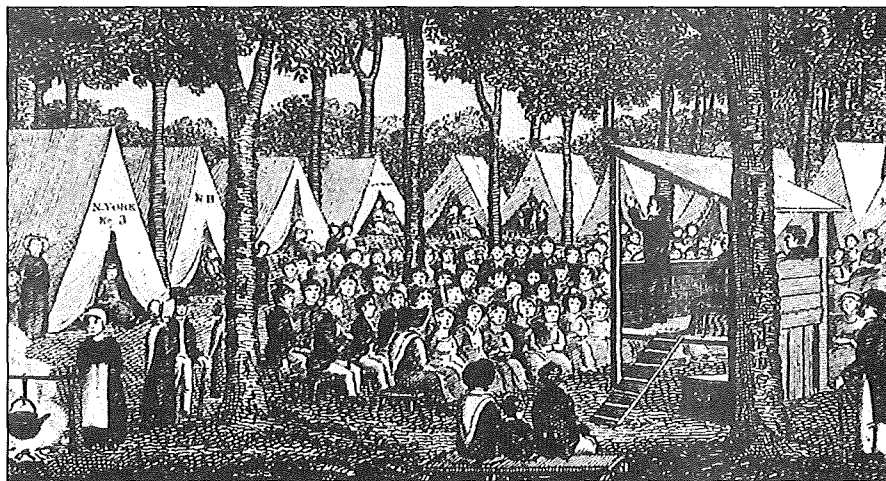
One of the earliest sites on record was located near Cadron, in the present Faulkner County, and can be dated back to 1821. A report from the old Dwight Mission, near what is now Russellville, tells of a visit there by "one of our Methodist brethren, living near Cadron... who before leaving us... urged very importunately that one of us should attend their next camp meeting..."⁶³ The earliest mention of this campground in the *Arkansas Gazette* was in the issue of April 5, 1825, announcing a meeting "at the Methodist Camp-

Meeting ground near the Cadron, in this county, [Pulaski, now Faulkner]" on the last Friday of April.

In 1822 a district conference was held at the Ebenezer Campground in Hempstead County, and there were several other campgrounds in the Old Washington area. Bailey Campground dates from about 1827, Clear Lake from about 1832.

Scott's Campground, later renamed Salem, was established north of Benton in 1837. It is another of the old Methodist camps that is still in use. Andrew Hunter had a long association with this camp; his name is found in its records from 1839 until 1878. A description of activities at Salem in the early days was recorded in the reminiscences of "Uncle Henry" Scott:

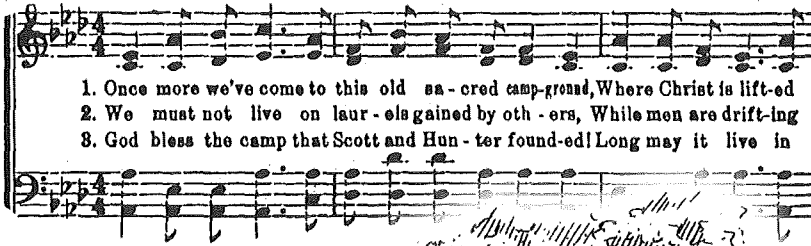
I have seen the time when hundreds of people came in ox wagons, horse and mule wagons, and many walked for miles to come to Camp Meeting. Most of the preachers came on horseback. Down near the spring we built a corral where the preachers' horses were kept. Every camper brought a load of corn and hay to feed his stock and all of us would chip in enough corn and hay to feed the preachers' horses. Someone was appointed to see that they were properly




Old print of a camp meeting.

Salem Camp-Ground

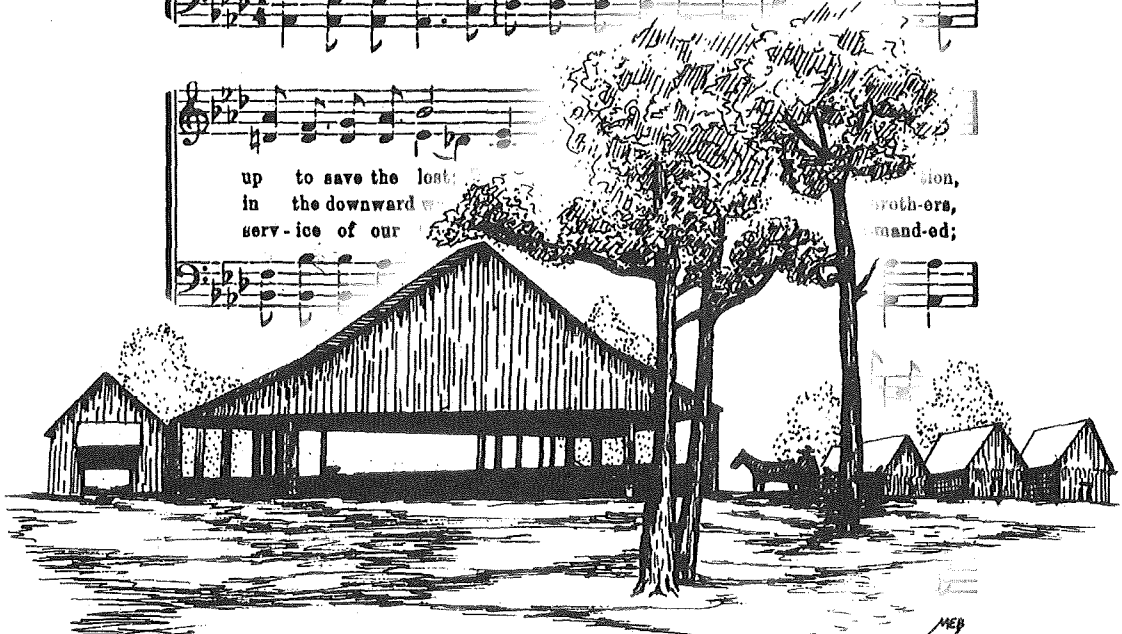
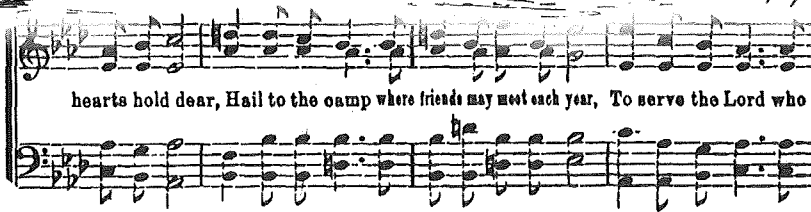
Dedicated to the Martin family who gave the deed to the Methodist Church, South.
C. B. W. Chas. B. Wyatt.



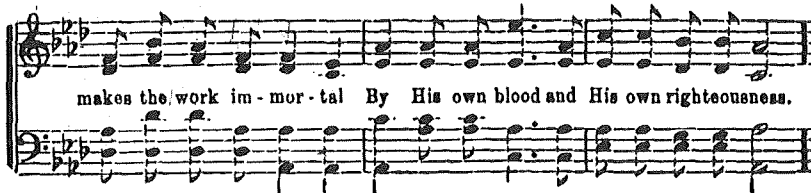
1. Once more we've come to this old sa - cred camp-ground, Where Christ is lift-ed
2. We must not live on laur - els gained by oth - ers, While men are drift-ing
3. God bless the camp that Scott and Hun - ter found-ed! Long may it live in



up to save the lost; mission,
in the downward wroth - ers,
serv - ice of our mand - ed;

MEP
hearts hold dear, Hail to the camp where friends may meet each year, To serve the Lord who



makes the work im - mor - tal By His own blood and His own righteousness.

Foreground: An artist's rendering of Salem Campground around the turn of the century (Salem UMC, Benton, Ark.).
Background: Salem Campground song.

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 everyone came to worship. When the horn blew 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.⁶⁴

One of the most complete descriptions of an early campground is that of Ebenezer. It was arranged in the form of a hollow square with rows of "tents" along the four sides. The tents were actually rough board cabins, each containing two bedrooms with a breezeway between. Behind each bedroom was a shed room—one, left open on two sides, was used for a dining area, and the other was used for storage. One bedroom in each cabin was for men, the other for women. Scaffolds were built against the walls to serve as beds, upon which were placed straw mattresses or pallets brought from home. The cabins had dirt floors covered with clean straw. Backless benches were placed along the walls in the breezeway for visitors. Back of each cabin was a cookshed, but food was prepared at home and brought along as much as possible. Campers arranged to take turns inviting the preachers and their families to share meals.

A two-story cabin was built on the west side of the grounds for the preachers' use, and a separate structure stood nearby for their wives and children. In the middle of the square stood the pavilion or tabernacle, about 250 by 100 feet and open on all four sides. Seating was on rough board planks, although some campers brought chairs from home. Two

wide aisles formed a cross in the building and divided the seating into four sections. On the west side, at the center aisle, were the pulpit, bookstand, and space for a choir. In front of the pulpit was the altar and a bench called the "mourners' bench," where worshippers might come forward to confess their sins and accept salvation. Exhorters moved among the congregation to urge this action.

Straw was strewn heavily on the entire floor. Light for the pavilion was provided by kerosene lamps. Outside, fire scaffolds were built at each corner of the square; these were covered with dirt, then piles of pitch pine were burned on top as needed. Clearings were also created in the woods, one for men and one for women, where campers held afternoon or evening retreats for prayer and meditation.

Space was left at each corner of the square for wagons to be driven through for loading or unloading, but otherwise the horses and wagons were left some distance behind the tents. The common occurrence was for campers to move in on Thursday or Friday of the last week in August or the first week in September and remain until Tuesday or Wednesday of the following week.⁶⁵



Mr. and Mrs. Matthew S. Propps in front of their "tent" at Ebenezer Campground about 1908.

Arkansas Historical Quarterly, 26, no. 4

The *Arkansas Gazette* of September 1, 1835, announced an upcoming Methodist Camp Meeting at "the campground near the residence of Jared C. Martin in Fourche Township, Pulaski County." Ministers of other denominations were invited to attend.

Another campground was established near Bethesda (Independence County) by Rev. Juba Estabrook in 1841. It survives today as the Bethesda (formerly Campground) United Methodist Church.

Theodore Maxfield of Batesville described another camp in that area—the Massey Campground, located about five miles east of town near the small community of Moorefield. It consisted of a large shed, where the meetings were held, and a number of small rough board cabins. People came from as far away as Missouri, Maxfield wrote, and camped in these houses for weeks at a time. Meetings were held after crops were laid by, commencing early in the morning and running far into the night. From his youth, probably in the early 1850s, he recalled "big crowds, big preachers, and big eating!"⁶⁶

Many humorous stories about campground experiences have survived. One involves William Mulkey, who was appointed to the Mound Prairie Circuit in 1839:

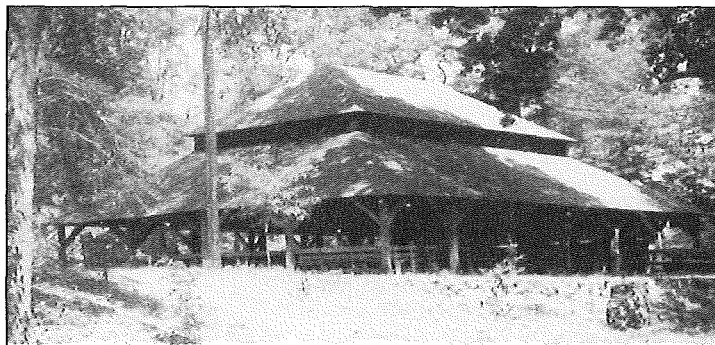
They used to tell an amusing anecdote on Old Parson Mulkey...It is related that upon one occasion he was exhorting with all his force at Pump Springs camp-meeting, and the straw upon the ground inside the altar was completely covered with prostrate mourners. Perceiving there were many others present ready to cast themselves down, but who refrained from doing so solely through lack of straw upon which to rest their marrow-bones, the old Parson cried out in the midst of his exhortation: "Straw! Straw! We want more straw here! Brother

Grounds, for the Lord's sake run up to your tent and get more straw here! Twenty souls will be lost for the want of straw!"⁶⁷

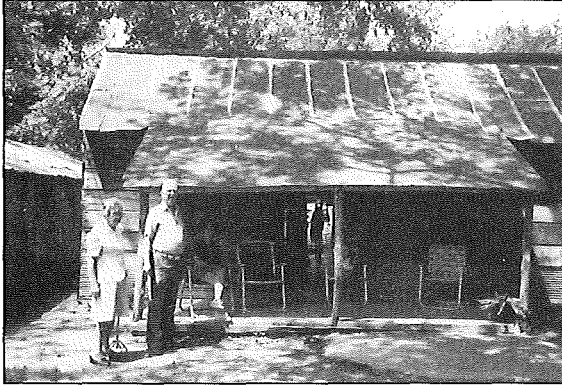
Straw was also used to cover the dirt floors of early rural churches. One of the oldest Methodist church buildings in northeastern Arkansas was referred to as Strawfloor, a log cabin erected about 1852 some two miles west of Jonesboro. The church is long gone, but old-timers still recall the Strawfloor Cemetery.⁶⁸

Camp meetings kept the spirit of Methodism exciting and alive during the years before permanent stations and church buildings were common. A notice headed "Methodist Appointments" appeared in the *Arkansas Gazette* of June 27, 1832, listing no fewer than nine meetings to be held that summer—at the Baptist Meeting house in Little Rock, in Clark and Hempstead Counties, at Hot Springs, at Williams Campground on the Saline, on the Military Road southeast of Cadron, in the Creek Nation near the Agency, at the Mountain Spring Campground in Washington County, and in the Cherokee Nation near the Washington County line. Most of these meetings were scheduled to last four days. Ebenezer, Salem, Ben Few (Dallas County), and Davidson (Clark County) are some of the nineteenth-century campgrounds still in use.

In 1953 Stanley T. Baugh published a volume titled *Camp Grounds and Camp Meetings*



Davidson Campground tabernacle in 1984.



A "tent" at Davidson Campground. Picture made in 1984 when the campground was celebrating its centennial.

in South Arkansas. A comparable work on the early campgrounds of North Arkansas has not been done, but some for which published references have been found were Boiling Springs Campground, near Illinois Bayou (Pope County), mentioned in connection with the first Methodist church built in that county about 1832; Mountain Spring Campground, well known by 1833, and Thornsberry Campground near Elm Springs, dating from 1860, both in Washington County; Sardis Campground, where the Morrilton congregation met in the 1840s and '50s; and Camp Merrick in Faulkner County, dating from about 1859.

Blackfork, located about five miles northeast of Greenbrier, was an ME (Northern Methodist) campground in the late nineteenth century. In the 1870s there was a log church near the grounds, and eventually a brush arbor was erected there. This facility was later acquired by another denomination.⁶⁹ An early campground for black Methodists was founded at Sweet Home soon after the Civil War.

A good spring nearby was of major importance in locating early campgrounds, thus the names of Warnock Springs, Magnesia Springs, Pump Springs, Sulphur Springs, and Greathouse Springs.

Rev. William Sherman described Thornsberry Campground in an article published in 1952.

It was, he wrote, near the old Elm Springs Academy "where there is now being built a new Methodist Church." During its peak years, there were approximately thirty log cabins and a large meeting shed in the center. This shed, about forty by sixty feet, had no side walls, its roof was held up by oak poles, and rows of handmade seats extended several feet beyond the roof line.

Revivals were held in the fall, sometimes lasting three or four weeks. Families brought straw for bedding and slept in their wagons if a cabin was not available. They brought food from home and cooked on open campfires, using water from a nearby spring. Baptizings took place in Osage Creek.⁷⁰

Thornsberry Campground was named in honor of Rev. Walter Thornsberry, who had conducted a revival at the present site of Bentonville as early as 1839. His sons, Martin and Walter, Jr., followed their father and helped establish the Bentonville Methodist Society in the early 1840s.⁷¹

PERMANENT STATIONS BEGIN TO APPEAR

With Bishop Joshua Soule presiding, the Missouri Annual Conference met at Salem, near Cane Hill (Washington County), in 1833. This was the first annual conference ever held in Arkansas. One reason given for the choice of that somewhat remote location was that it would be easier for members working at the Indian missions to attend. It might also have been held there to meet the challenge of the new MP movement in that area. In conference records Salem was referred to as Mountain Spring Campground. Today it is also referred to as Salem Spring.

Methodist Episcopal membership in Arkansas and the Indian Mission District was reported at the conference to be "1,779 white, 237 colored, and 494 Indian." Two districts had been created in Arkansas the previous year—the Arkansas and the Little Rock—roughly dividing the state in half, north and south.

By the early 1830s, stable congregations had been formed at Hot Springs, Benton, Washington, Pine Bluff, and Fayetteville. In 1832 Little Rock became a station, or separate appointment, meeting for a time in an empty warehouse just east of the present Capitol Hotel. Construction was begun on the First Methodist Episcopal Church there the following year. It was built of brick and stood on the north side of Cherry (now Second) Street, between Main and Louisiana. The membership of the congregation that year consisted of "194 white and 15 colored persons."

An important member of the congregation was Mrs. Ann Conway, mother of Congressman Henry W. Conway and Governors James S. and Elias N. Conway. Every Sunday through many years, Mrs. Conway occupied her special split-bottomed chair placed near the pulpit.⁷²

Batesville was another site of early Methodist activity. The White River Bible and Tract Society was founded there in the spring of 1829 and was duly reported to the *Arkansas Gazette* on April 29:

To the Editor of the Arkansas Gazette.

Dear Sir—There was a Bible and Tract Society formed in this place, on the 23rd of March, Auxiliary to the "Bible and Tract Society of the Methodist Episcopal Church;" and believing that you are willing to give publicity to every thing that tends to moralize our newly settled country, we have thought proper to send you our Constitution, with a list of Officers, and will be thankful to you, if you will give it a place in the columns of your paper.

The document was signed by ten Methodist laymen and two preachers, Isaac Brookfield and H.S. Lafferty. The president of the society was Lewis T. Waugh, an early settler in the Batesville area and a brother of

Bishop Beverly Waugh. The object of the society, as stated in its constitution, was to furnish Bibles and religious tracts at the cheapest rates possible and to distribute them free to the poor.

Another organization was established in Batesville in 1831 that often served as a forerunner of a Methodist society or church. A "Temperance Association for the county of Independence," although interdenominational, had strong Methodist participation. The *Arkansas Gazette* reported that twenty-four gentlemen and eleven ladies, "all of the first respectability in society," became charter members.⁷³ About half the officers and managers elected were Methodist laymen.

In 1835, members of the Tract Society and the Temperance Association assisted Rev. Burwell Lee in organizing a Methodist society in Batesville. This congregation was well enough established to host the first session of the newly created Arkansas Conference the following year.

INDIAN MISSION WORK

The story of Indian-white settler relations on the Arkansas frontier is not one of savage war parties raiding isolated farms or ambushing wagon trains. More often it was the other way around—white settlers preying on peaceful Indian villages, stealing horses, and otherwise pressuring the Native Americans to move on west into what eventually would be designated Indian Territory. A letter dated April 1813 and found in the Territorial Papers of the United States was sent by a group of Cherokees residing on the White River to the territorial governor of Missouri complaining of harassment by white settlers. The letter read, in part [spelling as found]:

Father, we a part of the Cherokees tribe of Indians; have settled on the White River... where we are indeavouring to cultivate the soil...& wish to live uninterrupted by the

malicious white people; but the revurse; there are a few bad men combined together for the purpose of stealing our horses...we have lost by those characters Twenty Horses in course of Twelve months & if some measures are not taken we shall in a short time be left destitut of property..."⁷⁴

In 1823 the Missouri Conference appointed Jesse Walker as a missionary, particularly to the Indians in Arkansas. Bishop William McKendree wrote later that Walker's attention had been directed to those Indians who were inclined to hear the word of God and that he had had considerable success. Walker was probably the first Methodist missionary to Native Americans west of the Mississippi.

The plight of the Indian was further dramatized when forcible removal of the Southeastern tribes began in earnest. During the 1830s, an estimated sixty thousand of them crossed Arkansas—some by boat, some by wagon or horseback, large numbers on foot. Many of these Indians were already Christians, and some were led by their own native ministers. Among the latter were John Fletcher Boot and Turtle Fields, Cherokee; John Page and William Oakchiah, Choctaw; and Samuel Checote, Creek.

The Creeks had proved somewhat more resistant to Christianity than the other Southeastern tribes. According to one source, it was tribal law for a time that anyone preaching the Christian faith would be given fifty lashes. Samuel Checote was twice observed holding services in a river bottom canebrake in the Creek Nation and was severely whipped both times.⁷⁵ Chili McIntosh, a Creek chief, was once asked by Bishop Pierce if there were blasphemous words in the Creek language. No, the answer came, "if an Indian wants to say bad words, he must talk English."⁷⁶

There seemed, however, to be many Methodists among the Choctaw. In his autobiography, William Stevenson, appointed to the

Arkansas Mission by the Missouri Conference in 1823, mentioned that he had converted a "poor Choctaw" some two or three years earlier. This may be the earliest record of Methodist preaching to Indians in the Arkansas-Oklahoma area. A later observer of one group of emigrating Choctaws testified that "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."⁷⁷

Alexander Talley, sometimes called the "Apostle to the Choctaws," had done much good work as a Methodist missionary to the tribe back in Mississippi beginning in 1827. According to Grant Foreman, a respected authority on the Five Civilized Tribes, Talley accompanied some of the tribe to the West in 1830, got two schools ready by the following year, and seems to have remained among them for several years.⁷⁸

One of the first full-blood Choctaw preachers was William Winans Oakchiah. He had adopted the name of William Winans, a preacher and later a bishop in the ME Church, South. Admitted to the Arkansas Conference in 1843, Oakchiah transferred into the new Indian Mission Conference the following year and was appointed to serve with John M. Steele on the Puckchenubbee and Pushmataha Circuits. He did not live to reach his charge, however:

[He] was found by strangers on the streets of Fort Smith in a dying condition. His saddlebags contained all his earthly possessions: a Bible, a hymn book, a few hickory nut kernels, and a few grains of parched corn. He was taken to the home of a Christian family and put to bed. His host heard him leave his room early the next morning, followed him out, and saw him fall in the yard, his hands extended toward heaven. He breathed his last prayer in Choctaw, which his host did not understand.⁷⁹

Robert Ridgway, whose journal was cited earlier, never held an official appointment in Arkansas, but he traveled across the state and into the Choctaw Nation in 1842. He recorded a visit to a Choctaw village in what is now southeastern Oklahoma that February [spelling as found, some punctuation added]:

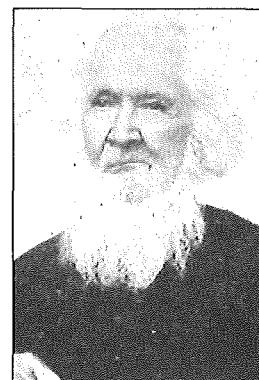
...The Indians have a large house well fixed for meetings, about 25 by 50 ft. There is a small house built for the preachers to sleep in. The Indians made fires and laid down in the woods wrapped in their blankets. The congregation was large, respectable and attentive and would be a pattern for the intelligent of the U. States.

On Saturday I heard a Chocktaw preach at night. I preached through an interpreter, [it] was new and awkward business but we had a good meeting. The Indians were very much engaged and got happy at the close of the meeting.

Sunday 20th. When we arose this morning the Indians were up and had their fires in every direction. When we commenced morning prayer the Indians began to sing around the fires and attended their morning devotions. Then breakfast after which preaching by a Chocktaw. At 11 I preached again then the sacrament was administered [and] some children baptized. We had a meeting of interest and power, the Lord was with us. The meeting then closed. There was on the ground about 200 Indians. Some had come 60 miles[,] they feel it their duty to attend all their meetings.⁸⁰

Ridgway was traveling with Alexander Avery, who had been appointed to the Choctaw Mission in 1839. Avery was born in North Carolina in 1809, then moved with his family to Tennessee as a young man. He transferred to Arkansas from the Tennessee Conference in 1837 and rode the Mound Prairie Circuit before beginning his work with the Choctaws. He went on

to serve Methodism as an itinerant and superannuate for sixty-nine years until his death in 1904. He was appointed to the Hempstead African Mission in 1845, and it was said of him: "Whether on a mission to the negroes [or] among the semi-civilized Choctaw Indians...he was the same genial gentleman." His later years were spent near Prescott, where he helped found Avery's Chapel and Midway Church, both still circuit appointments today.⁸¹



*Alexander Avery
(1809-1904).
Anderson, Centennial History*

Missouri Annual Conference records show Indian mission circuits for the first time in 1831, although both were left "to be supplied." One appointment was designated the "James Fork and White River Mission and Cherokee Mission," the other was the "Creek Mission and Washata Circuit." At the 1832 conference, John Harrell and Allen M. Scott were sent to share the Washington (County) Circuit and Cherokee Mission work. In 1833 the first official appointments were made to Indian mission schools—six to the Creeks and four to the Cherokee (See Appendix II). Many of the preachers who were the fathers of Methodism in Arkansas first came into the area to work and teach at the Indian schools, including A.D. Smyth, Burwell Lee, John Harrell, and John N. Hamill, among others.

One of the most influential of them all, Andrew Hunter, stated in his own words that he entered the ministry to work among those he called his red brethren. "If I could not preach," he later wrote, "I could teach in one of the schools." In 1835 the South Indian Mission District was set apart by the Missouri Conference. That same year Hunter answered the call of Peter M. McGowan, superintendent

of the district, for teachers for the Indian schools. He was sent to Hitchitty Town in the Creek Nation, where he soon found himself caught up in mission work and preaching. He submitted himself for admission to the new Arkansas Conference when it was established the following year and continued his work in the ministry for more than fifty years.

Indian schools and mission work in what are now Oklahoma and Kansas remained under the supervision of the Arkansas Conference from its creation in 1836 until 1844, when a separate Indian Mission Conference was created. A number of Indian preachers were admitted to the founding conference in 1836, including Pleasant Berryhill, half Cherokee, who had been appointed to teach at one of the mission schools in 1833, and Young Wolf, a Cherokee local preacher who acted as an interpreter and offered lodging to traveling missionaries.⁸²

No fewer than seven of the preachers present at the first Arkansas Conference session were associated with Indian mission work. Among them were Moses Perry and Thomas Bertholf, both of whom had Indian wives—Perry's a Choctaw and Bertholf's a Cherokee. According to Andrew Hunter, Perry had considerable knowledge of medicine: "A plain man, he farmed, preached on Sunday, and tended the sick."⁸³

Native preachers Turtle Fields, John Fletcher Boot, and Weelocker transferred from the Holston Conference in 1837 and 1838. John and William McIntosh were also members of the conference in the 1830s and were possibly Creeks, McIntosh being a very common name among that tribe. Daniel Adams, a Mohawk, was admitted on transfer in 1838 and was serving at the Seneca Mission in the Fayetteville District when it became a part of the Indian Mission Conference.⁸⁴

Not only men came west to work with the Indians. In 1846 English-born Anne James, then living in Massachusetts, responded to an

advertisement for teachers at an Indian school in Fayetteville. Her autobiography describes the difficult trip through the Boston Mountains in the middle of winter. One bitterly cold night, the stage driver decided to stop. He left the frightened young woman sitting alone in the stage while he went to seek shelter for them. Years later she wrote:

Oh! If mother could see me sitting in that stage alone, listening to the wolves howling, the dogs barking and the rattling of the chains by the restless horses, how would she feel? But in mercy that was all kept from her; she never knew it. That night was the worst of all my journey.⁸⁵

Anne met and married a circuit-riding Methodist preacher, Lewis Marshall, while she was teaching in Washington County in 1849. The ceremony was conducted by William C. Stout, a priest of the Protestant Episcopal Church. When he recorded their marriage, Stout described Marshall as "a traveling preacher on the Washington County Circuit of the Arkansas Conference, Methodist Episcopal Church, South." Miss James was "principal of the Mount Comfort female seminary in Washington County." Marshall was fifty-three years old; Anne was thirty-five.⁸⁶ Many years later Anne recorded the events of her long and interesting life in *The Autobiography of Mrs. A. J. Marshall*, now in the collection of the Jefferson County (Arkansas) Historical Society.

Indian mission work also involved Negroes, some of whom were slaves of the Creeks and Cherokees in particular. Some later were considered full tribal members, and many were of mixed black, white, and Indian blood. In fact, it was sometimes the slaves who helped instruct the Indians in the Christian faith. Learner B. Stateler, appointed to the Hardridge School in the Creek Nation in 1833, left this interesting entry in his diary:

At the place where I boarded there was...an African woman [who] had a grown daughter named Phoebe. The daughter's father was an Indian man whose name was Parryman. He was a vile old fellow and had a heap of wives. The daughter was a pretty girl, and was married to a white man. Granny, as we called [the mother], did the cooking and brought my meals to my room. Altogether we made quite a family. We had prayers regularly. The cabin was built upon posts set in the ground. The hogs would pile up under the floor and groan and grunt at a great rate. They would often raise the puncheons on the floor which lay loose on the sleepers of joists...I could speak to a greater portion of the Indians through an interpreter. These Indians, many of them, were well to do and owned many slaves.⁸⁷

Although most Indian work in the Arkansas Conference was devoted to the five Southeastern tribes—the Cherokee, Creek, Chickasaw, Choctaw, and Seminole—a mission to the Senecas was established in 1838 and to the Quapaws in 1843, both in the Fayetteville District. All Indian work was transferred to the Indian Mission Conference in 1844.

Despite the modest success of Indian mission work, Bishop James O. Andrew wrote in 1843:

Among the Cherokees and Chocktaws [sic], we had established important missions for years prior to their removal west, and those missions have been continued among them in their new home. Yet, the conversion of these large southern tribes has never engaged the attention of our church as it should have done; neither the church, nor those who have controlled her missionary destinies, seem to have appreciated properly the relative importance of this interesting portion of our missionary work.

Tens of thousands of dollars have been annually appropriated to support missions comparatively insignificant; or to send a colonizing outfit to look up the feeble, wild, and wandering fragments of tribes who roam among the bleak hills of the Rocky mountains, or on the far distant shores of the Pacific...while here, at our doors, the mightiest savage nations of the continent, were not only ready to receive us, but have been anxiously imploring us to send them missionaries and schools. Yet we have doled out our missionary help to them in such scanty fragments, that it has accomplished but little compared with what should have been done.⁸⁸

“AFRICAN MISSIONS”

Slaves were usually permitted to worship with their white masters in ante-bellum Arkansas, even to become members of their churches. Horace Jewell described how they

...received the gospel from the same Methodist preachers, and in the same churches, with their masters. The galleries, or a part of the body of the house, was assigned to them. If a separate building was provided, the negro congregation was an appendage to the white, the pastor usually preaching once on Sunday for them, holding separate official meetings with their exhorters, leaders, and preachers, and administering discipline and making return of members for the annual [conference] minutes.⁸⁹

There was also a program designated “African Missions,” the earliest of which seems to have been the Red River African Mission, first mentioned in the conference minutes in 1841. The mission probably did not have a church building but consisted of white preachers traveling among the various plantations to hold services for slaves. The Red River Mission area was probably in present day

Lafayette County in the extreme southwestern corner of the state. Over the years it was variously referred to as the "Red River Mission to Blacks," "Red River Colored Mission," or "Red River Affrican [sic] Mission." Its membership ranged from 125 in 1842 to 220 by 1849. After the creation of the Ouachita Conference in 1854, no further reports were made from the mission.

Some of the white preachers who carried out this work were Alexander Avery, W.B. Mason, Elijah F. McNabb, and William Mulkey. Of the latter Andrew Hunter wrote, "Brother Mulkey served the Church for a number of years as a missionary to the colored people on the Red River plantations, the owners giving him a good support."⁹⁰

During the years from 1842 to 1857, African missions also were reported in Helena, Princeton, Little Rock, Pine Bluff, Richland (Pine Bluff District), Mt. Vernon (Helena District), Augusta, Laconia, Bolivar (Jacksonport District), Harrisburg, and Long Lake (near Harrisburg). The mission at Helena reported 80 members in 1850; Augusta had 23 members and 60 probationaries in 1857. The Little Rock Mission, which had 219 members in 1851, was probably the congregation that became Wesley Chapel two years later.⁹¹

A NEW CONFERENCE IN A NEW STATE

Arkansas was admitted to the Union on June 15, 1836. That November, having been approved by the General Conference of the Methodist Episcopal Church, the Arkansas Annual Conference opened its first session in Batesville, Bishop Thomas A. Morris presiding. As described in the General Conference minutes, the new conference was to include all of Arkansas Territory, a small section of Missouri lying "south of the Cherokee line," and the Louisiana District, which included most of northern Louisiana.

Andrew Hunter was one of the men admitted on trial at the new conference, although

he was not present at Batesville in person. He wrote years later that the sessions were held in the brick courthouse, but according to long established local tradition, the ministers met in a lodge hall on the second floor of a frame store building on the town's Main Street. Perhaps sessions were held in both places.

Elizabeth Searcy Desha later recorded that it was her duty to see that the servants made pallets of feather beds to supplement other sleeping quarters in the local tavern owned by her aunt and uncle, Mr. and Mrs. William L. McGuire. Even so, some delegates were forced to sleep three to a bed, and others had to sleep on the floor.⁹²

J.S. Trimble of Greenbriar Township in Independence County described the founding of the Arkansas Conference in a letter published in the *Batesville Guard* on June 28, 1877:

Editor GUARD: Will you allow me space in your paper to correct a small mistake into which you have fallen in reference to the obituary of Rev. B. Lee, which was published in the GUARD of May 31st? You say, "He first came to Batesville in 1831." This is an error. He came to Batesville in 1829, and preached there in December of that year. In January, 1830, he preached at my father's house, in Greenbriar township, on the south side of White river. I was then 13 years old. We had no churches for public worship in the country at that time, and the early pioneer of Christianity had to preach in our cabins, such as we then had. He was, as you state, the pioneer of Methodism in Arkansas, but two men having preceded him in this part of the State—Parker Williams and John Ruble; the former preached in 1827, the latter in 1828, and Mr. Lee in '29 and '30, as above stated. Mr. Lee then went west to the Indian country, and came back in 1835; and has been a pillar in the church until the day of his death.

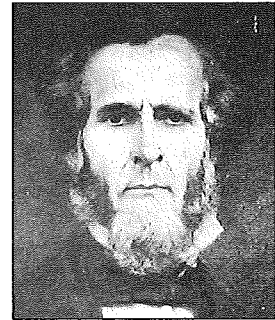
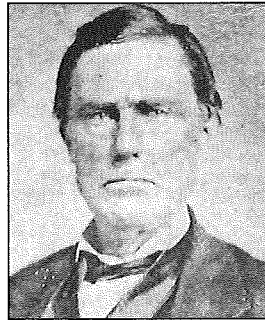
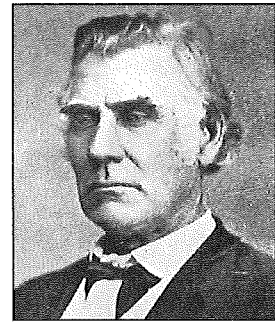
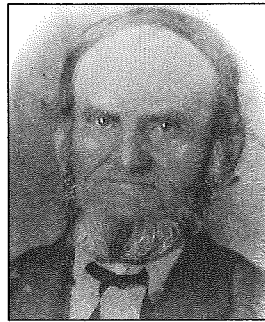
The year 1836 was a remarkable epoch in the civil and religious history of our State.

During that year the people threw off the trammels of a territorial and assumed the dignity of a State government. In this year, too, the Methodist Conference, the first ever held in the State, convened in Batesville, at the old brick court house, Bishop Morris presiding. The whole country turned out to hear the Bishop preach on Sunday,—the writer among them. He was truly an eloquent man, and when he reached the pathetic part of his discourse, (well do I recollect,) he had the whole conference crying like little children at his feet. His text may be found in the 48th division of the Psalms, 12th and 13th verses—"Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." This was a sublime text, though the Bishop was a sublime speaker. And although this text was preached from over 40 years ago, still it is fresh in my recollection.

This conference assigned work to Mr. Lee, and, under his preaching, soon became more methodical. He has served his generation faithfully, and at the close of a long and useful life, has been gathered to his Father and, I have no doubt, to the home of God and the good in heaven.

Respectfully,
J. S. Trimble

Membership in the new conference included twenty-seven preachers in full connection. Seven were in their probationary first year, and eight new men were admitted on trial. The whole list in attendance was as follows: Charles T. Ramsey (presiding elder of the Arkansas District of the Missouri Conference at the time), Thomas Bertholf, Fountain Brown, John H. Carr, Henry Cornelius, John A. Cotton, Erastus B. Duncan, James Gore, Robert Gregory, Jesse A. Guice, John N. Hamill, John Harrell, John L. Irwin,



Fathers of the Methodist Church in Arkansas: Burwell Lee, d. 1877; Andrew Hunter, d. 1902; John Harrell, d. 1876; and William Ratcliffe, d. 1868.

Benjamin Jones, Charles J. Karney, Burwell Lee, John R. McIntosh, Moses Perry, John Powell, Richmond Randle, William P. Ratcliffe, John H. Rives, Winfree B. Scott, Arthur W. Simmons, A.D. Smythe, Sidney Squires, William Stevenson, W.H. Turnley, Lemuel Wakelee, Ansel Webber, and Jacob Whitesides. The new preachers were Philip Asborne, Thomas Benn, William H. Bump, James Essex, Andrew Hunter, J.W.P. McKenzie, James L. Newman, and Enoch Whateley. Burwell Lee was named presiding elder of the new Batesville District.*

Of these men, Fountain Brown and Ansel Webber were to be victims of the Civil War, as recounted in Chapter 2. Henry Cornelius was described by Andrew Hunter as "a rugged, square built Arkansas man, raised on the frontier, that knew as much as anyone in that

* Appendix II lists all appointments made at the founding conference.

day about following bear through the swamps and cane-brakes of the Washita and Red Rivers.⁹³ He was appointed to the Hot Springs Circuit in 1833 but located in 1838 and later moved to Texas.

Ratcliffe had been admitted to the Missouri Conference in 1834, moved to Arkansas in 1836, and became one of the leading preachers in the state for thirty years. Although he served in the Pine Bluff and Helena Districts, most of his work was done in Little Rock and as conference secretary.

Duncan, Simmons, Randle, and Gregory had come from the Tennessee Conference with Bishop Morris to attend the conference and volunteer for service in Arkansas. The hazards of their journey were described by the bishop in his journal:

...our road disappeared under water [in] the Black River Swamp...[my horse] went down till he was nearly buried alive in quicksand and water...My heavy saddle-bags were left behind in the mud...We entered a dismal swamp, thirty-two miles wide, and...unusually full of water...varying in depth from six inches to three feet...Had I been offered one thousand dollars to retrace my steps, it would have been no temptation.⁹⁴

Of the eight young men who had come over from Tennessee with Bishop Roberts in 1831, only Smythe, Hamill, and Harrell remained on the conference roll. Presiding Elder Charles T. Ramsey became ill at the conference and died a few days later.⁹⁵ J.W.P. McKenzie later moved to Texas and founded McKenzie College at Clarksville.

The new conference was divided into six districts: the Little Rock, Batesville, and Arkansas Districts in Arkansas; the Alexandria and Monroe Districts in Louisiana; and the South Indian Mission District in Indian Territory. There were twenty charges to be filled in Arkansas, eleven in Louisiana, and nine

charges and schools in the Indian Territory. In answer to the question "What numbers are in Society?" the following response was recorded: 2,733 white, 599 colored, and 1,225 Indian, for a total of 4,557.

THE FIRST YEARS OF THE NEW CONFERENCE

At the next conference session, held in Little Rock in November 1837, two more districts were created within the conference—the Red River District, which included Choctaw and Chickasaw missions and schools, and the Fayetteville District, which included work with the Cherokees and Creeks. The Sulphur Fork Circuit in eastern Texas became a part of the South Indian Mission District.

As the 1830s came to a close, new stations and circuits were created every year. Work on the Benton Circuit was begun in 1837 with the appointment of Henry Cornelius; the same year Alexander Avery was sent to the new Marion Circuit in the lightly settled eastern part of the state. Young Hiram Gering, described as "full six feet in his boots, square-built, [with] black hair and dark eyes...a model man," transferred into the conference from Michigan and was appointed to the Washington Circuit. His name is mentioned here, although he served less than a year in Arkansas, because his 1838 Memoir was the first to be printed in the conference journal:

...Hearing of the great call for preachers in Arkansas, he was transferred to the Arkansas conference, and appointed to the Washington circuit, where he laboured with great acceptability until the 4th of September, 1838, when he was violently attacked with congestive fever [probably pneumonia] at Dr. Bedford's...His disease baffled all medical skill; and on the 17th of September, sabbath evening, at three o'clock, his triumphant spirit took its flight; and with his dying breath he said, "Tell the preachers of the Ohio,

Michigan, and Arkansas conferences, I die at my post, and in the sight of heaven."⁹⁶

The Helena District was formed in 1838 with appointments on the Helena, Madison, Marion, and White River Circuits and including the Mississippi, Green, and Montgomery's Point Missions. The Pulaski and Columbia Circuits, as well as missions at Bayou Bartholomew (the present-day Portland area), Yellville, and Booneville were also new appointments that year.

New preachers admitted on trial or transferred into the conference during its first decade included John B. Denton and Jerome B. Annis in 1837 and Stephen Carlisle in 1839. Denton moved on to Texas, appointed to the Sulphur Fork Circuit, then left the ministry to practice law. He was killed in an Indian raid in 1841, but the city of Denton perpetuates his memory. Andrew Hunter later passed a mild judgment on Denton:

"Alas for him! Men gifted as was J.B. Denton have a great deal to answer for. Ministers who give up their legitimate calling occupy dangerous ground. There is really no safe ground except in the path of duty."⁹⁷

In February 1839, at Propps Chapel on Blue Bayou, the first quarterly conference was held for the Sevier (County) Mission Circuit. This chapel was named for the family of Lewis and John H. Propps, faithful local preachers in the area. The following year this circuit, which embraced all of the modern Howard and Sevier Counties, plus parts of Hempstead and Pike Counties and the Choctaw Nation west to Fort Towson, was renamed the Blue Bayou Circuit. It is one of the earliest circuits for which we have a complete list of preaching places, twenty-three of them at one time. They are listed here because of their poetic names, redolent of the Arkansas frontier: Walnut Prairie, Rolling

Fork, DeKalb, Ebenezer, Mine Creek, Carr's Chapel, Patterson's, Holly Creek, Clear Creek, Bushy Fork, Hoover's, Red Colony, Holbrook's, Buck Range, Blacklands, Blue Bayou, Center, Rocky Comfort, Piney Grove, Pump Springs, Para Clifta, West Hempstead, and Gaines or Grimes Prairie.⁹⁸

Clear Creek, just east of Fort Towson, was a Choctaw campground; annual revivals were held there for many years and were described by one writer as meetings of "fervor and power," yet another indication of the appeal Methodism had for the Choctaw.⁹⁹

In 1858 the name of this circuit was changed again to Center Point. It apparently boasted one of the first Methodist parsonages in Arkansas. A house "eligibly situated, well furnished with water of an excellent quality, and comfortably improved" was acquired for fifty dollars to serve as a district parsonage. The house was located at Rocky Comfort, now Foreman.¹⁰⁰

The Arkansas Annual Conference met in Batesville in 1841, where it had begun five years earlier, and the new church just built in that town became the second station appointment in the state. Notice was made in conference minutes of the "handsome and spacious brick chapel" that had been erected by the local congregation. The minutes also reported that preaching for blacks took place at the courthouse during the session. This fact was also recorded in Robert Ridgway's journal. At the conference, Ridgway had cause to learn a little humility, probably a common enough occurrence in the life of a young preacher in those days. He wrote:

I went to the courthouse where Bro. Estabrook [Batesville station pastor at the time] preached to the slaves. We had an excellent meeting. I tried to exhort a little—the blacks out hollered me and I quit. At night I preached to them—a large congregation as fine dressed as the whites. We had a

time of power—some 8 or 12 were at the mourner's bench, 2 experienced religion, 4 joined the church. The members were all on fire and such a time of shouting I never saw before. The whites in the church had a very dull time.¹⁰¹

Jacob Custer first appears in Arkansas Conference records in 1837. His appointment that year was the Greenville charge in the Little Rock District. He held regular appointments as preacher and presiding elder for the next ten years and served as a delegate to the 1845 Louisville Conference, which effected the formation of the Methodist Episcopal Church, South. Custer located in 1847 to take up the practice of medicine at Center Point (Hempstead County), where he established a sanitarium and offered medical care for preachers. He continued to be active in the church, however, and in 1867, the first year that laymen were seated at an annual conference, he was a representative from the Washington District. Custer is buried in a well-marked grave in the Center Point Cemetery.

Three new districts were created in Arkansas in 1842: Clarksville, Washington, and Fort Towson. The Clarksville District included the church at Clarksville, organized in 1841, as well as important work in the Fort Smith–Van Buren–Dardanelle area. The Washington District was centered in the old Mound Prairie area—Washington station in Hempstead County; the Benton, Blue Bayou, and Saline Circuits south and west of Little Rock; and the Red River African Mission. The Fort Towson District, with the above mentioned Jacob Custer as its first presiding elder, included Choctaw and Chickasaw missions and the Sulphur Fork and DeKalb Circuits in eastern Texas.

The 1842 conference also welcomed a number of powerful and influential preachers into its membership. A.L. Kavanaugh and Thomas Stanford were among the eleven

admitted on trial. Isaac McElroy and John F. Truslow, who would take opposite sides in the debate over slavery, transferred from the Indiana Conference. John J. Roberts arrived in Arkansas from the Pennsylvania Conference that year. He is said to have converted six thousand souls in northern Arkansas during a ministry of more than forty years.¹⁰²

Bishop James O. Andrew came to Arkansas in 1843 to preside over the conference session at Clarksville. In his book, *Travels in the West*, he described the still primitive wilderness that existed over much of the state at that time:

A very sparsely inhabited country, with the settlements widely separated, and the houses frequently from ten to twenty miles apart, and, at certain seasons of the year, large portions of the country completely inundated for weeks together, insomuch that there is no chance for the preachers or people to reach the appointments for preaching, unless they swim or go in boats or "dug-outs."

...brother [William P.] Ratcliffe told me that one of his preachers and himself, during the last year, took their axes and felled a large walnut, which they worked into a first rate "dug-out;" and in this, for some time, they visited their appointments during the overflow of the Mississippi; and he stated that it was a most cheering sight, after they had paddled themselves for miles through the swamp, to find a congregation of fifteen or twenty or more, collected together at the place of preaching, with their canoes fastened to the fences and saplings around the spot of dry ground on which their temple was reared...

...how do you think some of our delicate parsons in the cities and good circuits of the older conferences, who are always whining about the hardships and privations of itinerancy, would stomach this sort of business?¹⁰³

Ratcliffe had plenty of experience in swamp travel. He had served four years as presiding elder of the Helena District (1838–1842) and also rode the Pine Bluff Circuit in the early years of his pastoral career.

Another preacher described the difficulties of traveling to appointments in the swampy regions of southeastern Arkansas:

The Mississippi River was not levied then, nor were the bayous bridged then as now, and preachers had all sorts of difficulty in keeping up their appointments...They went to their appointments in skiffs and canoes, crossed the bayous on the backs of their horses, or if that was too hazardous they got a few logs together, tied them with grapevines and went over...Ratcliffe, Brown, Steele, Avery and many others were the "swamp angels" of that day...¹⁰⁴

The name of William A. Boyce should be added to this list of "swamp angels." In 1833, while serving the Pine Bluff Circuit, Boyce drowned attempting to cross the Ouachita River.

A church was officially organized at Camden in 1843 by Alexander Avery, although there had been Methodist preaching in the little settlement then known as Ecore Fabre as early as 1826. In 1832 the town had been made a charge on the Chicot and Ouachita Circuit; later it was part of the huge Ouachita Circuit, then of the Columbia and Union Circuits, finally becoming the center of the Camden Circuit in 1844.

About 1839 a small log meeting house about twenty feet square had been built in the town for use as a school, courthouse, and church. Some six years later, the Methodists moved into a larger log building nearby and finally, in 1851, into their first real sanctuary. It is described in a published history of the church as being "built of rough unplanned lumber, unceiled, and covered with three foot riven clapboards. The lighting was by candles

held in wooden holders hung on nails driven into the studding."¹⁰⁵

William Graham was a young preacher from Pennsylvania who transferred into the Arkansas Conference in 1844. In his *Autobiography* he described a number of interesting and exciting events that occurred as he traveled across the state. While crossing the Grand Prairie of eastern Arkansas, he encountered a prairie fire:

I now saw distinctly the sheets of flame and a gale blowing toward me. There was no time to be lost...My horse began to be uneasy. Finding the barest place I could, I turn my horse's head square toward the flame. The distant roar was like the sound of the waters tumbling over the riffles of the familiar Susquehannah River. Herds of deer ran before the flames, wolves howled, and hawks shrieked. Every thing seemed frightened as the flames came rushing on. My horse seemed to understand it and only trembled but did not move. I buttoned up my coat to the chin, tucked in my collar, and pulled down my hat over my face and eyes, and shut my mouth. O for a woolen blanket. Steady! Whist! It is past, some singed hair on horse and rider is all the damage. But, what snapping and cracking, scorched weeds, roasting and frying mice and frogs, how they smell!¹⁰⁶

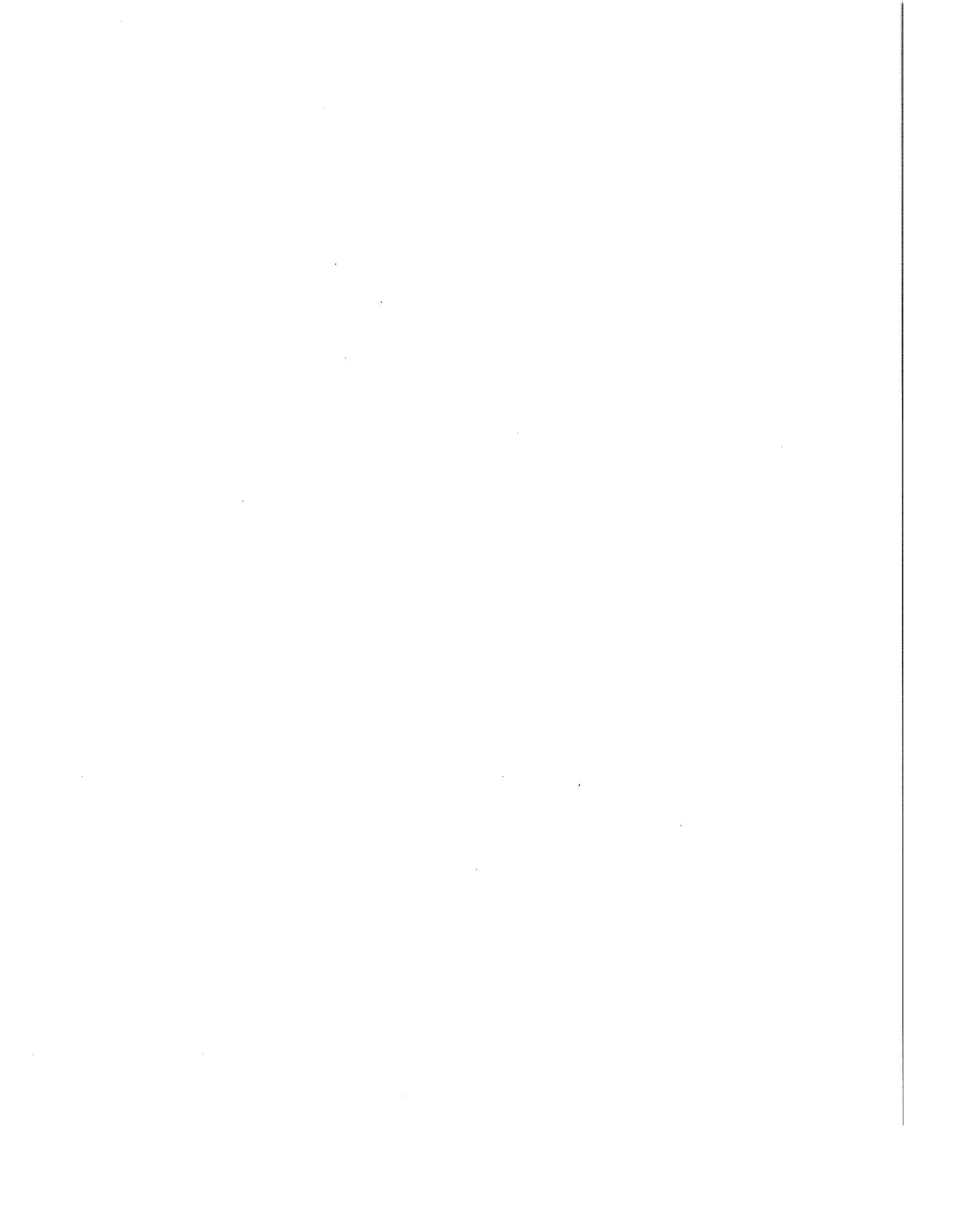
Graham rode the Fort Smith Circuit for one year. "One warm day," he wrote,

I was preaching in a school-house in the woods. Some of the congregation had stacked their rifles against a tree, and hung up their powder horns on the limbs. Their hounds had laid down together, and for some cause while the service was going on the dogs got into a general fight. Every fellow went for his own unmannerly dog, some pulling them apart by their legs, others pelting them with

clap boards, and of course I had to wait until the war was over. The women took advantage of the interval to light their cob pipes. When the men at last subdued the dogs, they returned to the congregation, the women put their pipes in their pockets, I resumed my discourse where I had left off, and the meeting closed in an orderly manner.¹⁰⁷

The year 1844 was one of the most important in Arkansas Methodist history, because major changes were made to the conference and to American Methodism as a whole. In

that year all Indian mission work was transferred into the new Indian Mission Conference, and the circuits in northeastern Texas were placed in the new East Texas Conference. Four years earlier, the Alexandria and Monroe Districts in northern Louisiana had been transferred into the Mississippi Conference, so all charges in the Arkansas Conference were now contained within the boundaries of the state. It was also in 1844 that the Methodist Episcopal Church was tragically divided, North and South, as recounted in the following chapter.



Chapter Two

A Parting of the Ways 1845-1870

In the early 1840s, Methodists were the largest religious denomination in Arkansas, indeed in the whole United States. The success of this originally small and insignificant offshoot of the Anglican Church was explained clearly by Sydney E. Ahlstrom in his book, *A Religious History of the American People*. First, the structure of Methodism was highly effective through the disciplined manner in which circuits and stations were organized, staffed, and supervised. Second, Methodists relied on camp meetings, class meetings in homes, and other informal services, which satisfied both the religious and social impulses of frontier people. And third, Methodist preachers were recruited from among the common people, and they preached a simple message of repentance and grace with little intellectual or theological hair-splitting.¹ When division did come to the Methodist Episcopal Church, it came from political rather than religious differences.

John Wesley had supported the anti-slavery movement in England. In a letter to abolitionist William Wilberforce in 1791, he had written, "Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away..."²

The Methodist Episcopal Church in the United States had also taken a strong stand against human bondage at its founding in 1784. Most of the eighteenth-century leaders of the church were opposed to the institution, and members were expected to free any slaves they might own within five years. But

this ruling was soon abandoned because so many prominent laymen and even preachers were slave owners. One study found that in the 1850 census of the Southern states, twenty-seven percent of the men identified as Methodist preachers owned slaves.³ Some prominent Arkansas preachers known to have been slaveholders were Fountain Brown, William Moores, William P. Ratcliffe, Benjamin Watson, and Burwell Lee.⁴

To Wesley and most of his early preachers, however, the condition of the soul was far more important than that of the body. Methodists were dedicated to preaching salvation to all people, whatever their color, and they considered a person's station in life or condition of servitude to be unimportant. Bypassing the question of whether slavery was evil or sinful, Methodist preachers sought to bring the message of personal salvation to both master and slave, and the church grew rapidly in the slaveholding states.

As a further complication, most of these states eventually passed laws making emancipation difficult, even illegal. An individual who inherited a slave might not be able to free him without guaranteeing his good behavior, establishing him with a livelihood, or accepting the responsibility of relocating him to a free state or to the colony of Liberia on the west coast of Africa. A man might marry a widow who held slaves in trust for her children by a former husband, thereby having no control over the ownership. Many slaveholders did long for and expect emancipation—

Washington, Jefferson, Lee, and other prominent Southerners believed that it would come—but no one presumed to know how to bring it about peaceably, with equitable compensation to the slaveholder for the value of his investment or inheritance.

As early as 1816, the General Conference of the ME Church had attempted to deal with the issue. A resolution was passed at that time making a slaveholder ineligible to hold any official position in the church when the laws of the state in which he resided permitted emancipation and allowed the freedman to remain therein. The catch to this decision, however, was that all the slaveholding states eventually came to prohibit these possibilities by law.

An attitude of apathy toward the institution of slavery seemed to settle on the General Conferences—a feeling that it was wrong but that any attempt to destroy the evil would drive Southern slaveholders out of the church, taking their slaves with them. The Committee on Slavery reported to the 1816 Conference: “Little can be done to abolish a practice so contrary to the principles of moral justice... the evil appears to be past remedy... To bring about such a change in the civil code as would favour the cause of liberty is not in the power of the General Conference.”⁵

ABOLITIONISTS BEGIN TO BE HEARD

A vigorous abolitionist movement, however, began to develop in the northern and mid-western states during the first quarter of the nineteenth century, and some Methodist preachers in Arkansas were outspoken opponents of slavery as early as the 1820s. The 1823 Arkansas District Conference, held at Ebenezer Campground, was “troubled by the slavery agitations of the day.” Joseph Reid, one of the licensed local preachers present, was apparently reprimanded for owning a slave. His case was taken under consideration by the conference, and Reid offered to give up

the slave “provided [the conference] would not bring him in any obligation with which he could not possibly comply.” The wording of this statement is awkward, but it probably meant that Reid would agree to sell the slave but could not be expected to free him. Conference minutes continue: “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.”⁶

This indifference probably comes very close to illustrating the attitude toward slavery held by many Methodists, indeed many Southerners, during that time. Non-slaveholders were not strongly enough opposed to the institution to take aggressive steps to destroy it. It had, after all, been a way of life in America for some three hundred years, and it was simple for slaveholders to justify the practice by Scripture. Abolitionists had to adopt vigorous measures to call attention to its evils, and they came to be viewed as radicals who were attempting to interfere in the property rights of fellow citizens and to destroy peace and order in the communities where the institution existed.

For example, Rev. Jesse Haile came into Arkansas in 1826 as presiding elder of the Arkansas District of the Missouri Conference. He was described as “a rigorous man of intense convictions, if not of violent temper.”⁷ He denounced drinking and display in dress and jewelry, and he preached publicly against the institution of slavery. He even expelled members from the church for refusing to emancipate their slaves. Andrew Hunter said Haile had a most “inveterate hatred [of] African slavery,” and the church lost many members in the Mound Prairie area because of his outspoken abolitionist views.⁸

In one instance Haile induced one of his young preachers, Thomas Tennant, to free his slaves. Tennant later regretted the action and, according to one account, “was reduced to a

condition of want and suffering."⁹

Supported by Bishop Robert R. Roberts, who also opposed slavery, Haile was continued as presiding elder for three years—longer than the usual tenure in those days. This was apparently an attempt by Roberts to force slave-owning Methodists in Arkansas to see the error of their ways. But by 1829 it was obvious that the "Haile storm" was doing too much damage. Too many people were leaving the church because of his aggressive methods. Haile transferred to the Illinois Conference where his views would be found more acceptable.

The harder the abolitionists pressed their cause, however, the more stubbornly many Southerners stood against this challenge to their "peculiar institution." Free blacks were also considered a problem because their existence might create dissatisfaction and rebelliousness in the slave population. In 1835 the Missouri Conference, which still included Arkansas, adopted a resolution supporting a proposal by the American Colonization Society to "colonize the free people of color of the U.S. on the coast of Africa as the most practicable means of securing to that unfortunate class the blessings of civil and religious liberty."

As an additional benefit, the conference found "the colonization enterprise well calculated to transmit to the benighted nations of Africa the news of salvation through a mediator." Finally, the resolution viewed with disapproval the course pursued by abolitionists, considering it "mischievous in character and not calculated to better the situation of the people of color," and cautioned against its tendency to sow dissension among the people.¹⁰

The following year, the General Conference of the church met in Cincinnati. The creation of an Arkansas Annual Conference was approved at this session, but that action was almost overlooked as the delegates debated for two days, before a crowd of spectators, on what was referred to as "the visionary and mischievous project of modern Abolitionism." Three

resolutions were finally passed, and the conference secretary was careful to explain and publish the results of the voting in the *Western Christian Advocate* and other periodicals.

The first resolution, approved 122-11, expressed strong disapproval of two members of the conference who had lectured in the city in favor of abolitionism. The second vote was on the resolution that the conference stand opposed to abolitionism. This was approved 120-14. The final vote was taken on the statement that the conference disclaim any right or intention of interfering in the "civil and political relations between master and slave." Here again the vote was favorable, 137-0.¹¹

A letter written by Alvin Baird, a member of the Arkansas Conference then residing at Litchfield in the Batesville District, accompanied the publication of the General Conference resolutions in the *Arkansas Gazette*. In his letter, Baird lamented the fact that some Arkansas Methodists were favorable toward the views of abolitionists. He deplored the "high and deep prejudices" that had been excited against him personally because of his stand against abolitionism, and he expressed the hope that his brethren would yield when they saw that he was acting in perfect concert with the great body of Christians. Would they deprive the slave of the benefits of the Gospel? Did they mean to put anti-abolitionists to the sword? All Christians, he urged, must strive to "sustain our civil, political and religious institutions." He closed with the statement that if "we can get rid of slavery upon the colonization system, or in any other way that will not subvert our government, happy will be all."¹²

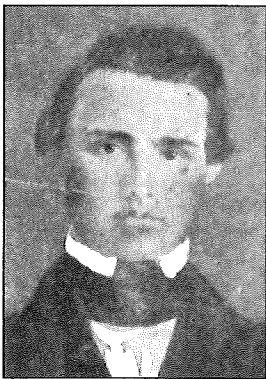
THE CASE AGAINST BISHOP ANDREW

But there would be no more compromise within the church. Bonds of patriotism, religious loyalty, even family and friendship—all were dissolved during the acrimonious debates over slavery. One body of abolitionist Methodists in New England withdrew from

the church formally in 1843 and organized the Wesleyan Methodist Church; a more serious separation would come the following year. The issue on which both sides focused at the General Conference of 1844 was the predicament of Bishop James O. Andrew of Georgia. Through inheritance and marriage, Bishop Andrew had become a slaveholder. He was no strong proponent of the institution, but according to the laws of the state of Georgia at that time, the slaves could not be freed and remain within its boundaries. Andrew did not especially want to keep them, but he could not let them go. One of them refused to be relocated, and one was too young to be left on his own.

Andrew's dilemma soon attracted the attention of abolitionist Methodists in the North who demanded that he free the slaves or resign his episcopal office. His supporters responded that he was a consecrated bishop who had broken no law. The controversy reached a climax at the 1844 General Conference, held in New York City, to which the Arkansas Conference sent J.C. Parker, William P. Ratcliffe, and Andrew Hunter as its representatives.

Because moderates were beginning to side with them, anti-slavery delegates held a majority in the conference for the first time.¹³ They hit upon the idea of testing their case against Andrew by dealing first with a similar situation involving Francis A. Harding, a preacher who had been suspended by the Baltimore Conference for owning slaves. If they could get the conference to support the action taken in Baltimore, they could



J.C. Parker, delegate from the Arkansas Conference to the General Conference of 1844, located 1845.
Anderson, *Centennial History*

use that precedent against Bishop Andrew.

Harding was married to a young woman who had inherited five slaves from her parents. They were her property, not his, and by Maryland law they could not be freed. The Baltimore Conference had suspended Harding until he could assure that the slaves somehow would be set free. No trial had been held to give Harding a chance to explain his position, so he had brought an appeal before the General Conference. W.A. Smith of the Virginia Conference was appointed to represent Harding in his appeal. During the debates, Smith made two unusual statements. He began one day by stating: "I have always held myself to be, and now do, an anti-slavery man—not, however, an abolitionist in any sense of the word." On at least two other occasions, he argued that "slavery is a great evil, but it is not a sin."¹⁴

The strongest point in Harding's favor continued to be the legal restriction against freeing slaves within Maryland. They would have to be removed to free territory, even perhaps to the colony of Liberia, and this action might separate family members and friends should one or more of the slaves refuse to go. Harding's case was debated at the conference for five days and finally resulted in a 117-56 vote sustaining the action taken in Baltimore. All three Arkansas delegates voted with the minority.¹⁵ The anti-slavery forces then turned their attention to Bishop Andrew.

Andrew's predicament was typical of the insoluble problems resulting from legislation piled upon legislation to protect the institution of slavery. The bishop had inherited a mulatto slave from a former parishioner who wished him to protect the girl until she was nineteen years old. At that time, she was to be freed and sent to Liberia. If she did not wish to go, which was the case, Andrew was to keep her under his protection and try to make her as free as the laws of Georgia would allow.

In addition to the girl, Andrew's wife had inherited a young male slave from her mother.

When his wife died, the boy became his property and again could not be freed under Georgia law. When Andrew married a second time, it was to a widow who had inherited some slaves from her former husband's estate. These Andrew had secured to his wife by a deed of trust to ensure that they were legally her property and not his. But the bishop was trapped between the law of his church, which prohibited him from owning slaves, and the laws of his state, which made them his property and prohibited him from freeing them.

Andrew was a good and highly respected man. As a later bishop put it, "He was legally a slave holder, but morally he was not."¹⁶ He was truly a victim of circumstances over which he had no control. No matter on which side of the slavery controversy conference delegates stood, all but a few—extremists on both sides of the issue—were truly confounded and perplexed as to how to deal with the dilemma.

The debates over Harding and Andrew dominated the entire lengthy session of the conference, which convened on May 1 and did not adjourn until June 11. Abolitionist delegates swore that by becoming slaveholders, however inadvertently, both Harding and Andrew were in violation of church law. They especially could not accept a slave-owning bishop. But Southern defenders of Andrew refused to permit him to resign, even when he offered to do so. They argued that Methodist preachers must accept what they could not change and endeavor to carry the gospel to both masters and slaves.

Finally, on June 1, a resolution was put before the conference that Bishop Andrew desist from the exercise of his office "so long as the impediment remained." The conference secretary recorded that the votes were given "amid the most profound stillness." The resolution was approved by a vote of 111-69, with the three Arkansas delegates again voting in the minority.¹⁷

Two days after the decision on Bishop

Andrew was made, William Capers of South Carolina laid a series of six resolutions before the conference. Briefly, these resolutions provided for the creation of two separate General Conferences, with the Southern conference to include the border states of Virginia, Kentucky, and Missouri, all states and territories lying southward, and the Republic of Texas. The Northern conference would include all states and territories lying north of the border states. The Book Concern and all foreign mission work would be conducted jointly, and the division would be considered official when ratified by three-fourths of all the annual conferences.¹⁸ The Capers resolutions were referred for examination by a select committee of nine highly respected delegates.¹⁹

On June 5, while the Committee of Nine was still at work, fifty-two delegates from the Southern conferences submitted an official Declaration of Protest. This statement said, in part, that continued agitation on the subject of slavery and abolition and the "extra-judicial proceedings" against Bishop Andrew rendered continuing jurisdiction of the General Conference over the slaveholding conferences "inconsistent with the success of the ministry in these states." Parker, Ratcliffe, and Hunter of Arkansas were among those who signed the protest. This document was also referred to the Committee of Nine.

Later that day, an additional resolution was proposed that stated more bluntly that "if [the committee] cannot in their judgment devise a plan for an amicable adjustment of the difficulties now existing in the church, on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the church."²⁰

It also was recorded that the conference Committee on Slavery had examined resolutions from nine annual conferences and petitions from individual church members containing ten thousand signatures, mostly pleading that the conference not elect another

slaveholding bishop, and that the body take measures to separate the church entirely from slavery.²¹

THE PLAN OF SEPARATION

On June 8 the Committee of Nine reported back to the conference with a more detailed set of resolutions, twelve in all. Referring to the Declaration of Protest by the Southern delegates, the committee stated that a division of the church seemed probable, and therefore they had attempted to deal with the emergency in a spirit of "Christian kindness and the strictest equity." Their report came to be known as the Plan of Separation.

The first provision of the plan stated that should the annual conferences in the slaveholding states find it necessary to unite in a separate ecclesiastical connection, all societies, stations, and conferences adhering to the church in the South by a majority vote of the members would remain under the unmolested pastoral care of the Southern church. Ministers of the Methodist Episcopal Church would not attempt to organize churches or societies within the limits of the Southern church nor attempt to exercise any pastoral oversight in them. In return it was understood that the ministry of the Southern church would observe the same rule in relation to stations, societies, and conferences that adhered, by a majority vote, to the Methodist Episcopal Church. These restrictions applied only to those congregations that bordered on the line of division. Interior charges were, in all cases, to be left to the care of the annual conference within whose territory they were situated.

The second part of the plan provided that all ministers, local or itinerant, of every grade and office in the Methodist Episcopal Church might choose which church they wished to serve.

The rest of the provisions of the Plan of Separation dealt with the division of the Book

Concern and other church properties. When the plan was presented, Charles Elliott of the Ohio Conference voiced his support of it, stating that he had felt for some time that the church was getting too large and needed to be divided in some way. Some delegates, such as Peter Cartwright of Illinois, opposed division, predicting correctly that it would create bitter strife in the border regions. All twelve parts of the plan eventually were adopted, the first and most significant one by a margin of 135-18.²²

As the bonds of church unity were dissolving, Northerners argued that the issue was slavery, while Southerners responded that it had to do with episcopal authority and political and social stability. In all published statements, however, the separating conferences referred to themselves as "the several Annual Conferences within the slaveholding states." Many non-slaveholding Methodists in the Southern states thus found themselves in the uncomfortable position of appearing to accept an institution in which they did not participate or believe.

It has been argued that the framers of the Plan of Separation actually intended two separate administrative divisions of one church, such as the Methodist Protestants would adopt in 1858. Despite these claims, however, the result was two entirely separate churches, more conscious of their differences and disagreements than of their common heritage.

REACTION IN ARKANSAS

When news of what was happening in New York City reached Arkansas, the editor of the *Arkansas Gazette* launched a series of editorials and correspondence relating to the actions of the General Conference. On June 5, 1844, soon after the Harding decision was announced, an article adhering to the conservative Southern viewpoint of the newspaper and headed "Religion and Politics" read, in part:

The "General Grand Conference" of the Methodist Church of the U.S. has confirmed the sentence of a subordinate conference which suspended one of its preachers because he owned slaves...This is a first step in religious proscription. What will be second? Suspension of members?

When any denomination of Christians begins to mix religion and politics, we wish them to be reprimanded by the censure of the people...[The preacher, Harding] had a constitutional right to own [the slaves]...the conference had no more business with the matter than they have with the Oregon or Texas questions. What say our *southern* Methodists to this high-handed measure of religious tyranny?²³

An anonymous letter of response appeared a week later with a calm and reasonable approach unusual for the time:

[I] hope the editor was not insinuating that all Methodists are affected with abolitionist principles...[I] look for nothing else than a separation of the church according to the geographical division of slave and free states...The conference has for many years imposed a rule on the subject of slavery which has greatly embarrassed the operation of the church in the South...²⁴

A somewhat more dramatic statement came in another letter from Rev. Alvin Baird, dated June 8 from Rockport and published on June 26:

If the [Methodist Church] must be blotted out, let the calamity...be attributed to the evils of modern abolitionism and not to any radical defect in the doctrines or policy of the Methodist Episcopal Church.²⁵

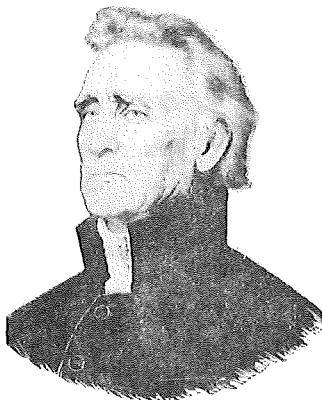
When the Arkansas Annual Conference met in Little Rock that autumn, the delegates

concurred almost unanimously with the other Southern conferences that a meeting should be held to decide how best to put the Plan of Separation into effect. It was resolved that a Committee of Seven be appointed "to take into consideration the differences in the late General Conference on the subject of slavery and the contemplated division of the church." That committee—John Harrell, Jerome B. Annis, John F. Truslow, Fountain Brown, Isaac McElroy, Jacob Custer, and Alexander Avery—concluded that separation must come and that Arkansas should send representatives to the special convention of delegates from the slaveholding conferences to be held in Louisville, Kentucky, the following May. The report was adopted in full, without debate, on November 23.²⁶

Only two members of the Arkansas Conference did not sign the document authorizing attendance at Louisville. A notation can still be seen, penned in the margin of the conference minutes, "Isaac McElroy, for some cause, did not sign the document, the reader may guess [why]." Beside McElroy's name on the roll of the conference the following year is the even more succinct remark: "Gone North." Henry Hubbard, David Crawford, and H.C. Boyers were other ministers who signified their intentions to remain loyal to the ME Church that year.²⁷

As delegates from the Southern conferences began to gather in Louisville in May 1845, they were joined by many other Methodist preachers and laymen who wanted to observe the proceedings. Official delegates came to Louisville from fifteen conferences in Kentucky, Missouri, the Indian Mission, and the eleven Southern states that would secede from the Union beginning in 1861. Representing Arkansas were John Harrell, John F. Truslow, and Jacob Custer.

The only bishops participating in the convention were the controversial James O. Andrew and Joshua Soule, the latter surprisingly a New



Bishop Joshua Soule.
Anderson, *Centennial History*

Englander. Soule, however, was dedicated to preserving a strong episcopacy; he believed also that the church would be more seriously damaged by continued acrimonious debates and wrangling than by harmonious division. These two men would become the first bishops of the Southern church.

Acting in remarkable accord, the Louisville delegates passed two key resolutions almost unanimously. First, it was resolved that the annual conferences of the slaveholding states would separate into a distinct ecclesiastical connection to be known as the Methodist Episcopal Church, South.* The second resolution approved by the convention stated that the Southern church would always be ready to entertain and take under consideration any proposal for reunion.

The delegates also resolved that societies or stations in the border conferences could decide, by majority vote, which connection they would join. This decision would lead to much difficulty in states such as Missouri and Kentucky, whose annual conferences voted to "go South" but who shared long boundaries with Northern territory and contained many congregations that were not willing to give up their loyalty to the old church. This was also the case in various parts of northern and western Arkansas—in places such as Batesville, Van Buren, and Washington County, for example—even though this was not technically a border conference.

* The terms Northern Methodist and Methodist Episcopal Church, North, are technically incorrect because the withdrawal and establishment of the Southern church did not change the official name of the Methodist Episcopal Church. In this book, the terms are used only for clarity.

The Louisville Convention adjourned on May 19, 1845, with the declaration, "The separation is made—formally, legally made—and let peace ensue."²⁸

THE ARKANSAS CONFERENCE DEBATES, THEN SEPARATES

But the separation was not peaceful. Soon after the news of what had happened in Louisville reached Arkansas, one author says, "a considerable furor broke out around Batesville."²⁹ A letter from that town, dated June 2, appeared in the *Arkansas Gazette*. Although it was not signed, it is believed to have been written by Elisha Baxter, a member of the Methodist congregation there.

I believe I speak in reasonable bounds when I say 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...³⁰

This letter was refuted a week later by a correspondent signed only "T" but identified as John Truslow, then serving as presiding elder of the Batesville District.

Will [the Batesville writer of the preceding week] not discover what we all here know to be a fact, that the organizing of a church south...is warmly approved of 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 North³¹

On June 23, a debate on the division was held in Batesville between Truslow and the previously mentioned Isaac McElroy, then holding the Batesville station appointment. Truslow spoke, with a break for lunch, from ten o'clock in the morning to seven o'clock in the evening. McElroy was supposed to respond, but it seems unlikely that the crowd would stay around for another eight-hour harangue. McElroy and some forty or fifty members eventually withdrew from the Batesville ME, South, church and struggled to maintain an ME church in the town. Some of the families constituting that congregation emigrated by wagon train to Stockton, California, in 1853.³²

The original Batesville correspondent wrote again on June 30, reasserting his claim that most Methodists in Batesville opposed division: "I am a slave-owner...slavery is no sin. I love the South...but I fear loosening the bonds of the church will do likewise to the Union."³³

The final letter in this series appeared on July 14, not only naming "T" but attempting to rebut his statements. This letter, too, was probably written by Elisha Baxter:

Truslow himself went to Louisville an open and avowed "opponent" to immediate division, [favoring referral] of the matter to the 1848 Conference. Mr. [John] Harrell said [in Louisville] that 2/3 of his district were opposed to a division...

But whom is the division of the church to benefit? Not the south—will it lessen the abolitionists at the north?...Will it not, on the contrary, carry off from us those men [in the north] who, though opposed to slavery, have ever stood by our constitutional rights?³⁴

This abridged correspondence indicates that many Arkansas Methodists, thoughtful men, some even slave owners as Baxter had been, were distressed by the idea of dividing the church. Another Batesville man, Robert

Williams, wrote in a letter to his brother back in Ohio:

According to the plan of separation agreed and entered into at the last general conference, it leaves us in the bounds of the church, South, and we must either come with this new organization or be left without any representation in the M.E. Church, and being branded with being 'abolitionists,' and everything else that is mean and dirty. I am still a member of the M.E. Church, and a majority of the church here refuse to come into the new organization. We shall be left without a preacher, I suppose, until the next general conference...I cannot look on their new organization as anything else than a child of slavery; and its usefulness is yet to be determined. I never expect to become a member of it.³⁵

Preachers, too, were forced to make agonizing decisions as they faced the division of the church as an accomplished fact. The Arkansas Annual Conference of 1845, meeting in Camden with Bishop Soule presiding, voted to adhere to the ME, South, but it is interesting to note that thirteen preachers who were present at the 1844 conference were not present in 1845. Five of the seven preachers appointed to the Batesville District in 1844—Isaac McElroy, David Crawford, J.B. Annis, James W. Stephens, and Henry Hubbard—were not present at the 1845 conference.

The number of white members in the Batesville church dropped from seventy-six in 1843 to forty-seven in 1845, a decrease of thirty-eight percent. The number of black members remained constant at fifty, most of them probably slaves belonging to white members. In fact, the Batesville District itself disappears from the list of ME, South, conference appointments in 1845, 1846, and 1847. During those years, its charges became part of the Little Rock District.

As a result of this loss of members, there was a definite financial crisis for the church in Batesville. At the 1845 Annual Conference, Presiding Elder Truslow was empowered to travel abroad to raise funds to "assist in liquidating the claims against the trustees of the church in Batesville." Membership of the ME Church in Batesville, although it is not known where they met, reached a high point of 189 whites and 17 blacks in 1852 but dwindled down to 10 white members in 1855. The high number probably represented members in the entire Batesville area. The congregation was not mentioned in ME conference records after that year.³⁶

J.C. Parker, who had been a delegate to the 1844 General Conference, located at his own request in 1845 for reasons unknown. Other preachers who disappeared from conference records after 1844 were H.C. Boyers and William Graham of the Fayetteville District and Thompson C. Tinder and M.A. Brookfield of the Helena District. Graham, whose autobiography was quoted in Chapter 1, moved into the Choctaw Nation as a missionary teacher. In 1847 he transferred to the Indiana Conference rather than serve the ME Church, South, which he considered a pro-slavery institution.³⁷

It is not known whether the other men located, remained loyal to the ME Church, went into other denominations, or left the state. J.B. Annis did return to the Arkansas Conference in 1852 after spending some time in California mining for gold. Two other preachers—T.D. Stroud and William B. Mason—were absent in 1845 but returned in 1846. Horace Jewell, in his 1892 history of Arkansas Methodism, reported that Stroud was taken ill at the 1844 conference and died a few days later, but his name appears on the list of appointments in 1846.³⁸

It was not possible for a preacher to evade the issue. The 1845 Arkansas Conference, along with thirteen other annual conferences in the Southern and border states, voted to

approve the actions taken at the Louisville Convention and adhere officially to the Methodist Episcopal Church, South. A further resolution was approved requiring absent members to furnish the secretary with their votes on the issues. The results were to be forwarded to the *Southwestern Christian Advocate* for publication. The same requirement was imposed on probationary members and members admitted on trial that year.

Two other actions taken at the 1845 session concerned slavery. First, it was resolved that the relationship between master and servant was neither sinful nor evil. Second, it was resolved that the conference would maintain its interest in the spiritual welfare of the slave, stating, "We think [the division of the church] will have a tendency to open a wide door for missionary operations among the slaves... slavery is not a moral evil." These two resolutions, presented by William Ratcliffe, Andrew Hunter, Fountain Brown, Juba Estabrook, and Hezekiah W. Balch, were approved unanimously by the members present.³⁹

The conference also accepted the recommendation of its Committee on Education that the town of Washington be selected over Columbus as the site of the first official Methodist school in the state. Trustees were selected for the Washington Male and Female Seminary, which would be chartered and opened the following year. Delegates also were elected to attend the first General Conference of the ME Church, South, to be held in Petersburg, Virginia, in May 1846. These were John Harrell, John F. Truslow, and Andrew Hunter, with William P. Ratcliffe and Jacob Custer as alternates.

At this 1846 General Conference, Bishop Soule made the dramatic announcement that he would join the Southern church. Soule has been described as an "Asburian" because of his endorsement of the power and prestige of the episcopacy. Indeed he did maintain a strong influence over the Southern church for the

next twenty years. Bishop Andrew joined the ME Church, South, as expected, and William Capers of South Carolina and Robert Paine of Tennessee were elected to join Andrew and Soule as bishops. Capers had spent many years carrying the gospel to both Indians and slaves and was greatly beloved by his Southern brethren.

One other action taken by the 1846 Conference affected Arkansas. Very early in the session, during the time reserved for "Memorials and Petitions from the Annual Conferences," John F. Truslow presented an appeal for financial assistance for the society at Batesville. A collection was taken up among the members in the amount of \$195.⁴⁰ This was the only such action taken by the conference, but unfortunately no reason was given for this special consideration.

THE ME CHURCH ATTEMPTS TO HOLD ARKANSAS

Although both the Arkansas and Missouri Annual Conferences voted to align with the ME Church, South, in 1845, a separate Missouri Conference met in conjunction with the Illinois Conference of the Northern church in 1848. An Arkansas District was established at that time, in violation of the Plan of Separation. The ME General Conference, however, had repudiated the Plan at its 1848 session. This Arkansas District included appointments at Cape Girardeau and Sarcoxie in Missouri and at Batesville, Van Buren, Washington [County], and Benton [County] in Arkansas. Membership of two hundred in Washington County and twenty-five at Batesville was reported at that time. This ME work was expanded the following year to include missions at North Fork and Fort Smith in Arkansas. In 1850, missions were added at Greenbriar (Independence County), Dardanelle, and Huntsville and in 1851 at Bentonville. The minutes of the 1851 Missouri Conference list twelve preachers filling appointments in its

Arkansas Mission District. The minutes also enumerate "402 white members in Arkansas, 162 probationary members, seven colored members, and eleven local preachers."⁴¹

An article in the *Arkansas Gazette* of August 16, 1851, copied from the *Van Buren Intelligencer*, announced that the Missouri Conference of the ME Church had appointed fourteen preachers to serve nine circuits in its Arkansas District. The paper went on to state: "We are grateful to Missouri for horses and mules, but not for abolitionist preachers... Their views make them *intruders*."⁴²

In 1852 a separate Arkansas Conference of the Northern church was created, comprised of two mission districts—Batesville and Fayetteville. The former, with Mark Robertson as presiding elder, included appointments at Batesville, Greenbriar, Clarksville, North Fork, Dardanelle, Osage, Freemont, Carlton, and Strawberry. Preachers sent into this district were Jesse Green, Hiram Hess, Jonathan Swagerty, Benjamin Hall, Samuel McCurdy, Anthony Bewley, James M. Pope, and Zachariah Welden.⁴³

The Fayetteville Mission District included appointments at Washington [County], Huntsville, Van Buren, Sugar Loaf, Fort Smith, Bentonville, and White River in Arkansas and Neosho, Mount Vernon, and Carthage in Missouri. Preachers assigned to these places in 1852 were Richard Bird, presiding elder, Benjamin S. Scrivner, William H. Gillam, James Harer, J.B. Kane, M. Pugh, J.R. West, Eli H. Robertson, S.H. Carlisle, Joseph Doughty, and Jacob Burger.⁴⁴ The conference minutes show "1,289 white, 23 colored, and 465 probationary members" of the Northern church in Arkansas in 1853. There were 30 local preachers.

ME work also had expanded into Texas and the Indian Territory, again in violation of the original Plan of Separation, but it is difficult to document ME statistics in the 1850s because of discrepancies in reporting. In 1854

there were only two districts reported in the Arkansas Conference—Batesville and Springfield. The next year two new districts were added—Fayetteville and a Texas Mission District. By 1857 there were three districts in the conference but only one with appointments in Arkansas. Membership recorded for the Arkansas District was 685, plus 46 probationers. Two years later, these numbers were “454 white, 3 colored, and 134 probationers.”

In 1860, only two ME preachers were sent to appointments in Arkansas.⁴⁵ One of these, James W. Murray, was murdered in Independence County in 1865; the other, Hiram Hess, was forced into hiding until the end of the Civil War.⁴⁶ No further reports of ME work came out of Arkansas until the war was nearly over.* The table below traces the organization of the Northern church in Arkansas, black and white, from 1848 to 1939.⁴⁷

Further complications between the two

branches of Methodism developed after the Plan of Separation was rescinded by the General Conference of the Northern church in 1848. This refusal to recognize the legitimacy of the Southern church also canceled the division of the assets of the Book Concern and other properties.

PEACEFUL COEXISTENCE IMPOSSIBLE

Resentment at that 1848 conference simmered, largely because of hostile denunciations of the Northern church by Southerners. Northerners felt their church had been torn apart by slaveholders with the connivance of their own Northern representatives. They even refused ceremonial recognition of Rev. Lovick Pierce, appointed by the ME Church, South, to bring salutations to the ME General Conference. Three reasons were given for rejecting the Plan of Separation—first, there was no necessity for the division; second, the

METHODIST EPISCOPAL (NORTHERN) CONFERENCES IN ARKANSAS				
<u>Name</u>	<u>Dates</u>	<u>Location</u>	<u>How Formed</u>	<u>How Concluded</u>
Missouri	1848-51	Missouri, Arkansas, and territories west	Reorganization	Reorganization
Missouri and Arkansas	1852	Missouri, Arkansas, and Texas	Replaced Missouri	Division of Missouri and Arkansas
Arkansas	1853-60	Arkansas, Texas, part of Missouri, New Mexico	Division	Merged with Missouri
Missouri and Arkansas	1861-68	Missouri and Arkansas	Merger	Division of Missouri and St. Louis
St. Louis	1869-1931	Southern Missouri and Arkansas	Division	Absorbed by Missouri
Missouri	1931-39	Missouri and Arkansas	Merger	Merger of 1939
Little Rock (black)	1878-1928	Arkansas	Separation	Merged with Oklahoma (black)
Southwest (black)	1929-72	Arkansas and Oklahoma	Merger	Mergers of 1972

* ME appointments in Arkansas for the years 1863 and 1866-68 are found in Appendix III.

Southern church had violated the plan by crossing the lines established; and third, the individual Northern conferences had not authorized a division of church property.

These arguments, plus the refusal by the Northern church to negotiate any division of church properties, led the ME, South, to file suit in federal court to bring about a settlement. The initial decision, on the district court level, upheld the position of the Northern church, stating that the action taken by the General Conference of 1844 was that of individual ministers and that lay members or congregations would not be bound by it. A final appeal to the United States Supreme Court in 1854, however, resulted in affirmation of the original Plan of Separation.⁴⁸ Naturally all this quarreling and litigation created feelings of great bitterness on both sides, with the strongest hostility manifested in the border regions of southern Missouri, northern and western Arkansas, Kentucky, western Virginia, and eastern Tennessee.

Two interesting books serve as highly partisan accounts of the dispute. In *A History of the Methodist Episcopal Church in the South-West*, written by Charles Elliott of the Ohio Conference and published in Cincinnati in 1868, the author narrates some of the adventures and misadventures of Northern preachers appointed to churches in Arkansas. "To be a member of the Methodist Episcopal Church," he wrote, "was synonymous with *negro thief* [italics his], incendiary, insurrectionist, and the like."⁴⁹ Elliott had earlier, in 1854, published a book entitled *The Great Secession*, which in its accusatory tone did much to accentuate the bitterness engendered by the division. Secession, a later bishop wrote, was "the only charge which the North would not relinquish and the one charge which the South would not admit."⁵⁰

A martyr of the ME Church during this era was Anthony Bewley. Bewley came from a large extended family of Methodist preachers,

some of whom had come into Missouri and Arkansas from Tennessee as early as the 1820s. In the autumn of 1845, he was present in Columbia when Bishop Soule succeeded in bringing the Missouri Conference into the Southern church. Charles Elliott described the taking of the vote:

As the alphabetical list of the Conference was called...Mr. Bewley's name was soon reached, and his response was "The Methodist Episcopal Church of the United States of America"... From that hour the demon of persecution went howling upon his track, nor ever ceased till it was glutted with his life-blood.⁵¹

In 1859, while in Bonham, Texas, attending the session of the Arkansas Conference of the ME Church, Bewley was accused by some local residents of attempting to incite a slave uprising. He fled into Indian Territory, then into Benton County, Arkansas. A party of men followed him, tracked him into Missouri, and captured him at his home. He was taken first to Fayetteville, where the Washington County sheriff intervened to save his life, then on to Fort Worth, where he was hanged without a trial on September 13, 1860.⁵²

Another Northern preacher who came into Arkansas during this tense period was Mark Robertson, appointed by the Arkansas-Missouri Conference to its Batesville Mission in 1849. When news of Robertson's appointment reached the town, a public meeting was held by the Southern Methodists, and a warning was sent to the Missouri bishop that violence would follow if he persisted in sending preachers to the mission. Robertson did not hear of the threats until he had reached Batesville, where he lodged with the above-mentioned letter writer, Robert Williams. He persisted in circulating his appointment and preached on the first Sunday to a large congregation, many of whom were probably curious onlookers.

A second public meeting was held, and Robertson was urged to leave peaceably; otherwise his departure would be forced. Again he declined to bow to the threats. He continued to preach at the Batesville mission church, and, according to Elliott, "had a glorious revival, by which [132] were added to the church."⁵³

Countering Elliott's charges, Rev. W.M. Leftwich published a book in St. Louis in 1870 entitled *Martyrdom in Missouri, A History of Religious Proscription, the Seizure of Churches, and the Persecution of Ministers of the Gospel, in the State of Missouri During the Late Civil War*. "If an accurate record were preserved of all the sufferings endured in Missouri by the children of God at the hands of military and ecclesiastical persecutors," he wrote, "it would require volume after volume."⁵⁴

When Methodist churches in Missouri were voting whether to go North or South, Leftwich claimed, only a small minority favored adhering to the ME Church. "These were generally men recently from the Northern States, or malcontents who rejoiced in the occasion thus afforded to seek notoriety or revenge in a contentious faction." ME preachers were, Leftwich continued, "for the most part rough, uncultivated and illiterate, hence their social and intellectual affinities were found among the lower classes and the ignorant."⁵⁵ The most frequent charge Leftwich brings against these preachers, however, is that they attempted to encourage slaves to run away from their masters. And of course, after Missouri and Arkansas began to fall under the control of Union forces, they were also guilty of preaching and organizing ME congregations in ME, South, church buildings that had been seized by military force.

PREACHERS OF THE SOUTHERN CHURCH IN ARKANSAS

Despite the tension that gripped the church and the continuing hardships of the itiner-

ancy, some of the finest young men in the state continued to enter the ministry during these years. Jacob W. Shook was admitted on trial to the Arkansas Conference in 1845. He had grown up in the strongly Methodist environment of Mound Prairie and later played an important role in the reorganization of ME, South, work in the northwestern part of the state after the Civil War.

Benoni Harris and Robert G. Brittain were admitted in 1848; both became stalwarts of the White River Conference some twenty years later. W.J. Stafford also joined the conference in 1848, but he soon located to practice medicine in Yell County. He continued his ministry, however, as a local preacher in the Clarksville District for many years. When lay delegates were finally seated at the annual conferences in 1867, Stafford attended as a layman.

Yet another notable member admitted in 1848 was James E. Cobb. After filling several appointments and serving for a time as agent for the American Bible Society, he entered the fields of Methodist education and publishing. He was editor of the *Memphis and Arkansas Christian Advocate* from 1852 to 1855 and served briefly as principal of Batesville's Soulesbury Institute.

While he was pastor at Arkadelphia in 1859, Cobb was instrumental in the founding of the Arkadelphia Female College and served at least one year as its president. After the school was closed during the Civil War, he returned to journalism. From 1866 to 1870 he was editor of the *Arkansas Christian Advocate*, a short-lived publication of the Ouachita Conference. In 1870 he transferred to the Louisiana Conference.

One of the most influential and sometimes controversial men ever to serve the church in Arkansas transferred from the Tennessee Conference in 1849. Augustus R. Winfield became involved in practically every enterprise of the church and usually

was at the very center of activity. During his thirty-nine years in Arkansas, he served as pastor, presiding elder, teacher and college president, revivalist, temperance worker, writer, and editor. An example of his oratorical skill survives in the following excerpt from a sermon preached in 1851. He began by describing heaven as a beautiful place where one would meet dear family members and friends. Then, as his congregation was picturing this happy destination, he warned them of the opposite possibility:

Hell is a lake of fire and brimstone, prepared for the devil and his angels, and all that disobey God shall be cast into this lake, and burned forever. After you have been in hell one thousand years, the great clock will strike one; but eternity has just begun, you shall burn forever.⁵⁶

The same source told of a baptizing Winfield conducted following that 1851 meeting.

[Winfield] went down into the creek, and the subjects of baptism went one at a time, friends on the bank helping them down and up, the bank being very steep, and the water in their clothes making it as slick as glass...

"Aunt Haley" Southerland was one of those good old souls who loved everybody, and everybody loved her. She was a quarter-Indian and boasted of it...She said once that she was one-fourth Indian and could whip her weight in wild-cats! She weighed 250 pounds, was six feet high and all bone and muscle. She had been converted and was on hand for baptism...in a heavy woolen jeans dress. "Gus" took her hand and led her out into the deep water. She commenced shouting as soon as the water struck her. "Gus" dipped her and returned her to the bank. She was so heavy that strong arms failed to get her up. Old Uncle Jo. Flipper was a big fat

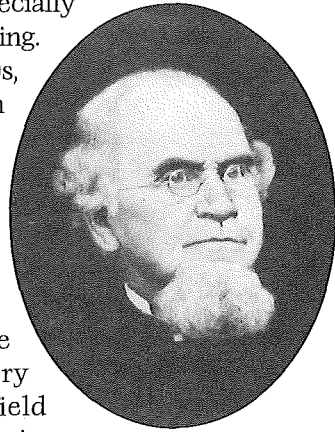
man and weighed 300 pounds; he being so stout, was in front lifting them up.

Aunt Haley started up, shouting "Glory!" As many as could get hold of her were pulling her up, but she would slip back more every time. After a time she hitched on to Uncle Jo. and down she pulled him into the water, head-foremost.

Now Uncle Jo. was very much afraid of water, and rose grabbing hold of Aunt Haley—and this ended the baptizing for that time.

Winfield was especially successful in fundraising.

As early as the 1850s, he was engaged in raising financial support for St. John's [Masonic] College in Little Rock, and in 1869 he was designated to collect funds for a female college in that city. A story persists that Winfield was committed to raising a certain sum from



A.R. Winfield

one congregation. He announced that the doors would be locked and no one could leave until the money was pledged. At three o'clock in the afternoon, the goal was reached and the congregation was permitted to go home.

In his journal some years later, James A. Walden of the Fayetteville District recorded his frustration at being unable to pay off the debt on a new church at Cabin Creek. The entry for May 25, 1881, describes a visit by Winfield to dedicate the church:

Dr. Winfield came last Friday and preached four times for us...collected \$23.75 in cash and the remainder of \$319 in subscription to meet the indebtedness on the church at

Cabin Creek, and then proceeded to offer the church to God in our form of dedication.

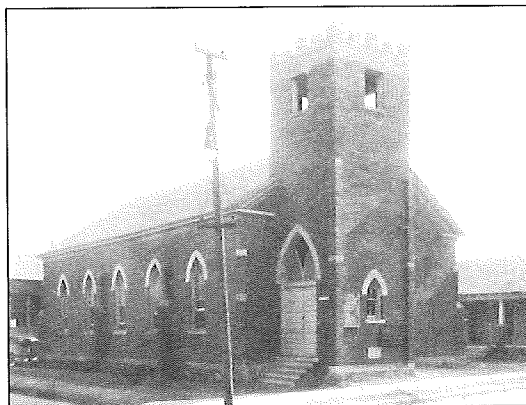
But Walden's admiration for Winfield was not unmingled. On January 12, 1887, he wrote again of the well-known preacher, then serving as editor of the *Arkansas Methodist*:

[Some of the members at the 1886 Arkansas Annual Conference] had somewhat against Dr. Winfield's paper, the *Arkansas Methodist*, and it took most of six hours to get through with the discussion...Dr. Winfield can talk longer, more of it, make fewer points, be more clownish than any Methodist preacher I know of.

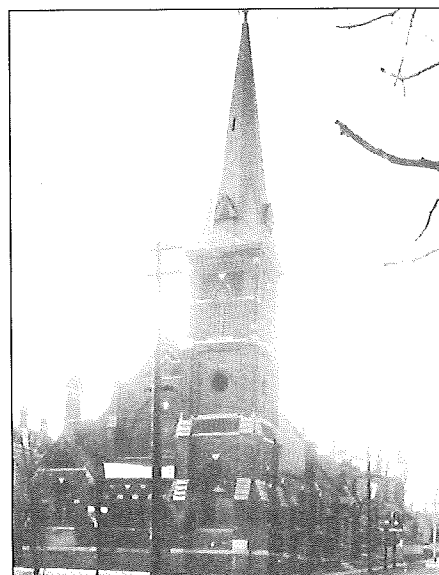
In 1887, because of something he had written, Winfield became involved in a lawsuit with a member of another denomination. The conferences stood by him, although the White River Conference stated regret for the "manner and spirit of editorial controversies." Perhaps the stress of the litigation, plus his heavy schedule of preaching and editing the *Methodist*, brought about Winfield's sudden death that same year.

From 1880 to 1884, he had served as pastor of Little Rock's second Methodist church, established in 1868 as a mission of First Church. This "City Mission" was referred to as Ratcliffe Chapel for a time. Later, because of its location, it became known as the Spring Street Church.

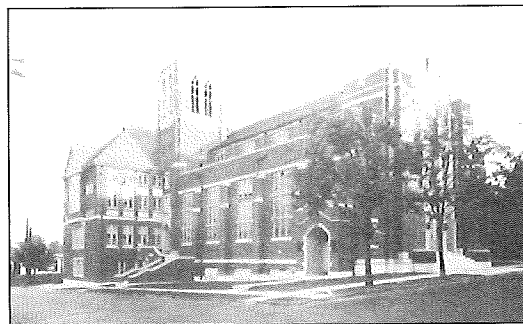
The congregation moved to a new site at Fifteenth and Center Streets, "in the edge of the city," in 1885. When their new sanctuary was dedicated in 1889, it was renamed in Winfield's honor. The church moved into a fine new building on the corner of Sixteenth and Louisiana Streets in the 1920s, but in recent years the congregation divided. One group took the name Winfield to a new location on Cantrell Road in western Little Rock, while the remaining church is known today as the Quapaw Quarter United Methodist Church.⁵⁷



Spring Street Church (1871-86)



Winfield ME Church, South, at 15th & Center, (1889-1921)



Winfield Methodist Church at 16th & Louisiana, (1921-1987), now Quapaw Quarter UMC

In his *Centennial History of Arkansas Methodism*, James A. Anderson wrote an assessment of A.R. Winfield's career that stated in part:

Of Dr. Winfield it is difficult to write concisely and at the same time worthily...We can recall no man who has been so conspicuously useful in so many departments of the life of our Church in Arkansas...To behold him in action before an audience when a great issue was pending and his mettle was stirred was something you would never forget...To see him again will be for many one of the joys of getting to heaven.⁵⁸

The Preachers' Income

Salaries paid to preachers were hardly an inducement to the calling. Beginning in 1785, all Methodist preachers were paid by their conferences in the same amount—sixty-four dollars per year. In 1792 limited traveling expenses were added to this sum, and by 1836 the salary had been raised to two hundred dollars for bishops, presiding elders, and preachers alike.

The conference journal for 1846 shows that some of the preachers had been paid in full—Andrew Hunter at the Little Rock station church and J.J. Roberts, serving Fort Smith and Van Buren, had received their two hundred dollars. Others were sadly in arrears. Jacob W. Shook at Dardanelle had been paid only forty-one dollars, and J.H. Biggs at the Mountain Mission only \$22.75.⁵⁹ Sometimes the conference made up the difference, but not often.

Payment to the preacher was not always in cash. Garden vegetables, chickens, and fresh eggs were just some of the common produce the preacher had to accept to feed his family when money was not forthcoming. Many itinerants farmed or taught school to eke out their income, and their children often wore hand-me-down clothing contributed by

church members.

On each charge the responsibility for raising money to pay the preacher fell on the stewards. A plan had been adopted at the 1845 Annual Conference requiring the stewards to obtain pledges from each church or society member to be paid quarterly. If the amount needed was not received on time, the class leader or one of the stewards was authorized to read aloud on the first Sunday after quarterly conference the names of those who had paid their pledges. This, of course, made it quite apparent who had not.

In some cases, the stewards set the amount expected from each member, then called on them at home or at work when the sum was not forthcoming. A letter, dated at Benton as late as December 27, 1912, was found among Saline County court records. It read:

Dear Friend:

The Board of Stewards met since conference and made up the last of assessments for pastor's salary for the present conference year. Yours has been fixed at \$25.00. To enable us to pay the pastor's salary monthly, we have arranged for a collector to call on the members of the church about the first of each month. Kindly co-operate with us in this plan of monthly payment and it will do much toward making a successful year in your church.

Your steward,
H. Houston⁶⁰

Stewards usually were the more prosperous men in the congregation, and they sometimes made up the amount needed out of their own pockets.

Not only were ministerial salaries small, but expectations were high. Carping and complaining were not acceptable, and illness or fatigue were not considered excuses for failing to meet an appointment. Robert Ridgway wrote in his journal:

I feel unfit to preach. My mind is wandering, I can scarcely keep it on a subject, being cold & chilly and feverish. I feel more like going to bed than to preach, but souls are at stake and I know not but on my efforts their salvation depends, my prayer is to be resigned to the will of God. Though unwell and unfit, I attended my appt. at which I was much embarrassed and afterward felt bad...⁶¹

Even during the pleasant break in routine provided by annual conference, the preachers were required to maintain their self-discipline. Bishop Pierce wrote of the 1855 conference held at Fort Smith: "We had a brief, smooth, pleasant session; could have wound up on Saturday night, but did not, lest somebody might be tempted to break the Sabbath by starting for home."⁶²

And if a preacher were unhappy with his appointment, Bishop Andrew had the following advice in 1853: "...if you think your appointment does not suit you, I entreat you to go to it and work until it does."⁶³ Conference minutes, however, regularly contained complaints against preachers who had failed to meet their appointments or had even refused to accept them.

More was beginning to be required of preachers in the way of education. In the 1844 Arkansas Conference minutes is found a list of subjects that prospective ministers were expected to master. Second-year preachers were to be examined by Andrew Hunter on the Bible as to ordinances, sacraments, etc., and geography; by I. McElroy on Bishop Watson's *Life of Wesley* and the *Methodist Discipline*; and by Juba Estabrook on Watson's *Apology* and Fletcher's *Christian Perfection*. Compositions pertaining to these subjects were to be reviewed by all three senior ministers.

Third-year applicants were to be examined by William P. Ratcliffe on the first and second parts of Watson's *Institutes*, by Alexander Avery on the Bible as to history and chronology, and

by Jacob Custer on Gregory's *Church History* and rhetoric. Essays or sermons on these subjects would be reviewed by all three. For fourth-year preachers, J.C. Parker would examine on Powell's *Apostolic Succession* and logic, John Harrell on the Bible in general and the third and fourth part of Watson's *Institutes*, and J.F. Truslow on the subject "Old Christianity contrasted with the novelties of Popery." Again, the examination committee would review essays and sermons by all.

It is obvious that, by the 1840s, the old prejudice against educated ministers in the Methodist Church was beginning to be replaced by rather stiff requirements in writing, speaking ability, and familiarity with the Bible and Methodist theological literature. Perhaps this increased emphasis on education would prevent errors such as the one committed by an old-timer who confused the Scripture "They shall privily bring in damnable heresies..." Pronouncing the word "hearsays," he preached a powerful sermon against gossip. After the service someone said to him, "Preacher, you did not get that text right. It is damnable heresies, not hearsays." "Well," the old man replied, "I gave 'em fits, anyhow."⁶⁴

Although most ministers owned very little to stimulate the evils of pride or envy, one particular possession did give pause—the circuit rider's horse. A horse in those days affected young men the way cars do today, and a humorous anecdote survives to illustrate this fact:

[Rev. S.S. Key] was very young at the time and rode his circuit on the finest horse then in the country. A long racking chestnut sorrel named Forrest. Brother Key didn't keep the horse long. We never heard him say why he disposed of him, but always suspected that when he went about the country preaching, there would be more fellows out where the horse was tied, than there would be in the house listening to the sermon.⁶⁵

THE ARKANSAS ANNUAL CONFERENCE DIVIDES

In 1854 the Arkansas Conference of the ME Church, South, was divided. The new Ouachita Conference, covering roughly the southern half of the state, included five station churches—Little Rock, Washington, Camden, El Dorado, and Pine Bluff. The northern part of the state continued to be called the Arkansas Conference.

The first session of the Ouachita Conference was held in Washington (Hempstead County) from November 22-27, 1854, Bishop Kavanaugh presiding. Twenty-three preachers were present: John C.L. Aiken, William Anderson, J.B. Annis, Alexander Avery, John H. Blakely, Fountain Brown, R.H. Carter, T.E. Garrett, John Harris, Peter Haskew, J.P. Hulse, Andrew Hunter, Robert M. Kirby, Marcus C. Manley, L.S. Marshall, William Moores, R.M. Morgan, Samuel Morris, William P. Ratcliffe, Silas Spurrier, C.P. Turrentine, A.B. Winfield, and William C. Young. At the first session it was moved that the conference name be spelled "Washita," but the motion was defeated. The name was changed to the Little Rock Conference after the Civil War.⁶⁶

The Ouachita Conference was originally comprised of the Little Rock, Washington, Camden, and Pine Bluff Districts. As membership in the church grew, additional districts were organized around Arkadelphia, Monticello, and Des Arc. There was also, briefly, a weekly conference publication, the *Arkansas Christian Advocate*, edited by Rev. James E. Cobb from 1866 to 1870.

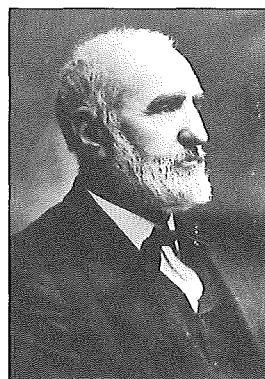
One of the important preachers of the Ouachita Conference began his work about this time. John F. Carr, born in Tennessee in 1834, was licensed to preach in 1853 by the quarterly conference of the Mount Pleasant Circuit, Drew County. A touching story has been related about Carr's call to the ministry. His father, Rev. Milton Carr, had hoped to enter the itinerancy, but being a poor man with a family to provide for, he hesitated,

praying earnestly for an answer. At last he promised the Lord that, if he could be released from his call, he would always be faithful as a local preacher and would promise his oldest son to the itinerancy.

When young John, at the age of nineteen, was licensed and then accepted by the Arkansas Conference, his father told a friend that he had received a great blessing and felt assured that God had accepted his covenant.

Although John Carr's first appointment was the Pocahontas Circuit along the Missouri border, he did most of his work in southern Arkansas—in Hamburg, Monticello, Warren, Camden, and Pine Bluff. He was preaching at Hamburg when the Civil War began, and he entered the Confederate Army with the rank of captain. Seriously wounded at Shiloh, Carr returned home to recover and resume his ministry.

In 1899 he retired in Pine Bluff, where he was greatly beloved and sometimes was referred to as "pastor to the entire city." At his funeral in 1906, hundreds of people turned out on a stormy winter day while preacher, priest, and rabbi occupied places on the platform to honor the goodness and holiness of the man. An impressive statue of Carr was erected in Bellwood Cemetery, and the Carr Memorial Church in Pine Bluff was named to honor him in 1892.⁶⁷



John F. Carr

METHODIST SCHOOLS IN ARKANSAS BEFORE THE CIVIL WAR

There were schools in Arkansas as early as its territorial days. Probably the first to be formally organized was the Dwight Mission School, established in Pope County in 1819 for

the Cherokees moving into that area. The mission was financed by the American Board of Commissioners for Foreign Missions, and Rev. Cephas Washburne, a Congregational minister later affiliated with the Presbyterian Church, was its founding father. Although Dwight Mission was not a Methodist institution, several Arkansas Methodist preachers taught there in the early days.

Methodists began establishing their own mission schools in the 1830s. There were nine such appointments, in Arkansas Territory and in the Indian Nations, listed by the Missouri Conference in 1833.*

It was also common for a preacher on the frontier to start his own "forest school" as a means of supplementing his income. Parents might subscribe to the school, and their children attended when they could. Or a few families might combine to hire a teacher. It is known, for example, that a school was operated by Methodists at Pine Bluff as early as 1838. A letter from a Catholic priest and missionary in the state at that time reported that a new Catholic school at Pine Bluff had "killed the rival Methodist school."⁶⁸

At least one of these privately owned and operated schools was more sophisticated. Rev. and Mrs. H.W. Hunt opened a "seminary for the instruction of young ladies" in Batesville in 1839. According to a contemporary newspaper article, their school was furnished with "chemical and philosophical apparatus, a pair of Globes, and an elegant Piano."⁶⁹ Later that year, the 1839 session of the Arkansas Conference recommended the "Female Academy in Batesville under the superintendence of Rev. H.W. Hunt to our friends generally as an institution in which their daughters can be well educated and their morals carefully guarded."⁷⁰

Although Hunt never held an official appointment in Arkansas, he was obviously respected by his peers. In addition to preaching

and teaching, it is interesting to note that he was also a "Dealer in Drugs, medicines... Paints, Oils, Dye Stuffs, Books, Stationary &c."⁷¹

Bethesda Academy, located near Cane Hill in Washington County, was chartered in 1843 and may have been connected with the Methodist Protestant Church. The names of Jacob Sexton and Thomas Leach appear on an 1841 deed for land for an MP church and also are named as trustees of the Bethesda Academy in its charter. This school possibly used the church building during the week, although its charter stated that it was to be free of sectarian influence and would permit free exercise of religion.⁷²

At the 1844 session of the Arkansas Conference, it was resolved that the conference would establish two schools "of the highest order," one in the northern part of the state, one in the southern. The first school thus established was the Washington Male and Female Seminary in Hempstead County. This school, which may have opened in a building acquired from an earlier non-Methodist institution, was approved by the 1845 Annual Conference and was chartered and opened the following year with Jacob Custer as agent. A school agent was responsible for soliciting both students and funds. Captain J.D. Cobb, a graduate of the University of Vermont and West Point, served as the institution's superintendent, directing both male and female departments.

According to the minutes of the 1846 conference, money collected during the previous years to establish a Manual Training School was transferred to the school at Washington, but financial problems doomed the school from the beginning. Even though two later superintendents built male and female dormitories at their own expense, the school was failing, and its superintendency was no longer an official appointment after 1850. It apparently passed

* See Appendix II.

out of conference control, as there was no report of the seminary in conference records after 1853, and it was never mentioned in the records of the Ouachita Conference, created in 1854.⁷³

Michael Dougan, in his *Arkansas Odyssey*, states that the Washington Male and Female Seminary, apparently no longer connected with the Methodist Church, was "in danger of closing" in 1859.⁷⁴ The Civil War probably closed it forever.

Also in 1846, J.F. Truslow proposed that a similar Methodist school be founded in Little Rock, but no action was taken.

Named in honor of Bishops Joshua Soule and Francis Asbury, Soulesbury College (later Soulesbury Institute) in Batesville was first listed as a conference appointment in 1849. The following year the school was chartered with Rev. Benjamin Watson as its principal. He is listed in the 1850 census of Batesville as "Benj. Watson, age 40, school teacher." Besides Watson's own family, the household included Daniel Garrard and Ralph Kellogg, schoolteachers; Augustus R. Windifield [sic], Methodist clergyman; and James A. Sloan, "keeping livery stable." The latter entry indicates that stabling was provided at the school for students who commuted from their homes in the area.⁷⁵ This household was apparently the Soulesbury Institute and its staff.

A typical Methodist academy of its time, Soulesbury provided basic instruction for both boys and girls, although they were taught separately. It was divided into primary, preparatory, and academic departments. The primary grades were taught reading, spelling, orthography,

arithmetic, geography, and grammar. In the preparatory departments, philosophy was added for the young ladies in addition to offerings in music, drawing and painting, elocution, wax work, and fine needlework. On the academic or college level, classes were offered in botany, chemistry, natural philosophy, algebra and geometry, Latin, Greek, French and Spanish, composition, vocal music, and debate.⁷⁶

Listed as an appointment off and on until 1861, Soulesbury was finally closed that year for lack of qualified teachers. According to local tradition, the building was used as a hospital during the Civil War. After the war, there was a brief but unsuccessful attempt to reopen the school, then the building was sold and remodeled into a private residence. It is still standing and is the home of a descendant of the family that bought the property in 1872. As the Soulesbury Institute/Glenn House, it was named a United Methodist Historic Landmark by the General Commission on Archives and History in 1991.⁷⁷

Course offerings at Soulesbury sound quite ambitious for a small-town school in Arkansas in the 1850s, but one has only to read letters and compositions written by the men and women who were educated there to discover a



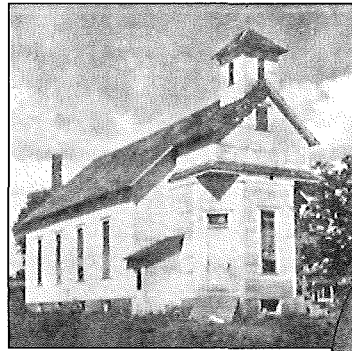
Soulesbury Institute/Glenn House, Batesville. At least a part of this structure housed the Methodist school from about 1850 to 1861.

Author's collection

high level of competency in thinking and writing. Entertainments mentioned by these young people in their letters and diaries were often serious intellectual activities—reading clubs, singing societies, and dramatic groups that presented performances and recitations.

Sometime around 1849, Jesse McAlister and his wife organized a school at Elm Springs in Washington County. It has been stated that Rev. McAlister had about sixty boys in his class and his wife about forty girls in hers. Many of their students came from the Indian Nations.⁷⁸ McAlister's school apparently prospered, because he was given an official conference appointment to the Elm Springs Academy (Fayetteville District) in 1850 and 1851. At the General Conference of 1854, Arkansas was reported as having two Methodist schools—Elm Springs Male and Female Seminary with about fifty pupils and Soulesbury Institute with about eighty. Sometime soon after that report, however, Elm Springs was closed down by an epidemic.⁷⁹

A century later, ownership of the Elm Springs property was clarified. The original deed was made out to "the trustees of the Elm Springs Male and Female Academy" for a conference school of the ME Church, South. In 1951 the North Arkansas Annual Conference approved a resolution transferring the property to the Elm Springs Methodist Church.⁸⁰



Elm Springs Church.
North Arkansas Conference
"Christian Education Bulletin,"
6, no. 4, 1932



B.H. Greathouse.

The church at Elm Springs had been organized by Harris G. Joplin soon after his appointment to the Washington County Circuit in 1834. Over the years, this congregation has produced seventeen Methodist ministers, including B.H. Greathouse, Marion N. Waldrip, C.H. Sherman, Jefferson Sherman, William Sherman, J.D. Wasson, and Thomas Wasson. Alfred Wasson, later a missionary to Korea, also came from an Elm Springs family.

"They were a believing, praying, singing, shouting people," Rev. Greathouse wrote later of the Elm Springs congregation. "They did not know of... 'Higher Criticism,' nor that any

ARKANSAS CONFERENCE ME, SOUTH, SCHOOLS 1845-1855

<u>Name</u>	<u>Date Founded</u>	<u>Location</u>
Washington Male & Female Seminary	1846	Washington
Soulesbury Institute	1849	Batesville
Elm Springs Academy	1850	Elm Springs
Bluff Springs Academy	1854	Marion County
Crawford Institute (name changed to Wallace Institute in 1857)	1854	Van Buren

man [questioned] Luke's account of the miraculous conception of Jesus. They read the Bible simply to find the way to Jesus. They found it, and they were glad."⁸¹

According to Greathouse, Mrs. Jesse McAlister was the first person buried in the Elm Springs Cemetery, which dates from about 1850. Greathouse himself, who died in 1940 at the age of ninety-one, is buried there. His tombstone reads: "Methodist preacher 60 years. State Senator 8 years." He was both a religious and a political leader in the struggle to bring about statewide prohibition.

Bluff Springs Academy also appears on the list of Arkansas Conference appointments in 1854. It was located in Marion County, and the principal, John S. McCarew, was a member of the Yellville quarterly conference, but this institution does not appear again in conference minutes.

In 1867, Methodists founded another school in Marion County, this one called the Yellville Male and Female Seminary. In the 1890s, what was apparently the same school was advertised as the Yellville Collegiate Institute. Its red brick building later housed the Yellville public high school until it merged with Summit in 1924 and a new building was constructed.⁸²

Crawford Institute was chartered in Van Buren in December 1854. The same Jesse McAlister mentioned in connection with Elm Springs Academy was appointed by the 1855 Arkansas Conference to be its first principal. Frederick Wood was appointed to teach there and replaced McAlister as principal the following year.

Alfred Wallace, one of the original trustees, died in 1856 and left a large bequest to the school, enough to complete a new building and establish an endowment of ten thousand dollars. The name was changed to Wallace Institute the following year. The school survived for a time (1857-1860) under the leadership of Rev. Peter Moses, but it was closed soon after the death of its last principal, Daniel B. Carr,

at the Battle of Wilson's Creek. The building was used briefly as a Confederate hospital during the Civil War, then was destroyed by federal troops.

Although the school did not survive the war, money remained in the original Wallace endowment. There was an unsuccessful attempt to reopen in 1883, then some of the funds were borrowed by the town to build Van Buren High School and a grade school. In 1933 the Arkansas Conference negotiated a settlement that turned over most of the remaining endowment to Hendrix College.⁸³

OUACHITA CONFERENCE SCHOOLS

From the establishment of the Ouachita Conference in 1854 to the end of the Civil War in 1865, four schools were listed as conference appointments, beginning in the year indicated: Ouachita Conference Female College (founded in Tulip some eight years earlier as a non-sectarian school)—1858, Ouachita Female College in Arkadelphia—1860, Hamburg Seminary in Hamburg (name changed to Hamburg Female College in 1861)—1860, and Center Point Male and Female Academy in Howard County—1862.

Tulip, in Dallas County, was a thriving community and cultural center in the southwestern part of the state in the 1840s. The Tulip Female Collegiate Seminary was chartered as a non-denominational institution in 1850. It was endorsed by the 1853 session of the Arkansas Conference meeting in Tulip, and most of its faculty were Methodist preachers and their wives. Benjamin Watson, formerly associated with Soulesbury Institute, was listed as its principal from 1855 to 1858, and Jesse McAlister and his wife, founders of Elm Springs Academy, were teaching there by 1856.⁸⁴

The Ouachita Conference had planned a female college at Camden in 1855, according to conference records, and Bishop George F. Pierce reported that he had raised seven thousand dollars toward that goal.

Trustees were elected in 1856, and the school was officially incorporated a year later. The incorporation papers stated, however, that unless fifteen thousand dollars was raised by the town of Camden itself, the school would be located elsewhere. The total had not been reached when the trustees of Tulip Female Seminary offered that school to the conference in 1858. The offer was accepted, the name of the school was changed to the Ouachita Conference Female College, and the planned school at Camden was abandoned.⁸⁵ The school at Tulip was described in a contemporary newspaper article the following year as "...among the most prominent and popular schools...with a faculty that would do credit to any college in any State, with a good library, philosophical and chemical apparatus and other appliances."⁸⁶

Watson and McAlister left Tulip in 1860. Watson moved to Hamburg to found the Female Seminary there, and McAlister became an agent for the American Bible Society. "Wachita [sic] Conference Female College" remained on the conference list of appointments until 1863, but it was left to be supplied and apparently was closed soon after the cadets at the associated Arkansas Military Institute marched off to war as part of Company I of the 3rd Arkansas Infantry. The school buildings were destroyed by federal troops after the Battle of Jenkins' Ferry in the spring of 1864.⁸⁷

James E. Cobb helped found the Arkadelphia Female College during his pastorate there in 1860. According to its January 1861 incorporation papers, the school would have the power to offer the degrees of "Mistress of English Literature and Lady of Arts," but because of the war its existence was brief. The appointment was left unfilled at the 1863 Annual Conference, and one of the actions taken at the Little Rock Conference session in 1868, as recorded in the conference journal, was to

authorize the sale of the school's assets.

Thomas W. Hayes held the Center Point Male and Female Academy appointment from 1862 to 1867, but nothing more is known of this institution.

DEVELOPMENT OF THE METHODIST PROTESTANT CHURCH IN ARKANSAS

The Methodist Protestant Church continued to grow in Arkansas during the mid-nineteenth century. Delegates were named to the denomination's General Convention sessions of 1846 (J.G. Walker and Abel Johnston), 1850 (John Miller and John Gott), and 1854 (Walker and P.P. Vanhose), but it was not until 1858 that an Arkansas delegate, M. Stimson, was actually marked present at the convention.

Arkansas had reported 1,000 members in 1846; the statistics in 1854 were 880 members served by ten circuits, fifteen itinerant and eleven unstationed ministers, and ten houses of worship valued at three thousand dollars.⁸⁸ Adhering to its original opposition to the power of bishops and presiding elders, MP appointments were made by a stationing committee composed of the conference members themselves. The earliest known list of Arkansas appointments was printed in the *Arkansas Gazette* in 1852:

President—William Trogdon
 Conference Missionary—J.D. Combs
 Cane Hill—Samuel Cox
 Ozark—R. Boyd & J.J. Oliver
 Camden—J.B. Reed
 Benton Mission—Ure Trogdon
 Cherokee Mission—Dr. J.G. Walker
 White River Mission—M. Stimson
 Searcy—W. Nicholson & Obed Patty
 Fort Smith—William Wilson & J.E. Miller

Five more preachers—R.C. McWilliams, Jacob Sexton, M.C. Hart, E.T. Walker, and E.B.D. Johnson—were "transferred to the

METHODIST PROTESTANT CHURCH ORGANIZATION IN ARKANSAS

<u>Conference</u>	<u>Dates</u>	<u>Area</u>	<u>How Formed</u>	<u>How Concluded</u>
Tennessee (Mission)	1830-37	Arkansas	Seceded from ME	Creation of separate conference
Arkansas	1837-70	Arkansas and Missouri	Creation of separate conference	Changed to Arkansas-Louisiana
North Arkansas	1869-88	NE Arkansas	Division of Arkansas	Absorbed by Arkansas
Arkansas- Louisiana	1871-84	So. Arkansas and Louisiana	Merger of Arkansas and Louisiana	Division of Arkansas and Louisiana
Batesville	1877-80	NE Arkansas	Division of No. Ark.	Merged with No. Ark.
Western Arkansas	1877-88	SW Arkansas	Division of Arkansas	Absorbed by Arkansas
Red River (Mission)	1880-88	SW Arkansas	Division of W. Ark.	Absorbed by Arkansas
Arkansas	1884-1939	So. Arkansas and Louisiana	Division of Arkansas and Louisiana	Merged in 1939
Ft. Smith (Mission)	1884-1915	NW Arkansas and Oklahoma	NW Arkansas, part of Indian Territory	Merged with Oklahoma
Arkansas-Missouri	1892-1939	Arkansas and Louisiana	Organization of Negro churches	Absorbed by SW Conference*
NE Arkansas	1900-08	NE Arkansas and SE Missouri	Division of Arkansas	Absorbed by Arkansas
Ft. Smith-Oklahoma	1916-39	NW Arkansas and Oklahoma	Merger of Ft. Smith mission & Oklahoma	Merged in 1939

* The Southwest Conference was the organization of black ME (1928-39) and Methodist (1940-72) churches in Arkansas and Oklahoma. A few of these dates are inconsistent with other sources.

unstationed list at their own request" (McWilliams, Sexton, and Hart) or "left in the hands of the President" (Walker and Johnson).⁸⁹ Unstationed ministers were the equivalent of local preachers in Episcopal Methodism. Added to the list of appointments in 1853 were the Clarksville, Batesville, and Hempstead Circuits, and, curiously, a mission at Santa Clara, California.⁹⁰

Jacob Sexton continued to be a guiding force in the MP Church in northern Arkansas for many years. An article in the *Arkansas Gazette* (August 16, 1850) identified him as president of the Arkansas District and announced that he would hold a meeting in Searcy the following day. He was still living in Washington County in 1870 at the age of eighty-nine, having been an itinerant preacher

for more than forty years. An article described him as "yet stout and hearty...[he] frequently rides 30 miles in a day on horseback and preaches at night."⁹¹

In 1858 the northern and western conferences of the church separated from those in the slaveholding states and formed a separate jurisdiction, carefully stating that "a severance from the General Conference is not a severance from the Methodist Protestant Church, for the General Conference is not the church, it is only an institution of the church."⁹²

This distinction seems rather vague, but it served to keep the two branches of the church separated but not divorced, and a reconciliation was smoothly accomplished in 1877. During the intervening years, the Northern conferences styled themselves the Methodist

Church (Protestant), while the Southern conferences continued the old appellation—the Methodist Protestant Church.

The earliest extant conference journal of the MP Church in Arkansas is that of the Arkansas-Louisiana Conference of 1870, meeting at Ebenezer Church in Columbia County and calling itself the "28th Session of the Methodist Protestant District of the Arkansas-Louisiana Conference." Appointments from the journals of the Arkansas-Louisiana and the Arkansas Conferences of the MP Church from 1870 to 1939 have been photocopied, bound into book form, and placed in the United Methodist Archives at Hendrix College by Rev. Vernon Paysinger.

The table on the preceding page presents the jurisdictions of the MP Church in Arkansas from its founding in 1837 up to its merger with the ME and ME, South, Churches in 1939.⁹³

THE FIRST BLACK METHODIST CHURCH IN ARKANSAS

In 1758 John Wesley baptized his first black convert to Methodism. "I rode to Wandsworth," he wrote, "and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these was deeply convinced of sin; the other is rejoicing in God her savior, and is the first African Christian I have known."⁹⁴ Only eight years later, the first Methodist congregation in America was organized in New York City; it included a black girl known only as Betty.

It has already been described how the Methodist Episcopal Church adapted itself to the institution of slavery in America. Negro members were welcome, even proselytized, but always with an air of paternalism and usually with a distinct separation in seating, even in time and place of worship. In the early days, a class of black Methodists would usually have a white class leader. Later, when there were separate black congregations, they were under the direction of white preachers

and superintendents.

Prior to emancipation, slaves were permitted to worship only under the supervision of their masters. If they attended church with the whites, they were restricted to seats in the rear of the sanctuary or in balconies or galleries especially constructed to keep them separate. Sometimes they were allowed to hold their own services in the church building on Sunday afternoons or at some other specified time and place. A resolution was passed by the 1852 General Conference stating that preachers should, "once a month, preach to the colored people on the plantations of their masters." Although they were carefully supervised by white preachers, some blacks were eventually allowed to listen to their own exhorters, and the Methodists among them sometimes chose their own class leaders.

One of the most important individuals in the history of African-American Methodism in Arkansas is William Wallace Andrews, born in 1821 to a slave belonging to Chester Ashley. Andrews was a favorite of his master—he was taught to read and was allowed to hold prayer meetings for the slave children while he was still a young boy. When he married in 1848, it was to a slave of another family; his wife had to "buy her time" to be permitted to live with him. Both their marriage ceremony and the baptism of their daughter, Charlotte, were performed by Andrew Hunter.

At the time of his marriage, the Ashleys gave Andrews a home at the current site of Tenth and Broadway Streets in Little Rock. He called his home "Mount Warren Chapel" and regularly held Sunday School and religious meetings there while continuing as a faithful member of the First ME Church, South. That congregation consisted in the early 1850s of about 150 white people and 290 slaves.

In 1853 or 1854, Ashley gave the black Methodists a lot near the corner of Eighth and Broadway Streets so that they might build their own place of worship. With financial

assistance from white Methodists, they erected a large frame building on the site and named it Wesley Chapel. It was considered a mission of First Church and remained under the supervision of the white pastor and presiding elder. Members of First Church handled all its business matters, but Andrews apparently served as class leader and probably was the preacher. According to his daughter, he also conducted a school in the church building where he taught "the three Rs."⁹⁵

When the Union Army occupied Little Rock in 1863, the Wesley Chapel congregation voted, "amid shouts of thanksgiving and praise," to sever their connection with the ME, South, and affiliate with the ME Church. The 1864 Missouri and Arkansas Conference (ME) journal listed two charges in Little Rock. One of these, referred to as the African Union Church with two hundred members, was undoubtedly Wesley Chapel.

At this time, Andrews was the recognized leader of the freedmen in Little Rock. He owned considerable property, including a large and comfortable home, and he served in an advisory capacity to the Union Army commander as Commissioner for Freedmen. When Rev. Hugh Brady came to Little Rock to organize a white ME congregation in the First Church, South, sanctuary, he boarded for a time with the Andrews family.

Beginning in 1863, Andrews operated a school in the Wesley Chapel building with the support of the American Missionary Association, an organization of Northern abolitionists. Later it was financed by the Freedmen's Aid Society of the ME Church. Freedmen's Aid schools were organized in several towns in Arkansas; at least one other, in Pine Bluff, met in an ME church building. Quaker teachers operated a Union School in Little Rock in 1867 and 1868, according to Charlotte Andrews, who was educated there and became its first black teacher.

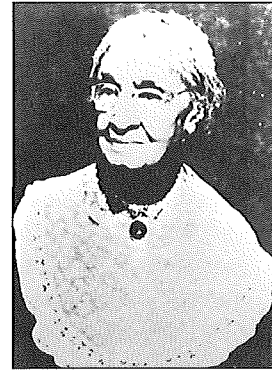
In 1869 the Little Rock public school system

was established, and Charlotte Andrews, later Mrs. John H. Stephens, went off to study at Oberlin College in Ohio. She returned to become the first African-American teacher in the Little Rock schools, continuing in her profession until 1939.⁹⁶

With his school in good hands, Andrews traveled to Missouri in the fall of 1865 to attend the Missouri and Arkansas Annual Conference session of the ME Church. There he was admitted on trial to the conference and ordained an elder, along with five other transfers from the Southern church who were probably black as well. He was immediately appointed presiding elder of the Arkansas District, which encompassed all black ME congregations in the state. The other two districts organized by the Northern church in Arkansas at that time were the Little Rock and the Fort Smith Districts, both composed of white congregations.

Andrews was given one thousand dollars in "missionary money" and charged to travel throughout the state to organize black churches and supply them with preachers. In the spring of 1866, he organized St. James ME Church in Pine Bluff with fifteen members and a few weeks later, a Sunday School in Van Buren. He sent twelve-year-old Charlotte and her sixteen-year-old brother to open a day school there.⁹⁷

Tragically, just as his work was getting underway, William Wallace Andrews died of "acute indigestion," possibly cholera, in Pine Bluff in 1867. William H. Gillam (sometimes spelled Gilliam or Gillem), a white preacher who had transferred from the Southern church, reported his death to the Missouri and



Charlotte Andrews Stephens. UALR Archives

Arkansas Annual Conference later that year, adding:

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, with no [church] duties, or business to perform, except such as were indicated by the master, or the overseer.⁹⁸

In this same address to the conference, Gillam praised the membership of Little Rock's Wesley Chapel, adding that there were a number of local preachers in that congregation who were willing to work for the church. These men included Harry Brock, Archie Jones, Tarlton Harden, Allen Akridge, Eli Dye, John D. Johnson, J.A. Hamilton, and S.B. Davis.

The ME Church had returned to Batesville in 1864, according to the Lafferty Church cornerstone, which is still displayed on the lawn of First UMC there. In 1866 William H. Gillam was in Batesville as the white presiding elder of the black Arkansas District. A notice in a local newspaper announced that he would hold divine services in the audience room of the courthouse on June 22 at 10:30 A.M., for the "ME Church of the Missouri & Arkansas Conference."⁹⁹

Later, however, Northern preachers were barred from using the courthouse. It is not known where they met after that, but in 1870 a white ME congregation, with future governor Elisha Baxter as one of its trustees, built a small frame sanctuary directly across the street from the ME, South, church. The following year Gillam, married to a Batesville woman, deeded a lot on lower Main Street to

the trustees of the black congregation "for divine worship by the ministry and membership of the Methodist Episcopal Church of the U.S.A."

By 1880 the white ME congregation in Batesville was nearly defunct. Services were held only one Sunday a month by Rev. David McDonald, riding the Batesville Circuit from his home in Curia. On the other Sundays, members probably attended other churches, even, as old resentments faded, the Southern church across the street. In 1881 the ME, South, congregation decided to enlarge and remodel their sanctuary. While the work was being done, they used the ME church, and when the new building was finished, Elisha Baxter led the Northern Methodists across the street into the Southern church. At that time the black congregation took over the abandoned frame building, bringing with them the name Lafferty Methodist Episcopal Church.

The Lafferty congregation gradually dwindled away until 1969, when only two local members remained. These two transferred their membership to First UMC, not to the nearby Bethel AME. Money from the sale of the Lafferty property was donated to Philander Smith College, and some of the furnishings were moved to First Church. One of the pews has been placed in the United Methodist Museum, located in Quapaw Quarter UMC in Little Rock.

THE MOUNTAIN MEADOWS MASSACRE

A tragic event occurred in September 1857 involving a number of Methodist families from northwestern Arkansas. Their wagon train, bound for California, was led by Alexander Fancher and had originated at Beller Stand on Crooked Creek near the modern town of Harrison. The Fancher party included Joseph Miller, a local preacher, and a number of Methodist laymen such as Pleasant Tackett, nephew of an early Methodist preacher in Arkansas of the same name. This group later

combined with another small train of emigrants hailing mostly from Missouri. As the party reached a place in southern Utah called Mountain Meadows, they were attacked by about 150 Paiute Indians. It was later discovered that some fifty members of the "Mormon Militia" also had participated in the attack.

Tension had been growing in Utah as more and more Gentile (non-Mormon) emigrants violated the sanctity of the New Zion of the Latter Day Saints. Mormon settlers had reached a high pitch of anger about the time of the massacre because a United States Army unit, under the command of Colonel Albert Sidney Johnston, was on its way to the territory to enforce federal law. They were especially ill-disposed toward the Fancher party because of the past persecution of Mormons in Missouri and because of the recent murder of a Mormon missionary, Parley P. Pratt, near Van Buren.

Most accounts agree that the Arkansans were a sober and respectable party, but some single men accompanying the train, calling themselves the "Missouri Wildcats," were accused of making boastful and irritating comments as they passed through Mormon communities. One of them reputedly waved a gun and bragged that it was the very gun that had killed the prophet Joseph Smith, founder of the Church of Jesus Christ of Latter Day Saints.

It has also been written that Mormons instigated the Indians to attack the train, but the emigrants circled their wagons and killed and wounded a number of Indians with sharp marksmanship. The Indians then insisted that the Mormon men help them; this was done by luring the emigrants out of their wagons under a flag of truce. They were induced to surrender their arms and march in single file toward the assumed protection of a nearby settlement. At a signal, the Mormon "guards" and the Indians fell upon the unarmed captives, killing all the adults and older children.

Records vary, but the death toll among the Arkansans was reported with fair reliability as twenty-three men, ten women, and sixteen of thirty-four children. The surviving children were distributed among Mormon families in the area, but with one exception they were eventually returned to relatives in Arkansas.

Some twenty years after the massacre, a Mormon elder by the name of John D. Lee was executed for the murders, shot by a firing squad on the very site of the attack. A monument has been erected there in recent years through the cooperation of the state of Utah and descendants of some of the victims. Another marker stands today on the courthouse block in Harrison.¹⁰⁰

METHODISM AND THE CIVIL WAR

Even though the church had suffered an acrimonious division some fifteen years earlier, by 1860 each of the two bodies of Episcopal Methodism in the United States had become the largest and wealthiest Protestant church in its geographical area. In Arkansas the ME Church, South, was comfortably entrenched. A few scattered congregations in the northern and western parts of the state had attempted to remain loyal to the ME Church, but by the late 1850s most of these had disappeared. The last return of membership in the Northern church in Arkansas before the Civil War was made in 1860. Some of these "loyal" Methodists, unable to accept the division of their church, had moved away to states farther west or north. Some went into other denominations; others eventually adjusted to practicality and joined their friends and neighbors in the Southern church.

Just as there were slaveholders who did not support secession, there were at first a few Methodist preachers in the Southern church who could not abide slavery. G.W. Dungan transferred to Arkansas from the Louisville Conference in 1859 and was

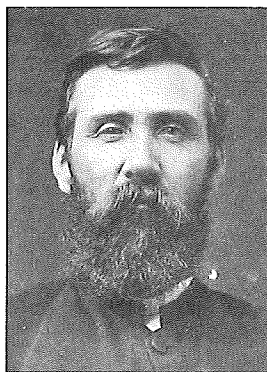
appointed to the Strawberry Circuit in the northern part of the state.

He was a young man and a good preacher... but he had no love for Dixieland; he liked the negro better as a free man than he did as a slave. In the fall of 1860, when there was talk of war, he went to conference, got a transfer back to his old conference, and shook the dust of Dixie from his feet.¹⁰¹

The Civil War, of course, deepened the division between the two churches. When the war broke out, the ME Church, South, in Arkansas was almost completely sympathetic to the Confederacy. The Ouachita Conference was especially committed, stating in its 1862 conference minutes that:

...the contest now waging between the Confederate States of America and the United States involves high moral principles which can only be settled with certainty by the scriptures of Divine truth...the institution of Hamitic slavery is of Divine origin and [dates from] as early as the day of our common Father, Noah, when he marked out the destiny and relations of the three Post Diluvian races of man.¹⁰²

According to one source, twenty preachers of the Ouachita Conference gave up their charges and entered the Confederate Army. Horace Jewell named sixteen who enlisted as soldiers and twenty-one, including himself, who served as chaplains.¹⁰³ Some of these men paid a high price for their devotion to the



*John H. Dye (1842-1930)
pastor, Confederate
chaplain, and educator.*

Confederacy—John Rice was killed near Batesville in 1864 while serving as a chaplain, and Fountain Brown, John H. Dye, and several others spent time in federal prisons.¹⁰⁴

Fountain Brown had come into the state in 1830 and was a charter member of the Arkansas Conference when it was established in 1836. He certainly was not a young man when he was arrested at his home at Flat Bayou, near Pine Bluff, in 1863 for violating the Emancipation Proclamation. Brown claimed he had been coerced by a neighbor into signing a bill of sale for some of his former slaves, freed by that time by Lincoln's Proclamation. The neighbor supposedly was the father of a child of one of the slave women and wished to take the child and its mother to Texas with him. He argued that he would need a bill of sale because Texas was not yet occupied by Union forces.

Unfortunately, when Brown signed the bill of sale, he also accepted payment of four thousand dollars in Confederate money for the transaction, claiming later that he knew the money was no good. Believed to be the only person imprisoned for violating the Emancipation Proclamation, he was held in the federal prison at Alton, Illinois, for nearly two years and died on his way home soon after being released.¹⁰⁵

Helena was a strong center of secessionist sympathy, claiming no fewer than seven generals in the Confederate Army. A historian of the Methodist Church there wrote: "On April 27, 1861, Pat Cleburne stood in this old church and, almost inaudibly, replied to the speech of farewell before he and his fellow Confederates departed for the fields of battle, and death." Services at the Helena church were suspended by order of the Union occupation forces in 1862 and did not resume until June 3, 1866.¹⁰⁶

Northern Methodists in Arkansas suffered, too. The lynching of Anthony Bewley in 1860 has already been described, and an ME

preacher identified as Charles Cavender was hanged at Searcy in 1861 for "plotting insurrection."¹⁰⁷ Yet another victim was Ansel Webber, a preacher who had located in 1851 and was operating a tannery in Washington Township near Batesville. In May 1864, while working about his place, Webber was seized by a body of armed men, believed to have been neighbors who were Confederate sympathizers. He was hanged from a nearby tree but cut down while still alive, either by the men or by his family. He escaped into Missouri but died the following year.

After the war ended, Webber's wife and daughter returned to Washington Township and built a chapel near their home. The ladies made only one stipulation concerning its use—no person could ever be barred from preaching there because of his denomination. Webber's Chapel was used for church services and as a school for many years, perhaps bringing some good from that day's evil deed.¹⁰⁸

Sporadic violence continued in Arkansas for years after the war ended, especially in the mountain counties. James A. Walden, in a

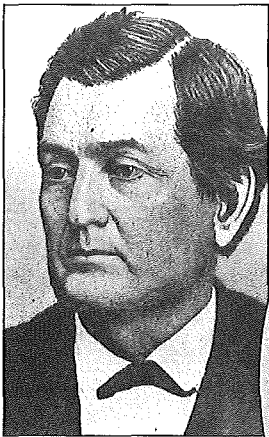
journal entry of June 4, 1881, mentions visiting Mrs. Ruth C. Wallace, one of his members on the East Clarksville Circuit:

...whose husband, a local elder, was cruelly murdered before her eyes during the war by federal soldiers, and whose sons sought and obtained revenge upon his murderers, but their revenge led to other troubles, which led to the hanging by law of one of her sons and the violent death of another, and to the arrest and trial of two other of her sons, of course all this causing deep trouble to the whole family and great cost in lawyers' fees, etc. Sister Wallace still mourns her dreadful sufferings but says she is endeavoring to live a Christian.

Probably the most prominent ME layman in Arkansas during the war was Elisha Baxter, once a slave owner himself but also a strong Unionist who spoke out publicly against secession. When Baxter refused a command in the Confederate Army, he was expelled by the ME, South, congregation in Batesville and eventually had to flee for his life. He was captured in Missouri and imprisoned for a time, but an escape was arranged by sympathizers.

In January 1864 he returned to Arkansas and organized and took command of the 4th Arkansas Mounted Infantry, USA. Backed by Powell Clayton and the "Minstrel" (carpet-bagger, pro-Grant) Republicans, Baxter was elected governor as a moderate in 1872 after a hotly contested campaign. His opponent was Joseph Brooks, former ME preacher, Union Army chaplain, and candidate of the "Brindletail" (anti-Clayton, anti-Grant) Republicans. Election results were disputed and probably fraudulent, and a short struggle called the Brooks-Baxter War resulted—a fracas that has been described as "somewhat less serious than a war but more bloody than a farce."¹⁰⁹

Baxter ultimately was affirmed as governor and became a dedicated leader of the move-



Governor
Elisha Baxter.
Britton, *First
Hundred Years*



Joseph Brooks.

ment for reconciliation after the war. He retired to his home in Batesville and, until his death in 1899, regularly spent summer evenings reminiscing on his front porch with his nearest neighbor, a former Confederate soldier.¹¹⁰ Joseph Brooks accepted appointment as postmaster at Little Rock and remained in that position until his death in 1877.

No bishop was able to attend annual conference sessions in Arkansas after 1861; as the Civil War escalated, the 1862 General Conference of the ME Church, South, did not even meet. John M. Steele was elected to preside over the Arkansas Conference from 1861 through 1863, and John Cowle in 1864. Andrew Hunter presided over the Ouachita Conference in 1862 and 1863; W.P. Ratcliffe in 1864.

Church services in some places in the state were not totally disturbed by hostilities, however. First Church, Batesville, boasted that "this Church and Sunday School were never suspended during the Civil War."¹¹¹ But in Randolph County, federal troops interrupted a service being held by local preacher Larkin F. Johnston at the old Siloam Church, and one man was wounded in the resulting fray.¹¹²

THE ARMY CHURCH

One of the most influential chaplains in Confederate service in Arkansas was Enoch Marvin of St. Louis, later a bishop of the ME Church, South. Marvin served as a volunteer chaplain; he held no military appointment but was supported entirely by contributions from friends who felt that his work with the army was important. He came into Arkansas in 1863 with General Sterling Price, preached in local churches as often as possible, attended the annual conferences, and devoted much care to the spiritual needs of the soldiers. After the battle of Helena on July 4, 1863, Price commended Marvin for his services to the wounded and dying men.¹¹³

Marvin attended the 1863 session of the Ouachita Conference, meeting at Lewisville, where he was stricken with a severe eye infection. He took up residence with local preacher William Moores, who lived about five miles from Confederate Camp Bragg, so that he could be treated by



*Bishop Enoch M. Marvin.
Anderson, Centennial History*

Dr. William McPheeters, chief of medical services for the camp. During that winter of 1863-64, Marvin led other dedicated chaplains and missionaries into the camps to begin work among the soldiers. Their number included young Horace Jewell, admitted to the Ouachita Conference in 1860, who would write the first history of Arkansas Methodism some thirty years later.

The preachers held revivals at Little Rock and Camden; at Camp Bragg, some twenty miles from Camden; and at Three Creeks, about ten miles southwest of El Dorado in Union County. An especially successful and moving meeting was held at Camp Yell, six miles south of Camden, the following summer. The men built an immense arbor in a beautiful grove of trees, and four chaplains alternated in conducting services—two Baptists and two Methodists.

Jewell later described the only time that denominational distinctions were drawn between the two religions:

By agreement of the chaplains it was the duty of Brother Cochran (who was a Baptist) and the writer to attend to the reception and baptism. It was our custom to designate certain seats for those who expected to be Baptists when they returned to their homes after the war, and other seats for those who

desired to be Methodists or Presbyterians, or any other Church that could recognize the baptism performed by the writer as valid baptism. Brother Cochran would receive all those who expected to be Baptists according to the forms of that Church, while the writer would receive the others according to the forms of the Methodist Church.

There was a beautiful pool near by, which had been built by the Primitive Baptists for the purpose of immersion. It was our custom to take all our candidates for baptism down to this pool because it was convenient. It was frequently the case that a number of the candidates to be baptized by the writer desired the ordinance by immersion, while the remainder would receive it by affusion [pouring]. We would first baptize those who received it by affusion, kneeling at the water's edge; after which we would immerse the others in the pool. While nothing was said, it was observed with some degree of amusement that the good brother [Cochran] would meet our immersed candidates at the water's edge and give them a vigorous shake of the hand; but he did not notice our candidates who received the ordinance by affusion. It is due him to say, however, that he was one of the purest men we ever knew.

Jewell went on to describe, in the same narrative, the actual founding of the Army Church:

One day the Rev. E.M. Marvin and the writer were sitting alone in the old Second Street Methodist Church in Little Rock [now First Church], 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. The writer maintained there was no impropriety in belonging to two churches at the same time.

After Marvin was won over to the idea, the two men called a meeting of nine ministers,

Marvin serving as chair and Jewell as secretary of the group. Other participants were Peter A. Moses, C.F. Dryden, N.M. Talbert, and M.C. Manley of the ME Church, South; Thomas Welsh, a Presbyterian minister in Little Rock; J.M. Brown of the Associate Reformed Presbyterians; and F.R. Earle of the Cumberland Presbyterian Church. A military officer of the Confederate Army was also invited to be present as the men worked out a plan of organization. A constitution and articles of faith were adopted, and certificates of membership were prepared for the men to take back to their local churches when they returned home.

Many soldiers were converted to the Army Church, and its influence no doubt was a strong element in maintaining order and discipline among the men. "Thousands who left as unconverted young men returned to their homes to gladden the hearts of their friends by taking their places as faithful, devoted Christians," Jewell wrote.

Immediately after the war, in 1866, Enoch Marvin was elected to the episcopacy. His biographer claims that he was the first man to be elected to that high post while wearing a full beard. One of the senior bishops asked a friend to persuade Marvin to shave, but he responded, "They'll have to stand it. They elected me in my beard and they must endure me in my beard."¹¹⁴

Styles change, even for bishops. Within twenty years, nearly all them were bearded. The *Nashville Daily Advocate*, covering the 1882 General Conference reported: "Nearly all the delegates wear beards. Their forms vary from the full, flowing, white, patriarchal type, to a few cases in which only a modest moustache appears." The same paper added a bow to the ladies present at the conference: "The large attendance of ladies in the rear of the Conference-room has the happy effect of a fringe of flowers [around] old-time Methodist soberness."¹¹⁵

PEACE REQUIRES READJUSTMENT

When the war ended, Arkansas Southern Methodists officially put the best face possible on the situation. It was resolved at the 1865 session of the Ouachita Conference that,

as we have ever done, we quietly submit to the constitutional authorities of the Government under which we live...exhorting our membership to quiet and dutiful obedience, such as the Gospel ordains...also, that it be inserted into the rules of the Discipline [a provision] forbidding the introduction or discussion of partisan political questions in our pulpits.¹¹⁶

Emphasis was placed on continuing missionary work among blacks that was begun in earnest by the Southern church in the years just before the Civil War. In 1859 the Ouachita Conference included fifteen appointments designated as "African missions." At the 1865 session it was resolved that "even though the political and domestic relations formerly subsisting between the African and European races in this Nation have been materially changed...we will relax nothing in our endeavors to ameliorate their moral condition."

Each member of the Ouachita Conference was to regard himself as a missionary to those freedmen within the bounds of his work. This was considered especially important after the ME Church began to return to the state and establish black congregations, followed by organization of African Methodist Episcopal and African Methodist Episcopal, Zion, churches.

While Methodists seemed to harbor little bitterness toward the freed slaves, there was strong resentment of one action taken by Northern preachers and Union armies during the war—the seizure and occupation of ME, South, church buildings and other property by federal troops. It seemed that special animosity was directed at the Southern Methodists, as

though their separation from the mother church had instigated the secession of the Southern states from the Union. Some of the churches were used as hospitals in which the sick and wounded of both armies were treated, but others were converted into commissaries, barracks, even stables by federal troops.

In a sort of "ecclesiastical conquest," Northern Methodist ministers followed victorious Union armies into the South, taking over ME, South, churches and organizing new congregations. Sanctuaries at Pine Bluff, Clarksville, Dardanelle, Van Buren, Fort Smith, and Little Rock were occupied under the "Stanton-Ames Order" of November 1863. By this directive, Secretary of War Stanton empowered Union officers to place at the command of his good friend, ME Bishop Edward R. Ames, all houses of worship belonging to the ME Church, South, in which a loyal minister, appointed by a loyal bishop, did not officiate. The officers also were encouraged to offer military assistance to the bishop, if necessary, to "prevent the Southern preachers from using their pulpits to preach treason."

Ames himself took guardianship of the churches in Little Rock and Pine Bluff early in 1864. Mrs. J.J. McAlmont, a member of the Little Rock church, later wrote: "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...Ours was the last building given up."¹¹⁷

Pastor of the Little Rock church at the time of its seizure was Richard F. Colburn. Born in North Carolina, he had been trained as a physician, but after his conversion he felt called to preach. He came into Arkansas from the Memphis Conference in 1855 and served first at churches in Fort Smith and Van Buren. From 1857 to 1863, he located to resume the practice of medicine, a move that one of his contemporaries claimed he always regretted.

In 1863 he returned to the itinerancy and

was sent to Little Rock. The church there was suffering from the consequences of the war, and when federal troops occupied the city soon after his arrival, he was forced to vacate his pulpit. He continued to preach to his flock in the sanctuaries of the Christian and Presbyterian churches, even for a time in a local theater.

Meanwhile, a Northern Methodist preacher, Hugh Brady, took over his sanctuary and organized an ME congregation. The church was not returned to its original owners until after the war and then only by a direct order from President Andrew Johnson.¹¹⁸

Colburn returned to his pulpit until his health failed in 1868. One of his sons, Samuel G. Colburn, also became a Methodist minister and was an early participant in Arkansas church publishing. Another descendant was Richard C. Butler, a great benefactor of Arkansas Methodism.

Elsewhere, ME preachers, on their own or with local military support, took possession of ME, South, churches by calling them "abandoned" or "disloyal." Southerners charged that money from Northern congregations and conferences was being forwarded to the occupied regions of the Confederacy in the name of missionary work or church extension, and



The old brick (ME, South) church on West Center Street, Fayetteville, erected in 1868.

75 Years of Fayetteville Methodism

in some cases this was true. Most Southern churches were deeply in debt by this time, and the money could be used to pay off indebtedness and obtain title to church property. Sometimes the first expenditure made was to change the locks on the doors so that Southern preachers and congregations were barred from using their own buildings.¹¹⁹

The Missouri and Arkansas Conference of the ME Church reestablished a Little Rock District in 1864. There were two charges listed in Little Rock itself—the First Union Church (meeting in the First Church, South, sanctuary) with twenty-five members and the First African Union Church (Wesley Chapel) with two hundred. Churches at Batesville, Fort Smith, Pine Bluff, and Van Buren were to be supplied. Joseph Brooks, later the controversial candidate for governor, was appointed to Helena in 1865, Hugh Brady to Little Rock, and William H. Gillam to Fayetteville.

Some time after Gillam arrived in Fayetteville, he announced that he would give a public lecture on a certain night. A large audience gathered because there had been little entertainment of that sort during the war. Gillam began by praising the patriotism of our Revolutionary fathers, then turned to the subject of "martyrs to liberty." Choosing abolitionist John Brown as an example, he expounded for a time, then raised his voice with the question, "Where now is the spirit of John Brown?" A former Confederate soldier in the audience had had enough. Jumping to his feet, he cried out, "In hell, you infernal scoundrel, where you ought to be!"¹²⁰

Gillam was sent to Fort Smith in 1866. He wrote later in the *Methodist Herald*, an ME publication, that he took passage to that place on a government packet boat because it was unsafe to travel in the area without federal protection. Arriving at his destination, he found the churches all vacant, Southern preachers and adherents choosing to remain out of sight. The ME, South, church building

was being used as a public hall or as a barn or stable. No church services were being held anywhere in town. "Consequently," he wrote: "I resolved to clean, repair, and occupy the ME, 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."¹²¹

Some months later, when the war had ended, he wrote that one of the Southern Methodist preachers approached him for the key to the church as he wished to begin preaching there again on the following Sunday. Gillam replied that it was he who had cleaned and restored the property, he planned to preach there himself and could not change his plans so quickly. Thereupon the Southern preacher removed to Van Buren and claimed that Gillam was holding the church by military power. Gillam went on to state that when he invited ME, South, officials to reclaim the property, they declined.

In 1872 the ME Church reorganized its work in Arkansas. Stable white congregations were found by that time in Batesville, Fayetteville, Fort Smith, Huntsville, Van Buren, and Yellville. Its largest black congregations were Wesley Chapel in Little Rock and St. James in Pine Bluff, with others in DeValls Bluff, Hot Springs, Lonoke, Magnolia, and Van Buren. More about these churches is found in Chapter 3.

OTHER METHODIST DENOMINATIONS COME TO ARKANSAS

Black Methodists in Arkansas enjoyed several options for church affiliation at the end of the Civil War. In addition to the appeal of the ME Church, which had established semi-independent congregations for them beginning in 1864, creation of the CME Church was completed by 1870. Shortly after the war, the two independent black Methodist churches—the AME and the AMEZ—also began to organize in the state.¹²²

A statewide Convention of Colored Citizens met in Little Rock from November 30 to December 2, 1865. The goals of this gathering were to seek ways to ensure equality under the law, the right to vote without interference, and to find ways to provide education for both children and adults. Among the organizers of this convention were Rev. J.T. White, a Missionary Baptist who was selected to be the chairman; Rev. William Wallace Andrews of Little Rock's Wesley Chapel (ME), vice-chairman; Rev. Nathan Warren, a good friend of Andrews and leader of the AME congregation founded in Little Rock in 1863; and the keynote speaker, Rev. William H. Grey of Phillips County, also of the AME Church.¹²³

In his address, Grey spoke what was probably the first public statement of African-American pride and independence in Arkansas:

...the haughty Southron, after an acquaintance of two hundred years...woke up in 1862, and found the negro not half as big a fool as he thought he was.

...Our future is sure—God has marked it out with his own finger...here, where we have been degraded, will we be exalted—Americans in America, one and indivisible.¹²⁴

Grey was a resident of Helena, where he operated a grocery store. He was elected to the Reconstruction state legislature in 1869 and served as a national Republican Party delegate and as state commissioner of immigration and lands. He also was an early leader of black Masons in Arkansas.¹²⁵

The AME Church has a long and proud history. It was founded in 1816 after a free black man, Richard Allen, withdrew from a white Methodist church in Philadelphia to protest discrimination. There were already several congregations in Arkansas by 1868, when the Arkansas Conference of the church was officially organized, Bishop James A. Shorter presiding. Four ordained elders were

in attendance, along with eight traveling deacons, two traveling preachers, and five local deacons. Three candidates were admitted on trial at the conference. There were sixteen churches with about thirty-five hundred members in the new conference, which also included the Indian Territory.

Preachers listed as guests at this conference were J.A. Jones of the ME Church, J.T. White of the Missionary Baptist Church, and Hugh Brady, pastor of the white ME congregation in Little Rock. A surprising thirty-two appointments were listed, including Campbell's Chapel in Little Rock, later to be renamed Bethel Church, and the Jacksonport Mission, which included congregations at Jacksonport, Batesville, and others to be organized in Independence and Jackson Counties.¹²⁶ Growth and expansion led the AME Church to form a South Arkansas Conference in 1872 and a West Arkansas Conference in 1884.

Rev. Nathan Warren was an early father of the church in Arkansas. Brought to Little Rock in the 1830s as a slave of Robert Crittenden, he was freed or had purchased his own freedom within a few years. He had established a successful confectionery shop and catering business by 1840 and was personally popular with the white social set. As animosity toward free blacks increased, however, he decided to move his family to Xenia, Ohio, about 1857. They remained there until after the Civil War.

Returning to Little Rock, Warren helped organize what is now the Bethel AME Church. Although he was not yet ordained, he preached there and is considered by some to be the first pastor of the denomination in Arkansas. Warren died in 1888 and is buried in Mount Holly Cemetery.¹²⁷

The first preacher officially assigned to Little Rock by the conference was Rev. Peter Doughty, appointed by Bishop Jabez Pitt Campbell. The local church was called Campbell's Chapel until about 1875, when the

name Bethel was adopted. J.W. Howard was pastor at that time.

Another early congregation was St. Paul, Arkadelphia, organized in 1864 by Bishop Campbell and Archie Jones, a layman from Little Rock. When the Arkadelphia delegates went to the 1868 conference, it is said that they packed their suitcases, put them on their backs, rolled up their pants legs, pulled off their shoes, and walked through fields and woods to Little Rock. When they reached the conference site, they stopped and put their shoes back on.¹²⁸ Other early AME churches in the Arkadelphia area were Pleasant Hill, established about 1867 in the Joan community, and Providence, dating from about 1869, located east of Whelen Springs.

The AMEZ Church, formally established in New York City in 1820, had enough congregations in Arkansas by 1870 to separate from its Tennessee Conference. This first Arkansas Conference apparently was short-lived but was revived in 1879 by Bishop J.P. Thompson. Later, a North Arkansas Conference was also created. According to one source, a rift in the congregation of Wesley Chapel in 1879 led to the withdrawal of a number of members. Some affiliated with the AMEZ Church and founded St. Paul Temple, still located at 33rd and Gaines Streets in Little Rock.¹²⁹

The AMEZ Church in Arkansas has had an unusual number of ministers elected to the episcopacy, including John Wesley Smith, Benjamin Garland Shaw, William Walter Matthews, Charles Cecil Coleman, and Arthur Marshall, Jr.¹³⁰

Membership statistics for the three independent black Methodisms in Arkansas in 1890 were AME—27,956; CME—5,888; and AMEZ—3,601.¹³¹

THE SOUTHERN CHURCH BEGINS RECOVERY

When the war ended, Southern Methodism faced the challenges of reduced numbers and

enormous debt. Its church buildings had been damaged and neglected. Survival of its missionary work in China had been sustained by loans in the amount of seventy-five thousand dollars, which would have to be repaid.¹³² The number of preachers on the roll of the Arkansas Conference had fallen from fifty in 1860 to thirty-nine in 1865. A comparable loss was sustained by the Ouachita Conference—renamed the Little Rock Conference in 1866—which declined from eighty-one preachers to fifty-eight. General membership had fallen, too, from about thirty thousand before the war to some twenty-one thousand in 1865. A large part of that loss was due to newly freed slaves flocking away from the Southern church to the ME, AME, and AMEZ churches, or to other denominations.

Many Northern Methodists expected the Southern church to disappear after the defeat of the Confederacy, but aggressive statements made by ME preachers and the belligerent actions of church seizure during and immediately after the war served only to steel Southern resistance. In Van Buren, for example, the Southern church had been used for a while as a Confederate hospital. Later, federal troops carried off the benches and used the building as a stable. After the war, Methodists there shared worship services in the Presbyterian Church. A subscription school was opened in the old Methodist sanctuary in 1866, and the income was used to repair the building. Other fundraising projects were employed, and the church was back in use by 1871.¹³³

Several steps were taken at the 1866 General Conference to recover the former wealth and prominence of the Southern church. One of these actions was to authorize lay representation at general and annual conferences. Both Arkansas conferences had earlier rejected the idea, and all Arkansas delegates had voted against it, but the plan was ratified by the annual conferences the following year, and the church was greatly strengthened by the

inclusion of laymen in its governing bodies.

A second important decision resulted in the formation by 1870 of the CME Church as an adjunct of the ME Church, South. It was proposed that “our colored members be organized as separate pastoral charges, wherever they prefer it” and that the bishops would have authority to form separate districts and conferences of such churches. A separate but equal general conference was recommended when two or more annual conferences had been created. A structure of their own for the black members, it was stated, would keep them free from politics and protect them from the temptation of listening to preaching by carpetbaggers, Northern Methodists, or AME preachers of their own race.¹³⁴

Another 1866 innovation was the creation of district conferences to better coordinate the work of the preachers and the churches. Again the innate conservatism of Arkansas Methodists of the day had to be overcome. Bishop George F. Pierce wrote, after a visit to El Dorado in 1868:

Some brethren came to see what sort of a thing a district meeting was, having a vague idea that it was one of the *innovations* which had crept in to mar old Methodism. But, on acquaintance, they gave it the right hand of fellowship, and took it into full connection. One brother said he found that, except [for] the preaching, it was nothing but a district class-meeting, and he enjoyed it very much, and expected to attend it every time.¹³⁵

Pierce was a hard-working bishop in the Southern church. He traveled widely in a time when travel was very difficult and presided over twenty annual conference sessions in Arkansas between 1854 and 1880. He was the son of Rev. Lovick Pierce, who had been sent by the ME, South, to carry salutations to the ME General Conference of 1848, only to be rejected. Both men were highly respected in

Arkansas. James A. Walden, presiding elder of the Fayetteville District, recorded the events of the 1879 Arkansas Annual Conference session in his journal and noted the arrival of the bishop.

Bishop Pierce came Wednesday evening. He is physically a wreck of ten years ago. But he presided, preached, ordained, and counseled, took up a \$500 collection, did his cabinet work, all with determination that asked physical prostration no odds whatever. A memorial service was held Sunday 3 P.M. in memory of the Bishop's father, who died Nov. 9, 1879, aged 95 years.¹³⁶

Pierce recorded a humorous account of one of his adventures during an 1855 visit to Arkansas. He was traveling on horseback with his young son when they were caught in a torrential rainstorm near the Little Missouri River. They sought shelter in the first cabin they came to and found it occupied by an elderly lady and her daughter-in-law, plus some seven or eight children. At bedtime the children retired to the loft and the women to the kitchen to give the guests an opportunity to dress for bed and arrange themselves in blankets spread before the fire in the main room of the cabin as there was only one bed.

"When they supposed we were asleep they came in," the good bishop wrote, continuing:

Long before day, the old lady arose, made a fire, and went out. I supposed the other would do likewise, but soon found from her breathing that she was fast asleep. I roused Lovick [his son], and we availed ourselves of the moment to rise and dress. This done, we sat by the fire. When day had fully come, we heard a noise behind, and on turning to look, the other lady had risen, and was in the middle of the bed, a large quilt over her head, and under its concealment she was putting on her clothes; and when she came

out, her toilet was complete, save that her hair needed combing.¹³⁷

Another interesting debate at the 1866 General Conference concerned changing the name of the Methodist Episcopal Church, South. Some suggestions put forward were the Methodist Church, the Methodist Episcopal Church in America, the Southern Methodist Episcopal Church, the Southern Methodist Church, the Wesleyan Episcopal Church, the United Methodist Church (which received no votes), the Episcopal Methodist Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South. Several votes were taken, and although the name Episcopal Methodist Church was chosen, the name change was never ratified by the annual conferences.

A final important decision made at the conference was to extend the time a pastor might serve at one appointment from two years to four, probably a great relief to parsonage wives.

THE LIFE OF A PREACHER'S WIFE IN THE NINETEENTH CENTURY

It has been said many times that if the life of a traveling preacher was hard in the early days, the life of a preacher's wife required a form of sainthood. Salaries for itinerants were barely enough to live on. If a preacher married and started a family he was almost always forced to find some other way of adding to his income, and the byword became "to marry is to locate."

The General Conference of 1800 allowed each minister a salary of eighty dollars per year from the proceeds of the Book Concern, but a detailed report of other gifts and income was required, and the preacher was expected to hand over to his annual conference any amount received over the eighty dollars. A family allowance was also granted in 1800 but was paid only erratically. Bishop Asbury once

remarked that marriage had cost the itinerancy "200 of the best men in America."¹³⁸

As late as 1858, the minutes of the Arkansas Conference stated that any preacher who married before he was received into the full connection would be discontinued. A humorous note is scribbled in the margin of those minutes: "Marrying men put on the shelf!"

A number of journals kept by Methodist itinerants in nineteenth-century Arkansas have survived. Although written mainly to record the efforts and achievements of the ministers themselves, the courage and fortitude of their wives can be read between the lines. It was late in the century before most charges could provide a comfortable parsonage, and a preacher's meager salary left very little for rent. At the 1872 conference, James A. Walden was sent to Yellville. He wrote in his journal a few months later, "We are living in Bro. Jack Dean's kitchen 3 miles below town. We are having plenty upon which to eat and are tolerably well situated for a house, though a log cabin at least 40 years old."¹³⁹

Anne Marshall, mentioned earlier in this book, accompanied her husband to his new appointment on the Pine Bluff Circuit in 1851. After a difficult journey from northwestern Arkansas, Mrs. Marshall arrived at their new home, a cabin built of hewn logs covered with black mildew. "I confess I looked around me in dismay," she wrote. When asked if she could keep house there, she replied, "Not in this condition. Walls and ceilings need to be thoroughly white washed, and chairs, tables and floors need to be cleansed."

The presiding elder concurred, and she continued, "The men and the lime came, and they worked and I worked until the little house began to look clean and repay us for our labor. I put down a new, bright rag carpet and unpacked my things." This is perhaps the earliest description of a parsonage in the state.¹⁴⁰

More often there was no parsonage at all. The 1890 obituary of Mrs. Eliza Simmons described her life as the wife of two Methodist itinerants—Charles Ramsey, who died at the 1836 founding conference, and A.W. Simmons, whom she married the following year:

In those early days she often went with [Simmons] the entire round on those immense charges, exposed to all grades of bad weather, sleeping in log huts and board shanties, sharing with the pioneer his crude fare, and going from house to house with the gospel message.

His second appointment required them to move from a circuit in Louisiana to Lewisburg in Arkansas, nearly 400 miles. Sister Simmons carried their first babe this entire distance in her arms, on horseback, in bleak winter. In all her married life she lived but once in a parsonage.¹⁴¹

Even as late as 1912, when the congregation of Dye Memorial Chapel in Argenta (North Little Rock) moved and built a new church, future classrooms on the second floor were arranged as an apartment for the pastor's family. These "upper rooms" were home to the families of six successive preachers until a parsonage was built in the 1920s.¹⁴²

A circuit rider's rounds might keep him away from home for several weeks at a time, leaving his wife to cope with sick children, housework, care of garden and livestock, and no way to get anywhere. Preacher-diarist Robert Poynter wrote somewhat sarcastically in 1885, "[The children] both with fever. This is very cheering indeed just on the eve of [my] starting off to be gone two or three weeks."¹⁴³ One can only surmise that the prospect was even less cheering for Mrs. Poynter.

In 1901 Poynter recorded another event that his wife had to handle without him: "Arrived [home] at 11 and found that in my absence I was presented with a new hair, a

little girl."¹⁴⁴ Most of the nineteenth-century preacher journals have similar entries. While serving as presiding elder of the Fayetteville District in 1877, James A. Walden wrote, after a five-day absence in snowy weather: "Reached home to find our second son and fourth child born."¹⁴⁵

The frequent moves required by the itinerancy were hard on the preacher and his family too. A typical instance was reported to the *Arkansas Methodist* in 1898:

At the session of the Little Rock Conference, Bishop Morrison read us out for Dalark Circuit...I returned home and began arranging for the move. As our purse was light and our move a long one, in order to save expense, wife did not return home with me. A preacher will hardly know the value of a wife until he undertakes to pack up and ship his goods without her.¹⁴⁶

MUSIC IN THE CHURCH

The question of music in the church was much debated during these years. As early as 1833, the Missouri Annual Conference, which still included Arkansas Territory, stated in its conference minutes, "We consider the singing of light and unmeaning choruses a departure from the letter and spirit of our church discipline."¹⁴⁷ Thirty-five years later, the Arkansas Conference of 1867 resolved that "we disapprove of the use of choirs and instruments of music in our churches, believing that they tend to formality in worship, and the destruction of congregational singing."

An interpretation of the Discipline was requested of Bishop Marvin, who replied that there was no specific church law depriving individual societies of the right to regulate their own music, although the *spirit* of the Discipline was against the introduction of choirs and organs. Horace Jewell explained the problem away: "Both parties regarded the decision as favorable to their

views, so [it] had no effect whatever."¹⁴⁸

The question of music came up again at the 1869 conference. James E. Cobb, editor of the *Arkansas Christian Advocate*, had apparently spoken out strongly against the use of instruments and an organized choir in First Church, Little Rock. An anonymous rebuttal, signed "Methodist," appeared in the *Arkansas Gazette* on May 20. Refuting the charges of "idiosyncrasy" and "departure from true simplicity," the writer recalled that David had praised the Lord with his harp and that the Psalms are full of references to playing before the Lord on musical instruments. He also reminded "Church Editor" that John and Charles Wesley had composed hymns and published tune books adapted for both vocal and instrumental use. Thomas O. Summers, editor of the *Nashville Christian Advocate*, the official newspaper of the ME Church, South, was quoted, "We see no objection to choirs and organs provided the members thereof are serious and devout."

In a second letter, published in the *Gazette* on June 6, "Methodist" had done some checking and reported that organs and choirs were in use in churches in Pine Bluff, Camden, Helena, and Des Arc, as well as in the church in Little Rock. He also reminded "Church Editor" that Southern Methodist bishops had freely participated in services in which organs and choirs were used. If the honored bishops appeared to approve, the writer punned, it was "hardly worthwhile for the Arkansas 'church organ' to corrugate its official brow."¹⁴⁹

When the discussion carried over to the 1869 Annual Conference, the Committee on Church Music resolved that ministers should become acquainted with the principles of vocal music, "whether they can sing or not," and should encourage the labors of instructors of music among the people. They were to see that frivolous songs were omitted, to use only official church hymn books, and to obtain suitable song books for the Sunday School.¹⁵⁰



Newman family orchestra.

Clyde R. Newman, *One Hundred Years*

The use of a piano or organ in the church service was not a new idea. The church in El Dorado had used a pump organ as early as 1845, and in 1901 acquired something called a Vocalion organ. An unexpected problem arose from the use of that instrument—at the first service in which it was used the two young boys assigned to pump the organ fell asleep during the sermon. The closing hymn had to be delayed until the minister woke them.¹⁵¹

The church in Harrison even boasted a family orchestra in the early years of this century. It was directed by Captain J.R. Newman, who played violin and cornet, along with his five children, who added piano, clarinet, saxophone, cello, and trombone.¹⁵²

Rural congregations particularly enjoyed a special day devoted to singing. One such "singin'," held at the Ebenezer Methodist Church at Tull, was described in an article in the *Arkansas Gazette* in 1978. Chairs and a lectern were carried out into the churchyard on a beautiful Sunday morning in May. Following the welcome and an opening prayer, the singing began. Church President Albert Brumbelow called a name, and that person got up, selected a hymn, and led the singing.

If the same song had been sung before, it made no difference; it was sung again. If someone wanted to lead a song and his name wasn't called, he just raised his hand and got

in line. They sang from the old song book *Christian Harmony* by William Walker, published in 1873. This book used the old character note or shaped note system that tells the singer by the shape of the note which tone in the scale should be sung.

At noon the singing

was interrupted for dinner on the ground. Graves in the nearby cemetery were decorated with fresh flowers, then about 1:30 the singing began again. The day ended with a short memorial service for friends and neighbors who had died since the last singing.¹⁵³

These singings are still held in a number of rural churches in Arkansas—the one at Tull, for example. Another, at Hickory Valley Church in Independence County (originally an MP Church), has been held annually for more than a hundred years.

THE WHITE RIVER CONFERENCE

The Discipline of the Southern church was updated after the war. The probationary period for church membership was abolished, as was compulsory attendance at class meetings. The innovations adopted at the 1866 General Conference were successful in reversing the trend of dwindling numbers, and by 1870 membership in Arkansas had returned to the neighborhood of thirty thousand. The Arkansas Conference reported 7,853 members, the Little Rock Conference 13,174, and the new White River Conference was established that year with a membership of 8,249.

The first session of the White River Conference took place at Mount Zion Church, near the present town of Vanndale in Cross County, Bishop John C. Keener presiding. Mount Zion Church had been organized about

1848 and was a center of Methodist activity in the area for many years. The congregation dismantled the old church and used some of the lumber to build the church at Vanndale in 1885; only the cemetery remains at the original Mount Zion site. It was designated a United Methodist Historical Landmark in 1993.¹⁵⁴

The new conference encompassed the northeastern quadrant of the state and was divided into the Helena, Harrisburg, Mississippi, Jacksonport, and Batesville Districts. Batesville, Clarendon, Helena, Jacksonport, Pocahontas, and Searcy were station churches. The following preachers were charter members of the White River Conference: E.M. Baker, H.W. Barnett, A.R. Bennick, R.G. Brittain, William A. Cobb, E.W. Coleman, J.H. Cox, George A. Dannelly, James L. Denton, John H. Dye, C.H. Ellis, R.N. Francis, William Gillespie, C.H. Gregory, Henry T. Gregory, B.F. Hall, J.H. Hall, Benoni Harris, T.H. Howard, E.T. Jones, Burwell Lee, James Mackey, M.C. Morris, William T. Noe, John W. Patton, John Rhyne, George A. Shaeffer, John M. Steele, J.W. Walkup, W.M. Watson, J.P. Webb, and Josiah Williams.¹⁵⁵

Arkansas statistics from the 1870s were reported in the *Cyclopedia of Methodism*, published in Philadelphia in 1882:

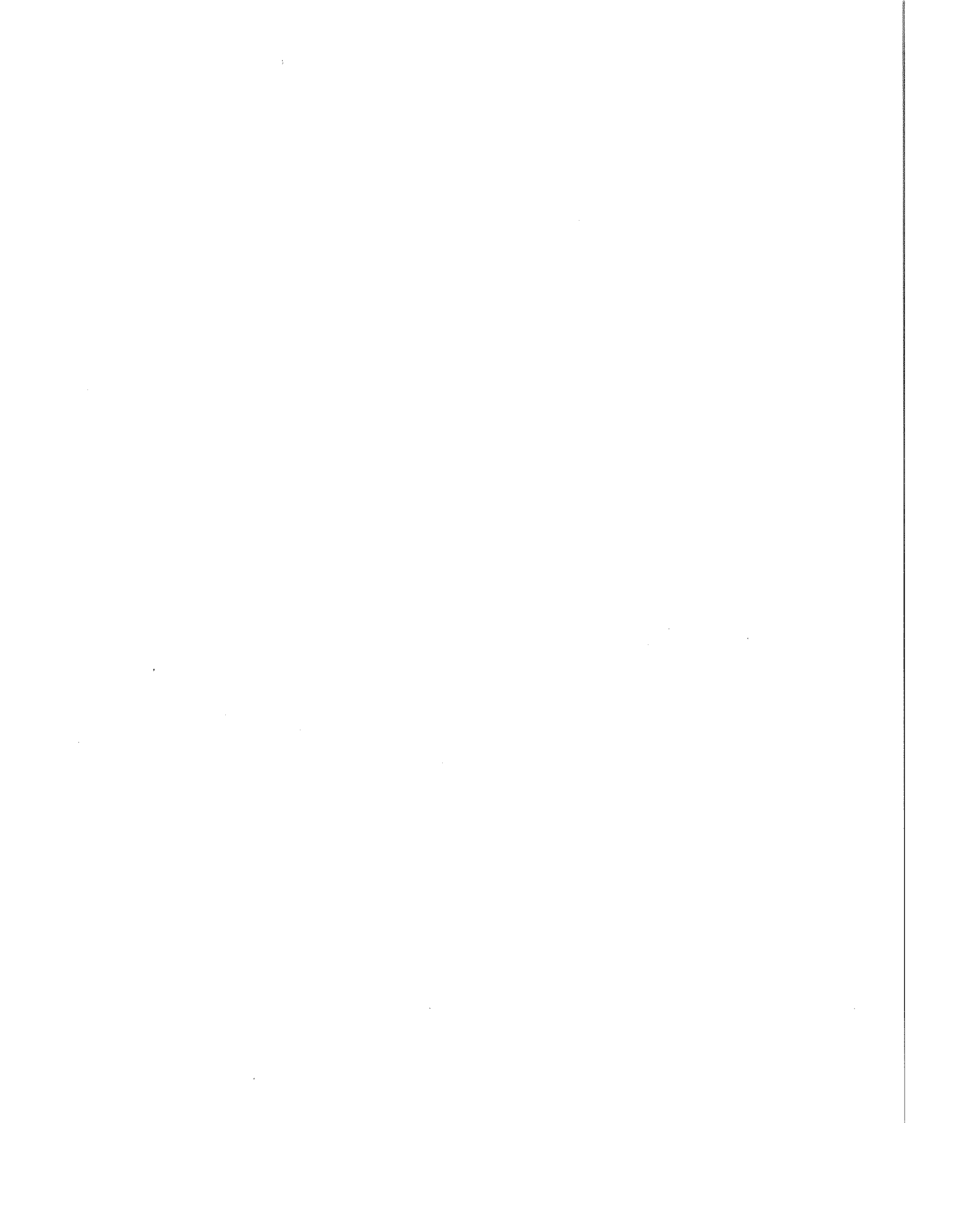
*Arkansas Annual Conference,
Methodist Episcopal Church, South (1875)*
White members—10,791; colored members—7; traveling preachers—60, including 5 presiding elders; local preachers—162; Sunday Schools—84; scholars—4,671.

*Little Rock Annual Conference,
Methodist Episcopal Church, South (1875)*
White members—14,641; no colored members reported; traveling preachers—84; local preachers—152; Sunday Schools—203; scholars—7,141.

*White River Annual Conference,
Methodist Episcopal Church, South (1875)*
White members—12,243; colored members—4; traveling preachers—70; local preachers—108; number of Sunday Schools not reported; scholars—5,334.

*Arkansas Annual Conference
Methodist Episcopal Church (1876)*
Three districts reported—Little Rock, Batesville, and Fayetteville.
Total members—4,816; preachers—39; churches—38; Sunday Schools—55; scholars—1,846.

*North Arkansas Conference
Methodist Protestant Church (1877)*
Members—1,800; traveling preachers—31



Chapter Three

Years of Growth and Expanded Activity 1870-1913

EPISCOPAL METHODISM REMAINS DIVIDED

By 1870 Methodism in Arkansas had begun to recover from the painful distractions of division and Civil War. All the major branches of the church—Methodist Episcopal, Methodist Protestant, Colored Methodist Episcopal, African Methodist Episcopal, African Methodist Episcopal Zion, and Methodist Episcopal, South—were represented in the state by this time, although the ME, South, with its three conferences was by far the largest.

The Northern church again set apart an Arkansas Conference in 1872, separating it from the St. Louis Conference, which in turn had been created from the Missouri Conference in 1868. Most Arkansas ME congregations were located in the northern and western parts of the state. The greatest numbers were in the Fort Smith and Eureka Springs Districts, with a strong congregation at Siloam Springs and two churches in Little Rock. Some of these congregations may have been integrated during and immediately after the war, but in 1878 the conference was divided along racial lines. White churches remained in the Arkansas Conference; Negro churches were set apart into a Little Rock Conference (not to be confused with the present Little Rock Conference). All but a few of the ME preachers were white in the early years because few blacks could meet the educational requirements for full ordination. All presiding elders were white until 1885.

At the same time, members of the Southern church were no longer comfortable worshipping

with the black Methodists who had once been their slaves. In October 1870, Bishop Keener issued a call for the organization of what he called a "Colored Arkansas Conference" in Arkansas. White preachers were to invite the black Methodist preachers in their communities to bring their credentials and letters of recommendation to a meeting in Camden the following month. On November 25, Bishop Keener announced the formation of the "Colored ME Church, South," later to be known as the Colored Methodist Episcopal Church (CME). The name was changed again in more recent times to the Christian Methodist Episcopal Church. The Little Rock *Morning Republican* of December 3, 1870, printed the first appointments of the new denomination. It may be assumed that all these preachers were black.

APPOINTMENTS OF THE ARKANSAS CONFERENCE OF THE CME CHURCH, SOUTH

<i>Union District</i>	Bayley George, P.E.
Union Circuit	B. Welborn
Red River Circuit	Prince White
Falcon Circuit	R. Bunting
Atlanta Circuit	Alexander Davis
Bradley Circuit	Oliver Davis
<i>Washington District</i>	Peter Gentry, P.E.
Washington Station	Richard Samuels
Redland Circuit	Frank Walker
Ozan Circuit	Ben Hanner
Columbus Circuit	Jacob Hill
Greenville Circuit	Douglas Thomas
Lewisville Circuit	To Be Supplied by C. Hanley

<i>White River District</i>	TBS
Pine Bluff Circuit	TBS
Silver Lake Circuit	Robert Hill
Crowley's Ridge Circuit	Solon Graham
Monroe Circuit	TBS
Des Arc Circuit	TBS ¹

FIRST STEPS TOWARD RECONCILIATION

The first tentative step toward reconciliation of the three predominantly white branches of Methodism began with a communication from the Mississippi Conference of the MP Church to the 1866 General Conference of the ME Church, South. Following consideration, the latter body passed a resolution stating that "we perceive, with Christian joy, the decadence of the spirit of opposition between that branch of the Church and our own." The Southern church stood ready and willing, as always, to consider any overture for sympathy and fellowship, the report went on, adding that the committee had "carefully observed all that has passed...in which the Northern Methodist Episcopal Church has been concerned."² The conference voted to send representatives to the next MP General Convention but was obviously reluctant to take part in any negotiations with the Northern church.

Four delegates from the ME Church, South, attended that 1867 MP convention, held in Montgomery, Alabama. To emphasize the goodwill, two of the delegates were bishops—Pierce and McTyeire. A commission composed of two members from each of the eight MP annual conferences represented at the convention met with the guests from the ME, South, for about a week. They presented a list of "Propositions" suggested as terms for a merger between the two bodies. Some of these proposals were:

- Striking the word "South" from the name of the church and replacing it with the word "Protestant" (as in Methodist Protestant Episcopal Church)

- Eliminating the office of presiding elder and the veto power of bishops
- Seating local preachers at annual conferences and granting itinerant preachers the right of appeal from the stationing power
- Establishing lay representation at the conferences

Of course these requests were far too extreme to be acceptable at the time, but the fact that the Southern delegation gave them careful study and concluded with a graciously worded response ensured that future accommodation between the two denominations "awaited the development and indications of Providence."³

Relations between the Northern and Southern branches of the church, however, were influenced by a history far more bitter and even bloody. Men had given their lives in that dispute, while the division between Protestant and Episcopal Methodism had been fought mostly with words. Some Northerners still blamed Southern Methodists for splitting the church, while Southerners remembered with resentment the occupation of their church buildings by Union soldiers and Northern preachers during the war. No official contact was made between the two sides, except in courts of law, until 1870.

In that year, two delegates of the ME Church, one of them a bishop, arrived in Memphis where the General Conference of the Southern church was meeting. They made a cordial visit to the session and explained that they represented a commission appointed to deal, or to treat, with a similar commission from any other Methodist Church on the subject of union. Upon closer study, however, it was discovered that the ME commission had originally been created to confer with a like commission from the AMEZ Church. Only in a later phrase were they authorized to treat with similar commissions from any other Methodist denomination that might consider union.

To the Southern Methodists, this arrangement implied that they had sought such

union. Therefore, some three days after the Northern Methodist address had been made, the committee appointed to respond resolved that "the true interests of the Church of Christ require and demand the maintenance of our separate and distinct organization." The statement closed cordially, expressing the desire that "the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established." The word "union" was carefully avoided.⁴

At the 1872 ME General Conference, the bishops again appointed a delegation of two ministers and one layman to convey fraternal greetings to the ME, South, General Conference at its 1874 session. Following cordial exchanges between visitors and hosts at that time, a Committee on Fraternal Relations proposed that a commission be appointed that would be empowered to meet a like commission from the ME Church, "to settle all questions of difficulty between us..." A.R. Winfield of the Little Rock Conference was one of the signers of this resolution.⁵

Thus a joint commission of representatives from the two churches met in Cape May City, New Jersey, in 1876 to lay the groundwork for future cooperation. The main point of contention at last was resolved—the concept that the ME Church was the main trunk of Methodism and the Southern Church merely an offshoot. The Southern position was stated by an "old negro exhorter," according to one source. When chaffed by a zealous abolitionist for belonging to a secession church and being urged to return to the old mother church, he responded: "Ef I takes my maul and wedge and split open a tree, anybody can tell which is the biggest half, but who can tell which is the oldest half?"⁶

When the Cape May commissioners brought their report to the 1878 ME, South, General Conference, they announced that the following

declaration had been adopted without a dissenting voice: "Each of said Churches is a legitimate Branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784 [and they constitute] one Methodist family, though in distinct ecclesiastical Connections."⁷ Thereafter, the two branches recognized each other as equal offspring of the original church.

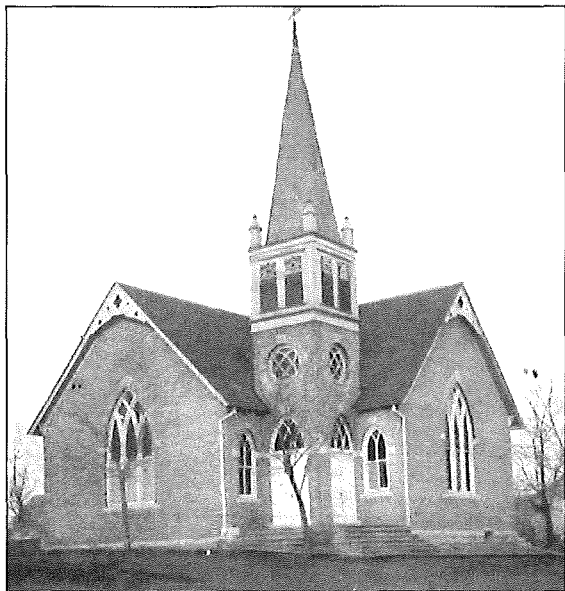
By the late 1870s, there was even beginning to be some tentative cooperation between the two Episcopal Methodisms in Arkansas. James A. Walden, presiding elder of the Fayetteville District, ME, South, wrote in 1876: "I went down to Huntsville on the 25 of May and began a protracted meeting; continued till June 1 when Rev. W.H. Gilliam of the Northern ME Ch. began a two days meeting; remained over and came home yesterday."⁸ Despite the improved relations, however, and the fact that the Methodist Protestants, North and South, merged in 1877, reunification for Episcopal Methodism remained long years in the future.

Rev. Walden wrote again in his journal on March 2, 1885:

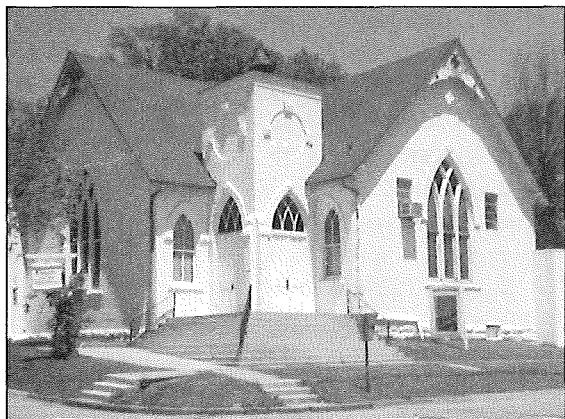
Was at Rogers last Thursday, Friday and Saturday, attending the Arkansas Conference of the ME Church North, Bishop Mallalieu presiding. Thirty-five or forty preachers were present. They include all their white work in the state, and are mostly southern and western men. Some of them are yankees. They have a colored conference in this state also. Bishop M. is a quiet, sensible, dignified "down-easter," and seemed to be at home with his little band. He gives minute attention to the details of their work. The preachers appear to be zealous and hopeful, have intelligence about their work, but do not seem to recognize the fact that the Methodist Episcopal Church South is abroad with her forces in this land. There are wide fields for them to save sinners if they can reach them. They are welcome.

Siloam Springs was the site of a particularly strong ME congregation. Walden wrote of that town the following year:

The Dist. Conf. was held at Siloam Springs, Benton Co., fourth Sunday in July included. A large Northern and radical element dominates this town and the Southern Methodists are not the most welcome people among them.⁹



Siloam Springs ME Church, built in 1895 (above) and the same church about 1976 (below). The steeple had been removed and the building painted white. It was sold to the Nazarene congregation. Both photos courtesy Vivian Tusing, Green Forest, Ark.



The ME congregation built a handsome sanctuary in Siloam Springs in 1895 and also operated a college there in the early twentieth century. A longtime member wrote of the church in 1995:

I joined the Methodist Episcopal Church in 1937, I think. A Rev. [W.R.] Dalton was the pastor. The church itself was built in 1895. When the two churches merged in 1939, the congregations used the building of the ME Church, South, as it was bigger. The ME building was sold to the Nazarenes. I cherish the memory of the old Methodist Episcopal church on the hill and its big bell! Also, I remember a Patriotic Sunday honoring veterans. The pastor asked them all to stand, and from the Civil War era he said "Either the blue or the gray."¹⁰

The Scott Street Church in Little Rock (now St. Luke) was another important ME congregation in Arkansas, as was the Grand Avenue Church in Stuttgart. The latter town had been settled by a colony of German Lutherans in 1878, who were joined by a number of families from the Midwest in the years following. By 1887 there were seventy-three members of the ME Church meeting in a room over a grocery store on Stuttgart's Main Street; a sanctuary was built two years later. At the time of reunification in 1939, it was decided that the town still needed two Methodist churches, so the Grand Avenue congregation continued to worship in their building, while the ME, South, congregation took the name First Methodist Church.¹¹

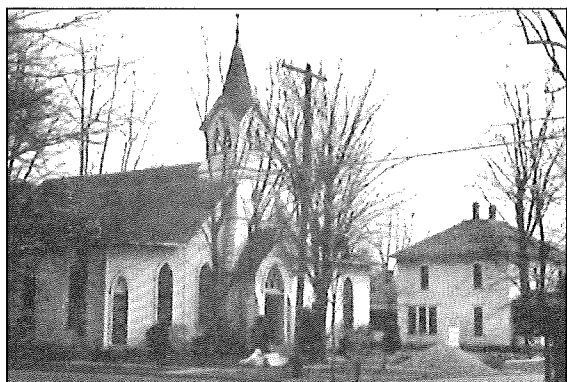
The *Methodist Herald*, an ME newspaper published in Russellville, listed pastoral charges (white churches) in northern Arkansas in 1889. In the Fort Smith District were Bellville, Charleston, Magazine, Dayton, Waldron, Buchville, Hackett City, Ellsworth, Green Point, and Russellville. In the Harrison District were Hoxie, Dry Creek, Mammoth Springs, Cuara



ME congregation at Cushman, Independence County, in 1902.

Independence County Historical Society

state be divided geographically to form two conferences. The eastern, central, and southern parts of the state, where most of the black churches were located, would become the Little Rock Conference; the north and northwest, where the churches were predominantly white, would remain the Arkansas Conference.



Grand Avenue Methodist Church, Stuttgart. Original building and parsonage in 1940.

(probably Curia in Independence County), Mount Tabor, Polk Bayou, Wild Cherry, Harrison, Eureka Springs, and Snow Ball.

THE LITTLE ROCK CONFERENCE (ME)

Members representing both races had to approve the segregation and division of the ME Arkansas Conference in 1878, but when the first vote was taken the black preachers voted one for and three against, so the motion for separation failed. This vote indicates only four ordained black preachers were present and eligible to vote as full members of the conference.

The next day Isaac G. Pollard, a white preacher, reworded the resolution and presented it again. This time he proposed that the

This resolution passed unanimously.

Then how did the conferences become completely segregated when a black congregation had been organized, for example, in Van Buren? Included in Pollard's resolution was a clause stating that the bishop might attach any pastoral charge lying within one conference to the other conference if, in his judgment, the work of the church required it. Any charge or individual preacher could also change conference affiliation with the concurrence of the bishop. This manipulation of the geographical district system of Methodism resulted in the complete racial segregation of the two conferences.¹²

In 1879 the two conferences met separately for the first time. The Little Rock Conference, organized into the Little Rock and White River Districts and consisting theoretically of churches in the eastern part of the state, met at Mount Olive Church in Van Buren. Twenty-two preachers and eight probationers, most of them white, were appointed to twenty-one charges. Important congregations were developing in Little Rock (Wesley Chapel), Pine Bluff (St. James), Hot Springs (Haven Chapel), and Van Buren (Mount Olive), among other locations.

The all-white Arkansas Conference met in Harrison that year, with nine preachers and eleven probationers present. It was organized into the Little Rock District (thirteen



Wesley Chapel, Little Rock. The present sanctuary was completed in 1927.

1974 Wesley Chapel church directory, shared by Rev. Mark Norman

appointments), the Fort Smith District (fourteen appointments), and the Harrison District (fourteen appointments).¹³

Wesley Chapel often is referred to as the "mother church" of black United Methodists in Arkansas. Its history dates from about 1853, as described in a previous chapter. It survived two serious congregational rifts, in 1879 and 1880. These probably came about because some members were unhappy with the racial segregation of the conferences. One group withdrew to organize St. Paul Temple, AMEZ; another left the following year to form the First Congregational Church. Wesley Chapel was revitalized, however, under the pastorate of Rev. W.O. Emory. In 1883 the present site adjacent to the Philander Smith College campus was purchased, and a brick sanctuary constructed. That building was replaced in 1905 by another brick church, which was partly destroyed by fire in 1924. The present sanctuary was completed about 1927. Wesley Chapel is the church home for Philander Smith College students.¹⁴

Not all Northerners who came into the Southern states during and immediately after the Civil War were carpetbaggers seeking

political or economic gain. Many were preachers and teachers who considered themselves missionaries to the newly freed slaves. Most had been devoted to the cause of abolitionism and were motivated by religious and humanitarian considerations. Some of these individuals were ME preachers "fired with missionary zeal." Others were teachers, including white women such as Helen Perkins, the first principal of Walden Seminary for freedmen in Little Rock. By 1869 more than nine thousand teachers were teaching in freedmen's schools established by the federal government throughout the South. One idealistic young woman wrote from her station in South Carolina, "O! what a privilege to be among them, when their morning dawns; to see them personally, coming forth from the land of Egypt and the house of bondage."¹⁵

Opposition to these missionaries was strong in some places, however. Negro churches and schools were burned in Memphis in 1866. In some areas, white teachers from the North were threatened and harassed; more often they were simply ostracized by white society. In Arkansas reaction was mixed. A Freedmen's Bureau report in 1868 noted that nine districts were "opposed" to the freedmen's schools, three were "favorable," and one was "passive." The report added, however, that some schools had been burned and some teachers flogged.¹⁶

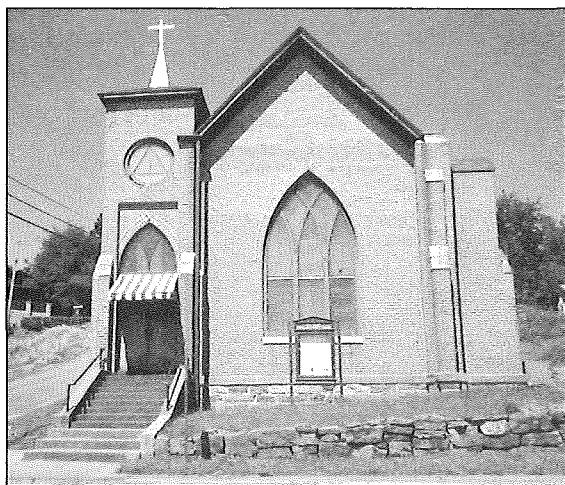
Isaac G. Pollard, a white ME preacher born in Missouri in 1848, was one of these missionaries. He became a prominent member first of the Arkansas Conference, then of the Little Rock Conference. He is credited with organizing Mount Olive Church in Van Buren in 1869, where the first session of the Little Rock Conference was held ten years later.¹⁷

At the 1879 conference Pollard was appointed presiding elder of the White River District, which included churches in Jacksonport, Augusta, Lonoke, Pine Bluff, DeValls Bluff, and Batesville. He also served

several years as presiding elder of the Little Rock District, was secretary of the conference from 1879 to 1883, and was one of the charter trustees of Walden Seminary, later Philander Smith College. The 1884 conference journal noted that he had transferred to a Wisconsin conference.

Other white ministers who were early members of the Little Rock Conference were A.J. Phillips, appointed to the Van Buren station in 1879 and later pastor of Haven Chapel in Hot Springs; Lewis W. Elkins, who held a number of appointments before transferring to the Central Illinois Conference in 1885; W.H. Crawford, named presiding elder of the Little Rock District in 1879; and Thomas Mason, a native of Indiana, who followed Pollard as secretary of the conference. Mason continued as secretary until 1896 while also serving as president of Philander Smith College.¹⁸

One exception to the rule of white preachers was Joseph G. Thompson, appointed to Wesley Chapel by the new Little Rock Conference in 1879. Thompson is listed in the 1880



Mount Olive UMC in Van Buren, organized in 1869. This congregation hosted the first session of the ME Little Rock Conference (black churches) ten years later. It was one of the first black ME churches west of the Mississippi River.

Author photo, 1997

census of Pulaski County as a "mulatto" clergyman, age sixty. He reported to the census-taker that he was born in South Carolina and that his father had been born in England. Thompson's wife, Mary, was also listed as "mulatto," age fifty-three, born in Georgia, father born in France. The Thompsons were enumerated with two children—Mary, age twenty, and Joseph, age eighteen, the latter a schoolteacher. The place of birth given for both children was Liberia. According to a brief history of Wesley Chapel published in the church directory in 1974, "Father" Thompson had served twenty years as a missionary in Africa. Based on the dates of his children's births, he was there as early as 1860.

Two other early black supply preachers and exhorters in the Arkansas ME Church were Tarlton Harden and Allen Akridge. Harden was admitted on trial to the Missouri and Arkansas Conference in 1866. A member of Wesley Chapel, he was appointed to the Little Rock Circuit that year and later established Sweet Home Campground, still a station church today. Akridge achieved full ordination at Fayetteville in 1876 and was appointed supply pastor to a congregation in Arkadelphia. He was a successful preacher and is credited with organizing churches in Natural Steps, Roland, and Marche.¹⁹

The church at Natural Steps later became known as St. Matthew; its abandoned sanctuary burned about 1973. The church at Marche was later named New Zion; it is still a charge, combined with Union Chapel, in the Conway District. Eli Dye, who also became fully ordained, founded a church in Decove Valley.²⁰

W.O. Emory, also identified as "mulatto" in the 1880 census, served as secretary of the Little Rock Conference in 1884 and 1886, although Pollard and Mason filled that post for most of the other years between 1879 and 1897. In 1885 W.R.R. Duncan became the first black preacher to be appointed a presiding elder by the conference, followed by G.N. Johnson in

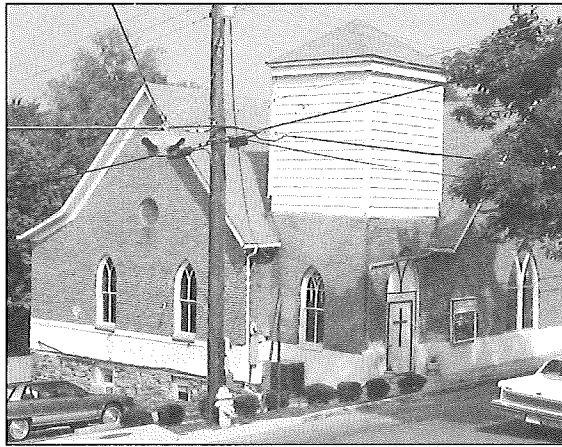
1887. Duncan was also named conference secretary in 1895 and 1898. He had been one of the few black preachers to receive a pastoral appointment in 1879, being sent to the church in Magnolia. Another pioneer was Elza Roberts, who was sent to Lonoke in 1879 and is credited with founding Ebenezer Church in Hempstead County in 1876.²¹

St. James ME Church in Fayetteville also was organized about this time. During the construction of Old Main on the University of Arkansas campus, church members were permitted to haul away imperfect bricks rejected by the architect. They used these bricks to build the sanctuary, which replaced an earlier frame structure. Part of the original bell tower blew off in a windstorm in 1910, and what was left was boxed in by wooden framing. Otherwise the church has stood relatively unchanged on the same site for more than a hundred years.²²

One of the better-known churches of the ME Little Rock Conference was founded in Fort Smith in 1886. Under the leadership of Robert Lee Nelson, about thirty-five people met in a barn and organized the Mallalieu ME Church, named in honor of their bishop. By 1890 the church was established well enough



Old Mallalieu ME Church, Fort Smith, now abandoned. A new sanctuary has been constructed nearby. Author photo, taken 1997



St. James UMC, Fayetteville. Part of the original bell tower was destroyed by a windstorm in 1910.

Church photo

to host the annual conference session.

One of its prominent pastors in this century was B.F. Neal, who was appointed there in 1919 and remained for nineteen years. During that time, a handsome brick sanctuary was erected, later replaced by a newer church one block away. Another of the early pastors of Mallalieu was D.H.E. Harris, whose daughter, Euba Harris-Winton, has been a prominent member of the church and of the North Arkansas Conference for many years.²³

Resentment by Southern Methodists toward the establishment of ME churches in Arkansas, both black and white, continued as late as 1890. The *Arkansas Gazette* reported on June 7 of that year:

A colored church under the jurisdiction of the ME Church, North, has been established near this place [Warren], and we are informed that the sum of \$800 has been furnished the congregation out of the Church Extension Fund of that body, with which they are erecting, and have nearly completed what will be one of the finest churches in the county. This is a matter that demands the serious consideration of the ME Church, South. These invasions of their jurisdiction by the

Northern branch of the church cannot but have a deleterious effect on the successful work of the Southern church among the colored people.²⁴

By the turn of the century, most of the preachers and presiding elders of the Little Rock Conference were black. The 1904 ME General Conference stated officially that its Arkansas Conference embraced work among the white people in the State of Arkansas, its Little Rock Conference among the Negroes.²⁵ By that time, the Little Rock Conference was divided into five districts with a total of seventy-eight preaching stations (see table on page 104).²⁶

McCabe ME Church in North Little Rock was organized in Argenta in 1903 by Rev. Duncan William Nelson. The congregation met in members' homes until a church was built at the present site in 1914. It was named for Charles Cardwell McCabe, a Union Army chaplain during the Civil War. The sanctuary was destroyed by a storm in 1914 and again in



The congregation of Lafferty ME Church, Batesville, about 1905. Their sanctuary had been built by a white ME congregation in 1864.

McAdams photograph collection, Arkansas History Commission

1956. Another church was constructed in 1959, then torn down and rebuilt in 1997. In 1992 the educational wing was destroyed by arson, but it also was rebuilt.²⁷

As of this writing, a complete set of journals of the old Little Rock Conference (1879-1928), or of the Southwest Conference that replaced it (1928-1972), have not been collected. Most of the clergy appointments between 1880 and 1954 were copied some years ago by Rev. W.D. Lester. His notes have been photocopied and can be found in the United Methodist Archives at Hendrix College and in the Archives of Philander Smith College.



Members of McCabe Chapel Sunday School classes posed beside their church building in North Little Rock about 1915. The congregation, organized in 1903, is still active in 1999.

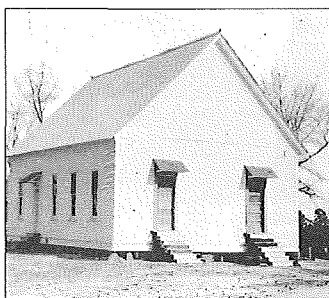
Arkansas History Commission

ME LITTLE ROCK CONFERENCE—1904

<u>District</u>	<u>Included charges at</u>	<u>Presiding Elder</u>
Forrest City	Augusta, Cotton Plant, Forrest City, and Marianna	B.J. Griffin
Clow	Camden-Gurdon, Center Point, Fordyce-Bearden, Nashville, and Texarkana	T.R. Wamble
Fort Smith	Bentonville, Conway, Fort Smith, Morrilton, and Van Buren	M.N. Langston
Little Rock	Batesville, DeValls Bluff, Hot Springs, Jacksonport, Sweet Home, and Wesley Chapel and White's Chapel in Little Rock	W.S. Sherrill
Pine Bluff	Clarendon, Dumas, Helena, Marvell, and St. James, Pine Bluff	W.H. Higgins

METHODIST PROTESTANTS IN ARKANSAS: 1870-90

At the 1870 General Convention held in Baltimore, the MP Church in Arkansas was reorganized. Delegates from a new North Arkansas Conference were Rev. William Trogdon and layman G.W. Simmons. Delegates from the Arkansas Conference were Rev. Thomas Aaron and layman W.F. Wallace. At this convention, churches south and west of Little Rock and those in northern Louisiana were merged. The conference session held later that year at Ebenezer Church in Columbia County styled itself the "28th session of the MP District," but it was generally called the Arkansas-Louisiana Conference. Eleven ministers and five laymen attended from Arkansas, five ministers and five laymen from Louisiana. Appointments made in Arkansas that year that can be placed geographically were the Hempstead and Hot Springs Circuits, Center Point and Arkadelphia Missions, and the Little Rock station church. Other appointments apparently refer to charges within certain counties, such as the Union,



Ebenezer Methodist Protestant Church, part of the El Dorado Circuit, as it appeared in 1932. The Arkansas-Louisiana MP Annual Conference met here in 1870.

Columbia, and Dallas Missions.²⁸

The North Arkansas MP Conference was especially strong in the Fayetteville area. James A. Walden, presiding elder of the ME, South, Fayetteville District in 1875, wrote in his journal that June: "The Methodist Protestants have a good hold in numbers at this point. They have a popular pastor, Rev. Clark Mason, residing at this point, 8 miles S.E. of Fayetteville on the Middle fork of White River."²⁹

A West Arkansas Conference was organized at the 1880 General Convention. It was composed of five churches, fourteen itinerants, and 930 members. It was also at this session that the first black delegate was seated. Records indicate that there were three separate conferences for black Methodist Protestants—the Baltimore, Georgia, and Texas.³⁰

At a special General Convention in 1877, the two branches of the MP Church, North and South, were reunited. J.M.P. Hickerson of Arkansas was elected secretary of that important session. Hickerson is an intriguing figure moving across the stage of Methodism in

Arkansas in the 1860s and '70s. He was introduced at the Arkansas Annual Conference of the ME Church, South, in 1860 and agreed to supply the Batesville station, although he did not transfer his credentials officially from the Tennessee Conference until the next year. His wife died in Batesville in February 1866, and in November of the same year, he married Jane Ann Leddy. Mrs. Leddy had married her first husband in 1863, but he apparently disappeared during the Civil War. She filed for divorce in Independence County in 1865, but no record of a final decree has been found. Perhaps Hickerson and Mrs. Leddy were guilty of bigamy; at best it would have been frowned on in those days for a Southern Methodist minister to marry a divorced woman.³¹

Hickerson acquired positions of responsibility and leadership easily and quickly. The same year he transferred into the Arkansas Conference, he was appointed presiding elder of the Yellville District, later serving in the same capacity in the Batesville and Clarksville Districts. By 1864 he was serving as conference secretary, and in 1866 he was a delegate to the General Conference. Following his controversial marriage, however, charges were brought against him by the annual conference for immorality, specifically for "living with a woman who had a living husband."

In 1867, while continuing to serve as secretary, he was further accused of destroying the conference records of the previous year. Investigations into his character continued until finally, at the 1870 session, it was announced that he had gone over to the MP Church, and his name was stricken from the conference roll. Hickerson and his wife were residing at Dover in Pope County at the time of the 1870 census.

In 1872 Hickerson played a minor role in



J.M.P. Hickerson

the Pope County Militia War. He had been hired as a deputy county clerk in what appears to have been a carpetbag or at least a pro-Union administration, but he was fired after a few months for failing to obey instructions. After the first bloodshed in the Militia War, he became a member of the "Union League," which met in the ME Church near Dover. He was described by another member of that group as a man who, "in order to evade most serious charges in another church, had withdrawn from that communion and was most heartily welcomed to the ranks of the loyalists."

This makes it sound as though Hickerson had gone over to the Northern Methodists before he joined the Methodist Protestants. As "an extremist and a master of the art of debate," the description continued, he presented a resolution to the effect that the town of Dover ought to be burned, but the resolution was defeated. "Caesar had his Brutus, Washington his Benedict Arnold, the Union League of Pope County its minister," the account concluded.³² It is believed that Hickerson eventually moved to California.

In 1888, Methodist Protestants in Arkansas, southern Missouri, and northern Louisiana were merged into one conference. The journal for that year lists twenty-three circuit and mission appointments, ranging from the New Madrid Mission in Missouri to the Shongaloo Circuit in Louisiana. Some of the circuits were centered around familiar towns in Arkansas—Magnolia, Prescott, Batesville, Camden, and Texarkana; others are not so familiar—Buffalo, Ebenezer, Star of the West, and Mill Creek. Here again are the evocative names of churches in rural Arkansas: Mountain Spring, Cave Springs, Buck Creek, Indian Chapel, Barren Hollow, and Rocky Mound, not to

mention Liberty Hill, Union Hill, College Hill, Pleasant Hill, Pleasant Grove, Pine Grove, Oak Grove, Hickory Grove, Beech Grove, and Union Grove.

The official denominational newspaper was the *Methodist Protestant*, although J.W. Harper and B.W. Dufur published the *Protestant Recorder* at Magnolia for several years.³³ The church supported Westminster College and Theological Seminary in Tehuacana, Texas.

Membership in the three predominantly white Methodist churches in Arkansas, based on 1888 conference statistics, was Methodist Protestant, 4,211 and Methodist Episcopal, 5,158. The ME, South, remained dominant with more than 66,000 members.

THE SUNDAY SCHOOL

The concept of the Sunday School originated in England in the 1780s. Although the emphasis was on Christian education, basic skills in reading, writing, and arithmetic were also offered. A Sunday School Union was established by The Methodist Church in America as early as 1827, although it was largely interdenominational in the early years. A resident of Little Rock wrote in 1833:

We have an excellent Sunday School here. There is hardly a child in the place but that attends very regular. It is kept in about three hours every Sunday. All the ladies attend as teachers; even the wife of the Governor [Mrs. John Pope], although she is seventy years of age, is a regular teacher in our Sunday School.³⁴

The problem with a Union Sunday School was that teachers and pupils might belong to different denominations, preventing any study of doctrinal differences. In 1885 the *Arkansas Methodist* printed an editorial, surely written by A.R. Winfield, that set forth opinions still heard today:

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.³⁵

The ME, South, had made the Sunday School a part of the church itself in 1866. Prior to that time, the two basically were separate entities, and sometimes friction occurred between the preacher and the Sunday School superintendent. In that first postwar year, the Arkansas Conference reported sixty-eight schools with 178 teachers and 1,608 scholars.

One of the strongest endorsements of the Sunday School appeared in the conference minutes of 1869: "We therefore believe it the duty of every Methodist parent to see that their children are placed under Methodist instruction in our Sunday Schools whenever practicable and we urge upon our ministers to see that parents do their duty."³⁶

Sunday School activities played a large part in the social life of most communities. James A. Walden wrote in his journal on May 23, 1876:

On Saturday last the Sunday Schools from Springdale, Gearing's Chapel, Zion and Fayetteville assembled in a grove near Freyschlag's (Freslow's) Spring and had a pleasant picnic. It was an enjoyable affair. It was encouraging to see such interest manifested in the cause of Sunday Schools. May it grow.

Sunday School classes usually were organized according to age and gender—small boys, small girls, older boys, older girls, men, and women. Men usually taught the classes of adults and older boys; women taught the girls and little children. If separate rooms were not

available in the church, a large basement room might be divided by movable screens, or the different classes might just pull their chairs into circles in different corners of a room. Sometimes classes met in various parts of the sanctuary.

In the Sheridan Methodist Church in the 1880s, for example, the church contained just one large room. It was divided into classroom areas by cloth curtains hung from wires extending from wall to wall. When Sunday School was over, the curtains were pushed back to the walls, opening the space for the worship service.³⁷

The Methodist Church at Nettleton grew out of a Sunday School founded in 1892 by Ferdinand Kiech, a German immigrant. Kiech had been a member of the German Evangelical Church, but since no such congregation was available in Arkansas, he chose the Methodists. One early member remembered from her childhood that Mr. Kiech would invite the entire Sunday School assembly to kneel with him for prayer. His broken English was hard to understand, but something led his listeners to believe that God was near. Separate classes later met in the sanctuary—up to twelve groups at a time around the walls and in the corners. Kiech descendants are still members of the United Methodist church at Nettleton.³⁸

Sunday School literature from the Southern Methodist Publishing House in Nashville was available through the conference book agent, and individual church records often contain complaints by the preacher or church members that teachers were not using the official literature. In 1881 the Arkansas Conference went so far as to state that “[we] question the loyalty and judgment of those Sunday School leaders who repudiate and refuse to use it.”

One example of approved literature was the weekly lesson paper for children called “Our Little People.” Widely used during the late nineteenth century, the papers contained a “golden text” from Scripture, a picture lesson,

a story, and a question and answer section. Older youth might use the “Illustrated Lesson Paper,” which contained a Bible text, a lesson outline, a hymn, responsive reading, and story.³⁹ Much was expected of the young scholars in some Sunday Schools; H.L. Remmel, superintendent of the Sunday School at Newport in 1884, reported that Mrs. McDonald's class of young girls recited 511 verses of Scripture one week.⁴⁰

Other church histories describe efforts to build Sunday School libraries. In 1866 “charades and tableaux” were rendered by the ladies and gentlemen of First Church, Batesville, with proceeds to be used for that purpose. In 1875 the Sunday School superintendent's record book contains the entry: “Our

✦ OUR NEW ✦

SUNDAY-SCHOOL LIBRARIES.

CHOICE BOOKS

At the Lowest Rates. Send for Catalogue.

In range of subjects, in variety and excellence of literary style, in adaptation to readers of all grades, and in beauty of mechanical execution,

OUR STANDARD SUNDAY-SCHOOL LIBRARIES

Are undoubtedly the best, as they are also the cheapest, line of Sunday-school Books extant. They are, without exception, interesting, instructive, and safe.

<p>The Standard Sunday-school Library No. 1. Fifty volumes. 18mo. Size 5 1/2 x 7 1/2 inches. Nearly 16,000 pages, and 172 full-page illustrations. Price, \$25 net.</p> <p>The Standard Sunday-school Library No. 2. Fifty volumes. Large 16mo. Size 5 1/2 x 7 1/2 inches. Nearly 11,000 pages, finely illustrated. Price, \$25 net.</p> <p>The Standard Sunday-school Library No. 3. Fifty volumes. 16mo. Size 6 1/2 x 7 1/2 inches. Over 11,500 pages, fully illustrated. Price \$25 net.</p>	<p>The Standard Sunday-school Library No. 4. Fifty volumes. 16mo. Size 5 1/2 x 7 1/2 inches. Over 11,500 pages, finely illustrated. Price \$25 net.</p> <p>The Standard Sunday-school Libraries Nos. 5, 6, 7. Fifty volumes each. 18mo. Size 4 1/2 x 6 1/2 inches. Well illustrated. Price, each \$12.50 net.</p> <p>The Standard Primary Sunday-school Library A. Forty volumes. 18mo. Size 4 1/2 x 6 1/2 inches. Full of beautiful pictures. Price, \$7.50 net.</p> <p>Cheap Libraries Nos. 8, 9, and 10. Forty volumes each. 18mo. Price, each \$8 net.</p>
---	--

In addition to the above Libraries we have an extensive list of *Select Library Books*, single volumes and in sets; also, *Supplies* of every kind. Full Descriptive Catalogue of eighty-seven pages is now ready, and will be sent free on application. Address

J. D. BARBEE, AGENT,
Publishing House of the M. E. Church, South,
NASHVILLE, TENN.

Church library advertisement from 1888
Arkansas Conference journal.

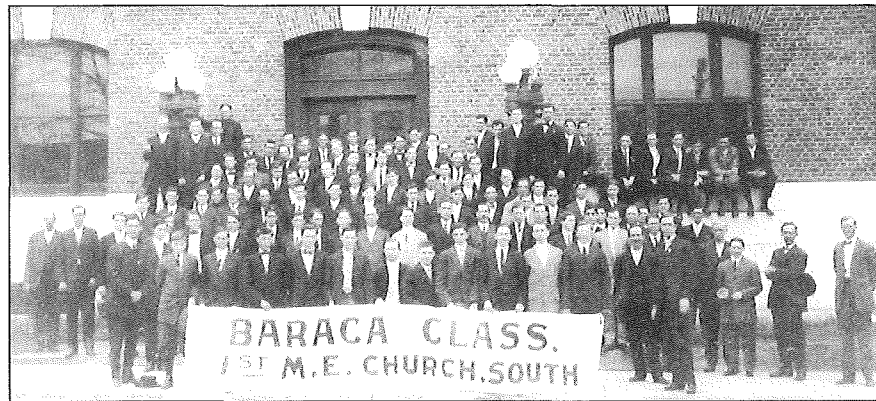
new library numbering about 110 volumes was received and in the library today."⁴¹

Sunday School libraries usually were not built by the purchase or donation of individual titles. The Southern Methodist Publishing House put together collections of different books in price ranges to appeal to churches of varying wealth. Ten different "libraries" were offered in 1888, ranging from twenty-five dollars for the Standard No. 1 fifty-volume set to eight dollars for several different Cheap Libraries of forty volumes.

By the 1880s, most Arkansas churches had a building and a preacher, at least part of the time. As larger congregations developed, the small group concept of Wesley's Methodist classes was transferred to the Sunday School. The number of Sunday Schools had more than doubled since the Civil War. Only one year after the organization of the White River Conference in 1870, its conference journal reported 78 schools, 388 teachers, and 2,627 scholars.

In most Methodist churches, the Sunday School hour began with General Assembly. Members of all ages gathered in the sanctuary for singing, prayer, and Bible study. After some twenty or thirty minutes, the men, women, and children separated into various classes for age-level instruction.

One interesting and important Sunday School movement around the turn of the century was the World Wide Baraca Union, an interdenominational organization for young men, founded in 1890. Its stated platform was "Young men at work for young men and all standing by the Bible and the Bible School." Individual churches could organize a Baraca



Wesley Baraca Sunday School class, Batesville, about 1915.

Author's collection

class and apply for chapter status. For example, the Wesley Baraca Class at First Church, Batesville, was Chapter No. 2337, and there was a Calaway Baraca Class at the First Baptist Church at the same time.

These classes were very popular and grew very large. The Wesley Baracas in Batesville eventually had to move out of the church. They met in the federal court building for a time, then in a movie theater downtown. This class continued at First Church until the 1970s, at which time its few remaining "young men" were all in their eighties.⁴²

First Church, Camden, also had a large Baraca class, organized about 1900. Its members sometimes comprised half the total Sunday School attendance, and many of its loyal members actually belonged to other churches in town.⁴³

Another active Baraca class was in the church at Crossett. In 1912 the class gave a banquet to honor its teacher, Adam Trieschmann. Trieschmann, an official of the Crossett Lumber Company, is remembered as a generous donor to Hendrix College; the fine arts building there is named in his honor. It may be of interest to compare the banquet menu to those of modern days. The first course was "Mock Turtle Anglais," probably a soup, with salmon croquettes, tartar sauce, and sweet pickles. The main course was

baked spring chicken with potatoes "whipped in cream," asparagus tips, and green peas. This was followed by "Spanish Salad in little cases" and a dessert course of cake, vanilla ice cream, and demi tasse.⁴⁴

Sunday School classes usually met in circuit churches even when it was not the day for the preacher to be present, and the old class leader of early Methodism was replaced by the Sunday School superintendent. The church in Greenwood, for example, boasted in 1961 that its Sunday School had met for eighty-nine years and missed only one session, that during the influenza epidemic in 1918.⁴⁵

Churches with well-established congregations sometimes sponsored mission Sunday Schools in parts of town where there was no church. First Church, Little Rock, started several such schools. One of them grew into Hunter Memorial Church at Tenth and Welch Streets in 1897; another became Capitol View Church on Markham Street a few years later.⁴⁶

The first full-time conference appointment involving Sunday School work was in 1888, when I.L. Burrow was made "Sunday School Agent" in the Clarksville District. This was the same year he was replaced as president of Central Collegiate Institute under somewhat awkward circumstances as described later. A.C. Millar, the new president of the college, asked Burrow to remain as professor emeritus at the school, and the Sunday School work allowed him to hold a regular conference appointment.

Other districts began to follow suit. In 1889 Benoni Harris was appointed agent in the Jonesboro District, followed in the 1890s by G.A. Dannelly in the Searcy District and Nathaniel Futrell in the Dardanelle District. The position of Education Secretary appeared for the first time in 1896 when M.B. Corrigan was given that appointment in the Helena District. The next year Julien C. Brown was

named secretary of the Conference Board of Education in the White River Conference. In 1902 he became the first Sunday School agent appointed by the Little Rock Conference.

George McGlumphy is recalled as a leader in the movement to provide better training for Sunday School teachers. He was given the appointment as Sunday School field secretary for the Arkansas Conference in 1905, followed by W.A. Lindsey and John Q. Schisler in the first decades of the twentieth century. Prominent layman George Thornburgh was another stalwart in the Sunday School movement; he presided over the first Sunday School Conference, held in Little Rock in 1910.

Sunday School training sessions were sometimes interdenominational. In 1908 a Sunday School convention was held at the ME, South, church in Hamburg. Nearly one hundred workers attended, representing Methodist, Baptist, and Presbyterian churches in Hamburg, Crossett, Snyder, Parkdale, Montrose, and Wilmot.⁴⁷

THE EPWORTH LEAGUE

An organization for Methodist youth, the Epworth League, was first established in the ME Church about 1889. One source claimed that the concept of a group of young people working and studying together to strive for Christian perfection might be traced back to Wesley's "Holy Club" at Oxford.⁴⁸ Part of the inspiration for the league, however, was to head off the popularity of interdenominational groups such as Christian Endeavor and the YMCA. The first printed record of an Epworth League in Arkansas is found in the Little Rock Conference journal of 1892. It was made an official institution of the Southern church by the General Conference of 1894, although groups had already been organized in some local churches.



The league was founded for young people, age fifteen and older, to promote piety and loyalty to the Methodist Church, encourage Christian education, and inspire interest in missionary work and community service. Its members made many valuable contributions. In Little Rock in the 1890s, the Epworth League at First Church established a reading room for travelers near the Union Depot. The Prescott league, boasting a membership of nearly fifty, paid for having the parsonage wired for electricity in 1909 and also contributed money to the Scarritt Bible and Training School.⁴⁹

Members made the following pledge: "I hereby promise by the help of God, to try always to do right; to read the Holy Scriptures every day; to pray every morning and every evening; regularly to attend the meetings of the League, and to be governed by its regulations." Eventually the leagues were divided into senior and junior divisions according to the ages of the members. In 1900, membership in Arkansas was reported as 233 senior leagues with 10,485 members and eleven junior leagues with 385 members.

The first Arkansas Epworth League Conference met in 1893, and the next year a statewide convention was held in Little Rock. Young people from both Episcopal Methodisms were invited, and a surprising fourteen hundred attended. Rev. James Thomas was an early leader of the movement, being elected president of the state organization in 1897. Other preachers prominent in the first decade were A.O. Evans, James M. Hawley, and J.M. Workman. The story of the Epworth League, particularly in the Little Rock Conference, was told by Stanley T. Baugh in his book *Magnificent Youth*, which can be found in the United Methodist Archives and many church libraries.⁵⁰

In 1897 Rev. Thomas led a group of sixty members from Arkansas to the third International Epworth League Convention, held in

Toronto, Canada. Attending meetings such as this one and another in Denver in 1905 exposed young Arkansans to desegregated church gatherings for the first time. Again the *Arkansas Methodist* editorialized:

...it is proper to call the convention international as we there met and commingled as races—white and black. 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.⁵¹

Although the novel idea of blacks and whites meeting together on an equal basis was disturbing to the adult generation, it probably was tolerated by the young people in their excitement over traveling to distant places and attending interesting and entertaining sessions. Interaction between the youth of Northern and Southern Methodism in such an atmosphere bore fruit when reunification of the churches came in 1939.

In 1930 the ME Church, South, merged its Epworth Leagues with the Young People's Missionary Societies and the Young People's Department of the Sunday School to form the Youth Division of Christian Education. A new organization for junior and senior high school groups resulted—the Methodist Youth Fellowship (MYF).

ARKANSAS ME, SOUTH, SCHOOLS: 1870–1913

After the Civil War, education again became a priority for Arkansas Methodists. Tax-supported public schools began to appear in some towns by the 1870s, especially for the primary grades, so the church turned its efforts to secondary and higher education. The Little Rock Conference moved at its 1868 session to adopt two schools at Camden—the Camden Male and Female Colleges—and Rev. W.H. Browning was appointed president of the

Female College the following year. Neither of these schools seems to have survived under church direction for more than a year or two. The conference journal of 1870 contains the following statement:

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.⁵²

The report went on, however, to urge that the conference avoid the impression of church ownership of schools where lack of planning, careless record keeping, or inadequate financing might lead to disaster. It strongly advocated the creation of Methodist schools built with Methodist money where Methodist children would be taught according to Methodist beliefs by Methodist instructors. The rallying cry became "Let's educate our own!"⁵³ Resentment was also voiced against the University of Arkansas in the late 1870s, when it was discovered there was a disproportionate number of Methodist professors at the institution compared with the number of

Methodist students enrolled.

Suspicion of the public schools also existed. An editorial in the April 4, 1885, issue of the *Arkansas Methodist* charged, "Our godless public schools are filling our country with infidelity, crime, and vagrancy!" The use of tax money was unfair to denominational schools, the writer continued, because it meant that Christians were being forced to support institutions that were intent on tearing down the church.⁵⁴

QUITMAN COLLEGE (1870-98)

In 1868 Rev. George W. Stewart established a public school in a log house just outside the town of Quitman in what is now Cleburne County. At the end of the first school year, local citizens raised \$750 to enlarge the school. A wing was added to the Methodist Church to house it, and it became known as Quitman Institute. At first it featured only elementary and secondary departments, but it was soon expanded to a college. From its founding, the school was open to girls. About 1870 the Arkansas Conference acquired the school, renamed it the Quitman Male and Female College, and appointed Peter A. Moses to be its first president.*

Rev. Moses continued in this position until 1873, followed by Rev. James A. Peebles until 1879. During this decade, the college grew and prospered. In 1881 a two-story building with a tall steeple was erected and furnished. Additional land was donated ten years later, on which an impressive three-story brick building was constructed. The school received the hearty endorsement of both the Arkansas and White River Conferences during this time, but very little monetary assistance was forthcoming. In 1887 the Arkansas Conference abandoned its support of the school entirely in favor of Central Collegiate Institute, soon to become Hendrix College, and Quitman



Quitman College, building erected 1891.

* A list of leaders in Arkansas Methodism, including college presidents, is found in Appendix IV.

College began to slide into debt.

The college was, however, blessed by generous trustees and the loyal support of the town. After Hendrix moved to Conway in 1890, Quitman College even expanded its facilities, although its curriculum seems to have declined from a collegiate to more of a high school level. Another of this country's cyclical financial depressions struck in the 1890s, and even though attendance was stable, the school was forced to close in 1898. Hendrix College president J.H. Reynolds, himself a student at Quitman in the late 1880s, later wrote, "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."⁵⁵

ARKANSAS FEMALE COLLEGE (1874-83)

With the early success of Quitman College, which enrolled mostly young men, it became the goal of the church to establish a school of equal caliber especially for young women. The hope was that two schools, both centrally located, would be supported by all three conferences. Therefore, in 1871, the Little Rock Conference acquired an existing charter and a ten thousand dollar subscription for a proposed state female college. A.R. Winfield, well known as a fundraiser, was appointed agent for the school at the 1872 conference session, and L.M. Lewis was named president in 1874. Reverend Lewis, sometimes referred to as General Lewis, also served as professor of German and metaphysics. Mrs. Myra C. Warner, an accomplished teacher and sister of prominent Little Rock businessman and school trustee J.J. McAlmont, was hired as professor of mathematics and French.

Arrangements were made to purchase the magnificent Albert Pike Mansion at Seventh and Rock Streets in Little Rock to house the school, and sixty students were enrolled for its first session in 1874. Although all three

conferences endorsed the school, very little money was available. During its first year in operation, a collection taken by the Little Rock Conference totaled only \$225.

Shortly after the school opened, Arkansas began to feel the effects of the financial depression of the postwar 1870s, and final purchase of the Pike Mansion became impossible. Conditions were so depressing that Lewis resigned as president, and it appeared that the school would have to close. In June 1878, however, Mrs. Warner volunteered to take over academic and financial management of the school, releasing the conferences from all monetary obligation. In return, the church would continue to endorse and patronize it. The elderly and highly respected Andrew Hunter became titular president of the college until 1883, but after that year, it no longer appeared as a conference appointment.

As Mrs. Warner's efforts proved successful, she assumed more and more responsibility and credit for running Arkansas Female College. In 1883 she purchased more property and added a new building to the campus without consulting the Methodist trustees. The church began to withdraw from the arrangement, and what had been considered a Methodist school for young ladies became known more frequently as "Mrs. Warner's School." In 1889 it occupied a new building at 1400 Rock Street, and its faculty was listed as Mrs. Myra C. Warner, president and professor of mathematics and history, and three other women.

A brief history of Arkansas Female College, written in 1889, states that financial depression had retarded the growth of the school, "but it still lives." It had graduated nearly one hundred young ladies by that time. A number of them can be recognized as the daughters of Methodist preachers and laymen. Ella Jewell, for example, was a member of the class of 1881. She was the daughter of historian Rev. Horace Jewell and later became the wife of Rev. Edgar M. Pipkin. The students even published

a small monthly newspaper, *Aedes Liborum*, an 1887 copy of which is preserved at the Arkansas History Commission in Little Rock.

Mrs. Warner closed her school sometime around 1905, although she and her unmarried daughter continued to take private students in their home at 1414 Rock Street. In 1912, former students gave a reception to honor her eightieth birthday. It is recorded that she recited passages from Dante and Milton from memory on that occasion.

Mrs. Warner died in 1921 at the age of eighty-nine. According to her obituary, she had taught in Little Rock nearly seventy years, although no mention was made of her connection with the Methodist Church. Her last students were young men needing instruction in

higher mathematics to be commissioned artillery officers in World War I.⁵⁶

The building at 1400 Rock and Mrs. Warner's home at 1414, which once had provided room and board for some of the students, were destroyed by a tornado in January 1999.⁵⁷

DISTRICT HIGH SCHOOLS

Rev. I.L. Burrow organized Lewisburg Seminary in 1871 while serving as pastor there. It appears as an appointment in the 1871 and 1872 Arkansas Conference journals and later was accepted by the conference as Morrilton District High School (DHS).

Other district high schools identified with the ME Church, South, during the period 1870-1900 were listed by Willis B. Alderson in

DISTRICT HIGH SCHOOLS OF THE ME CHURCH, SOUTH, 1870-1900 (FROM ALDERSON)

Dates given are the approximate years the school was opened and, where known, the year each was discontinued. Some dates were found in conference journals.

Lewisburg Seminary	Lewisburg	1871
Jacksonport DHS	Searcy	1871
Washington DHS	Bingen	1873
Mineral Springs Male & Female Academy	Washington District	1874
Fort Smith DHS	Booneville	1875
Mississippi DHS	Osceola	1875
Clarksville DHS	Dover	1876
Helena DHS	Forrest City	1876
Batesville & Black River DHS	Smithville	1877-79
Helena DHS	Wheatley	1883
Fayetteville DHS	Prairie Grove	1880s
Pine Bluff Female Institute	Pine Bluff	1883
Belleville Academy at Ferguson's Mill	Yell County	1880s
Batesville DHS (later moved to Salem)	Philadelphia	
Little Rock Conference Training School (sometimes referred to as Clary)	Fordyce	Closed 1911
Warren Male & Female Seminary (later Warren HS)	Warren	1880-81
Bethesda Springs (later Dallas HS)	Polk County	1889
Stuttgart Institute (later Training School)	Stuttgart	1889-1914
Yellville Institute	Yellville	1897-1909
Harrison DHS	Harrison	1890s-1930s
Dallas HS	Dallas	Burned 1891
Monticello DHS (formerly Hinemon University)		1898

DISTRICT HIGH SCHOOLS OF THE ME CHURCH, SOUTH, 1870-1900 (FROM ANDERSON)

Lewisburg Seminary	Lewisburg	1871
Jacksonport DHS	Searcy	1871
Mineral Springs Academy	Mineral Springs	1871
Fort Smith DHS	Booneville	1870s
Washington High School	Washington	1873
Dardanelle DHS	Belleville	1873
Mississippi DHS (later moved to Marion)	Osceola	1875
Helena DHS	Forrest City	1876
Batesville & Black Rock DHS (Izard County, moved to Salem by 1883)	Philadelphia	1880
District High School	Wheatley	1883
Clary Training School	Fordyce	1888
Yellville Academy	Yellville	1890
Warren Male & Female Seminary	Warren	early 1890s
Stuttgart Training School	Stuttgart	
Fayetteville DHS	Prairie Grove	

his dissertation on Methodist higher education in Arkansas (see table on page 113).⁵⁸ A slightly different list appears in Anderson's *Centennial History* (see table above).

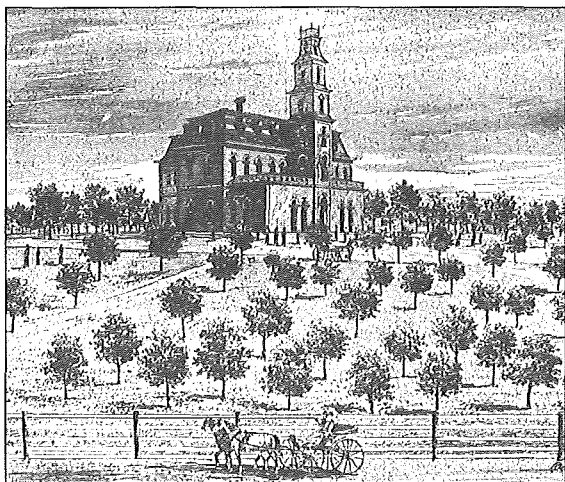
Records of these schools are all but nonexistent, and some operated for only a few years.

Scattered attendance figures are found in the conference journals. For example, in 1878 enrollment at the Fort Smith DHS was reported at 148; in 1883 average attendance at

Salem High School (Batesville District) was 70; and in 1886 130 students were enrolled at the Belleville School in Yell County.⁵⁹ Reports on schools in the Arkansas Conference in 1891 included Galloway, Hendrix, Quitman, and district high schools at Yellville, Prairie Grove, Booneville, and Belleville.⁶⁰ All the district high schools were gradually replaced by tax-supported public institutions.

CENTRAL COLLEGIATE INSTITUTE AT ALTUS (1876-89)

The story of Central Collegiate Institute as the forerunner of Hendrix College has been told in a number of books and articles, some of which are listed in the bibliography. Briefly, it was founded by Rev. Isham L. Burrow at Altus in 1876. Burrow, a preacher of the Arkansas Conference, had a strong interest in Methodist education. In 1871 he had organized Lewisburg Seminary, and in 1874 he had been appointed principal of Clarksville DHS, also a Methodist institution. Two years later he apparently asked for appointment to the new town of Altus in Franklin County, where he had decided to establish his own school. Using funds from his wife's small inheritance, he



Central Collegiate Institute, Altus, Arkansas, founded 1876.

erected a two-story frame building on top of a hill and called it Altus Central Institute. He remained closely associated with this school for nearly fifteen years.

Burrow changed the name to Central Collegiate Institute (CCI) about 1881 in an effort to achieve credibility as a college. Most of the various "academies" and "institutes" in the state up to that time were little more than high schools. Beginning in 1883, CCI awarded twenty-three college degrees, including honorary doctorates to John W. Boswell and John H. Riggin. Two of its graduates were Burrow's own daughters, Elizabeth and Lydia, whose lives followed remarkably similar paths. Both married Methodist preachers—Elizabeth married F.S.H. Johnston and Lydia married Edward R. Steel. Both young women died in their twenties, and both their husbands went on to become strong supporters of Hendrix College and to receive honorary doctorates from that institution. One of Steel's children by his second wife was Marshall T. Steel, president of Hendrix from 1958-69.⁶¹

During most of the years he was president of CCI, Rev. Burrow also served as presiding elder of the Clarksville District or as preacher in charge of the Altus Circuit.⁶²

The school prospered. In 1884, to celebrate the centennial of American Methodism, the Arkansas and Little Rock Conferences jointly purchased it from Burrow for \$12,500. He retained his position as president for three years, then resigned after a disagreement with the conference-appointed financial agent, V.V. Harlan. Alexander Copeland Millar was brought from Missouri to become the new president, and although Burrow tried to withdraw his resignation at the last minute, Millar was confirmed. Burrow remained as financial agent and professor emeritus, and Millar set out to strengthen the faculty and the curriculum to bring the school statewide respect and formal accreditation. In 1889 the name was changed to Hendrix College in honor of

Bishop Eugene Hendrix, who presided over both Arkansas conferences that year. The next year, the school was moved to Conway.

The people of Altus were unhappy about these developments. They persuaded Burrow to buy back the original buildings and grounds, and he and his two brothers reopened the school, calling it Hiram and Lydia College in honor of their parents. Besides resuming the presidency of the college, Burrow continued to serve the Altus Circuit for several years, preaching in the college chapel. Hiram and Lydia College remained open until 1906, although it ceased to be listed as a conference appointment after 1901. The main building was eventually sold to the town of Altus for use as a public high school, but it was destroyed by fire two years later.

The hill on which the college stood is now occupied by the Altus-Denning School District. A metal marker indicates that the site was once the home of Hendrix College, and the bell that once hung in the school tower at Altus is now displayed on the Hendrix campus. Burrow, who had dedicated most of his professional career to his school, died in Altus in 1913.

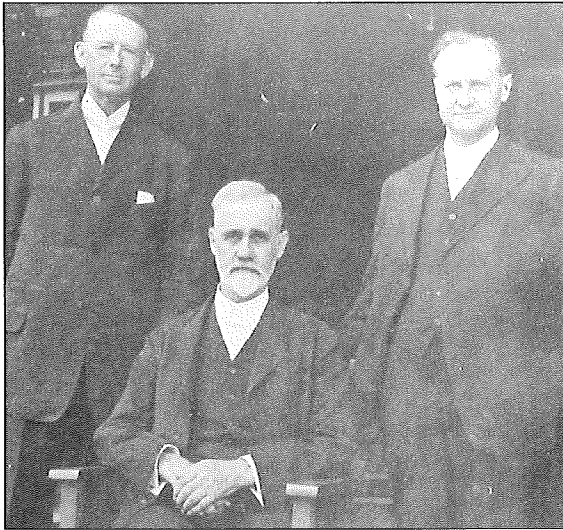
HENDRIX MOVES TO CONWAY

When it was proposed to relocate Hendrix College from Altus, the towns listed in the table below submitted bids.⁶³

Conway, of course, was the eventual choice. It was the most centrally located, and its application was strengthened by the successful efforts of Rev. E.A. Tabor and others to "dry up" the

BIDS FOR HENDRIX RELOCATION

Town	Subscribed	Conference	1890 Population
Van Buren	57,000	Arkansas	2,291
Clarksville	40,000	Arkansas	937
Morrilton	32,500	Arkansas	1,644
Searcy	44,300	White River	1,203
Stuttgart	55,000	Little Rock	1,165
Arkadelphia	42,650	Little Rock	2,455
Conway	55,000	Arkansas	1,207



Presidents of Hendrix College.
 Seated, A. C. Millar (1887–1902; 1910–13). Standing, left, Stonewall Anderson (1902–10); standing, right, John Hugh Reynolds (1913–45).

Hendrix College Archives

town, ridding it of saloons. Furthermore, an additional pledge of eleven thousand dollars was made by Capt. W.W. Martin, the largest individual contribution made to higher education in Arkansas up to that time. The full story of the college has been told well in the book *Hendrix College: A Centennial History* by James E. Lester, Jr., published in 1984.

Five of the six rejected towns redirected their enthusiasm and their pledged subscriptions to build or support other colleges. Clarksville threw its support behind the Cumberland Presbyterian school that eventually became University of the Ozarks. Stuttgart contributed to the development of the Stuttgart Normal Institute, patronized by the Little Rock Conference from 1889–92 as a conference training school. Searcy's money went toward the purchase of Searcy College, established privately in 1882, which was operated by the White River Conference as a male college for several years. The town of Morrilton tried unsuccessfully to start its own college, but Arkadelphia would have the most success in its efforts, as described later.

THE HENDRIX ACADEMIES (1897–1925)

Around the turn of the century, a number of academies were opened in towns with inadequate public schools. These "feeder schools" were funded by the ME Church, South, and supervised by Hendrix College as sources for the recruitment of future students. These academies are listed in the table on the facing page.

Orchard-Hendrix Academy was the first of these schools. In the fall of 1897, the Kansas City, Pittsburg and Gulf Railroad made a deal with Hendrix College to put an academy at Orchard. The railroad gave a ten-acre plot, plus the income from the sale of one hundred city lots in the town, for a total of ten thousand dollars. The campus was located about one mile east of the business block. Its main building was a two-story brick structure, and a two-story frame house was built as the principal's home. The latter contained fourteen rooms and was large enough to permit some students to board there.

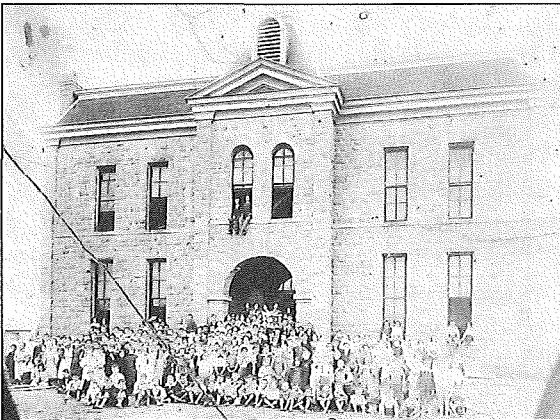
An advertisement for Orchard-Hendrix Academy appeared in a local newspaper in 1898:

It is far more important for the welfare of the future man that he should find the right school than the right college. The Academy is located in a town with a record for healthfulness, no malaria, pure air and invigorating climate. There is a ten acre campus. The main building is brick, the large light study hall will seat 200 at single desks. We have \$500 worth of apparatus for elementary science, a 1,000 volume library. It is as well equipped as many celebrated schools east of the Mississippi. The fall term will begin September 21, 1898. Tuition and fees will cost from \$30 to \$50 a session. Board in the Principal's Home will cost \$12 a month and in private families from \$8 to \$12. Other expenses will be very reasonable. Principal Rev. James M. Hughey.⁶⁴

HENDRIX ACADEMIES (1897-1925)

1898-1904	Orchard-Hendrix Academy (name changed to Gentry ca. 1904)	Orchard (Benton Co.)
1898-1902	Mena-Hendrix Academy (Later a conference training school ca. 1904-13. Property sold 1916)	Mena
1898-1925	Hendrix College Academy	Conway
1899-1906	Sloan-Hendrix Academy (Operation continued by the North Arkansas Conference until 1931)	Imboden
1902-1904	Stuttgart-Hendrix Academy	Stuttgart
1904-1907	Gentry-Hendrix Academy	Gentry

The name of the post office at Orchard was changed to Gentry in 1900, but the two names seem to have been used interchangeably. Orchard-Hendrix Academy became known as Gentry-Hendrix about 1904, but it was closed in 1907. By that time, most of the Hendrix academies had been replaced by public schools. The exceptions were Sloan-Hendrix Academy, operated by the North Arkansas Conference for twenty-five years before becoming the public high school at Imboden, and the high school attached to Hendrix itself, which was not closed until 1925. The academy building



Orchard-Hendrix Academy, about 1898.

Special Collections, University of Arkansas Libraries

at Hendrix was renamed Millar Hall at that time and converted to a women's dormitory.⁶⁵

The ME, South, church at Imboden had been organized in 1884 and a small sanctuary constructed in 1895. The congregation, which included only one man, was struggling to survive by 1898 when the members decided to hold a

revival. Rev. W.H. Evans of Dallas, Texas, conducted the services and agreed to stay on the job as long as might be necessary. The revival lasted twenty-four days. At the end of that time, sixty-seven new members had been added to the church rolls, the local saloon keeper had been fined for opening on Sunday, and the Sloan-Hendrix Academy had been paid off. Dr. A.C. Millar, then president of Hendrix College, attended the revival. He suggested to W.C. Sloan, a liberal donor, that if he would clear the school of its thirty-six hundred dollar debt, it would bear his name.⁶⁶

GALLOWAY WOMEN'S COLLEGE (1889-1933)

After the failure of Arkansas Female College in Little Rock, Methodists were determined to make another attempt to establish an institution of higher learning for young women. In February 1888, Bishop Charles B. Galloway presided over a mass meeting in Searcy to discuss the possibility of a strong college for women to equal Central Collegiate Institute, soon to become Hendrix College, for men. Out of the enthusiastic response to that meeting came a twenty-five thousand dollar pledge from the town to establish a Methodist school for girls that would be named for the bishop.



A group of "Galloway Girls" in front of the main building of Galloway College in 1902. Seated, center, is C.C. Godden, president of the college at the time.

Galloway Women's College opened in the fall of 1889 with the highly respected Rev. Sidney H. Babcock as its president. Almost immediately the school found itself in financial difficulty, even though it was nominally supported by all three conferences. The amount pledged was not enough to construct and maintain a college, and only about half the amount pledged was ever collected. The school was blessed with strong leadership—Rev. John H. Dye followed Babcock as president, followed in turn by Dr. C.C. Godden in 1897. The lack of funding, however, required creative financing. Babcock and Dye leased the facilities and invested large amounts of their own money, theoretically to earn profits from the income from tuition. Profits, however, were never forthcoming. Godden was paid a regular salary, and the remaining money from tuition and fees was applied to the ever-growing indebtedness.

Debt was not the only hardship the school suffered. A cyclone tore the roof off one of the campus buildings, and there was a disastrous fire in 1898. But the town of Searcy was supportive, the faculty was of high quality, and the school never lacked students. Dr. J.M. Williams headed the school from 1907 until it closed in 1933, giving steady, consistent leadership. Still the old debts, in existence from the very beginning, plagued Galloway. In 1929 it

was reduced to a junior college, and in 1933 it was closed for good. The buildings and grounds (and the debts) were turned over to the town of Searcy. The campus is occupied today by Harding College, affiliated with the Church of Christ. Most of the alumnae are gone now, too, but many Arkansas Methodists still recall the erudition and elegance that adhered to being "a Galloway girl."

ARKADELPHIA METHODIST COLLEGE (1890–1929)

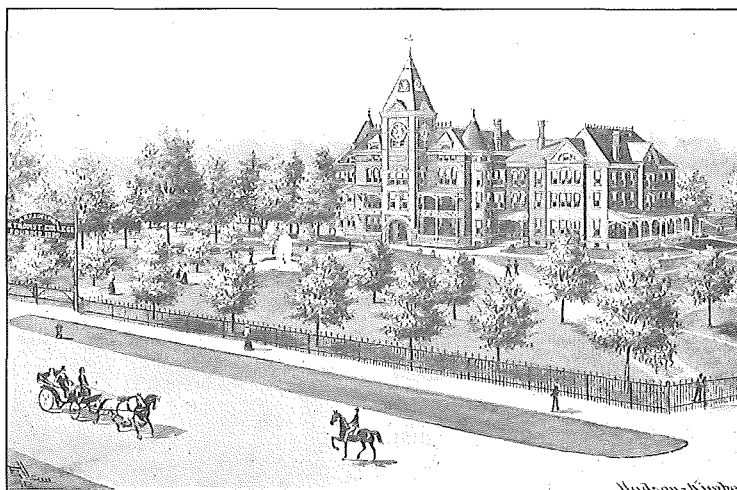
The early history of this institution, now Henderson State University, has been told in the book *Henderson State College: The Methodist Years 1890–1929* by John Gladden Hall, published in 1974. The town of Arkadelphia had submitted a bid to become the home of Hendrix College in 1890 but was passed over in favor of Conway. Even though Arkansas Methodists had hoped to concentrate their support on just two schools—Hendrix for young men and Galloway for young women—the enthusiasm and civic pride of the Arkadelphians led them to continue their efforts to get a Methodist college in their town. The Little Rock Conference Board of Education was invited to meet there less than a month after the Hendrix decision was made. At that time, the citizens of Arkadelphia offered the conference property

and a building worth thirty thousand dollars if they would establish and maintain a co-educational college there.

The conference accepted the offer, with the proviso that the curriculum of the Methodist college be equal to that of Ouachita Baptist College, already located in Arkadelphia. The conference officially reaffirmed its support of Hendrix and Galloway, then justified this decision as "an absolute necessity in order to save the interests of our Church in Southwest Arkansas."⁶⁷

Arkadelphia Methodist College opened its first session in a public school building that very autumn. Rev. G.C. Jones and a faculty of eight welcomed 150 students. Student recruiting in the early years stressed the uniqueness of the school being co-educational. An advertisement in the *Arkansas Methodist* (July 14, 1892) stated: "We want our daughters as noble and manly in thought and purpose as our sons. We desire our sons as refined and elegant in manners as our daughters. Let each enjoy the influence of the other." It was stressed, however, that there would be no communication between the male and female students without proper supervision. A humorous story also survives that the school advertised itself as being located "seven miles from any known form of sin."⁶⁸

As might have been expected, the funds offered by the people of Arkadelphia were about half of what was actually needed to establish and operate the college, and it soon fell into debt. The trustees turned to the method Galloway had tried—President Jones was given a ten-year lease for ten thousand dollars of his own money. He was notably successful at first, and under his leadership, a four-story brick building was completed. Between 1897-99, Rev. Cadesman Pope served



Arkadelphia Methodist College, from the 1903-04 school yearbook.

as president, although Jones continued to hold the lease.

The next few years saw the school survive a complicated struggle between Jones and C.C. Henderson over finances and control of the administration, resulting in the name of the school being changed to Henderson College in 1904. Following donations of ten thousand dollars each by Henderson and W.W. Brown in 1911, the name was changed again to Henderson-Brown College. Thus it remained until taken over by the state as a teacher's college in 1929.

A preparatory academy was operated in conjunction with the college for a number of years. Another attraction was the attempt made to provide students with scholarship money and self-help programs. The *Arkansas Methodist* reported in 1903 that fifty scholarships worth ninety-eight dollars each had been awarded. Later it was reported that:

...50 per cent of the girls and boys work their way through this college either in part or all...in the college dining room, the kitchen, truck farm, campus, construction work on college buildings, clerking in stores, cutting lawns, and in a few cases preaching part time in Methodist churches.⁶⁹

By the 1890s, the ME Church, South, in Arkansas was supporting four colleges. Conference boards of education were created, consisting both of clergy and laymen, and the position of secretary to the board became a regular conference appointment. M.B. Corrigan, Julien C. Brown, and James M. Hawley filled this position during the decade. Board responsibilities were to gather information and statistics, inspect facilities, inventory equipment and libraries, and recruit teachers and students.

Conference journals in 1897 reported enrollment statistics for church-financed schools as the nineteenth century neared its end (see the table below).

Small enrollments, inadequate endowments, and low tuition rates, however, kept these schools in constant financial difficulty. In 1898 the General Conference of the church authorized a major fundraising campaign, the Twentieth Century Movement, to improve its educational institutions. The goal was to raise one and a half million dollars, one dollar from each member of the church. One-fifth of this

sum was designated for the establishment of a department of theology at Vanderbilt University; the remainder was to be divided among the conferences to endow their colleges. The campaign was directed by Bishop Charles B. Galloway, a friend of Arkansas Methodism for whom Galloway College had been named.⁷⁰

In Arkansas, the agent for the Twentieth Century Fund was Rev. F.S.H. Johnston. The total amount subscribed to this campaign in the state is not known, although the White River Conference journal did report in 1900 that its fund had reached sixty thousand dollars.

Another education-related appointment was filled in 1885 when J.R. Harvey was named superintendent of the Arkansas School for the Blind. Rev. John H. Dye assumed the position from 1886 to 1892, returning in 1899 after serving during the interim as president of Galloway College.

ME SCHOOLS IN ARKANSAS: 1865-1917

Philander Smith College

After the Civil War, Northern Methodists supported the work of the Freedman's Bureau, established by the federal government to assist the newly freed slaves in adjusting to the dramatic change in their lives. Food and clothing were donated, and teachers and missionary workers were recruited. The school taught by William Wallace Andrews at Wesley Chapel in Little Rock was apparently adopted by the Freedman's Bureau. One source dates the founding of Philander Smith College from 1869, "under the auspices of the Freedman's Bureau."⁷¹ Some of its early teachers were Quakers from the North, and some were sponsored by the American Missionary Association.

In 1866 the ME Church organized its own Freedmen's Aid Society. Its main goal was to provide schools for the freed slaves, then help rebuild educational institutions for whites in the South. "Intimately connected with our victory," wrote one Northern educator, "is the duty to

CHURCH-FINANCED SCHOOLS		
<u>School</u>	<u>Conference Support</u>	<u>Students</u>
Hendrix College	All three conferences	153
Quitman College	Arkansas & White River	106
Galloway College	All three conferences (LR Conference reported 253)	225
Yellville Institute	Arkansas	232
Prairie Grove Institute	Arkansas	35
Arkadelphia College	Little Rock	212
Training School (Stuttgart)	Little Rock	100



Helen Perkins, first principal of Walden Seminary. PSCA

provide the means of education for the destitute portions of the South...⁷² By 1880 the society had established eighteen schools and colleges, including Meharry Medical College in Nashville, to train Negro doctors and dentists.

The Freedmen's Aid Society took over the Wesley Chapel school in 1877 as its second institution west of the Mississippi. At this time, classes were still being held in the church building at Eighth and Broadway Streets, although the structure was described by the first principal, Miss Helen Perkins, as dilapidated and entirely unfit for such use. The school was given a new name—Walden Seminary—in honor of Dr. J.M. Walden, an early leader of the society. A little over a year later, it was moved from its original location into rooms over a store building at Tenth and Center, referred to as Kendrick Hall, and it became the official educational institution of the ME Little Rock Conference.

Although all the students at the seminary were black, the principal, teachers, and most of its trustees were white. The first trustees, elected in 1878, were:

Clergy: I.G. Pollard (white, born in Missouri), W.O. Emery (born in Missouri, listed in the 1880 census as "mulatto"), G.W. Sams (race unknown), W.H. Crawford (white), A.J. Phillips (white, born in Alabama), and L.W. Elkins (white, born in Virginia).

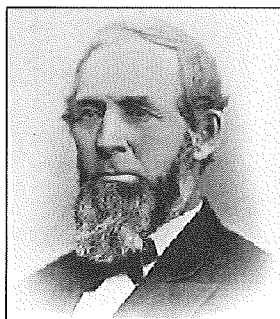
Lay: A.L. Richmond (black), William LaPorte (black), and Frank Carland (probably white because he was also a trustee of Little Rock University, incorporated in 1883)⁷³

In 1881 Thomas Mason, a white preacher and educator from Indiana, was sent by the Freedmen's Aid Society to become president of Walden Seminary. Early the next year, Adeline (Mrs. Philander) Smith of Oak Park, Illinois, made a donation of \$10,500 to the school in memory of her deceased husband. Mrs. Smith's gift, plus additional money provided by her son-in-law, John Budlong, enabled the trustees to acquire property at Eleventh and Izard Streets. A handsome new building, Budlong Hall, was constructed, and the school was renamed Philander Smith College. Two teachers began conducting classes there in 1882 for eighty-two students.

Budlong Hall was one of the most impressive of all the Freedmen's Aid Society school buildings. It was described as

a four-story brick structure, forty by sixty feet in dimensions. The first, or basement story, contains the culinary and laundry departments and steward's rooms; the second story, three recitation rooms, and office; the third story, recitation room, library, music room, and dormitories; the fourth story, dormitories... The building has a capacity of forty boarding and about two hundred day students.⁷⁴

The school received its charter as a four-year college in 1883. The next year, the Woman's Home Missionary Society of the ME Church established the Adeline Smith Home

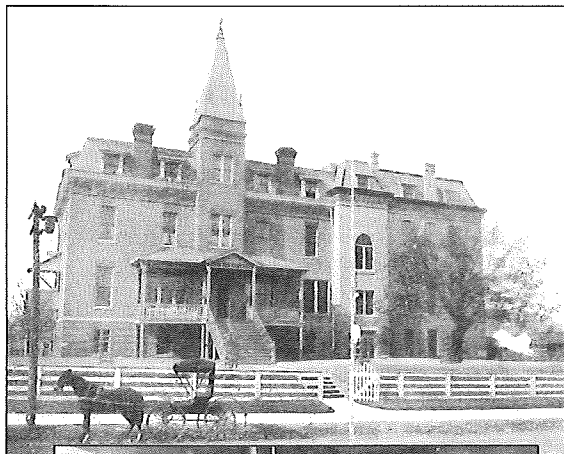


Philander Smith (left) and Adeline (Mrs. Philander) Smith, benefactress of Philander Smith College. PSCA

for Industrial Training for Girls in conjunction with the college. Mrs. Smith herself was present for the dedication of the new building, along with ME Bishop Wiley, Dr. Rust of the Freedmen's Aid Society, other executives of the two societies, and Mr. and Mrs. Budlong.⁷⁵

The Adeline Smith Home provided residential living and special courses in home economics and housekeeping, reflecting the bias at the time that this was the only type of education young black girls would need. Classes in cooking, sewing, cleaning, laundry, and chamber work would prepare them "to make good wives and mothers and aid them to fill acceptably places of trust and usefulness to which they may be called."⁷⁶

By the 1886–87 school year, a faculty of six



Budlong Hall: the exterior as it appeared about 1905 (top) and the interior. The first brick building on the Philander Smith campus, it was razed in 1963.

PSCA

was conducting classes for ten students in the collegiate department, two in the normal (teacher training) department, forty-two on the preparatory level, and 132 in the grammar school. Collegiate students could choose between a four-year classical course or a three-year scientific course. Classes in calculus, philosophy, French, astronomy, and civil engineering were offered.⁷⁷

Ministerial students received free tuition; others paid one dollar per month. Room and board ranged from eight to ten dollars per month. Attendance at Sunday School and church were required of all students. There was a chapel service each morning, and prayer meetings were held on Thursdays after classes were completed.⁷⁸

A Manual Training School was added to the campus in 1887. The building was funded by the citizens of Little Rock and the shop tools by the Slater Fund for Negro Education. The administrator of this fund wrote to President Rutherford B. Hayes that year:

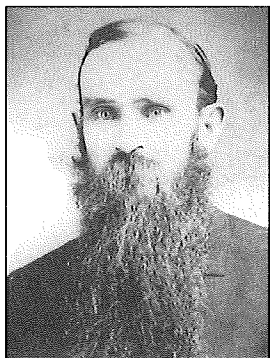
I spent yesterday in Little Rock, Arkansas, where the Freedmen's Aid Society has a well-started school. The President thinks he can raise money there from the white people to build a shop—say \$300 or \$400. I have promised tools and a teacher.⁷⁹

Much of the work on the Manual Training building was done by the students themselves.

In 1891 John Budlong offered another two thousand dollar donation to the school, but this time he required that "the colored people themselves" raise matching funds. This was accomplished, no doubt at great sacrifice, probably through church assessments.

The first degree from Philander Smith College was awarded to Rufus C. Childress in 1888.⁸⁰

Thomas Mason resigned as president of Philander Smith in 1896. Tension had developed during the final years of his presidency because of his failure to hire qualified Negro



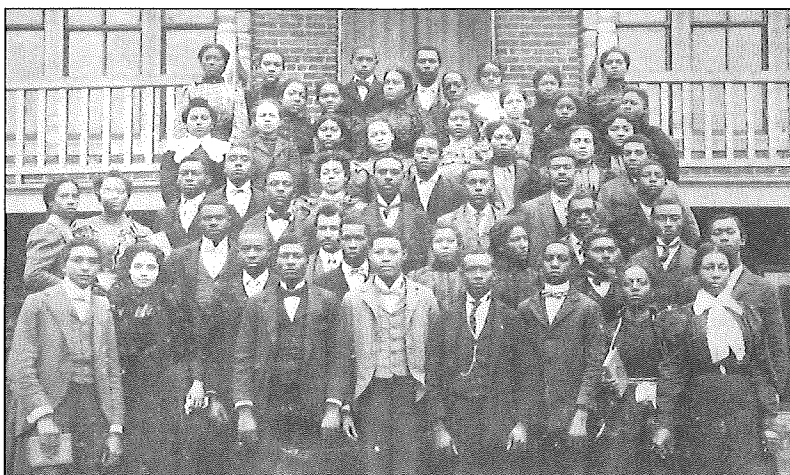
Thomas Mason, first president of Philander Smith College and later president of the Siloam Springs Collegiate Institute.

PSCA

teachers. It did not seem fair to the black community, according to one source, for an all-white faculty and staff to be employed in a school "intended for colored [students] alone." Between 1900 and 1907, all the white teachers left; the remaining faculty of fifteen were African-Americans.⁸¹

Mason was followed by Rev. James M. Cox, the first black presi-

dent of the college, who had been serving on the faculty as professor of ancient languages. Cox provided a long period of stability, serving from 1896 until 1924. During his tenure, a wing was added to Budlong Hall, and additional property was acquired on the northeastern corner of Tenth and IZard Streets for the construction of a girls' dormitory. By 1904 enrollment at the school had reached 521, the faculty had grown to seventeen, and the buildings were valued at \$47,100.⁸²



A group of Philander Smith College students on the steps of Budlong Hall.

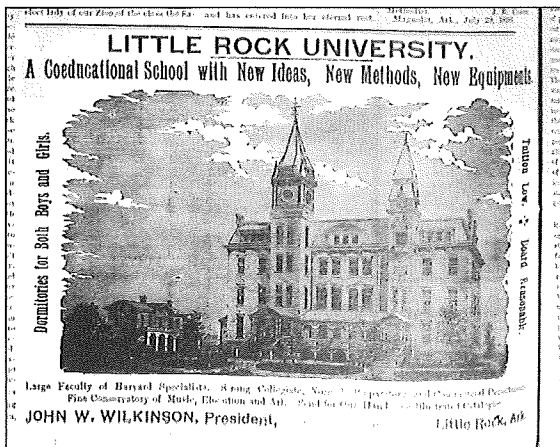
Arkansas History Commission

The University of Little Rock (1883-96)

In 1881 the Methodist Episcopal Church purchased property "on a bluff overlooking the Arkansas River on Lincoln Avenue," according to Vernon's *Methodism in Arkansas* (p. 154), on "Lincoln Avenue near Union Station," according to Alderson's work (p. 329), or "in the new Methodist block on Main Street between Fourth and Fifth," according to an advertisement in the *Arkansas Gazette* of August 22, 1882. The Main Street block may have been considered for an educational institution, but the Lincoln Avenue (now LaHarpe Boulevard) location became the site of the proposed ME university. It was offered to Little Rock if the city would match an additional fifteen thousand dollars to be used to construct a building.

The school received its charter in 1883, and an imposing four-story brick structure rose on the thirteen-acre site. Two tall towers crowned the front of the building, one containing a clock that chimed with bells—the first such mechanism in the city. The school was to be a real university, offering bachelor of arts, letters, and science degrees. Graduate degrees planned were a Biblical department D.D., a law department L.L.B. and L.L.M., and an elocution department offering a master of elocution.⁸³

In spite of the handsome facility, the impressive academic credentials, and an apparently outstanding faculty, the school failed to prosper. Existing records are scanty, and newspaper coverage of activities at the school was extremely limited. For example, a *Gazette* article reporting on the commencement exercises of 1888 stated only that "several graduates" received diplomas. Records show that twelve people graduated in 1893—one young man and



Little Rock University (ME), opened in 1880. From an advertisement in the Arkansas Methodist, August 5, 1896.

eleven young ladies—but there is no more mention of the school after that event. Given the known politics of the *Gazette*, this scarcity of publicity is not surprising, and given the fact that it had been only two decades since the Civil War, it is also not surprising that a Northern Methodist institution did not thrive in Little Rock.

Another reason for the lack of patronage may be obvious from the following notice, which appeared in the *Arkansas Gazette* on November 3, 1881:

This institution is for white people, and not for the colored as some seem to think. Walden Seminary, an institution separate and apart from this enterprise, is for the colored people, and is to have a new \$5,000 building soon on the corner of IZARD and ELEVENTH STREETS.

This policy of racial segregation was a departure from the stated policy of the ME Church. A Negro newspaper, the *Arkansas Weekly Mansion*, expressed dissatisfaction with the decision, stating that

the colored race makes a demand for colored teachers in colored schools, and will not submit to all whites being employed in any school that is intended for colored alone.

The Methodist Church [North] has a field of labor too wide to draw a color line in Little Rock Arkansas, or in any other city, and expect to realize any good from such work, we do not think for a moment that the friends of the north intended that the white and colored should be taught in separate schools, if so, then the church has proclaimed the wrong doctrine from her pulpits.⁸⁴

The University of Little Rock may have closed in 1894, but there was an attempt to reopen it two years later. Advertisements appeared in both the *Arkansas Gazette* and the *Arkansas Methodist* in August 1896 touting "Little Rock University, A Coeducational School with New Ideas, New Methods, New Equipment...[a] Large Faculty of Harvard Specialists. Strong Collegiate, Normal, Preparatory, and Commercial Departments...John W. Wilkinson, President." The *Gazette* reported briefly on September 30, 1896, that sixty-five students had registered at the school, mostly on the preparatory level, but it was not enough. Adhering to the stated policy of the Freedmen's Aid and Southern Education Society—"when its educational institutions were no longer needed, the work would be superseded by Southern schools"—the ME Church closed the university and thereafter concentrated its efforts in Arkansas on Philander Smith College.

Other ME Schools in the State: 1880–1918

About 1880 the ME Church also established an Arkansas Conference Seminary at Harrison. Two men—Rev. J.M. Longcoy and Rev. J.C. Barker—served as presidents of the school before its demise some six years later. It consisted of primary, intermediate, academic, and

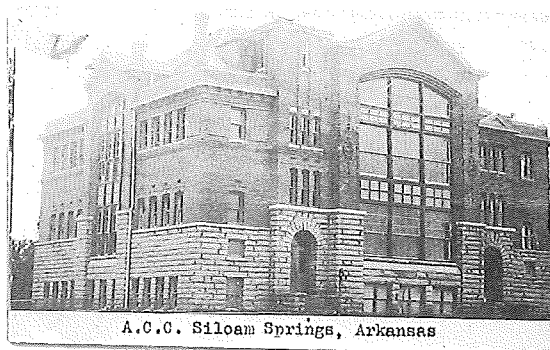
collegiate departments, but like most of the institutions of the time, it was plagued by financial problems.

There was also, briefly, a school in Texarkana, the Texarkana Institute or Gymnasium, established in 1882. Rev. Leroy Bates, Ph.D., was president of the school, but when he moved to Little Rock in 1890 to teach at the University of Little Rock, the school in Texarkana apparently closed. At that time it reportedly had five teachers and 154 students.

Another school was founded in the 1890s at Clow, a predominantly black town in Hempstead County. The school, called Bowen Seminary, included a home for girls operated by Mrs. Catherine Gamble and one for boys operated by Mr. Thomas Sampson and his wife, America. A number of its graduates went on to attend Philander Smith College and Wiley College in Marshall, Texas.

The Little Rock Conference began appointing principals at Bowen in 1905. As listed in the conference journals, these were a Professor Futrell, Rev. A.H. Jaques (1906-10), and Rev. Samuel J. Saxton (1910-13). Saxton left to join the faculty of Sam Houston College in Austin, Texas. Other faculty members, as recalled by Rev. W.D. Lester, were Alice Sampson Sanders, Elzy Robinson, Callie Wesson, Mrs. Anna B. Johnson, and Mrs. Hattie Calvin. Bowen continued as a Negro high school until 1913, when it was taken over by the public school system.⁸⁵

About 1899 the ME Church also established the Siloam Springs Collegiate Institute. Thomas Mason, former president of Philander Smith College, became the principal of what seems to have been a combined high school and college. In 1904 the name was changed to Arkansas Conference College and in 1917 to Siloam Springs College. That year the well-known Southern Methodist preacher and educator A.C. Millar was invited to give the baccalaureate address. The North Arkansas Conference of the ME Church, South, endorsed the election of F.R. Hamilton as



Siloam Springs Collegiate Institute of the ME Church, founded about 1899. It was later called Arkansas Conference College, then Siloam Springs College. Closed about 1918.

Vivian Tusing, Green Forest, Ark.

dean of Siloam Springs College and expressed the hope that the “feeling of growing fellowship [might] reach its culmination in the reunion of the two Methodisms.”⁸⁶

The institution ultimately affiliated with Baker University in Baldwin, Kansas, and its board was expanded to include trustees who were members of other churches. In spite of these innovations, the school closed about 1918. Its buildings were sold to the town of Siloam Springs and were used as the city high school until the 1930s.⁸⁷

SCHOOLS OF OTHER METHODISMS

Shorter College (AME)

In 1886 the AME Church established a college in Arkansas. Bethel Institute was organized that May, “in the name of God, without a dollar,” in the home of Rev. J.P. Howard in Little Rock. Representatives of the Arkansas, West Arkansas, and South Arkansas Conferences jointly founded the school. It opened its first session that fall with forty students attending classes in the basement of Bethel AME Church at Ninth and Broadway; Julius T. Bailey was its first principal. The next year, the conferences purchased a two-story frame

building at the corner of Eleventh and Gaines Streets, where the school was located for the next four years.

In the autumn of 1891, St. Paul AME Church in Arkadelphia accepted responsibility for Bethel Institute, which was suffering financial difficulties in Little Rock. Through the efforts of Rev. J.I. Lowe, presiding elder of the Arkadelphia District, J.E. Peake, and others, three thousand dollars was pledged for buildings and grounds, and the school was moved to Arkadelphia. In December 1892 it was renamed Shorter University in honor of the bishop who had organized the AME Church in Arkansas in 1868.⁸⁸

The school, as it existed in 1895, was described by Bernice Lamb McSwain in an article in the *Pulaski County Historical Review* in 1982:

[It was] situated in the extreme northwestern part of Arkadelphia and consisted of thirty acres of land, containing a well of good water, several springs and a beautiful grove affording pleasant shade where could be found nearly every variety of tree and shrub common to this part of the state.⁸⁹

For a short time in 1897, the school operated two campuses—one in Arkadelphia and one located temporarily in the Bethel AME Church in North Little Rock—but in January 1898, the Arkadelphia branch was closed. Later that year, the school relocated into a new building on its own land near the Bethel Church in North Little Rock, its current site. In 1903 its charter was amended, changing the name from Shorter University to Shorter College. Courses of study provided in the early years were theology, law, college, normal, high school, grammar school, commercial, music, printing, carpentry, domestic science, and nursing.⁹⁰

Haygood College (CME)

A school called Haygood Seminary was first established in the late 1880s in Hempstead County. It was named for Rev. Atticus G. Haygood, a former agent for the Slater Fund for Negro Education, mentioned earlier in relation to Philander Smith College. Haygood, also the author of *Our Brother in Black*, was elected to the episcopacy in 1890 and presided over both the Arkansas and Little Rock ME, South, Conferences in 1895.

The original purpose of the seminary was to train teachers as well as preachers for the CME Church. Rev. Bullock, a presiding elder in the church, was placed at the head of the school, and it was noted in the *Arkansas Methodist* (September 3, 1890) that white members of the Little Rock and White River Conferences, ME, South, were serving on its board. The hope was stated that Haygood would come to equal Paine Institute (Augusta, Georgia) and Lane College (Jackson, Tennessee), the two primary educational institutions of the CME Church.⁹¹

It may be recalled that when the Southern church set its former slave members apart into the CME Church in 1870, it undertook the obligation of some financial support, particularly in the field of education. Twenty years later, the 1890 ME, South, General Conference heard an address by E.W. Mosely, a CME preacher from Little Rock. An *Arkansas Methodist* article reported on Rev. Mosely's appearance, referring to his church as "our vigorous daughter."⁹²

Haygood Seminary was endorsed by the Little Rock Conference until 1891, but it is not mentioned again in conference journals until 1918. By that time, the school had moved to Jefferson County and was referred to as Haygood College or Haygood Industrial Institute. It was located on three hundred acres about five miles northwest of Pine Bluff and had become an agricultural and industrial training school for young Negroes. Land for

the school had been purchased in 1910 by the CME Church with the help of a donation of twenty-five hundred dollars from the Pine Bluff Board of Trade.

Rev. C.C. Neal was named president of Haygood in 1915 and remained in that position until the school closed in the 1940s.⁹³ Neal made regular appearances before ME, South, annual conference sessions to appeal for financial assistance. In 1917, perhaps the year the school moved to Pine Bluff, he collected an astonishing \$585, but the usual amount donated was closer to \$75-\$80.

Each summer Neal invited Methodist friends and contributors to visit the campus, where they were served fried chicken and fresh vegetables raised and prepared by the students themselves. The guests would then tour the facilities and hear a report on the school's progress. This would be followed by an appeal for donations, because Neal was a tireless worker for the school, and it received very little funding from the CME Church.⁹⁴

A dormitory at Haygood was destroyed by fire in the fall of 1940. An article in the *Arkansas Democrat* printed a statement by Dr. Neal that the school was planning to rebuild a two-story residence with twenty rooms as soon as possible. He added that new livestock and poultry programs were also underway. The newspaper referred to Neal as "president of the Arkansas Haygood College for Negroes at Moten."⁹⁵ It is not known whether the new dormitory was ever completed. In 1941 the Little Rock Conference journal noted: "C. C. Neal, President of Arkansas Haygood College, was introduced. He spoke to the Conference and was given the privilege of standing at the bar of the Conference to receive a collection."⁹⁶

There is no further mention of the school in conference records. It apparently closed sometime during World War II, and its site is believed to be part of the Jefferson Industrial Park between White Hall and Dollarway. Rev.

Neal, however, appears later in the journals of both conferences in the early 1950s. At the North Arkansas Conference of 1952, he was introduced by Bishop Martin as "C.C. Neale of the Colored Methodist Episcopal Church," and it was announced that, after the session, he would be in the vestibule to receive offerings for his summer program for colored preachers. In 1953, as "C.C. Neill," he was granted the privilege of receiving an offering at the door. And in 1954 he spoke to the conference "relative to his interests in Pine Bluff." During those years, he also made regular appearances at the Little Rock Conference sessions. In 1954 it was reported that he collected \$62.75 for Haygood Institute. Apparently he was still trying to raise funds to reopen the school.

THE METHODIST ORPHANAGE

George Thornburgh has been mentioned previously in connection with his work in establishing and institutionalizing the Sunday School. He was one of the most influential laymen in the ME Church, South, in Arkansas during the late nineteenth and early twentieth centuries. At first a practicing lawyer and a prominent member of the church in Powhatan (Lawrence County), he served as secretary of the Batesville District Conference for fifteen



Original building occupied by the Methodist Orphanage in 1902. It was located at 15th & Commerce Streets in Little Rock.

United Methodist Children's Home

years, of the White River Conference for ten, and was three times president of the Sunday School Association between 1903 and 1923. He was also what we would now call a lay speaker and was a General Conference delegate from the White River Conference in 1882 and from the Little Rock Conference in 1910.⁹⁷

In addition to his important work as a member of the state legislature and as business manager of the *Arkansas Methodist*, and along with his dedication to the temperance movement, Thornburgh was largely responsible for the establishment of the Methodist Orphanage in Little Rock. The Little Rock Conference had appointed a committee in 1897, headed by Thornburgh, to begin planning an orphanage. The goal was to provide short-term care for orphaned children and help find homes for them. The institution was incorporated in 1899 with Thornburgh and George W. Culberhouse as trustees along with the following ME, South, preachers: Stonewall Anderson, J.R. Cason, F.S.H. Johnston, W.B. Ricks, M.M. Smith, E.A. Tabor, and James Thomas. All three conferences approved and supported the plan.

A two-story frame house on three lots at Fifteenth and Commerce Streets in Little Rock, formerly the Women's Industrial Home, was the first location of the orphanage when it opened in 1902. Little Jessie Miller was the first child placed in its care. She was brought that February by F.E. Taylor, pastor in charge of the McCrory Circuit in the White River Conference.⁹⁸

Beginning in 1908, Thornburgh headed a successful campaign to build a new home. Almost single-handedly and without accepting any compensation for himself, he raised more than twenty thousand dollars. Land was purchased and a beautiful brick-veneer building erected at Sixteenth and Elm Streets in what was then the West End of Little Rock. The new home was occupied in 1910. Thornburgh continued active in its management as president of the board of trustees



Postcard view of orphanage at 1610 Elm Street.

and superintendent from 1908 until 1922, and his wife served on the Women's Advisory Board for many years. Others who served as resident superintendents during the early years were Mrs. Charles Wightman (1903–05), Rev. J.M.D. Sturgis (1905), Rev. T.W. Fisackerly (1905 until his death in 1907), and Rev. M.B. Umstead (1907–08).⁹⁹

The mission of the Methodist Orphanage, as stated in a brochure published in 1910, was to seek homeless orphans, find loving homes for them, and make it possible for families to adopt a child who would be a blessing to their home.¹⁰⁰ The institution was supported by conference claims, Christmas offerings, memorials, and the generous support of the church women of Little Rock. A full-time matron was employed to supervise the children, usually some thirty to sixty residents at a time. A physician, for many years Dr. W.A. Snodgrass, was retained to care for their health.

Some of the original rules under which the orphanage operated were:

- Children were sent to public schools and were usefully employed at the home when not at school.
- Boys older than ten and girls older than fourteen were not accepted.
- Mandatory worship services were held each morning and evening in the home.

- Recreational activities were planned to contribute to the health and physical development of the children. No games were permitted that tended toward gambling, and no tobacco was allowed.
- Relatives of the children were allowed to visit, with permission of the matron, and regular visiting hours for the public were also maintained.

Another of George Thornburgh's contributions to Arkansas Methodism was his family. Both his first and second wives were the daughters of Methodist preachers and were active in church work. His daughter Eliza, an early graduate of Galloway College, married James Mims Workman, son of a Methodist preacher and for twelve years president of Henderson-Brown College. The Workmans were the parents of George B., a Methodist

preacher and missionary to China and India; Mims T., a pastor and teacher; and James W., a pastor, chaplain, and general board member. The three Workman daughters—Elizabeth, Mary, and Lucibelle—also were active in church educational work. Grandsons John S. and James W. Workman, Jr. also have been members of the Little Rock Conference. John S. Workman served as editor of the *Arkansas Methodist*, wrote a popular religious column in the *Arkansas Gazette* for many years, and is the author of several books.

WOMEN'S WORK BEGINS: 1870-1914

Influenced by the strong, active faith of his mother, John Wesley permitted women to travel and preach in England in the early days of Methodism, a feature of his church that attracted criticism and ridicule from the Church of England. In the first century of American Methodism, women were expected to play a less prominent role, yet it is impossible to imagine the growth and success of the church without them.

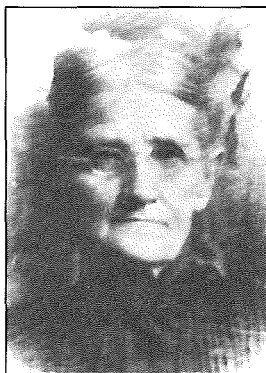
Although prohibited in the early days from preaching or holding any official position in church administration, a woman such as Aunt Betsy Sanders of Elm Springs could exert a powerful influence. The daughter of Jacob Pearson, a local preacher, Aunt Betsy was described as a large woman, "adorned with spectacles, and like Stephen, full of faith and the Holy Ghost." Never was a meeting held at which Aunt Betsy did not shout, Rev. B.H. Greathouse wrote in a reminiscence of his Elm Springs childhood, "her face shining as Stephen's shone." During prayer meetings and revivals, Aunt Betsy led the women into their grove for prayer and praise. She was truly an



The Thornburgh/Workman family, ca. 1910.
 Seated, left to right: Dot Thornburgh Ramsey, Lucy (Mrs. George) Thornburgh, Margaret Ramsey (Scott), George Thornburgh, holding Thomas Thornburgh Ramsey, Eliza Thornburgh (Mrs. Mims) Workman, holding Lucibelle Workman (Markham).
 Standing, left to right: James W. Workman, George B. Workman, Mary Workman (Hampton), Elizabeth Workman, James Mims Workman, and Thornburgh Workman.

example of pure faith and joy. "If she had lived in Christ's day," Greathouse continued, "she would have been with the multitude that met Him on the road to Jerusalem, and with an olive branch in her hand she would have vigorously waved it and shouted, 'Blessed is He that cometh in the name of the Lord!'"¹⁰¹

In some places, Methodist women exhibited leadership and organizational skills even before there was a church in the community. Between 1848 and 1850, Mary E. Bonds organized the first Sunday School in Hamburg, two years before that place became part of a regular circuit. In Lake Village in the early 1880s, Mrs. Eleanor Avent saw the need for a Methodist Sunday School and began conducting classes herself in various homes and in the courthouse. A congregation was organized in 1884, and Mrs. Avent persuaded her son-in-law to donate land for a sanctuary. When the church was built in 1891, she became the first Sunday School superintendent.¹⁰²



Mrs. Eleanor Avent.
Centennial booklet, Lakeside
UMC, Lake Village, 1984

Women were, of course, permitted to raise money for the church as needed—sales of baked goods, plants, or needlework were the most common methods—but they were considered "unfit for the gross service of the altar due to their delicate structures."¹⁰³ The cardinal virtues of womanhood in the early nineteenth century were domesticity, submission, purity, and piety. Too much activity outside the home or assuming a role other than wife, mother, sister, or daughter was considered unwomanly.

During the mid-nineteenth century, however, women in America began to emerge as a vital force in the various reform movements

of that idealistic time. They were important workers in the abolitionist cause and the crusade against alcohol. The Women's Christian Temperance Union (WCTU), founded in 1874, was one of their earliest national organizations. Women such as Dorothea Dix worked quietly but persistently for improvement in the lot of the imprisoned and the mentally ill, and demands increased for the education of girls and recognition of the rights of women to vote and participate fully in the life of church and community. The motto of the WCTU seemed appropriate to many women of the time: "For God and Home and Native Land."

Methodist women were particularly active in these movements. An Alabama woman wrote Bishop Andrew in 1861: "Bishop, give us work! We can do it, not at once perhaps, but let us begin!"¹⁰⁴ In some churches, women began tentatively to organize themselves into local "Ladies' Aid Societies," usually working and raising money to make the church and parsonage more attractive and comfortable. One of the earliest of these groups in Arkansas was at Batesville, active perhaps in the early 1860s. According to a Memoir by Lockie Ball (Mrs. I.N.) Barnett, the ladies raised about a dollar a week by "tacking comforts, making homemade jeans pants to sell, making aprons, hats, and bonnets." The money was used to help furnish the parsonage. Later Mrs. Barnett added, "The Civil War didn't close the doors of the ME Church, South. The women were largely responsible for that."¹⁰⁵

In 1871 the ladies of the Second Street Church in Little Rock (now First Church) established a Floral Society that sold flowers and plants to raise money for the church. About the same time, they formed a Ladies' Aid Society and, a few years later, in 1876, the Ladies Second Street Methodist Church Society. These women took their hard-earned money in 1879 and purchased the land on which the present sanctuary stands. By 1884

the Centennial Catalog of the church listed three organizations for women—the Ladies' Floral Society, the Ladies' Aid Society, and the Woman's Missionary Society.¹⁰⁶

In Clarksville, in the spring of 1875, Rev. I.L. Burrow called a meeting to organize a "Ladies' Church Aid Society." Scattered early minutes of this society have been published and provide an interesting and somewhat humorous picture of the women's activities.

Their first project was to buy blinds for the church windows. On May 12, they decided to order four blinds. On May 26, they realized there was not enough money in the treasury to pay for the blinds, so each member was assessed one dollar. On June 1, a committee was appointed to visit the merchant and ascertain what it would cost to put blinds at the rest of the windows. On June 8, four more blinds were ordered. On June 29, enough money had been raised to pay for those four, but the women decided that "raising further money to buy the remaining two blinds would be deferred until a more convenient season."



The Yellville Ladies' Aid Society, about 1905. This picture was shared by Martha Layton Chambers of Bentonville, whose mother, grandmother, and several aunts appear in the picture.

This business of window blinds should not leave the impression that the ladies dithered and did little. Other notations in the minutes indicate they raised money to pay a sexton (custodian) and to repair the floor of the church, that they met one evening "for the purpose of cleaning the lamps, walls, etc.," and that they arranged to have the grave of an unidentified "Rev. Mr. Deson" enclosed.¹⁰⁷

Women of the various Protestant denominations became especially attracted to foreign missionary work after Dr. Charles Taylor's widely publicized 1848-54 stint as a medical missionary in China. In 1854 the ME Church, South, sent Rev. James W. Lambuth to China. His wife accompanied him and eventually started a school for girls at her husband's mission. The first money raised in Arkansas for overseas missions was sent to Mrs. Lambuth for her school. An interdenominational Woman's Union Missionary Society was organized in the United States by 1861 that, during a seventeen-year period, raised nearly five hundred thousand dollars and sent out ninety-two

single women as missionaries, most to teach young girls. The slogan "Women's Work for Women" became the rallying cry.¹⁰⁸

During the decades after the Civil War, Methodist women began to expand their efforts, especially in the field of foreign mission work. The first Woman's Foreign Missionary Society (WFMS) was organized at an ME church in Boston in 1869. The Southern church officially approved similar societies beginning in 1878 and the MP Church the following year. By 1882 the ME, South, had created an agency to coordinate the work of the Missionary Societies, calling it the Woman's Board of Foreign Missions.

A little later, similar organizations were established for women who wished to concentrate their work in the home mission field. The ME Woman's Home Missionary Society (WHMS) was founded in 1880; the Woman's Parsonage and Home Mission Society of the ME, South, ten years later, in 1890; and the Woman's Home Missionary Society of the MP Church in 1893.

The first WFMS to be organized in Arkansas was at Warren in 1873. In an article she wrote for the *Arkansas Methodist* in 1931, Mrs. Horace Jewell recalled a district conference held that year at Mount Olivet near Pine Bluff:

It was during this meeting that the ladies from Warren sent Miss Emma Van Valkenburgh to see the Bishop [Wightman] with reference to organizing a Woman's Missionary Society... 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.¹⁰⁹

Five years later, Miss Van Valkenburgh wrote the Board of Missions, reporting that the Warren WFMS had been organized with six members and that, within two months, their number had increased to twenty-two. By the time of her letter, the conference had three more societies—at Mineral Springs, Pine Bluff, and Prescott. These four groups sent representatives to Hot Springs in December 1878, where they organized the Little Rock Conference WFMS. Many of the delegates and new officers were ministers' wives, which indicates that most Arkansas preachers supported the women's commitment. These included Mrs. H.D. McKinnon, whose husband had been the pastor at Warren in 1873 and had helped

organize the society at his next charge, Mineral Springs; Mrs. A.R. Winfield; Mrs. Andrew Hunter; and Mrs. C.F. Evans.¹¹⁰

Besides helping establish the first society at Warren, Emma Van Valkenburgh also helped start the society at Pine Bluff. In 1879, at the first annual meeting of the Little Rock Conference WFMS, it was noted that the Warren society had made a contribution toward the support of "Emily Van Valkenburgh, a student in Mrs. Lambuth's school in China." This person was actually Won Ta Ta, a Chinese girl who later became a leader in the movement to provide Christian education for Chinese women. An interesting custom for missionary societies in the United States at that time was to sponsor a particular girl and honor her with the Christian name of one of their members.¹¹¹

In the Arkansas Conference, a society was organized in Russellville in 1877 after a visit by Mrs. Juliana Hayes, a representative of the Board of Foreign Missions, who seems to have been acting in an organizational capacity. The conference society was established in 1880 with delegates from Russellville, Fort Smith, and Clarksville. Here again the preachers' wives took the lead. The first Arkansas Conference president was Mrs. Jerome Haralson; Mrs. Sidney H. Babcock was vice-president.*

Mrs. Hayes returned in 1881 to address the first annual meeting of the conference society. She conducted their worship services, lectured on China, displayed some shoes worn by Chinese women whose feet had been distorted by the ancient custom of binding, and read a letter from Lockie Rankin of Tennessee, one of the first single women to go abroad as a missionary for the Southern Church.¹¹²

At Central Church, Fayetteville, the younger women organized a group called "We Girls" in 1885. One of their first projects was the purchase of a beautiful silver communion service for the church. They became part of

* Conference presidents of women's organizations are listed in Appendix V.

the WFMS in 1887. A Home Mission Society was organized at Central in 1901, then the two groups merged in 1915. The Methodist women of Fayetteville contributed vital support in the establishment of both the Western Methodist Assembly on Mount Sequoyah and the Wesley Foundation at the University of Arkansas in the 1920s.¹¹³

The first local society in the White River Conference was organized in 1882 at El Paso (White County), and the conference society was established the next year during the annual conference session at Newport. Other early societies in that conference were at Searcy, Newport, Riverside, and Batesville.

A few years earlier, when the General Conference of the Southern church had authorized the women of the church to create "an organization to take the gospel of Christ to the womanhood of other lands," one unnamed preacher had asked, "What is to become of this Woman's Movement in the church?" Then he answered his own question cheerfully, "Let them alone. Do not oppose them and it will die out." This same man claimed that he always attended the women's prayer meetings in his own church because,



Rev. and Mrs. Sidney H. Babcock. Rev. Babcock was the first president of Galloway College and a chaplain during the Spanish-American War. Mrs. Babcock was the first woman to address an annual conference session in Arkansas.

Author's collection

he said, "You never could tell what women might take to praying if left alone."¹¹⁴

By 1880 most local and conference societies were sending financial support for girls attending mission schools in China. The Galloway College Missionary Society, founded in 1889, sponsored a day school, "Galloway Institute," in Soochow, China, for a number of years beginning in 1894. The WFMS at Pine Bluff contributed generously to the work of Lockie Rankin. Other societies established scholarships at mission schools and supported Scarritt College, where most women missionaries were trained. In 1891 an interesting donation to missionary work was recorded in *Send Me*, a society newsletter published for several years by Mrs. Lou Hotchkiss of Hot Springs: "Three dollars, the first money for the outgoing missionaries, was given by Sister B. of Central Church, Hot Springs, as self denial from snuff."¹¹⁵

Much of the success achieved by these early societies was a result of the unwavering commitment of their leaders. It was not uncommon for a woman to serve fifteen years or more as a conference officer. This stability and dedication helped overcome the opposition to foreign mission work, and these women served as role models for other women who were struggling to obtain organizational skills and overcome their reluctance to speak and work in public.

Mrs. Sidney H. Babcock was one of the true pioneers. In 1888 she pleaded the case for "Women's Work For Women" in a paper she read at a church meeting in Fort Smith. Her speech later was printed in the *Arkansas Methodist* (May 12, 1888). An excerpt from that article is included here because of its clear statement of the reasons women felt particularly drawn to helping women in non-Christian lands:

The degradation of woman is the shame and curse of paganism, her elevation the glory of Christianity. Among ancient nations only the

Hebrews as they were led and taught by Jehovah himself gave woman reverence. As fallen man drifted away from God and lost all knowledge of him, woman sank lower and lower, and today in China, Japan, India, Turkey, Persia, Africa, she is man's slave, performing for him the most menial services, considered as so much marketable property. Secluded in Zenanas [harems], ostracized from society, shut off from all elevating influences, the victim of prejudice and superstitious customs, does not her condition cry aloud for betterment?

In 1896 Mrs. Babcock became the first woman to address an annual conference session in Arkansas. At her death in 1908, a reference library was established at Scarritt College by the Arkansas Conference Foreign and Home Missionary Societies in her memory.¹¹⁶

Some Methodist preachers had mixed feelings about women's work. Dr. A.R. Winfield addressed the 1884 session of the Arkansas Conference WFMS meeting in Batesville. His sermons inspired some of the women present, who were curious about the new organization but reluctant to do public work, to join the society. Despite his encouraging words, Winfield, then editor of the *Arkansas Methodist*, had some doubts about women entering public service. The next year, approving the denial of an application by a Union County woman to practice law, he wrote, "Stick to teaching, ladies... St. Paul thought that women would do better at home. So we think."¹¹⁷

After the Northern church had elected women as delegates to its General Conference in 1888, the editor of the *Arkansas*

Methodist at that time, Rev. Z.T. Bennett, wrote, "The movement to bring women into the legislative assemblies of the church is without sanction either in the history of the Church or in the Word of God."¹¹⁸

The WFMS continued to grow in spite of these reservations, and many preachers were supportive. Josephus Anderson was pastor at Batesville when the society was organized there. Not only was his wife one of the first officers elected, but Anderson himself was honored with a life membership the next year.

In 1889 the Woman's Board of Foreign Missions met in Little Rock. At this meeting, Miss Belle Bennett of Kentucky, an early leader in the WFMS, first suggested the idea of a school to train young women for Methodist missionary work. This suggestion led to the founding of Scarritt Bible and Training School three years later. Sanctioned by the General Conference, the school was located in Kansas City, Missouri, and for many years was a focus for the fundraising efforts of local church societies. One of the first scholarships endowed there, used to train a missionary for China, was in honor of Ella Randell, "a devoted member residing in the Batesville District."¹¹⁹ Many Arkansas women who became deaconesses and



Young Women's Missionary Society, Arkadelphia Methodist College, 1903-04.

AMC yearbook

missionaries were trained at Scarritt.

As Scarritt College for Christian Workers, the institution was moved to Nashville, Tennessee, in 1924. It ceased operating as a degree-granting institution in 1988 and was renamed the Scarritt-Bennett Conference and Retreat Center. In 1997 Scarritt-Bennett entered into partnership with Drew University School of Theology to offer a doctor of ministry degree.¹²⁰

As women's work expanded, juvenile missionary societies were formed for younger women and girls. In some churches, these groups bore such charming names as the Morning Stars, Bright Jewels, Golden Threads, Busy Bees, and Pearl Gatherers. One group called themselves the Pine Needles because they "hung around all year." Batesville started a Daughters' Missionary Society in 1885, with Esther Case as a charter member. After she became the first woman missionary from Arkansas to go abroad, the name of the group was changed to the Esther Case Missionary Society.¹²¹

Sarah Esther Case was born in IZARD COUNTY in 1868, the eldest child of a devout Methodist family. She was well educated for the time and place and was trained as a teacher. After the death of her fiancé in 1893, she offered her services to the Woman's Board of Foreign Missions and was sent to Mexico as a teacher. She taught at several schools for young girls in that country until 1913, when she was forced to leave because of revolution. She completed her education at George Peabody College in Nashville, then taught at Scarritt College for a time. In 1918 she returned to missionary work, serving the General Board of Missions in various assignments and traveling to every continent where Methodist missionaries were stationed. She became the first woman to hold a full-time connectional position in the ME Church, South, when she was named

Secretary for Foreign Missions.

Miss Case died of cancer in 1932, only a few months after making one last trip to Mexico for the Board of Missions. After her death, the women of the North Arkansas Conference established a memorial scholarship in her name at Scarritt College.¹²²

In the beginning, some women did not feel comfortable doing foreign missionary work. They felt that their place was to continue in the Ladies' Aid Societies, working quietly to maintain the local church and parsonage. But church leaders had seen what could result from active, well-organized groups of women supporting foreign missions. At the 1896 session of the White River Conference held in Paragould, Home Mission work was authorized, and pastors were urged to convert their "Ladies' Aids" into Home Mission auxiliaries.

At first these groups were designated Home and Parsonage Societies, an attempt to convince the more reluctant Aids that it was not unladylike to belong and that they could continue to do the same kind of work. Searcy, Paragould, and Batesville were among the first churches to establish these bodies, and the Home Missionary Society was officially organized in 1901 at the Arkansas Annual Conference session in Conway. The work of these societies included such activities as purchasing furnishings and installing plumbing and electricity in churches and parsonages.

Other women who should be mentioned in connection with the earliest years of Missionary Society work in Arkansas are Mrs. Mary Neill, Mrs. Frank Parke, Mrs. O.H. Tucker, Mrs. V.V. Harlan, Mrs. Henry Hanesworth, Mrs. W.E. Bennett, Mrs. Lou Hotchkiss, Mrs. Martha McAlmont, Mrs. Fannie Suddarth, Mrs. H.L. and Miss Ada Remmel, and Mrs. Florence Malone. When Malone died in 1881,



Esther Case.
Author's collection

IMPORTANT DATES IN THE ESTABLISHMENT OF WOMEN'S WORK IN ARKANSAS UP TO 1913

1860s-70s	Ladies' Aid Societies, Floral Societies, etc.
1873	Woman's Foreign Missionary Society at Warren (Little Rock Conference)
1877	WFMS at Russellville (Arkansas Conference)
1878	General Conference of ME, South, formalizes the WFMS
1878	Little Rock Conference WFMS
1880	Arkansas Conference WFMS
1882	WFMS at El Paso (White River Conference)
1883	White River Conference WFMS
1886	Home Mission work authorized by General Conference
1890-95	Little Rock Conference WFMS publishes <i>Send Me</i> , a monthly paper
1894	Little Rock Conference Woman's Parsonage and Home Mission Society
1894	Esther Case, first woman foreign missionary from Arkansas, sent to Mexico
1896	White River Conference Woman's Parsonage and Home Mission Society
1901	Arkansas Conference Woman's Home Mission Society
1910	Little Rock Conference Foreign and Home Missionary Societies merge
1911	Arkansas Conference Foreign and Home Missionary Societies merge

friends furnished a room at Scarritt College in her memory. The Mary A. Neill Scholarship, established at Scarritt by the White River Conference WFMS, helped finance the training of both Nellie Dyer and Edith Martin, two of Arkansas Methodism's best known foreign missionaries.¹²³

DEACONESSES

In 1888 the General Conference of the ME Church recognized the work of the Chicago Training School, founded in 1885 to train young women for full-time church work, and authorized the office of deaconess. Today the Discipline of the United Methodist Church (Paragraph 1418) defines deaconesses as "persons who have been led by the Holy Spirit to devote their lives to Christlike service under the authority of the church." The church consecrated its first deaconesses in 1903, the Methodist Protestants in 1908. The Evangelical Association and the United Brethren in Christ (later merged to form the EUB Church) also acknowledged the office.¹²⁴

Deaconesses pioneered in the development of Methodist institutions such as community

centers, settlement houses, hospitals, schools, and orphanages. Some served on the staffs of local churches to help create Christian education programs and develop women's work. A deaconess identified only as "Miss Northfield" was reported at work at First Church, Little Rock, as early as 1906, and Mae McKenzie was serving at Crossett in 1908. Willena Henry, great-granddaughter of Rev. John Henry of the old Mound Prairie community, was consecrated some time prior to 1910, as was Rosalie Riffin, daughter of Rev. John Riffin.¹²⁵

"Behold, I have set before thee an open door, and no man can shut it."—Revelation 3:8

SOUTHERN METHODIST MISSIONARIES TRAVEL ABROAD

The message of Methodism was brought to America by missionaries, beginning when John Wesley sent over his young preachers, then came himself to the colony of Georgia in 1736-37. Francis Asbury and other pioneer preachers were truly missionaries as they carried Methodist preaching into the

wilderness beyond the Appalachians.

An official Missionary Society was established by the Methodist Episcopal Church in America in 1819. Preachers already were working among the Native Americans and the early settlers on the southern and western frontiers by that time. A number of the first preachers to come into Arkansas arrived originally as missionaries to the Indians, and it is amazing that as early as 1823 a Methodist society on the Red River sent forty-five dollars to the Missouri Conference Missionary Society. That was a magnificent sum in those days, especially coming from such a remote part of the country.¹²⁶

Effective missionary work overseas, however, was delayed for a quarter-century by the struggle over slavery, the division of the church, then the Civil War. The first missionaries of Southern Methodism had entered China in 1848, establishing schools and chapels in Shanghai and Soochow, but most of them returned home when the American Civil War threatened in 1860. At the war's end, there were left in China only two ministers, their families, and one native preacher. The two missionaries—Young J. Allen and J.W. Lambuth—had managed to survive without financial support from the church at home by working and translating for the Chinese government and teaching English.

The General Conference of 1866 divided missionary outreach work between the Board of Foreign Missions and the Board of Domestic Missions. These were merged four years later into the General Board of Missions with headquarters in Nashville, Tennessee. Supervision of domestic mission work, however, was gradually transferred to the annual conferences.

Two factors provided a real stimulus to foreign mission work by the ME Church, South, in the 1880s. One was Bishop Marvin's visit to China in 1876, where he ordained several native preachers and gave great encouragement to the work being done in

Asia. The second and most important was the organization of women into missionary societies in the local churches to provide financial support and encouragement to those who actually went abroad to do the work.

The first ME, South, missionaries to go out from Arkansas were Crowder B. Moseley and Moses B. Hill. Moseley went to Japan in 1885, accompanying J.W. and Walter R. Lambuth; Hill was sent to China the next year. Moseley was admitted on trial to the Arkansas Conference in 1887 on the recommendation of the Kobe Circuit of the Japan Mission Conference. Much of his financial support came from the Morrilton District, his home territory, although the conference contributed \$750 in 1890.¹²⁷ Both men wrote regular letters to the *Arkansas Methodist* during the late 1880s and early 1890s, which provide interesting insights into their lives as missionaries.

Moseley was forced to return home in 1912 because of poor health and died in 1916. Hill, born in the old Methodist community of Center Point, applied for leave in 1895 because his health was failing also. Leave could not be arranged immediately, so he remained at his post until a paralytic stroke forced his return in 1896. He died five years later, leaving behind in China the graves of his wife and two children.¹²⁸

Thomas A. Hearn of Arkadelphia, a member of the Little Rock Conference, went to China in 1893 and served successfully for many years. His younger brother Alfred spent some years there as a medical missionary,



Crowder B. Moseley, first known missionary to go abroad from Arkansas. He went to Japan in 1885. Arkansas Methodist, March 29, 1905

and his son Walter, born in China in 1895, also taught and preached there. After study at Hendrix and Union Theological Seminary, Walter Hearn returned to China and was admitted on trial by the China Annual Conference in 1924. He later became caught up in a theological controversy and was recalled from missionary service. He returned to the United States in 1927 and taught for many years at the Missouri Bible College in Columbia and at Philander Smith College.¹²⁹

One of the most important aspects of Methodist missionary work abroad was education. O.E. Goddard was appointed vice-president of the Anglo-Chinese College in Shanghai in 1895, but his wife's poor health forced their return after only a year. He later served as secretary of missions for the conference and on the General Boards of both Foreign and Home Missions.

John W. Cline, born in North Carolina in 1869, was the son of a Methodist itinerant who transferred to Arkansas the next year. John himself was admitted to the Little Rock Conference in 1887. He graduated from Hendrix in 1894, did graduate work at Vanderbilt, then taught at Hendrix for a time. In 1897 he was married to Beulah Edmondson, also a Hendrix graduate, and the young couple left



John W. Cline and Mrs. Cline about the time they went to China.

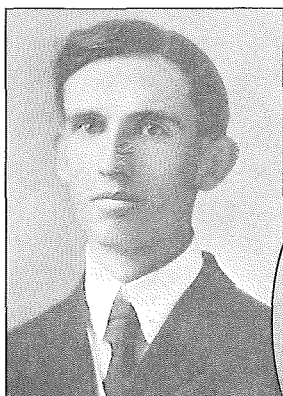
immediately for Shanghai, where Cline was to teach. A baby daughter, Mary Edmondson, was born there in July 1903.

Cline eventually became president of the Anglo-Chinese College at Soochow. During his years there, he was especially supported by First Church, Little Rock. Until his retirement, his name was always listed under that of the senior pastor in the Sunday bulletins. The church established the Cline Missionary Fund to support his work and pledged two thousand dollars a year for many years. A total of some sixty-five thousand dollars was also contributed toward the construction of a Science Hall at the college.¹³⁰

Cline's missionary service in China was long and fruitful, but it was also dangerous. During World War II, he was interned by the Japanese for nearly two years, but he finally was released and allowed to return to America. After the war, he went back to China and worked until 1948. One of his close friends was Mme. Chiang Kai-shek, who had been one of his Sunday School pupils before her marriage. One of Cline's students baptized the Generalissimo and welcomed him into the Methodist Church, and the famous couple often attended Cline's worship services. Mme. Chiang Kai-shek is still alive in 1999, making her home in New York, and she is still a devout Methodist.¹³¹

Virginia Garner of Stephens (Ouachita County), a graduate of Galloway College, went to Japan as a missionary in 1904. She taught for a number of years at the Anglo-Japanese College at Kobe. She had also done graduate work at Vanderbilt and held an M.A. from the University of Chicago. Ida Shannon also went to Japan in 1904.¹³²

Three other young Methodist preachers from Arkansas went abroad during these first decades of missionary activity. Alfred Wasson of Fayetteville and Clarence Weems of Conway went to Korea, in 1905 and 1909, respectively, and W.E. Sewell was in Cuba by 1905. Wasson's



Alfred Washington
Wasson, A.B., B.D.



Mabel Sutton Wasson.

Both photos: 75 Years of Methodism
in Fayetteville

wife, the former Mabel Sutton, joined actively in her husband's work. His first assignment was as director of the Anglo-Korean School at Songdo while also preaching on a circuit of twenty-six churches.

In 1908, laymen of the Fort Smith District raised twenty-five hundred dollars to build the Wassons a parsonage in Songdo, and in 1921 the Sunday Schools of the North Arkansas Conference pledged funds to build a one hundred thousand dollar administration building for the school. Wasson later served as president of the Union Methodist Theological Seminary in Seoul, and, after his return to the United States in 1931, as professor of missionary studies at Perkins School of Theology and as foreign secretary of the General Board of Missions. Even after his retirement, he continued to teach at Perkins, Scarritt College, and the Garrett Bible Institute.

Clarence Weems was the son of Rev. David Jefferson Weems of Conway. He graduated from Hendrix College and taught in Arkansas and Kentucky before joining Wasson in Korea. While teaching at the Anglo-Korean School, he preached often and served as presiding elder of the Songdo and Wonsan Districts.¹³³ Weems continued his work in Korea for more than thirty years.

METHODIST PUBLISHING IN ARKANSAS: 1851-1916

Methodist publishing in America had its beginning with reprints of Wesley's sermons and other writings. The minutes of the General Conference of 1782 first mention "profits arising from the books," stating that this money would be used to make up deficiencies in preacher salaries. The Christmas Conference of 1784 made the publication and distribution of approved books an official church enterprise directly controlled by the bishops. The Methodist Book Concern was established in 1789 and a book steward appointed. Besides the minutes of the annual conferences and the official Disciplines, other early publications were reports, pamphlets (called tracts), broadsides, theological works, church history, some fiction, Sunday School literature, and children's books.

The Book Concern became a well-organized and profitable connectional activity, with committees and agents in every conference and Bible and Tract Societies in many towns. Profits were distributed equitably among the conferences through a Chartered Fund and were used to support superannuates and the widows and orphans of itinerants. The Arkansas Conference journal for 1838 records the receipt of \$482, quite a sum of money in those days, from the Book Concern and Chartered Fund.

By the time the church divided in 1844, the Book Concern was publishing the serious literary *Methodist Quarterly Review* (established as *The Methodist Magazine* in 1818), the weekly *Christian Advocate and Journal* (1826), and an illustrated *Ladies' Repository* (1841) in New York City; as well as the *Western Christian Advocate* (1834) and a German-language weekly, the *Christliche Apologete* (1839), in Cincinnati. The *South-Western Christian Advocate*, published in Nashville beginning in 1832, was renamed the *Nashville Christian Advocate* at the first ME, South, General Conference in 1846. In 1858 it became the official organ of the Southern

church. Many other weekly newspapers were published by various conferences or combinations of conferences across the country during the nineteenth century. Most were named *The Christian Advocate* with a geographical identification preceding the title.

The first paper devoted specifically to the interests of Southern Methodists in Arkansas was the *Memphis and Arkansas Christian Advocate*, founded in Memphis in 1851 by Rev. Francis A. Owen of the Memphis Conference. Owen also served as the agent for the Methodist, South, Publishing House that had been established in Nashville. This paper underwent various changes from 1851 until it was suspended by the war in 1862 (see table below).

Samuel Watson left the *Memphis and Arkansas* paper in 1866 to establish the *Christian Index*, a weekly newspaper for members of the new CME. At the 1870 ME, South, General Conference, he was commended by the Committee on the Religious Interests of Colored People:

...the disinterested service rendered our colored people in a time of need, by Rev. Samuel Watson, in the publication of the *Christian Index*, deserves and receives the warmest commendation of this Conference; and we do hereby recommend that paper to our colored members as worthy of their patronage.¹³⁴

The *Christian Index* is still the official newspaper of the CME Church and is still published in Memphis.

After James E. Cobb moved to Louisiana in 1870, both Arkansas conferences endorsed the *Western Methodist*, then being published in Memphis. Ministerial support for that paper was not enthusiastic, however. James A. Walden wrote while attending the 1877 Arkansas Annual Conference session in Fayetteville, "Dr. W.C. Johnson [editor] was also on hand to push the *Western Methodist* on us. We failed four votes in adopting the *Nashville Advocate* as our Conference organ."¹³⁵

Methodist publishing was renewed in Arkansas on a small scale early in 1879 with the appearance of the *Church News*, published monthly at Batesville by John W. Boswell, the station pastor there. This paper mainly was concerned with the activities of churches in the northern part of the state. Another new effort that year was the *Arkansas Methodist*, published at Dardanelle by Rev. Jerome Haralson. Because preachers usually moved every year or two, however, it was impossible to maintain any continuity in publication. Meanwhile, the *Western Methodist* had moved to Little Rock, and at the 1879 Arkansas Annual Conference session, a consolidation of these three papers was arranged. W.C. Johnson was to continue as editor, with Boswell and Haralson as his associates in addition to their regular pastoral work.

"CHRISTIAN ADVOCATE" NEWSPAPERS

	<u>Name of paper</u>	<u>Editor</u>	<u>Conference</u>
1851-54	<i>Memphis & Arkansas Christian Advocate</i>	Francis A. Owen	Memphis
1854-56	<i>Memphis Christian Advocate</i>	James E. Cobb	Arkansas
1856-57	<i>Memphis & Arkansas Christian Advocate</i>	Samuel Watson	Memphis
1857-62	<i>Memphis, Arkansas & Ouachita Christian Advocate</i>	Samuel Watson	Memphis
1865-66	<i>Memphis & Arkansas Christian Advocate</i>	Samuel Watson	Memphis
1866-70	<i>Arkansas Christian Advocate</i> (published at Arkadelphia, later moved to Little Rock)	James E. Cobb	Ouachita

Johnson apparently was not a popular choice. Rev. Walden noted in his journal on November 28, 1879:

...the *Western Methodist* comes to Little Rock, and is strengthened in its editorial department by Revs. J.W. Boswell and J. Haralson as co-editors. The *Church News*, of Batesville, and the *Arkansas Methodist* are discontinued. We had it distinctly understood that Dr. Johnson was not invited to Little Rock.

Boswell, who has been called the father of church journalism in Arkansas, started another little paper, the *Messenger*, when he was appointed to the Morrilton station in 1880. Haralson left both preaching and newspaper work that year to become president of Quitman College.

The first issue of the newly merged *Western Methodist* appeared on January 7, 1880, and the Committee on Books and Periodicals at the Arkansas Conference session that year referred to it as "our conference paper." The report went on to express appreciation that the paper had moved to Little Rock and was improving; it also endorsed the *Nashville Christian Advocate* and the "Sunday School Visitor" for children.

Denominational publishing on a shoestring budget, however, was doomed to failure, and the *Western Methodist* ceased publication later that year. The Arkansas Conference journal of 1881 sympathized with Dr. Johnson, stating that he had "done the best he could," but the conference officially severed its connection with the paper. Arkansans were encouraged to support the *Nashville Christian Advocate*, the "pride of Southern Methodism, the official organ of 800,000 Methodists."

Rev. Boswell then revived his Morrilton paper, renamed it the *Arkansas Methodist*, and moved its publication to Little Rock. He hired his son to handle the printing, while he continued his editorial duties from Morrilton.

Unfortunately his son died within a year, and the bereaved father sold his interest in the paper to Rev. S.G. Colburn, then publishing a small paper out of Monticello. Boswell continued to serve as one of the editors, along with Colburn and Rev. Julien C. Brown of the White River Conference, until the paper was sold again in 1884. Boswell transferred out of the state in 1890 and went on to a distinguished career in writing and editing with the *New Orleans Christian Advocate*, the *Christian Advocate*, and other Methodist publishing efforts in Nashville.

At the 1883 Arkansas Conference session, the qualities of several Methodist publications were debated. The *Arkansas Methodist* had been established by this time and seemed assured of "bright prospects." The *Nashville Christian Advocate*, the *Quarterly Review*, and the Sunday School literature had been recognized officially by the General Conference. The *St. Louis Advocate* was considered "useful and popular" and the *South-Western Methodist* "young and interesting," but these two ME papers were considered only "in the interest of our common Christianity." The *Arkansas Methodist* was then adopted as the conference organ.

For the next twenty years, the *Arkansas Methodist* was published under various owners and managers (see table on page 142).

A.R. Winfield's short tenure as editor was full of controversy. His outspoken editorial comments and letters to other newspapers antagonized some readers, and he often was engaged in printed debate, especially relating to the issue of temperance. In 1880 he had opposed gubernatorial candidate Thomas J. Churchill. "I have known him as a man fond of drink," he wrote in a letter published in the *Arkansas Gazette* on August 25, 1880. "I will vote for no drinking man for office...I will vote for temperance men or not vote at all." Churchill was a popular former Confederate general and well connected politically in the Democratic Party, but Winfield seems to have

ARKANSAS METHODIST OWNERS AND MANAGERS (1883-1904)

1883-1884	Colburn, editor; Boswell and Brown, associates; J.P. Lowery, business manager. Colburn died suddenly in 1884.
1884	Augustus R. Winfield and John H. Dye became sole proprietors and editors.
1885	Dye sold his interest to A. Emonson of Carlisle, a layman, who took over as business manager.
1887	Winfield died in December. Rev. Horace Jewell served as interim editor until the election of Rev. Z.T. Bennett in February 1888.
1888-1889	Bennett, editor, purchased Winfield's interest in the paper; Emonson remained as business manager.
1889-1894	Bennett continued as editor; George Thornburgh, a layman, purchased Emonson's interest and became business manager.
1894-1904	J.E. Godbey, former editor of the Southwestern Methodist of St. Louis, purchased Bennett's interest; Thornburgh continued as business manager.

enjoyed playing David to any Goliath who did not adhere to his particular Methodist beliefs.

In 1887 the Arkansas Conference journal recorded that the *Arkansas Methodist* enjoyed a circulation of eighty-two hundred. "Though not always approving of his methods of work or the manner of his expressions," the conference secretary reported, "we cheerfully accord to him our confidence in the purity of his motives and a sincere zeal for the cause that we all love."

Indeed it was Winfield who established the popularity and influence of the paper. "Many of our people only take one paper," he wrote in the issue of July 5, 1884, and he intended the paper to serve as more than just a religious organ. He included national and world news, state news, items of general interest, market news, correspondence from readers, editorials, and what he termed "notes from the field"—reports from pastors and churches throughout the state.

"Brother [H.M.] Granade," he went on, "will feed the lambs" with a regular column for children, and "Mrs. H. and H. (Mesdames Lou Hotchkiss and Ruth Harvey) will fire the missionary hearts of our women." The paper also

included obituaries, book reviews, notes on temperance, and even railway schedules for those planning to attend annual conferences. There were reports from district and quarterly conferences and revivals.

Winfield's sense of humor came into play from time to time as in this filler line in the same issue: "This line was written to fill up space. We have heard sermons and prayers that appeared to be for the same purpose."

The "Little Helpers" column is especially interesting to read today. Sometimes directions were printed to help the children make quilts or cushions or raise chickens for missionary funds. Occasionally there was a flowery obituary for a child such as "Malinda's Happy Death" in the issue of September 20, 1884. Children wrote charming letters to the paper, including this one, from June 15, 1904:

I am a little girl twelve years old. I live on a farm. My people take the dear old "Methodist." I love to read the children's letters. I have five sisters, two brothers living and two dead, and one sister married. I go to Sunday school every Sunday...I went to school till the school house got

burned down. My papa is a local preacher. I will close by answering a little boy's question, "Where was a washpot found in the Bible?" Psalm 108.9. Goodbye.

Katie Porter

The *Arkansas Methodist* continued its popularity during Z.T. Bennett's tenure as editor. In 1891 the statement was made that only 165 newspapers in the United States issued more than ten thousand copies each week. The *Arkansas Methodist* was one of them and the only one in Arkansas.¹³⁶ This figure is amazing considering the fact that the preachers were counted on to sell subscriptions.

Methodist Protestants of the time read the *Methodist Protestant*. For a brief time during the 1880s, the *Protestant Recorder*, published in Magnolia by Rev. J.W. Harper, served as the church organ west of the Mississippi River.¹³⁷ Northern Methodists in Arkansas read the *Methodist Herald*, published in Russellville by Rev. W.J. McAnally beginning in 1889. The issue of December 26 of that year is preserved in the United Methodist Archives at Hendrix. In it one writer is admonished for using incorrect terminology: "There is no such denomination as the M.E. Church, North...our people should never use that term. Respectable people should always be willing to call things by their proper names."

The *Herald* also had a children's column. In the same issue is a letter written by the publisher's daughter:

Dear children scattered abroad in Arkansas:

My papa is editor of the HERALD, and my oldest brother is the publisher. My little brother, Eddy, is one of the printers. He is 14 years old. I am 9 years old. I folded 300 copies of the paper last week. Papa was not well and I thought I would help him. I go to Sunday school. We will soon be in the new Church. They expect to have it ready for

the new preacher. We have no Pastor now. I like to read your letters in our paper. I have another little brother, Freddie, 6 years old. He folded some papers, too.

—Mattie McAnally¹³⁸

In 1904 James A. Anderson and A.C. Millar became joint editors and proprietors of the *Arkansas Methodist*. Millar had been admitted to the Arkansas Conference in 1887 and continued active in the ministry until his death in 1940, although most of his pastoral career was spent as college president and newspaper editor. He had been president of both Central Collegiate Institute at Altus and Hendrix College before coming to the paper, and he returned to Hendrix for a second term as president from 1910 until 1913. He also served briefly as president of Oklahoma Methodist College. When Millar resumed the editorship in 1916, he began to shape the *Methodist* into one of the finest and most influential church newspapers in the country. For twenty-four years, he was the voice of progressive Methodism in Arkansas, advocating improvements in education and health care, promoting good roads and penal reform, helping establish the State Forestry Commission, leading the fight against saloons, and even addressing the sensitive issue of racial justice.

His coeditor at the time, James A. Anderson, was another preacher with long years of service to Arkansas Methodism as a minister, publisher, educator, and author. Admitted to the Arkansas Conference in 1879, Anderson had been educated at Vanderbilt, later receiving honorary degrees from both the University of Arkansas and Hendrix College. Much of his pastoral work was done as a presiding elder, and he often was consulted in the appointment process. He was a frequent delegate to General Conference and served as a trustee of both Hendrix and Galloway Colleges.

Perhaps Anderson's greatest contribution to the church was his *Centennial History of*

Arkansas Methodism, published in 1936. An update of Horace Jewell's history of 1892, Anderson's book is still an enjoyable read and an excellent source for biographical sketches of ministers and their wives. Anderson died in Forrest City in 1946.

In 1906 the Oklahoma Annual Conference voted to merge its paper, the *Western Christian Advocate*, P.R. Eaglebarger, editor, with the *Arkansas Methodist*. Publication continued at Little Rock under the name *Western Christian Advocate*, with Eaglebarger, Anderson, and Millar as joint editors and proprietors. The name of the paper was changed the next year to the *Western Methodist*, serving the Arkansas, Little Rock, White River, and Oklahoma Conferences. This arrangement continued, with some changes in editorial personnel, until 1916.¹³⁹

Several interesting issues were addressed by the paper during the late nineteenth century. One concerned the "growing evil" of young unmarried men and women sitting together in church (June 23, 1888). Another was a request by the Clarksville District Conference to banish the evils of baseball and football games (January 18, 1894). An even touchier subject was addressed by Rev. Julien C. Brown in a series of columns beginning in the issue of January 29, 1890—"Should Women Be Ordained As Ministers?" Of course the answer was in the negative, but Brown displayed great diplomatic skill in his writing.

NEW POLITICAL AND THEOLOGICAL ISSUES

The 1870s saw Methodists, both preachers and laymen, return to the political arena. It may be recalled that William Stevenson had been elected to the territorial legislature in 1819 and even had been selected Speaker of the House. But after the long controversy over slavery, followed by the devastation of the Civil War, the idea developed, especially in the South, that preachers should stay out of poli-

tics. Andrew Hunter was elected to the state legislature in 1865, was chosen president of the state senate, then elected by the legislature to the United States Senate.* But when the state government was "reconstructed" in 1868, he was passed over. Liberal Republicans nominated him for governor in 1872, and most Democrats preferred him over the other two Methodist Republican candidates, Joseph Brooks and Elisha Baxter, but Hunter declined to run. He did serve as chaplain of one or the other of the houses of the state legislature several times.

Other Methodist preachers who are known to have served as chaplains for the legislature in the nineteenth century were George A. Dannelly, Horace Jewell, and C.O. Steele.

The major concern that drew Methodists back into politics was temperance. Although the word is defined as "using restraint or moderation," to the opponents of liquor it meant total abstinence and total elimination of the manufacture, sale, and consumption of alcoholic beverages. John Wesley's "General Rules" had stated from the beginning that members of the Methodist societies were expected to avoid evil of every kind, especially drunkenness or the drinking of spirituous liquors except in cases of necessity. Laymen were enjoined to avoid the use of alcohol, and it was expressly forbidden to ministers.

Temperance Societies were founded in Arkansas as early as the 1830s, usually with strong Methodist leadership. A statewide temperance rally in Little Rock in 1842 has been called the first annual meeting of the Arkansas State Temperance Society, and Methodists also participated actively in the National Prohibition Party, the Grand Councils of Temperance Reform, the Women's Christian Temperance Union, and other organizations that began to appear in the state in the 1870s and 1880s.

* United States senators were elected by the state legislatures until 1913.

One of the most effective of these groups was the Anti-Saloon League, established in Arkansas in the 1890s. George Thornburgh, a member of the state legislature from Lawrence County, played a leading role in this organization as well as in the Inter-Church Temperance Federation, which united Methodists and Presbyterians in 1905. Other stalwarts of the Anti-Saloon League were E.A. Tabor, credited with driving the liquor element out of Conway; Sidney H. Babcock; and Frank Barrett.¹⁴⁰

B.H. Greathouse, after retiring from the Methodist itinerancy, represented Washington County for several terms in the state senate and was a leader of the forces that finally brought statewide prohibition to Arkansas. It is believed that lawyer Thornburgh prepared the "Bone Dry Bill," which Greathouse guided through the legislature in 1916. As prohibition legislation progressed from local option to statewide ban, the Anti-Saloon League in some areas even operated a sort of detective agency to report violations of the laws.¹⁴¹

A tragic incident occurred in 1876 that dramatized the problem of illegal traffic in alcohol, mountain style. Four Methodist preachers—George Pledger, W.H. Metheny, A.H. Williams, and Burton Williams—were returning home from the 1876 Arkansas Conference session at Yellville. As they traveled through the mountains toward Russellville, they stopped to rest at a small settlement called Fort Douglass. Strangers were not often seen in that vicinity, and some local residents took the men to be revenue officers or United States marshals. Moonshiners shot three of the preachers, and one of them, Pledger, died of his wound the next day.¹⁴²

The struggle against what most Methodist preachers called "the whiskey element" was not for the timid. Rev. John H. Watts, father of Bishop Henry Bascom Watts, described a frightening event that occurred while he was serving the Wiles Cove Circuit in Searcy

County in 1890 [spelling as found]:

We also preached at Marshall the County Cite of Cincy County. It was a saloon town, with [a still] about two miles in the country. A very rough town. The Church was weak at Marshall. Only a few members and they intimidated by the whisky element...two of that element got the Presbyterian pastor backed up in one corner of a store with knives drawn on him and cursed him out... They did it I think to intimidate him, and possibly me too. The next morning they tackled me and I told them what they could count on. So they respected me...¹⁴³

Another evil attacked by Methodists was the use of tobacco. As early as 1867, the Little Rock Conference passed the following resolution:

Seeing the tendency of the Church to needless self-indulgence and softness, we say to clergy and laity that at this time there is a great evil in the Church, in the use of snuff and tobacco, and that there is now more money spent in that needless self-indulgence than is raised for all the benevolent charities of the Church; therefore, be it

Resolved, That we will use all means in our power to dissuade our members from the use of the same, and that the moral influence of the Church be against it.

In the *Arkansas Methodist* of January 7, 1891, the Women's Christian Union of Beebe presented a memorial to the White River Conference condemning the "unclean, unbecoming habit of ministers using tobacco." More than a century later, writing in the *Methodist* of January 19, 1996, Bishop Richard B. Wilke addressed the ongoing problem of tobacco. Early on, he wrote, Methodists thought that using tobacco was a waste of money and a violation of Wesley's directive to "make all you can, save all you can, give all

you can." In the nineteenth century, the Anti-Saloon League had associated tobacco with the evils of murder, gambling, prostitution and drunkenness. But in the 1990s, the bishop continued, "United Methodists have a moral argument so strong no one can dispute it. Tobacco-related cancer takes the lives of four hundred thousand people each year. The cost in human lives is tragic. The cost in health care expense burns up billions of dollars."

The combination of preaching and politics culminated in 1890 in the gubernatorial campaign of Napoleon B. Fizer, then serving as presiding elder of the Searcy District. Agricultural discontent had grown in the South after the Civil War, and farmers believed their political power and economic security were being usurped by wealthy urban business interests. They began to organize in protest. The Grange and the National Farmer's Alliance were established and, in Arkansas in 1882, the Agricultural Wheel.

At first these groups were created for economic purposes—to operate cooperative stores, for example—but they became more and more political. They began to run candidates for state and local office against the entrenched Democratic Party. In 1890 the Wheel and other farm and labor groups combined to nominate a Labor Reform ticket, headed by Fizer for governor. Fizer also was endorsed by the Republican Party against the Democratic incumbent James P. Eagle.

As a popular and successful Methodist preacher, Fizer was of course a forceful speaker. Called "the Little Giant" by his supporters, he traveled widely across the state to campaign and held his own in a bitterly fought race. One partisan newspaper, the *Farmer's and Laborer's Union Journal*, published in Batesville, ran a bold headline in its August 1, 1890, issue: "Fizer and the People vs. Eagle and the Devils."¹⁴⁴ Other newspapers, however, were not as enthusiastic about Fizer's candidacy. The *Jamestown Courier* was a Democratic paper;

also in August 1890 it reprinted an editorial from the *Newport Herald*:

When old Andrew Hunter, God bless him, was elected to the U.S. Senate, he politely declined and said, "I have a more exalted commission to perform, a commission from God Himself, to preach to the world." He will live forever here and hereafter. Alas, how different from Fizer, who at the first call of the devil flies away, anxious deserter from his Master's service, and turns his back upon what he says himself was fifteen years of the best of his life. And for what? Simply to strut a brief hour upon the platform in the devil's livery and then step down a ruined man, ruined beyond any redemption. Mark the words: Fizer is gone. The Methodist Episcopal Church [South] has as a body the sublimest patience and forgiveness, but there is an end to all things and Fizer has reached the end.¹⁴⁵

Fizer spent so much time campaigning that he was charged at the 1890 White River Conference session with abandoning his work. He was given a five-month suspension at that time, and the next year he was located by the conference on grounds of "secularity and ineffectiveness." Governor Eagle won the election 106,267 to 85,181, but Fizer received more votes than any other Union Labor candidate. He later resumed his pastoral career.

Another Methodist preacher who became involved in politics was Coleman H. Ford, admitted to the Arkansas Annual Conference in 1868. He, too, was accused of abandoning his work—as pastor in charge of the Haynes and Wynne stations—and at the same White River Conference session of 1890 he was given a six-month suspension. He served in the Arkansas General Assembly in 1891 and died in December 1893.

Rev. T.M.C. Birmingham of the Arkansas Conference was also censured that year for being a delegate to the Union Labor Party and

accepting nomination for an office (State Superintendent of Public Instruction). The basis for this disciplinary action was that the Union Labor Party had failed to take a stand on the liquor question. According to the *Arkansas Methodist* of December 3, 1890, Birmingham was located on grounds of "unacceptability." He had not abandoned his appointment, being a *colporteur* assigned to sell Bibles and Methodist literature, but the previous year he had refused to accept appointment to the Clarksville Circuit, pleading family problems.

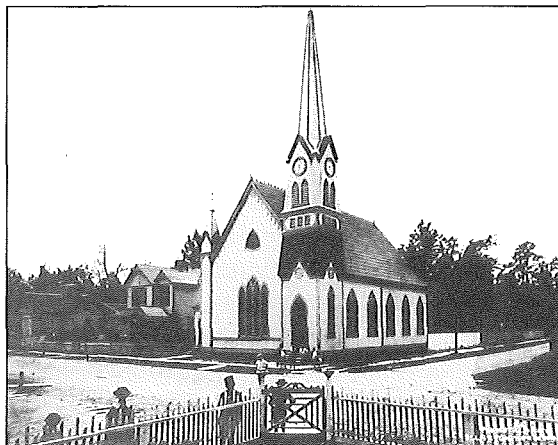
The editorial policy of the *Methodist* also opposed preachers in politics. In the February 4, 1891, issue, an article by Rev. John H. Riffin asked: "Could Paul 'consistently' have been procurator of Judaea? or pro-consul of Asia? Could Titus have been governor of Crete, or Timothy of Ephesus?" An anecdote published at the time of the Batesville District Conference the next year indicates how strongly some preachers felt about their brethren becoming involved in politics. A resolution was offered at the conference "that we do not talk any on politics during this session in the homes of the people." So strictly was this resolution observed, the article went on, "that the following day two candidates for Prosecuting Attorney, coming into the town and hearing of it, moved on."¹⁴⁶

Several noted Arkansas political leaders of the late nineteenth and early twentieth century, however, were Methodist laymen. John S. Little served in the United States Congress from 1894 to 1907, then was elected governor. George W. Donaghey was governor from 1909-13. Joe T. Robinson, who grew up in the Methodist Church in Lonoke, served in Congress from 1902-12, was elected governor in 1913, then elected by the General Assembly to the United States Senate. He was Al Smith's Democratic presidential running mate in 1928.

NEW ME, SOUTH, CONGREGATIONS AND CHURCH BUILDINGS

Many new churches were established in Arkansas during the 1870s and 1880s as prosperity returned to the South, and many long-time congregations built larger and more imposing sanctuaries. In the early days, Methodists did not mind where they met as long as there were singing, preaching, prayer, and fellowship. A visiting preacher or circuit rider might find himself holding services in a home, schoolhouse, farm outbuilding, brush arbor, or camp shed. Later congregations used empty rooms over store buildings (Fort Smith, Stuttgart), a livery stable (Jonesboro), the courthouse (Harrison), a railroad boxcar and the local high school auditorium (Conway), a warehouse belonging to local Jewish merchants (Pocahontas), even a synagogue or temple (Hot Springs and Texarkana). In the 1870s, all the church-goers in Osceola met in the town's Masonic Hall.¹⁴⁷

Just a few of the new churches founded during these years were Brinkley (1870), Corning (1872), Okolona (1872), Ozark (1872), Harrison (1873), Russellville (1873), Beebe (1874), Hope (1874), Carlisle (1878), Rogers (1880), Tillar (1881), Sheridan (1882), and Osceola (1885). In the Pine Bluff area alone, six



First sanctuary, Lakeside ME Church, South, Pine Bluff, established in 1887.

new Methodist churches were founded or rebuilt during a six-year period between 1881 and 1887: White Hall (1881), St. James (1882), Altheimer and Wabbaseka (1885), Good Faith (1886), and Lakeside (1887).

Another Pine Bluff church was established a few years later. Hawley Memorial originated about 1902 as the West End Mission of First Church, Pine Bluff. In 1904, after the premature death of the popular young preacher James M. Hawley, the Methodists wished to elevate the mission to a station church and name it in his honor. Unfortunately, local financial resources had been nearly exhausted by the expansion of the 1880s. An amusing story has been told about a program at First Church one evening many years later. The speaker was explaining how Hawley Memorial was financed in part by a contribution from the Catholic Church:

"That's not so! That's not so!" exclaimed a lady emerging from the kitchen. (And the speaker has always maintained that there was something gleaming in her hand as she suddenly emerged from the kitchen into the darkened fellowship hall.)

"Ma'am, that is what Dr. (Arthur) Terry told me, and I understand he was one of your earlier ministers."

"Well...we paid it back...every cent," the lady replied, returning to the kitchen.¹⁴⁸

According to tradition, the church at Danville was founded soon after the Civil War by Rev. S.S. Key. One elderly member recalled that Key preached on the courthouse lawn "wearing a Confederate coat and Union pants."¹⁴⁹

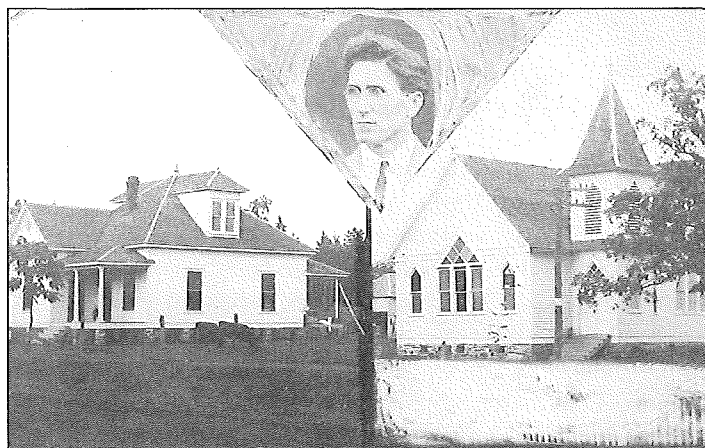
Methodists had no church building in Jonesboro until 1884. All the Protestant congregations in town shared use of the Baptist church at various times. When the Methodists were ready to

build their own sanctuary and a lot had been acquired, there were not enough men to serve as trustees. Several Baptists and Presbyterians agreed to fill out the board so the church could be chartered. By 1912 it boasted seven hundred members.¹⁵⁰

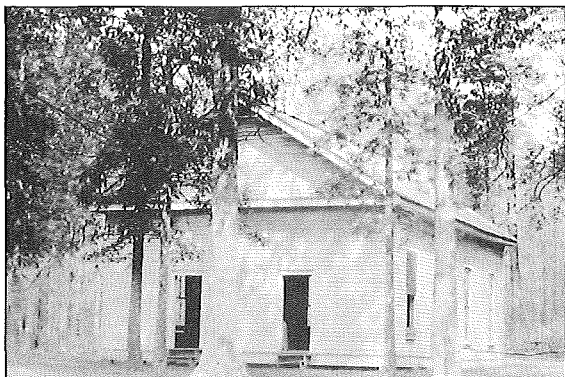
When sawmills began operating in Arkansas, most log churches were covered by sawn board siding or replaced completely by frame structures. Members of the Antioch Methodist Church, located some five miles south of Hamburg, razed their original log building in 1858 and built a typical boxed board building boasting a plank floor, two doors, and six glass windows. In front of the church, the men placed a stepping block cut from a single huge tree so that ladies could dismount from buggy or wagon with dignity.

The map of Arkansas was dotted with innumerable examples of these simple one-room structures. Some were used as a school during the week, and many had a lodge hall upstairs. Some never had a coat of paint. Most of them are gone now, leaving only an old cemetery or a weed-choked road to mark the spot where the Methodist Church once stood as the center of life in many little communities.

A typical pattern in the life of a rural



A typical small-town church and parsonage of the early 20th century, this one at Hackett in the Fort Smith District. On the back of the postcard is written "James Cranford Gibbons, pastor."



Antioch, a typical rural church, Monticello District, as it appeared in 1931.

Methodist church during this period is that of Oak Grove in the Wolf Bayou community in Cleburne County. The first church was a log structure built before 1865. This was replaced by a two-story frame building in the early 1900s, the upper floor being a lodge hall. This church was destroyed by a storm in 1926 and replaced by a new building. About 1970 the church was closed when the congregation merged with the one in nearby Concord.¹⁵¹

Harmony Church in Nevada County had a similar history. The first church was built of split logs in 1849 when local preacher Joseph E. Garrett donated the land. This structure was followed in 1861 by a building of sawed lumber with hand-planed boards forming benches for the worshippers. The second building was torn down and replaced in 1895 by a building that was used until 1929, when it was severely damaged in a storm. The congregation apparently worshipped elsewhere until 1940, at which point the old church was repaired and reoccupied. In 1980 the building was destroyed by arson, although the pulpit Bible and brass collection plates were mysteriously returned. This time the church was rebuilt in brick.¹⁵²

A third example is the United Methodist church of Augusta (Woodruff County). A two-story frame building was erected by an individual in 1854 and donated for use as a union church by the Methodists and Presbyterians.

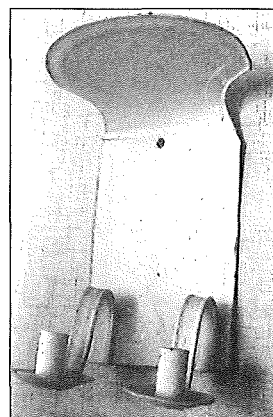
The second story served as the Masonic Hall. In 1889 the Methodists obtained sole title to the property. They removed the upper story, raised the floor of the lower story and remodeled the building into a regular church.¹⁵³

First Church, Gurdon, also has an interesting history. It was established about 1881, growing out of a union Sunday School that met in a one-room schoolhouse. The Sunday School was taught by a former Roman Catholic priest who had abandoned his calling and married. He is also mentioned as a saloon keeper. A Methodist congregation was organized, and people of all denominations in the town joined to build and furnish the church. A local Jewish merchant donated the light fixtures for the sanctuary. At the first revival held in the new church, eighty-three members were converted and welcomed, one for every foot of the steeple according to one account.¹⁵⁴

The interiors of these early churches were also similar. At one end of the room, usually facing the entrance and sometimes on a raised platform, was the pulpit. Behind the pulpit might be three chairs—one each for minister, visiting preacher, and song leader. The pulpit platform and altar table were separated from the congregation by the communion rail.

Handmade benches or pews faced the pulpit.

Heat was provided by a woodstove, one reason so many of these early churches burned down. Light came at first from candles or pine knots, then from kerosene lamps. A curious example survives of a candleholder that could be carried, hung on the wall, or hooked over the back



Candleholder used by Mrs. Sarah Case in the Batesville church in the 1830s and '40s.

Britton, First Hundred Years

of a chair or pew in front of the user. According to the late Paul Wright of Batesville, in an interview with the author in 1986, this candle-holder was used by Mrs. Sarah Case, his wife's grandmother, when she attended the first sanctuary built by the Methodists in Batesville in 1837.

The original church at Mars Hill, now a part of the Cummins Chapel-Mars Hill charge in the Paragould-Jonesboro District, was built of logs about 1856. There was only one window in the structure, so in the summer one or two logs were sawed out to let in air and light. These were replaced and chinked when winter came.¹⁵⁵

The building of even the smallest rural church was important to its congregation. John Bridges of Clark County, who donated the land for New Hope Methodist Church and Cemetery, went at midnight to set the cornerstone of the building so that he might use the North Star for direction.¹⁵⁶ Labor and materials for these churches nearly always were donated by the members. When the old Bethel Church near Hackett was being built, the men ran out of material to finish the roof. Alfred M. Miller, one of the faithful laymen, gave a sixty-day mortgage on his brindle cow to get the twenty-five dollars needed. When the sixty days were up, church members could not raise enough money to pay off the mortgage, so Miller "swallowed his pride" and bought a load of tin-ware to peddle.

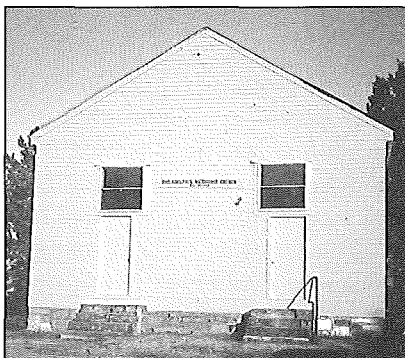
When Miller approached the community of Pleasant Hill, where the people also were building a church, he faced jeers and laughter for being a "tin peddler." But when he explained the situation, it is said that the people bought every piece of tin-ware he had. He went home

with enough money to redeem his cow and extra left over to finish building the church.¹⁵⁷

The first Methodist church in Hot Springs, built about 1855, was a variation on the basic model:

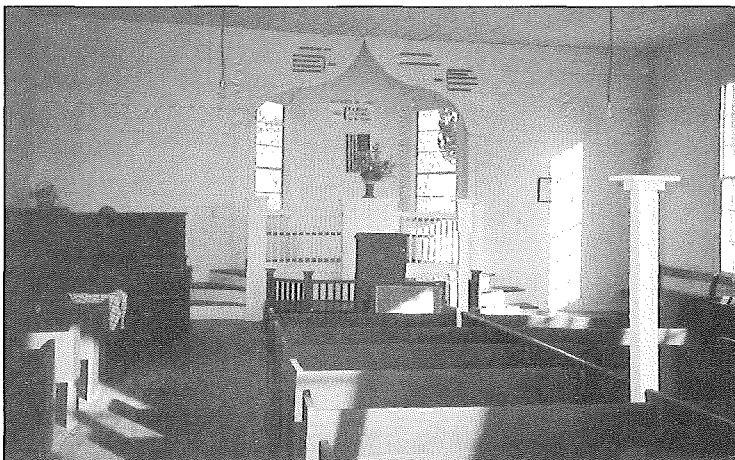
The building was made of hewn logs, rough, weather-boarded, and consisted of one large room, 45 by 30 feet. Originally the church room was about ten feet above the foundation. Later, this lower space was made into a large hall, used for recreational purposes and, even later, for sessions of the justice's court.¹⁵⁸

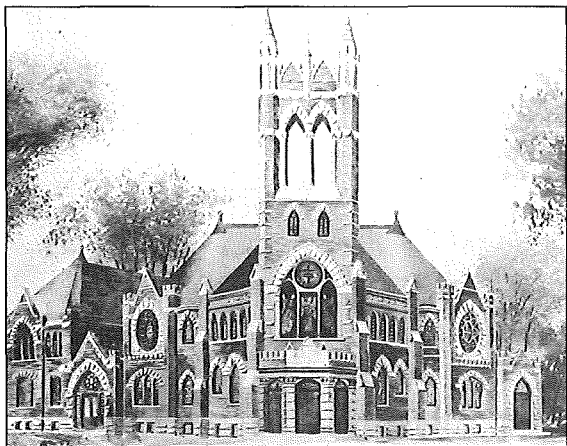
The downtown Hot Springs congregation has occupied four buildings. According to a published church history, the first three sanctuaries burned in 1872, 1905, and 1913. The



Philadelphia Methodist Church, a National Methodist Historic Landmark (photos taken 1999). Note the divided pews.

Both photos : Mr. & Mrs Jim Hilliard, Cherokee Village, Ark.





ME Church, South, sanctuary in Hot Springs. Built about 1905, burned in 1913.

second building, completed in 1889, was not designed well. The main sanctuary and chapel were on the second floor and had to be reached by means of a narrow spiral staircase. The lower rooms of the two-story building were rented as stores at first, then later became Sunday School classrooms and a parlor. This inconvenience, however, was short-lived because the church burned sixteen years later.

A fine new sanctuary was constructed of Alabama limestone a block away and was dedicated by Bishop Hendrix on May 9, 1909. Dr. Alonzo Monk became the pastor in 1912, the year the Little Rock Conference first met in the beautiful church. The church historian wrote of Monk's tenure: "Members went early for seats, and chairs often filled the aisles though the auditorium and balcony were large and the chapel also was used."¹⁵⁹ Tragically, that sanctuary too was destroyed by fire, along with the greater part of downtown Hot Springs, in 1913. The congregation moved once again to its current location on Central Avenue, and in 1914 construction began on the handsome cut-limestone edifice still in use today.

The congregation of First Church, Little Rock, went through a difficult decade after the seizure of their church during the Civil War. They sold their old Second Street sanctuary in

1879 and purchased the lot where the church is located today. A building was begun, but the congregation became frustrated and divided. They held union services for a time with Centenary ME Church on Main Street between Fifth and Sixth, until C.C. Godden was sent to be their pastor in 1880.

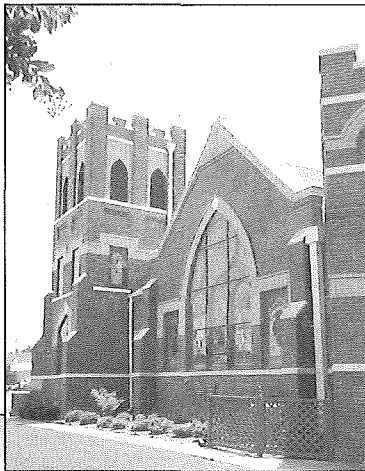
Godden held his first service in the unfinished sanctuary with a dry goods box as a pulpit. He inspired the congregation to revive their interest and dedication. The church building was completed later that year but unfortunately burned in 1895. Services then were held in the YMCA Hall and, during fine weather, in Glenwood Park at Seventeenth and Main Streets. The present sanctuary was completed by 1900.¹⁶⁰

Another church with interesting architectural features was Harrell's Chapel in Fort Smith. It was built in 1853 of brick on a stone foundation. A cupola on the roof was surmounted by a long pole with a bright ball on top. It is said that the ball could be seen from many miles away and that the distance to town was measured from that pole.

Inside, the church featured an altar platform that was painted to represent marble. Diamond dust had then been sprinkled over the surface to give a glittering effect. Entry to the church was through two front doors with separate

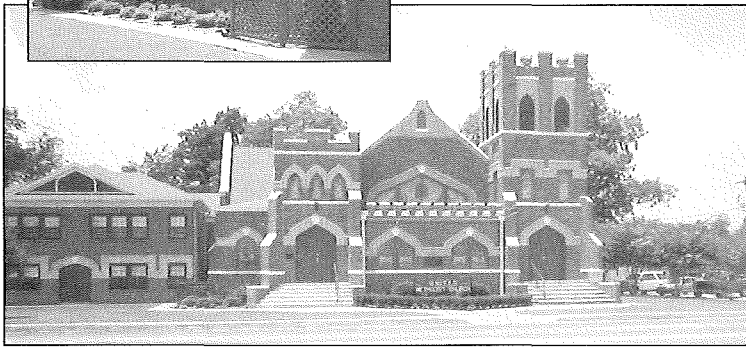


Another typical parsonage of the time, this one at Carlisle.



*First UMC, Hamburg.
Built in 1910, this church
is unique in its architecture.
Its almost Moorish-style
arched windows and trim
give it the appearance of
a medieval castle.*

Author's collection



steps—one for men and the other for women. The pews were divided by a small partition, again to separate the sexes. Benches with high backs extended even with the pulpit and parallel to the walls. These seats, on the men's side, were called the Amen Corner, where men but never women could voice their approval of the preaching by loud "amens."¹⁶¹

This was one of the church buildings confiscated under the Stanton-Ames order during the Civil War. Until they were able to reclaim their church in the fall of 1868, the Methodists worshipped with the Presbyterians. In 1886, when the congregation had outgrown the original sanctuary, they divided to establish two new churches—Central and First ME, South. It was not until 1914 that these two groups reunited, building their current sanctuary five years later and retaining the name First Church, Fort Smith.

The church at Dumas had an interesting beginning about 1890. A protracted meeting

for the few local Methodist families was held in a railroad coach on a side track on what is now South Main Street. Seven years later, the church first appeared as part of a circuit in the Monticello District. Services were held once a month in a union church building shared by Methodist, Episcopal, Presbyterian, and Disciples of Christ congregations.

Methodism in Fayetteville also expanded rapidly around the turn of the century. Preaching had begun in the area as a part of the Washington (County) Circuit in the early 1830s, and the first frame sanctuary was erected in 1836. That building was burned during the Civil War to prevent its seizure by Union forces, but it was rebuilt in brick on the same site in 1868.

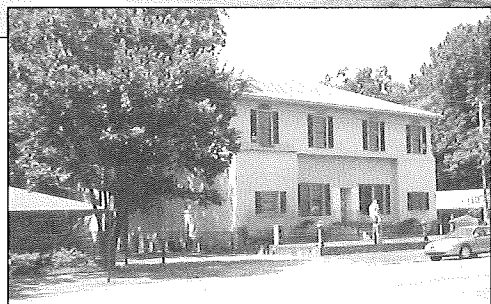
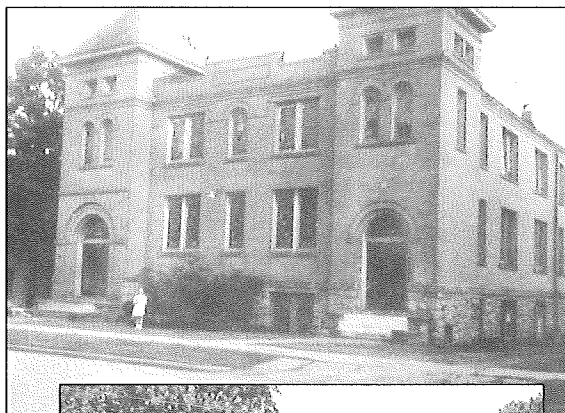
In 1906 Rev. Owen Tucker, known as a "church builder," organized a second Methodist congregation, Parksdale ME, South, on the south side of town. The next year a third church, Lambuth Memorial, was established in northern Fayetteville.¹⁶²

A major change in Methodist church architecture in the nineteenth century was brought about by the growing importance of the Sunday School. Some frame churches were raised to create a lower floor beneath the building for classroom space. In others, existing balconies were extended to form a second floor. Eventually many large churches adopted the popular "Akron Plan," in which the organ, choir loft, pulpit platform, altar table, and communion rail were faced by a semicircle of pews on a sloping floor.¹⁶³ Adjacent Sunday School rooms were concealed by sliding or folding doors that could be opened to use the central space for shared exercises.

New churches continued to appear following the turn of the century. At Crossett, a

sawmill town established by the Crossett Lumber Company in 1901, Methodist preaching was first held in a tent. A 1902 ledger of the company shows that twenty-five dollars a month was paid to the preacher, Samuel W. Rainey. Soon it was learned that a saloon was going to be opened in a house nearby. In an effort to block this enterprise, someone remembered an 1837 Arkansas statute that prohibited the sale of alcohol within one mile of a church. Volunteers worked all one night to erect a frame building not far from the proposed saloon. The next morning, they went to Hamburg, the county seat, to block the owner's liquor permit because it was in violation of the law.

In the completed church building a few days later, Rev. Rainey organized twenty-eight members into the Crossett Methodist Church.



Pulaski Heights Methodist Church, Little Rock, founded in 1912. Top photo shows the sanctuary as it originally appeared; bottom photo was taken in 1998 after conversion into an apartment building.

Both photos: Ernestine Martin, Little Rock

Adam Trieschmann, sales manager for the lumber company, was a devout Methodist. He helped raise the money to build a new church, which was completed in 1904. Trieschmann's generosity to the Methodist Church and Hendrix College are well known. The church at Crossett also benefited greatly from the services of deaconesses Mae McKenzie and Willena Henry during its early years.¹⁶⁴

A new brick sanctuary was completed in Monticello in 1911, replacing earlier frame structures of 1853 and 1890. The new church was described, fittingly, as Jeffersonian or "Monticellonian" in design. It featured eleven art glass windows and a unique water-driven pipe organ, a necessity because electricity was available only in the evening at that time. Later community musicians organized a small orchestra to provide music for some worship services. The impressive 1911 sanctuary was replaced in 1954, although the old bricks were cleaned and used in the new church, as were the original stained glass windows.¹⁶⁵

PREACHING IN ARKANSAS IN THE LATE NINETEENTH CENTURY

Although there were nearly fifty station churches in the state by 1880, many preachers still served more than one congregation on a circuit appointment. A typical schedule was followed by J.M.G. Douglass, riding the El Dorado Circuit in 1883:¹⁶⁶

Lisbon	First Sunday	11:00 A.M.
Bethlehem	First Sunday	3:30 P.M.
El Dorado	Second Sunday	11:00 A.M. & 7:00 P.M.
Bethel	Second Sunday	3:30 P.M.
Ebenezer	Second Saturday	11:00 A.M.
Parkers Chapel	Third Sunday	11:00 A.M.
Pleasant Hill	Third Sunday	3:30 P.M.
Caledonia	Fourth Saturday	11:00 A.M.
Hart's Chapel	Fourth Sunday	11:00 A.M.

Of course these preaching appointments were in addition to weddings and funerals

conducted, Sunday School classes taught, pastoral visits, and the various meetings and conferences the minister was expected to attend.

Most of the established churches were located in the western two-thirds of the state. Throughout the nineteenth century, much of the eastern Arkansas delta was still swampy and covered by large canebreaks and tangled brush. Few good roads connected the widely scattered towns. In Mississippi County, in the extreme northeastern part of the state, Rev. H.T. Blythe (1816–1904) laid off a tract for a little village in 1880. Blythe had been an exhorter as a young man in Tennessee and had worked with the Choctaws in northern Mississippi in the 1830s. He moved to Arkansas in 1853, received his license to preach a few years later, and was instrumental in establishing Methodism in the Blytheville area. He seems never to have held an official appointment, making his living in other ways, such as operating a cotton gin and the first steam sawmill in the area and farming wide acreage. He served as postmaster of the town that

came to bear his name and in 1886 was elected to the state legislature.¹⁶⁷

When the White River Conference was created in 1870, it was suggested that work in the swampy lands between the Mississippi River and Crowley's Ridge be abandoned because it was so difficult to travel in the area. Blythe, who was present at the session, spoke against the proposal, saying that someday it would be the "garden spot" of eastern Arkansas. The preacher who was sent into the area that year was William R. Young, another Arkansas Methodist diarist. In his journal, Young wrote:

Was sent to the Osceola Circuit, Miss. Dist., about 170 miles from where I was living. Did not see how I could get there, having no means. Bro. Blythe of the Osceola Circuit and a delegate to the conference, came to me and gave me ten dollars and assured me I should be supplied and my family cared for. A promise which he faithfully redeemed.¹⁶⁸

During the move to his new appointment, Young had to stop twice to pick cotton to get enough money to continue. He and his family finally arrived at Blythe's home at Crooked Lake and were kindly welcomed, although Mrs. Blythe was very ill. Later Young recorded that Blythe gave him a hog and basic provisions to help him settle his family into their new home. Blythe often preached for him at protracted meetings and occasionally filled in on the circuit. It was known as a sickly area—Blythe himself buried five wives. There was frequent flooding and roads so poor that the preacher often traveled by boat to meet his appointments. When Young completed his first year in the area, Blythe gave him a cow and



Preachers of the Little Rock Conference at Bethel Campground (Howard County) about 1900. The man seated on a chair and holding his hat is identified as "Rev. Few, father of Ben Few."

calf and some money, a total gift of about thirty dollars.

By 1880 the Mississippi District was well established, and preachers were riding the Osceola, Chickasawba, Frenchman's Bayou, and Marion Circuits. There were missions at Hopefield, Tyronza, Walnut Bend, and Big Lick-Little River. Blytheville became a circuit appointment in 1895 and a station church in 1901.

The southeastern corner of the state presented similar problems. Robert H. Poynter rode several circuits and served as a supply pastor during the 1880s and 1890s in the region roughly bounded by Arkansas Post, Pine Bluff, and Lake Village. In the journal he kept for most of his life, he recorded constant difficulties with rain, bad roads, mosquitoes, and sickness among the people.

In September 1898, he wrote that he had officiated at seventeen funerals in his brief time on the Cariola Circuit (Monticello District). The cause of death he mentioned most frequently was "swamp fever."¹⁶⁹

A typical entry from Poynter's journal follows:

Feb. 27th [1899]—I am at home again after a trip to Hamburg to our preachers meeting. We had only the following Brethren present—Scott, P.E. Steel—Powell, Colson, Few, Walch, Nusom, Roland & Poynter. We had a very interesting meeting. Robt. Reynolds was there with his Electric lights and lighted our church. It was very pretty. Bro. Horner went with me. We had [a] terrible time crossing the swamp. We had to swim our horses across the bayou... We returned last Saturday through the rain a part of the way and on my return found that two more of our citizens were dead.¹⁷⁰



Preachers of the Fayetteville District, North Arkansas Conference, in 1907. Bottom row: Lawrence Orr, R.E.L. Bearden, Sr., George E. Patchell, Lon H. Eakes. Second row: O.H. Tucker, J.M. Bull, William Sherman, J.H. Torbett, W.H. Dyer. Third row: John S. Hackler, Hugh A. Armstrong, Green B. Griffin, Y.A. Gilmore, Thomas A. Martin, Charles H. Edwards. Top row: W.E. Reed, J.F.E. Bates, Philip Cone Fletcher, E. Wilson, John O. Roberts.

Identifications by Rev. R.E.L. Bearden, Jr.

Camp meetings were still popular in the late nineteenth and early twentieth centuries. A "protracted meeting" was held in August 1889 at the Keener Campground on Bearhouse Creek, east of Snyder (Ashley County). On the opening day, it was reported, at least one thousand people were present.¹⁷¹ Another type of camp meeting was held in 1907 by two young preachers—Clem Baker and J.M. Workman—at Neel's Camp west of Hamburg. This camp was described as a "roving village of the Crossett Lumber Company," populated by men engaged in timbering work.¹⁷²

THE OLD GENERATION PASSES AWAY

One of the faithful fathers of Arkansas Methodism died in 1877. Burwell Lee had transferred into Arkansas from Tennessee in 1829. He rode the White River and Spring River Circuits and preached and taught at the

Cherokee missions until 1835, when he settled in Batesville. He was appointed presiding elder at the first session of the Arkansas Conference in 1836 but spent most of the rest of his life as a local preacher. He filled the pulpit of the Batesville church many times and helped organize what became known as the Lee's Chapel Methodist Church east of town. The last years of his life, according to his obituary, were spent as a *colporteur*, selling Bibles and other Methodist literature throughout a wide area.¹⁷³

Other ME, South, preachers of note who died at the end of the century were Augustus R. Winfield (died 1887), of whom much mention has been made, and H.M. Granade (died 1890), who served the Arkansas, White River, and Indian Mission Conferences and who founded a church, Granade's Chapel, on the Ozark Circuit. Granade is also remembered for providing religious counsel to the first man sentenced to hang by Judge Parker in Fort Smith in 1875.¹⁷⁴ Benoni Harris, noted for his work "in the hills and swamps" of northern Arkansas, died in 1892, and James A. Walden, whose journal provided much interesting material for this book, died in 1895.

Andrew Hunter, the patriarch of Methodism in Arkansas in his later years, died in 1902, the last of the charter members of the 1836 conference. Hunter had taken the superannuate relation in 1889 and spent the last years of his life in Bryant. Besides Hunter Memorial UMC in Little Rock, Hunter's Chapel near Bryant was named in his honor. He had given the land on which that church was built in the 1880s, although it later was moved to become the Bauxite Methodist Church. Hunter and his wife are buried in the Oakland Fraternal Cemetery in Little

Rock. Their large tombstone represents a pulpit with an open Bible.

Sidney H. Babcock, pastor and presiding elder, president of Quitman and Galloway Colleges, chaplain in the Spanish-American War, and leading worker in the Anti-Saloon League, died in 1903. The next year brought the death of George W. Hill, a professor of Greek and Latin at Hendrix College and an eloquent proponent of Holiness in frequent letters to the *Arkansas Methodist* in the 1890s. W.R. Foster also died in 1904. He is considered the father of Methodism in Jonesboro, preaching his first sermon there in an unfinished livery stable on the courthouse square in 1861. Although the official conference minutes do not show it, Foster's Memoir states that he was a charter member of the White River Conference.

One of the most memorable preachers of Arkansas Southern Methodism died in 1905. Julien C. Brown, noted for his handsome appearance and gifted oratory, was born in Alabama, educated at Vanderbilt, and came to Arkansas in 1879. He is credited with founding Central Avenue Church, Batesville, and for building First Church, Helena. He also served First Church, Hot Springs, and was involved in the early years of the *Arkansas Methodist*.

George A. Dannelly died in 1911. Licensed to preach in 1852, he did some of his finest work as a presiding elder, always wearing black and driving from charge to charge in a double buggy pulled by a team of fine horses, according to his Memoir. Although unable to read or write until taught by his wife, he committed many hymns and Bible verses to memory, and he became a master of Masonic lore and literature. He was several times a delegate to



The home at Bryant where Andrew Hunter spent his last years. This picture was made around 1900. The house, originally a log cabin of two rooms and a kitchen, was built ca. 1836. There was once a vineyard and winery on the property. The house is still standing in good repair and serving as a private residence in 1999.

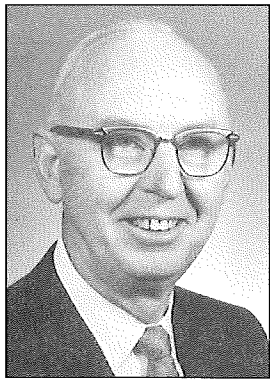
Valine Mayer, Bryant

General Conference, held many high positions in Masonry, and was a Sunday School agent for a time.

John H. Riggan died in 1913. He had been admitted to the Little Rock Conference at war's end in 1865, having served as a chaplain in the Confederate Army. He was a pastor and presiding elder, an author and frequent contributor of articles to the *Arkansas Methodist*, a delegate to General Conference, and a member of the General Board of Missions. He served for many years as a trustee of Hendrix College and had received an honorary doctorate from that institution in 1889.

PREACHERS OF LONG TENURE

A number of men have had long tenure in the Arkansas Methodist itinerancy, some more than fifty or sixty years. Andrew Hunter served sixty-six years after being admitted to the founding conference in 1836. But certainly the record for longevity in service is held by Fred G. Roebuck, who began his ministry when admitted to the Little Rock Conference in 1913 at the age of twenty. He served churches in both the Little Rock and North Arkansas Conferences, beginning by riding the Humphrey Circuit near Stuttgart on horseback and concluding with twenty-one fruitful



Fred G. Roebuck (1893-1995) attended eighty consecutive annual conference sessions.

years at First Church, Fort Smith. Although he retired from the active ministry in 1965, Roebuck continued as pastor emeritus there—preaching; performing weddings, baptisms, and funerals; visiting hospitals and nursing homes; and attending eighty consecutive annual conference sessions. He died in 1995 at the age of 102.¹⁷⁵



The family of John H. Riggan. Seated, left to right: Daughter May holding a grandchild, Rev. Riggan "Papa," Irene, "Mother," Ward. Standing: Cecil, Rosalie, Dennard, Lola, and Pitt.

"The Riggan/Calaway Story," AUMA

In a charming reminiscence, Roebuck recollected his call to the ministry during the early years of this century. As a child growing up near the little town of New Edinburg (Cleveland County), he remembered circuit riding preachers visiting in his parents' home—Brothers Benson and Clanton, and David Bowles. The church played such an important part in their lives, Roebuck went on, that he and the other children:

took an old bedstead—I would stand at the head of the bed, and the other children would sit on the slats in front of me, and we would have services like that—singing...we were having services! And that was a wonderful background...I shall ever be grateful for my parents and their emphasis on the religious life of the church...On Sunday mornings father would hitch up the horses to the wagon and the whole family would get in the wagon and go to New Edinburg for church services.¹⁷⁶

George Washington Brinsfield (1799-1907), a licensed local preacher, lived to a greater age than Roebuck but apparently was never a full member of the itinerancy. He is known to have attended the 1901 session of the White River Conference in Batesville—a picture

exists in which he is easily identified—and it is claimed that he walked to the conference from Izard County, a distance of about fifty miles. Two years later, he also attended the conference session at Walnut Ridge. This time he rode horseback some twenty miles to a railroad station, then took the train.¹⁷⁷

A preacher whose ministry spanned the entire forty-three years of the White River Conference was Alonzo C. Griffin. He attended the first session in 1870 and continued a member until the conference alignment was changed in 1913. The following article appeared in the Paragould newspaper on January 3, 1910:

Rev. A.C. Griffin, who has probably married more couples than all the ministers of Paragould and Green[e] County, strengthened his hold on this claim...during the holidays and married six couples. Rev. Griffin is admired and beloved by young and old alike and there are many young people of the city and county that seem to think that marriage would be a failure unless he tied the nuptial knot.

There followed a list of six couples, including "Miss Cora King, aged 26 of this city, to W.H. Jenkins, aged 26, of Rector. They were married in the library of the sanitarium [the local hospital] at 7:30 P.M. Dec. 31. The bride is a sweet and highly accomplished young lady...a nurse at the sanitarium."

Rev. Griffin died in 1917. The East Side Methodist Church in Paragould was later renamed Griffin Memorial in his honor.¹⁷⁸

Another beloved preacher of this era was John F. "Uncle Jack" Taylor. Born in Texas in 1867, he was admitted to the itinerancy in 1891 and continued in devoted, selfless ministry until his death in 1945. It was said that instead of tithing to the church, Taylor lived on the tithe and gave the rest to the poor and

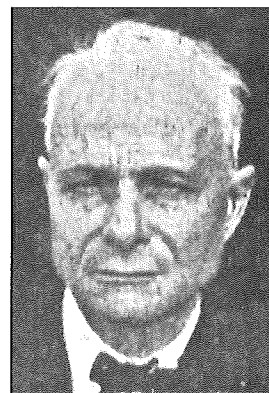


A gathering of preachers at the C.W. Maxfield home in Batesville, probably at the time of the 1901 annual conference session. Seated, center, is G.W. Brinsfield. Maxfield, a dedicated layman, is standing behind Rev. Brinsfield; Mrs. Maxfield is third from the right.

Britton, *First Hundred Years*

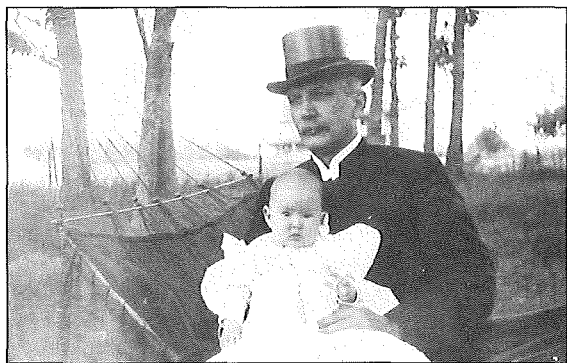
to worthy causes. With contributions from his own small income, he established an endowed missionary fund, the John F. and Lida D. Taylor Endowment, which grew to more than forty thousand dollars. Often the object of scorn or the butt of ridicule, he was described at his funeral as "one of God's fools." He never hesitated to fall on his knees in public prayer or even to give away the clothing that friends had donated for his own use.

In his later years, Taylor was injured in a fall from the roof of a church he was helping build. One source recounts that he would ride the bus from his home in Malvern to wherever he might be asked to hold a revival. From the bus stop he would set out, hobbling on two canes, but he was widely known and loved and usually got a ride to his destination.



John F. Taylor.

1945 Little Rock
Conference journal



Rev. R.D. Smart, pictured here with his grandchild, was pastor at First Church, Little Rock, 1891-94.

Robert W. Worley, El Dorado, Ark.

Once a host preacher met Taylor's train but could not locate him. Eventually he climbed off the "colored coach," where he had been preaching to his black brethren—in a time when such behavior was highly unorthodox.

Stories survive about his patient wife, who crocheted little skull caps "out of four spools of black thread" to keep his bald head warm. Some said he was so dedicated to his ministry that she had to depend on the care of friends and neighbors while he followed his calling. Others recalled his witness in churches and homes, at revivals and in prisons, even along the roads he traveled on his gray horse called "Charles Wesley." Most of his preaching was done in the hills west of Hot Springs and the Dierks and Horatio area. This was a man one writer referred to as "the Paul of modern times."¹⁷⁹

REVIVALISM AND HOLINESS

There is much talk of spiritual revival in the late nineteenth century records of Arkansas Methodism. Like the earlier camp meetings, revivals during this period often were non-denominational, and revival preachers and traveling professional evangelists drew great crowds wherever they went. A stirring revival usually left a host of "born again" Christians to join local churches. For example, John J. Roberts held a great revival in the Methodist

Church in Fayetteville in 1873. It lasted without a break from January until mid-April, with Roberts himself doing most of the preaching. "The town was revolutionized," one source recounts. "There were 175 conversions, including four saloon-keepers, and the Baptists, Presbyterians and Cumberland Presbyterians got enough new members to build a church for each."¹⁸⁰

In 1879, two Northern Methodist evangelists held a revival in the community building in Hico. They were so successful that one of the men was persuaded to stay and help organize a congregation that became the Siloam Springs ME Church.¹⁸¹

William R. Young recorded a mild protest against the interdenominational nature of some of the meetings. After preaching a revival at Osceola in 1870, he noted in his journal that Mr. Cummings, a Presbyterian, had joined him in the pulpit. "So it always is when the Methodists have a revival," he wrote. "Other denominations seek to get the produce of their labor." He added with some satisfaction, however, that Cummings did not get anyone to join his church. A few weeks earlier, Young had preached for nine days "without any ministerial help but Bro. Blythe's one day." Out of this revival, he noted, the Baptists organized their church at Osceola.¹⁸²

Revivals, or protracted meetings as they were sometimes called, were held in different places. If weather permitted, the people might gather at a local campground or under a brush arbor. A large tent might be put up on a vacant lot in town, or a rough board tabernacle constructed. O.E. Goddard, admitted to the Little Rock Conference in 1893, recorded some reminiscences for the *Arkansas Methodist* in 1948. Concerning revivals he wrote:

Revivals had the preeminence fifty years ago. The circuit preacher reported more professions of faith than the station preachers reported. A circuit preacher who did not report a

goodly number of additions on profession of faith for a few years was likely to be located. Circuit preachers often twitted the station preachers for having so few conversions.¹⁸³

Two interesting revivalists or evangelists of nineteenth-century Arkansas Methodism were Berry T. Crews and Harry May. Crews was a former plantation overseer and Confederate soldier from Georgia who rode the Greenwood Circuit (Fort Smith District) from 1878 to 1881. It was said that he got the circuit "ablaze with revival fire," having 250 conversions the first year.

May was a Jewish convert to Methodism, who came to Hot Springs in 1887 and held a great revival at the Methodist Church for three months. When crowds became too large for the sanctuary, services were held in the open air in Sumpter Square. The Methodists got enough new members from that protracted meeting and one held the next year by Rev. John Lowrey that they were able to build a new sanctuary. While the new church was under construction, the congregation met for a time in the Temple House of Israel on Central Ave. A fellow minister once wrote of May:

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, [and] comical, but under all beats a true heart, full of the Holy Spirit.¹⁸⁴

During the summer of 1888, the traveling evangelist Joe Jones held a meeting in Newport. It was reported that the house was crowded to overflowing every night, despite the fact that Jones kept the congregation "dodging worse than a flock of ducks in a hailstorm!"¹⁸⁵

Jones had an even better known brother, Rev. Sam Jones, who also was a charismatic evangelist. Sam Jones would no doubt have been a television personality had the opportunity been available to him in the 1880s and

1890s. The *Arkansas Methodist* of May 27, 1891, quoted him as boasting to a minister in Chattanooga, Tennessee, after a protracted meeting in that place: "You preach to 500 people a week, Doctor, and I preach to 2,000,000 a year. You get \$2,500 a year, and I get \$25,000." One newspaper called him "that ranting religious vulgarian...whose gibes and coarse humor would be broad coming from a minstrel." The *Arkansas Gazette* wrote in 1890 that it was a desecration of the Sabbath to go to hear Jones on a Sunday, that 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 who ever lived.¹⁸⁶

Jones apparently did market his reputation. In the *Methodist* of August 25, 1892, there appeared a large advertisement featuring a portrait engraving of him. In the ad Jones was endorsing Royal Germetuer tonic: "I returned from Tyler, Texas, on March 12. I find my wife has been taking Royal Germetuer two weeks to the GREAT UPBUILDING OF HER PHYSICAL SYSTEM [emphasis his]...I wish every poor suffering wife had access to that medicine." He also claimed in the ad that two of his three children had been completely cured of "nasal catarrh" by the tonic.

Jones was extremely popular, however, and as a result of its criticism of him, the *Gazette* lost subscribers. It is difficult from our modern standpoint to evaluate the man, with his confrontational style of preaching, as an evangelist. It was usually laymen who wanted to invite him, and their pastors usually acquiesced. One Methodist bishop called him "the greatest of all American evangelists," and the widely admired Philip Cone Fletcher said of him: "He was one of the world's most unique and dynamic characters...He made no compromise with evil."¹⁸⁷

Another powerful traveling revivalist of the late nineteenth century was John B. Culpepper, who often brought along his preacher sons, Burke and Marvin, to assist him. In June 1899,

the Culpeppers held a city-wide revival in Helena. A tent large enough to seat a thousand people was erected on the school ground, and daily services were held for two weeks. The revival resulted in the formation of two new organizations in the city—a chapter of the WCTU and a YMCA. One night was dedicated to a temperance rally, and 237 individuals “took the pledge.”¹⁸⁸

Burke Culpepper returned to Helena on his own in 1916, bringing with him an even larger tent seating thirty-five hundred. His revival lasted three weeks plus two days. Sunday afternoon services were held for Negroes, and on one occasion about two thousand were present, including twenty preachers. This revival also had results. It was announced that because of its influence, parimutuel betting machines would not be installed at the race-track during the District Fair and, possibly, bathing suit dances would be discontinued. Culpepper had been invited to Helena by C.M. Reves, then holding the appointment at First ME Church, South. Mrs. Reves played the piano for the revival services, and the church gained ninety-one new members.¹⁸⁹

An Arkansas preacher who was one of the powerful revivalists of the day was Augustus R. Winfield. About 1856 Winfield was in Camden, where his brother, Alexander B. Winfield, was serving as station pastor. The two brothers organized a meeting that lasted for seven weeks, with Augustus doing most of the preaching. Ministers from other churches in town cooperated occasionally, and it is recorded that more than one hundred new converts were received into the churches of their choice after the revival. One reason for this great success was Winfield's noted oratorical skill; another may have been the fact that the meeting was held only a short time after a severe cholera epidemic had struck the town.¹⁹⁰

Others who were widely known as evangelists in the 1890s and early 1900s were S.L. Harris (CME), O.E. Goddard (ME, South), and

John Brown of Siloam Springs, founder of the college there, which bears his name.

A humorous reminiscence survives about a revival held at St. Charles (Arkansas County) in 1913. Doors and windows must have been left open for ventilation, because, during the preliminary part of the service one night, a screech owl, probably disturbed by the enthusiastic singing, flew in and landed on the bald head of Rev. R.R. Moore as he waited to begin his sermon. It was probably a real challenge for the preacher to restore order and decorum for the rest of that service.¹⁹¹

THE HOLINESS CONTROVERSY

Methodism has always stressed the doctrine of Christian experience, part of the Wesleyan quadrivium of Scripture, Tradition, Experience, and Reason. During the late nineteenth century, new emphasis was placed on Wesley's concept of Christian perfection or holiness, which he termed “entire sanctification.” This was the “second blessing”—experiencing the presence of Christ as intensely as at the time of initial conversion, reliving the religious experience of the past. These ideas were preached especially at revivals and camp meetings. The desire for a more holy and spiritual religion was attributed variously to the decline of the intimacy of class meetings and small congregations, the growing formality of worship in magnificent church buildings, the laity's interest in worldly amusements, and the increasing conformity of the ministry.¹⁹²

The Holiness movement, which spread throughout the Midwest and South in the 1880s and '90s, bore within it the seeds of dissension. Congregations became divided between those who had claimed the second blessing and those who had not. Adherents of sanctification became more radical and more emotional; they took a further step into “come-outism” and formed new denominations such as the Apostolic Holiness Union, the Church of God (Holiness), the Independent Holiness Church,

and scores of other Holiness congregations. These denominations became particularly common in urban areas.

Some groups developed a third blessing doctrine, "fire-baptism," which was evidenced by speaking in tongues. Another Holiness gift was divine healing. E.N. Pitts, preaching on the Stony Point Circuit (Searcy District), was suspended at the 1900 session of the White River Conference after he was accused of preaching an unacceptable doctrine of divine healing. At the next meeting of the conference, it was announced that he had gone into another denomination.

Many Methodist churches in the state were affected by the divisiveness of the Holiness movement. Strict believers in instantaneous sanctification considered any questioning of their doctrine to be opposition. They conveniently ignored Wesley's test for sanctification, "the fruits of the spirit—love, joy, peace, long suffering, meekness, and temperance."¹⁹³ In 1892 the *Arkansas Methodist* reported from Harrison:

Two years ago when "the holiness" schism crept into our church here and rent it in twain, [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.¹⁹⁴

In other churches across the state, the devotees of Holiness insisted that all members of their congregations should share the experience. They criticized ministers who failed to espouse the cause. Often they were encouraged by professional traveling evangelists who did not consult with local preachers before holding revivals or camp meetings in their towns or on their circuits. In his journal, Rev. John H. Watts recorded his problems with Holiness evangelists while serving on the Carrollton Circuit in 1889:

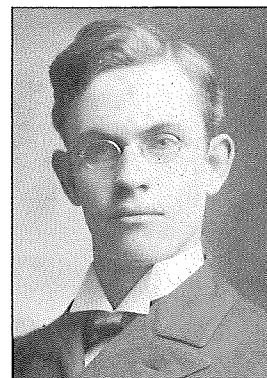
Had a rather stormy year, at least a part of the year we had second blessingism in its glory, two little yank women with a big tent came in town and just captured the town, every thing, Baptist pastor and all[,] and all the Methodist local preachers[,] every thing except the Pastor and one Steward and their families.¹⁹⁵

But Watts was not one to yield without taking a stand. In 1903 he recorded another confrontation with Holiness evangelists when they arrived in town with their big tent [spelling as found]:

The big tent was stretched and they tried to get seats from the Baptist and failed[,] they tried to get our seats and organ out of the church and I said no. So they Halled seats 16 miles...could not get a place in town for the preacher to stay. Could not get an organist nor a singer. So they only tried a few days and failed, blessed the preacher and the people out, and said that the way had been paved against [them] as it never had anywhere. So they closed and said that they would never come back...in a short time after that [their preacher] went to the dogs.¹⁹⁶

In an attempt to control these Holiness evangelists, the 1894 General Conference passed a regulation that no minister could hold services in a charge without the consent of its appointed pastor.

Philip Cone Fletcher explained how he dealt with a Holiness controversy when he moved to Siloam Springs in 1894:



Philip Cone Fletcher.
FUMC, Little Rock

I inherited a "holiness row," which is the worst kind of row on earth, because there are so many unholy things about such contention.

...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 [ignored] the silly controversy...I did not allow myself to as much as use in my pulpit the words "holiness," "perfect love," "sanctification," or "second blessing"...Harmony finally prevailed.¹⁹⁷

The *Arkansas Methodist* provided a forum for discussion of the Holiness question. Frequent letters from preachers and laymen alike debated the issue in long involved letters of theological content. George W. Hill of the Arkansas Conference was an eloquent proponent of the movement. In the *Methodist* of June 23, 1888, he wrote to report on a meeting of the Holiness Association in Hot Springs. It was, wrote Hill, "a revival which left the aroma of heaven in the city...not boisterous, but tender, soul subduing, melting, heavenly." He went on to announce that the association would meet twice each year and that those who wished to experience perfect love and enroll in the Arkansas association could write Rev. D.T. Holmes, secretary, at Des Arc.

The obituary of Rev. William Moores, published in the *Methodist* on April 29, 1891, stated that Moores, a close friend of Bishop Marvin during the Civil War, had "sought, found and professed [the doctrine of] holiness as a second blessing obtained instantaneously by faith...he joined a 'holiness band,' but when the band assumed the role of a distinct ecclesiastical organization, he publicly apologized to

his brethren."

Dr. Harlston Withers, a highly respected minister retired from the Clarksville District, embraced sanctification for a time and wrote of his joy at receiving the second blessing. This brought a response from Rev. R.S. Deener, published in the *Methodist* of July 21, 1888, asking: "Was [Withers] not completely saved when first converted? What will happen to people who don't receive a second blessing?" Another writer, on July 7, 1888, called "sanctification" and "holiness" a craze and unscriptural.

Admirably, the editors of the *Methodist* attempted to hold the middle ground. They let writers present all sides of the controversy, while continuing themselves to speak consistently for patience and kindness and for true holiness in speech and behavior.

The Holiness movement also had a strong appeal for black Christians in Arkansas. The Free Christian Zion Church of Christ, for example, founded in Redemption, Arkansas, in 1905, attracted preachers and members from the AME, AMEZ, CME, ME, and Baptist churches. This new sect objected to assessments for denominational programs, but in its structure retained much Wesleyan doctrine. As late as 1987, it still maintained headquarters in Nashville, Arkansas. Another black Holiness church was the Church of the Living God, Christian Workers for Fellowship, established in Wrightsville in 1889.¹⁹⁸

What were some results of the Holiness controversy? A number of Methodist preachers and laymen left the church to go into new sects, but the increased fanaticism of some adherents caused the milder supporters to become uncomfortable, and many of them returned to the doctrines and practices of traditional Methodism. More importantly, perhaps, the church learned to be patient and deal kindly with those who brought about dissension. The lesson learned was that holiness must be practiced rather than preached.

The spirit of holiness, sanctification, and

revivalism began to wane and evangelistic camp meetings to dwindle in popularity about the time of World War I. People began to restrict their religious activity to membership in a particular church, working and worshipping on a regular basis, usually only once or twice a week, as part of an official congregation.

Urbanization, increased education and prosperity, new forms of entertainment, and other influences brought great changes in Methodist worship. Gone was the mourner's bench, replaced occasionally by a brief altar time. Gone was the exhorter moving among the congregation; the "Amen corner" grew silent. A more formal ritual and a brief, dignified sermon replaced the "shouting" and the two- or three-hour orations by perspiring preachers. "Lined out" hymns boomed and trilled out by enthusiastic voices gave way to organized choirs, performances by trained musicians, and the accompaniment of pianos, organs, and other musical instruments. Change came—was it for the better?

A NEW CENTURY

The nineteenth century closed in a surge of evangelistic imperialism. Missionary fervor reached its peak, and the United States fought a war with Spain in 1898 to create an infant empire. Cuba was freed—the last vestige of New Spain in the western hemisphere—while Puerto Rico, Guam, and the Philippine Islands came under American control. "It is God's way," said President William McKinley, a devout Methodist.

Only a year before the war began, Arkansas Governor Dan Jones had authorized the reorganization of the state's defunct militia forces into what would become the Arkansas National Guard. When President McKinley called on Arkansas for two thousand men in the spring of 1898, the regiments were efficiently organized as the First and Second Arkansas Infantry, U.S. Volunteers. At least one Methodist minister, Sidney H. Babcock, then serving First

Church, Batesville, mustered in as a chaplain with Co. B of the Second Arkansas. Babcock, who had two sons in the regiment, left his charge without permission, but his action was approved by Bishop Morrison.¹⁸⁹

A news item sent to the *Batesville Guard* from the training camp at Chickamauga, Georgia, reported, "Yesterday, being Sunday, our Regimental Chaplain Rev. S.H. Babcock held services in the grove. Quite a number of privates and a few officers attended." A later note added, "Religious services are well attended in camp, at least as well as at home."¹⁹⁰

Chaplain Babcock's services were needed because there was much sickness in the camp. The men of the Second Arkansas became bored and frustrated during the long hot summer. Although transferred for a time to a more satisfactory camp near Anniston, Alabama, they never saw any action. The "splendid little war," which had begun in April of 1898, was over by August.

After the United States helped Cuba gain its independence from Spain, that traditionally Roman Catholic island country was seen as a fertile field for mission. The Arkansas Conference Board of Missions reported to the 1899 session, "We are especially gratified that during the year our General Board has opened work in Cuba." Henry Smith of the White River Conference later served as a missionary there from 1907 until 1923.

THE SOCIAL GOSPEL

As the nation greeted the new century, there was a sense of optimism and national and religious confidence. There was a feeling that all the world's social, economic, and political problems could be solved in the new era of Progressivism embodied in the person of Theodore Roosevelt. Had he not whipped the Spaniards with his charge up San Juan Hill? Did he not step quickly and decisively into the presidency after McKinley was assassinated in 1901? It was hoped that his determination to

"speak softly and carry a big stick" would ensure peace around the world and that his Square Deal and trust-busting efforts would correct the abuses of big business. Protestant churches joined the Progressive movement, proposing a new Social Gospel.

Methodism always had been concerned with social issues. The *American Heritage Dictionary* defines "Methodist" as "an evangelical Protestant Church characterized by active concern with social welfare and public morals." The Social Gospel was not a new idea, but what did it mean in 1900? Methodist historian Frederick A. Norwood defined it thus:

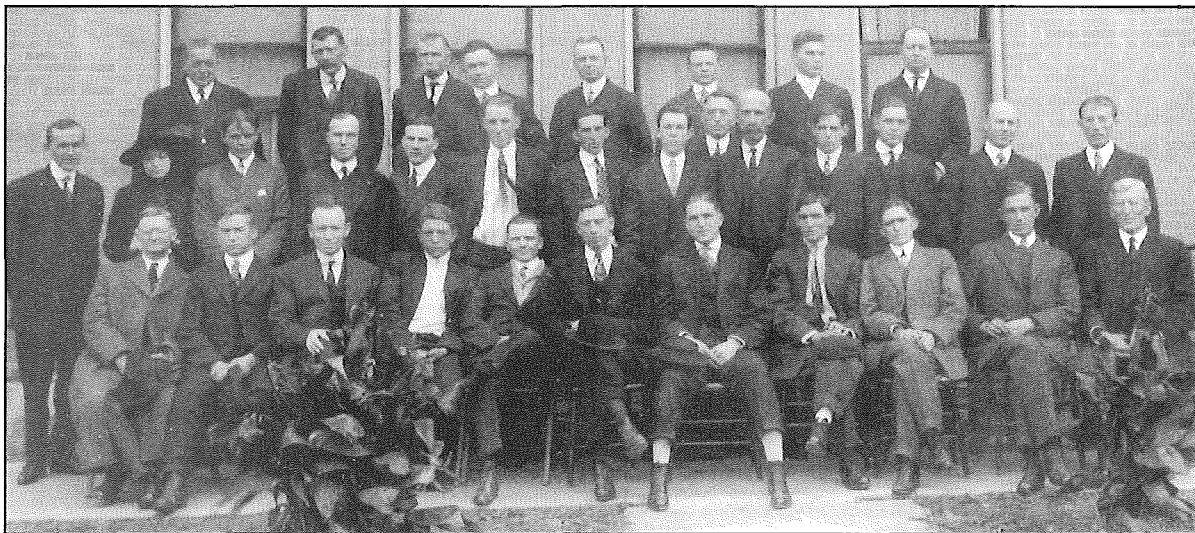
The established concerns for personal morality and relief of suffering continued, but they were strengthened, indeed were transformed, by the new awareness of social issues which could not be reduced to simple terms of individual morality.²⁰¹

In other words, it brought about a new awareness that Christian faith must work throughout all of society, not just in the lives of its adherents. The Christian, the Methodist,

was responsible not just for his own salvation but also to improve and enlighten in every way possible so that others less fortunate also might obtain salvation. A perhaps apocryphal story, found in several published sources, tells of John Wesley observing a man in the throes of religious ecstasy falling to the ground. "How blessed and holy he must be," said another onlooker. "Let's wait and see what he does when he gets up," Wesley replied.

Probably the greatest single factor in bringing about the promulgation of a Social Gospel was America's transformation from an agrarian to an urban society. Rugged individualism and independence of spirit were not as successful in a city environment as they had been on the frontier farm. At its General Conference of 1908, the ME Church adopted a Social Creed. The Southern church followed in 1914 and the Methodist Protestants two years after that. During these years, Methodists began the dedication to social witness from which they have never turned away.

Community outreach became an important commitment of some urban churches. As early as 1912, Capitol View Church in Little



Men's group, perhaps the Board of Stewards, Capitol View ME Church, South, Little Rock, about 1914. The pastor, H.F. Buhler, is standing at the extreme right of the second row. Buhler later left the ministry but continued to be a generous benefactor to the church and especially to Hendrix College.

Rock was offering night school classes in its basement to more than one hundred youth and adults. Classes were taught in cooking and sewing, and a commercial course was also offered. A health clinic was open one night a week with volunteer services of local doctors and nurses.

Capitol View has an interesting history. It was founded about 1906 as a mission Sunday School for railroad workers and their families who lived in the neighborhood near the depot. A congregation was organized and a small cottage rented at 209 Pulaski Street. The pastor and his wife lived in the back two rooms, which also were used for Sunday School classes, while worship services were held in the larger front room.²⁰² A brick sanctuary was erected in 1914, and the original cornerstone is still in place in the much remodeled church. On it are inscribed the names of H.F. Buhler, pastor; Lillie Mathews, deaconess; the statement "Stone donated by Little Rock, Electric St. R.R. employees;" and the date September 13, 1914.

Rev. Buhler is considered a founder of the church. He later left the ministry and became a successful real estate investor and philanthropist. In 1961 he donated properties worth two and a half million dollars to Hendrix College. At that time, it was the largest single gift ever made to an Arkansas college.²⁰³

The original sanctuary of Capitol View, used as a fellowship hall and educational wing for the church, was heavily damaged by a fire in September 1998.

PRISON MINISTRY AND REFORM

As early as the 1840s, Arkansas had made the labor of its prison convicts available through leases. Beginning in 1858, operation of the penitentiary itself was leased out. Private contractors then sub-leased the prisoners to planters, such as the "Genl. Green" mentioned below, or to coal mine operators, railroad and construction contractors, or brick

manufacturers. Many abuses developed from this system, and efforts to abolish it began in the 1880s. By 1907 the state had purchased the Cummins and Maple Grove plantations in Lincoln County and established Cummins Prison Farm. There convict labor could be used to make profits for the state, although leasing of prisoners to private individuals continued.²⁰⁴

Early references to prison ministry are found in the journal of Robert H. Poyntor in entries he recorded in 1885 and 1886 while serving the Auburn Circuit in the Pine Bluff District. On April 12, 1885, Poyntor wrote, "Took dinner today with Genl. Green at Cummins place, who solicited [that I make] an appointment there to preach to the convicts..." This obviously was not a regular charge on his circuit. A year later, in an entry for May 9, 1886, Poyntor wrote that he was again staying in the home of General Green and had preached to prisoners the night before.

Exactly a month later, he wrote again, "Came up yesterday...to Genl. Green's...expect to preach to the convicts tonight." He added that "one of the convicts escaped yesterday and another is snake bitten." The entry was written while sitting on Green's front porch, surveying the fine stock, and observing "all hands" pitching in to save Green's blind horse that had fallen into the river. In another entry recorded three days later, Poyntor stated, "Had preaching last night to convicts—all seemed to be deeply interested, especially two young white men...These poor unfortunates have a high relish for the Gospel...and OH! how they make the hall ring with their songs."

Poyntor's final entry pertaining to his prison ministry was made on August 7, 1886, "Went at night and preached to convicts at Cummins. Had splendid meeting. Two of my convict congregation have taken their flight to the bourne from whence no traveler e'er returns; how sad; one white and one black, one with congestion, the other drowned while bathing."²⁰⁵

Prison ministry as a regular conference appointment began in 1885, when A.R. Winfield, then serving as editor of the *Arkansas Methodist*, was named chaplain to the state penitentiary in Little Rock. As gleaned from conference journals, the position was filled through the rest of this period as follows:

E.R. Steel	1897
G.M. Hill	1898
F.N. Brewer	1901-1905
J.F. Taylor	1907-1908
A.C. Graham	1909-1910
J.R. Sanders	1911-1912

Methodists were among the leaders of the movement for prison reform and the abolition of convict lease labor. In 1908 A.C. Millar, then associate editor of the *Arkansas Methodist*, was appointed by the Arkansas Penitentiary Board to investigate conditions at Cummins. Millar's report was highly critical, and some of his recommendations for improvement eventually were adopted by the board.

Another progressive Arkansan of the era was Governor George Donaghey, a Methodist layman who was an active member of First Church, Little Rock. During his term in office (1909-13), Donaghey completed the new state capitol building, worked for improvements in education and health care and for the equalization of taxes, and guided the passage of the initiative and referendum amendment to the state constitution.

Throughout his term, Donaghey attempted unsuccessfully to bring about an end to the convict lease system. In one of his final actions as governor, after he was defeated for reelection in 1912, Donaghey followed through on a threat he had made earlier should his efforts fail. His pardon of some 360 convicts, over one-third of the state prison population, effectively brought an end to the system, since most of the remaining prisoners would

be needed to work on the farm at Cummins.

Governor Donaghey was a strong supporter of Hendrix College and also served on the board of trustees of Philander Smith College. When he died, his assets were used to establish the Donaghey Foundation for the support of Little Rock Junior College, now the University of Arkansas at Little Rock.²⁰⁶

NEW CONFERENCE ALIGNMENT

As the ME Church, South, in Arkansas entered the twentieth century, it consisted of three annual conferences, sixteen districts, and 284 pastoral charges. About seventy-five thousand people were enrolled as members of the church, indicating a constituency of perhaps three or four times that many, to whom more than three hundred preachers were ministering. The value of church property totaled about one million dollars.²⁰⁷ Church activity had grown far beyond weekly worship services and the Sunday School. Besides new programs for women and young people, the church had established schools and an orphanage, had sent missionaries abroad, and was working in health care and prison ministry. All across the state, new congregations were being organized and new churches and parsonages built.

At its 1911 session, the White River Conference issued a request that the lines of the three annual conferences in Arkansas be redrawn to reduce the number to two. Commissioners were to be appointed from all three conferences to prepare and submit a plan, but the Little Rock Conference did not choose to participate. At the 1913 sessions of both the Arkansas and White River Conferences, the report of their joint Commission on Conference Consolidation was read and its recommendation approved: "That the line between the White River and Arkansas Conferences be abolished, so forming one conference to be known as the North Arkansas Conference."²⁰⁸

Appointments over much of the White River Conference had been "hard duty" well into the twentieth century because of the poor roads, isolated towns, and swampy conditions. Flooding was common, and even if a preacher had access to an automobile, he probably could not use it on some of the circuits. When the discussion of a merger first began in 1909, Rev. J.F. Jernigan had written:

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.²⁰⁹

This move returned conference structure in Arkansas to what it had been in 1870—roughly the southern half of the state comprising the Little Rock Conference, the northern half the newly formed North Arkansas Conference. This configuration continues today.

Meanwhile, the Arkansas Annual Conference of the ME Church, at its 1910 session in Rogers, reported three districts—the Fort Smith District with twenty-six churches, the Harrison District with twenty-eight, and the Little Rock District with forty. Some ME and ME, South, churches were holding joint services as early as the 1880s. In Harrison in 1884, "the two Methodist Sunday Schools again united in giving the children a Christmas tree and program."

The breach between the two Methodisms was not yet healed, however. The 1910 ME conference session in Rogers adopted a resolution encouraging its ministers in the North to remind any members who requested a letter of transfer to a new home in the "Southland" that they take care not to be mistakenly led into an ME, South, congregation.²¹⁰

STEPS TOWARD PRESERVING ARKANSAS METHODIST HISTORY

The early fathers and mothers of Methodism in Arkansas were too busy making history to think very much about preserving the records of their work. At the 1886 session of the Arkansas Conference, the semi-centennial anniversary was remarked on, and Andrew Hunter and A.R. Winfield were appointed "to collect all the available material necessary for a History of Methodism in Arkansas, and to publish the same." Winfield's death the next year ended any possibility of cooperation between the two men on this project. It was not until 1892 that Horace Jewell published the first such history, *A History of Methodism in Arkansas*, based largely on conference journals and his own memories of thirty-two years in the itinerancy.

The journals also trace the development of later efforts at historic preservation. In 1896 the Little Rock Conference reported the appointment of James M. Hawley as its conference historian. Twelve years later, a conference History Commission was established. Appointed to serve as commissioners were J.E. Godbey, C.J. Greene, Stonewall Anderson, Forney Hutchinson, and J.D. Hammons. Their first charge was to collect the journals and other documents of the conference for preservation. The name of this commission was later changed to the Little Rock Conference Historical Society.²¹¹

At the 1910 conference session, the commission reported that it had collected conference documents and placed them in the library of Hendrix College, although it had not been able to locate journals from 1894 to 1905. A Standing Committee on Journals was created consisting of A.P. Few, Don C. Holman, and W.J. Pinson.

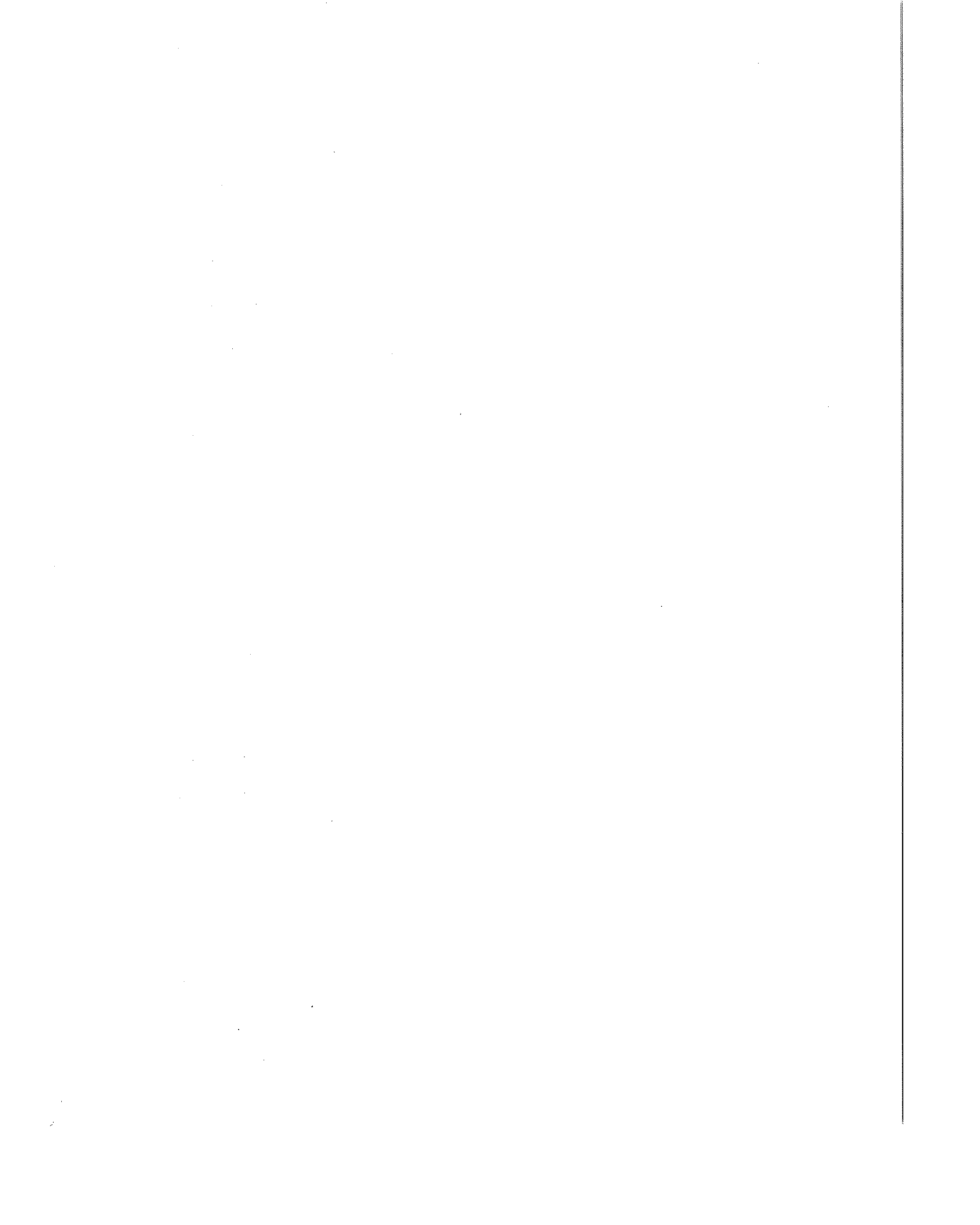
A resolution was adopted at the 1906 session of the Arkansas Conference requesting the bishop to appoint a History Commission to collect and preserve valuable historical

materials "being lost by our failure to obtain and preserve important letters, documents, records and personal information which will be necessary in order to write a correct history of our Methodism." This commission was headed for many years by Rev. M.N. Waldrip, who reported at each annual conference concerning the state of district conference records. This reporting was actually a part of the routine evaluation required by the Discipline, but occasionally more details about the work of the commission appear.

The conference journal of 1913 includes a "Report of History Commission" in which Chairman Waldrip stated that all historical

materials collected by the conference up to that time had been placed in the vault of the Arkansas National Bank at Fayetteville. The commission, however, recommended that it be authorized to loan the materials to the Arkansas History Commission. John H. Reynolds, president of Hendrix College from 1913 to 1945, was one of the founders of the latter institution.

After the merger of the Arkansas and White River Conferences, the newly created North Arkansas Conference passed a resolution in 1914 creating its own History Commission. J.H. Reynolds, J.D. Hammons, and M.N. Waldrip were elected commissioners.



Chapter Four

The Modern Church Develops 1914–1939

ARKANSAS METHODISTS AND WORLD WAR I

The Great War, the “War to End All Wars,” had been raging in Europe for nearly three years before the United States entered officially in April 1917. When, upon the recommendation of President Wilson, Congress passed the declaration of war, American response was generally enthusiastic. One Arkansas Woman's Missionary Society (WMS) report stated, “God was leading [to war] and it was ours to follow.”¹ In the *Arkansas Methodist*, editor A.C. Millar endorsed the war by denouncing pacifism, “The professional pacifist may...cry for peace. But no heed should be given to their [sic] clamor.”²

Hundreds of young Arkansans volunteered for military service, although only a small percentage actually fought on foreign soil. There is no single list bearing the names of Methodist men who served in this war, and few memorials to them are visible in churches today. First Church, Little Rock, had 108 names on its wartime roll of honor.³ A similar plaque was found in the attic of First Church, Pine Bluff, some years ago. On it were listed the names of soldiers from that church, including those of Allan Hearin and Paul Byrd who lost their lives in France.⁴

Many college students enrolled in the Student Army Training Corps, and more than two hundred of these men were housed at Hendrix College. Temporary barracks and a hospital were erected on the campus, and regular military drills proceeded in the fall of

1917. At least seven students, including future bishop William C. Martin, served in the Army Medical Corps in France.⁵

Hendrix did remember its casualties when the war was over. In November 1920, a memorial sculpture was placed on the campus—a semicircular bench with a carved marble back and the lifesize statue of an American dough-boy in full battle dress. On this monument are found the names of six alumni who died while in service. Two of the men, Tabor Bevins of Booneville and James L. Craddock of England, died in the campus hospital during the influenza epidemic. Robert W. Young of Okolona was killed in action in France. The other names are those of James Dowdy of Clarksville, William A. McGuire of Mountain Home, and Joseph W. Reynolds of El Dorado. The Hendrix World War I monument has been listed on the National Register of Historic Places.⁶

Most churches did what they could to support the war effort. First Church, Batesville, raised nearly one thousand dollars to buy Bibles for the soldiers in France. Members of the WMS in Newport were urged “not to drop anything they [were] doing but each one to do a little bit more during the war for the upkeep of our country.” One circle pledged one hundred dollars for Red Cross work.⁷ Other women's groups across the state sewed, folded bandages, and knitted socks and mittens for the soldiers.

In 1918 the Little Rock Conference WMS established a Committee on War Relief Work, which urged the women in each individual

society to write letters to the soldiers from their church and form units for the Red Cross. It was also suggested that they adopt one or more French orphans "in appreciation of the great sacrifices made by the French people and insuring them a future generation."⁸

The Little Rock Conference appropriated five thousand dollars in 1917 to assist in the work of Methodist chaplains and the YMCA at Fort Roots and Camp Pike near North Little Rock and the Aviation Camp at Lonoke. Individual churches also made contributions. At the quarterly conference of First Church, Little Rock, in the fall of 1918, Rev.

Philip Cone Fletcher reported that the church and its Epworth League had given more than eighty socials in honor of the soldiers.⁹

Fletcher wrote later that he had preached to soldiers in the church and at the camps and had received hundreds into the church.¹⁰

Part of President Wilson's wartime program was food conservation, directed by Herbert Hoover. Although it supported the president in the crisis, the North Arkansas Conference passed a resolution at its 1917 session pointing out the inconsistency of asking Americans to save grain and sugar while permitting breweries to waste vast amounts of the same items. The resolution added that railway transportation and coal supplies were also tied up by breweries, and it concluded with a request to the president to "drive liquor and bad women from the American army camps in France."¹¹

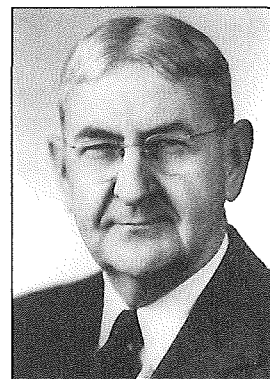
The ME Church, South, in Arkansas provided a number of men for the chaplaincy and other religious work related to the military effort. Among these were F.W. Gee, Alva E. Goode, Harvey C. Hoy, B. Frank Musser, J.N.R. Score, Henry B. Trimble, and J.T.



Youth group of the church at Blevins in 1918. Notice the young men in military uniforms.

Wilcoxon, all of whom served as chaplains with the U.S. Army. Claude M. Reves was a chaplain with the Army Air Corps and served fourteen months in France.¹² J.L. Bryant, Alva E. Goode, John G. McCollum, J. Abner Sage, and Emmett K. Sewell labored in the Army YMCA, while others did important work with the Red Cross and the Army Medical Corps. Still others, such as Rev. Earle Cravens, saw military service in the war before entering the ministry.

When peace came in 1918, the Armistice was celebrated all over Arkansas. In Batesville, cars loaded with Arkansas College students drove up and down the town's Main Street, shouting and honking their horns, while one young man fired a pistol at an



Claude M. Reves.

effigy of the Kaiser (dressed, oddly enough, in overalls) that someone had hung on a corner lamp post.¹³ In Hamburg, “the Kaiser” was carried in a ceremonial procession and buried at the city dump. Then a special service was held at the Methodist Church to give thanks that the war was over.¹⁴ The *Arkansas Methodist* called immediately for a reduction in military armaments. “Our best defense,” an editorial stated, “is to be found in strengthening our universities and developing our industries.”¹⁵

Joy over the ending of the war, however, was dampened for many Americans by the terrible influenza epidemic that swept across the country in 1918–19. Peace celebrations, as well as church services and Sunday School activities, were often cancelled when whole towns were placed under quarantine. Philip Cone Fletcher recorded in his autobiography that hundreds of men died at Camp Pike, and that at one time, some ten thousand people in Little Rock were sick in bed. He himself contracted the “flu” and nearly died.¹⁶

POSTWAR PROBLEMS

Race Relations and the Ku Klux Klan

Race relations had worsened in the South in the late nineteenth century, and rigid legislated segregation had become the rule. In Arkansas the pattern began with the Separate Coach Law of 1891, which required the segregation of public transportation—buses, trains, even waiting rooms. This was followed by laws establishing all-white primary elections, a poll tax, and the resulting elimination of blacks from the political arena.

In 1905 the Arkansas legislature passed a bill prohibiting any intermingling of the races in public except for addresses by ministers or local government officials. An *Arkansas Methodist* editorial, surely written by A.C. Millar, protested this legislation, charging that it would prevent the “best white people” from addressing or interacting with Negroes, while

the “immoral elements of both races” might continue to associate in saloons or other places of ill repute.¹⁷ Other editorials in the *Methodist* called for improved educational facilities for blacks. “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 [he] had?... Shall we now abandon him?”¹⁸

The majority of white Methodists in Arkansas still belonged to the ME, South, with smaller numbers in the ME and MP Churches, but black Methodists had many options. They could belong to the traditional black denominations—the CME, AME, or AMEZ—or they could join the black ME or MP congregations. Few if any interracial services or events were held, although the ME, South, did continue to lend some financial support to the CME Church, especially in the field of (segregated) higher education. Conference journals regularly report the presence of CME or AME ministers as guest observers at the ME, South, sessions; and in some small churches around the state, whites probably continued to worship on Sunday mornings and blacks on Sunday afternoons in the same church house.

In Atlanta, Georgia, in 1915, a licensed Methodist preacher, fraternal organizer, and insurance salesman named William Joseph Simmons chartered a new organization. Inspired by the movie *Birth of a Nation*, he called it the Knights of the Ku Klux Klan. The movement caught on not only in the South but also in Midwestern states such as Indiana and urban areas in the North. The Klan of the 1920s, like that of today, had little connection with the original organization formed during the years after the Civil War. Although still dedicated to “keeping the Negro in his place,” it added Jews, Roman Catholics, foreign immigrants, leftist radicals, bootleggers, and wife-beaters to its list of enemies. Its goal was “100 percent Christian Americanism.”

The Klan became particularly strong in

Texas, where several prominent Methodist clergymen openly supported it. Historian Walter N. Vernon wrote, "While the secrecy of the period protected the identity of many preachers, the Klan dominated all Methodist Annual Conferences [in Texas] between 1922 and 1925."¹⁹

The first public Klan rally in Arkansas during this period was held south of Little Rock in 1922. More than six hundred "aliens" (non-members) were initiated by over one thousand robed Klansmen whose numbers included preachers, lawyers, doctors, merchants, laborers, and even state, county, and city officials. The Klan also made donations to Christmas funds in several towns around the state that December. Its actions were mainly anti-crime and anti-immorality, but it also became involved in politics during the next few years and contributed to the election of public officials on every level of state and local government.²⁰

As a strong movement for white Protestantism, the Klan no doubt attracted many Methodists. Although the element of secrecy was maintained, little or no stigma was attached to membership. The 1923 Hendrix College student yearbook, *The Troubadour*, contains a picture of about twenty hooded Klansmen with a flaming cross in the background. The names of the individuals are not listed, of course, and the photograph probably was a student prank, but the fact that the picture was included in the yearbook makes it clear that no shock or repugnance was associated with the possible existence of the organization on campus.

Klan methods were not always violent or even racist. Some black churches reported harassment in the 1920s, but in a singular incident at the Bethel AME Church in Gurdon, several robed Klansmen marched into the church while its young people were enjoying an ice cream social. The hooded figures put down some money as an offering, then left quietly.²¹

Certainly some Southern Methodist preachers were outspoken opponents of the Klan. After an appearance by a Klansman before the Ministerial Alliance in Texarkana in 1921, F.N. Brewer, pastor of Fairview Church and chairman of the Alliance there, wrote:

All of [the Klan's] public activities, so far, have been felonious and blighting to the good name of the South...[it operates] behind closed doors in passing upon the liberties of its victims. It executes its decrees under masks, as a mob, in defiance of law. Let us have none of it.²²

A.C. Millar's editorials in the *Arkansas Methodist* during the period consistently attacked lynching and injustice, although these problems were not always Klan-related. In 1919 Millar urged clemency for the twelve black men sentenced to death after the Elaine race riot in which several prominent white men and an unknown number of blacks were killed. Certainly his stand was courageous for the time and place, but the modern reader will find Millar's support of justice for the Negro somewhat lukewarm.

It would have been infinitely better for America if no negro had ever been brought to our country...Let us remember [however] that the Courts and all the power of government are in the hands of white men, and the negro can only get justice as the white man is willing to accord it.

Will not the ends of justice be met by commuting their sentence to life imprisonment?...We argue that this is an extraordinary situation and deserves consideration on its merits...Let that which will commend us before God and all good men, be done.²³

Growing racial violence and bloodshed led to the founding of the Inter-Race Commission of the South in 1920. This organization was

committed to working for justice for the Negro in transportation, education, the courts, and the economy. J.H. Reynolds, then president of Hendrix College, became a member of the commission and guided the creation of a state commission with a membership of twenty-one whites and an equal number of blacks. About thirty counties organized local commissions. It was a positive step for the times; Reynolds called the commission concept "the biggest piece of applied Christianity of which I know."²⁴

But it is difficult to confront long-established prejudices, and all church leaders did not agree with Reynolds. In 1921, after a race riot in Tulsa, Bishop Edwin D. Mouzon of the ME Church, South, wrote, "There never has been and never will be such a thing [as racial equality]...It is divinely ordained. There should be separate hotels, schools, churches for the negro." The bishop refused, however, to endorse the activities of the Ku Klux Klan: "We are not willing to turn over to men who disguise themselves the problems of modern life. It is more than unsafe; it is dangerous."²⁵

Another factor was militating against the growth of black churches in Arkansas. The boll weevil had destroyed thousands of acres of cotton in the state by 1915. Landlords went broke, and black sharecroppers went North. A field hand might earn only fifty cents a day in the cotton fields, but he might earn as much as three dollars a day as unskilled labor in places such as Chicago, Detroit, or Kansas City. His children could also have better educational opportunities. It is believed that a million Negroes had left the South for Northern cities by 1920.

They left their churches empty. In his book *The History of the Negro and Methodism in Arkansas and Oklahoma*, Rev. W.D. Lester listed sixty-one black churches and preaching places abandoned, twenty-five regular and twenty probationary or local preachers moved away, and a decline in black ME membership from 305,000 to 150,000 during the first two

decades of the twentieth century.²⁶

Blacks who remained in the South, however, depended on their churches to fill not only the religious but also the social impulses in their lives. A charming reminiscence about the Lafferty ME Church in Batesville is found in the church files at the United Methodist Archives. In 1984 Virginia (Mrs. Savoy) Montgomery recalled her memories of the church around the time its new rock sanctuary was constructed in 1917. Many of the younger members had begun to move away by that time, she stated, to find jobs in Chicago, St. Louis, or in the Southwest. But those members who remained behind loved their church. "It was a fine church," she remembered. "I just couldn't wait to go to church!" She described one unique way the congregation raised money: "We had the May Pole. Nobody even knows about that any more! We charged each person to dance, and they wrapped the May Pole. What a good time!"²⁷ Finally reduced to eight elderly members, the Lafferty Church was closed in 1969.

The ME Church, South, continued its somewhat half-hearted support of CME educational efforts during the 1920s and '30s and took the first tiny steps toward racial brotherhood within the church. The Little Rock Conference approved a Race Relations Day in 1922 to be held on the Sunday nearest Lincoln's birthday. Offerings were to be sent to "Dr. C.C. Neal, Moten, Arkansas, for the Arkansas-Haygood Industrial Institute." The 1927 conference journal reported that Rev. Neal asked the conference that year to help him raise one hundred thousand dollars for Haygood. He brought a double quartet from the school to perform at the session. The offering, however, was only \$82.75. His 1939 appeal brought even less—only \$15.65.

Labor Problems

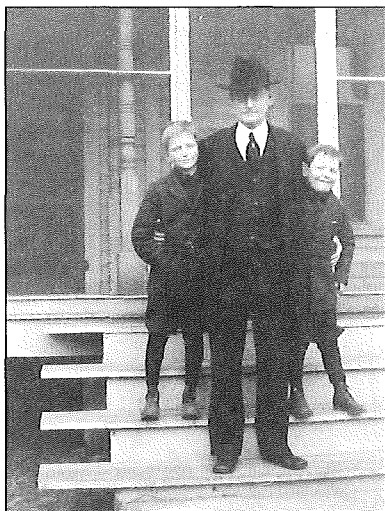
While the trouble at Elaine in 1919 had been race-related, it also had developed out of

hostility against efforts by the Progressive Farmers and Household Union to organize farm and household labor in the delta. The idea of a union for their black sharecroppers and housemaids was anathema to white planters and businessmen.

Bloodshed also resulted from labor strife on the Missouri and North Arkansas (M&NA) Railroad in Harrison in the early 1920s. Two Methodist preachers were closely involved in that situation—W.T. Martin, who held the Harrison appointment in 1921 when the strike began, and J.K. Farris, who followed Martin on the charge. Workers were called to strike in February 1921 when the railroad proposed to reduce wages. The railroad began hiring strike-breakers, and for a time, the sympathy of the town seemed to be with the union men. Most of them were “home boys” in conflict with the outside railroad management.

Picketing, boycotts against non-supportive businesses, and intimidation of the “scabs,” however, led to a decline in local support of the strikers. In April the house where the depot agent and section foreman were living was dynamited. This led to the organization of a citizen’s group, the Harrison Protective League, to preserve order and protect the property of the railroad. On June 10, a mass meeting was held on the courthouse lawn. Rev. Martin was invited to speak and called for both sides to respect the constitutional rights of freedom of speech and action. His address was described as “a high-toned, passionate appeal to reason,” but the strife had moved beyond reasonable appeals.²⁸

Against his wishes, Martin was replaced on the charge in 1922 by J.K. Farris, who had worked with railroad men in Wynne beginning in 1901. Word that he was a friend of the union



W.T. Martin and sons.

Rev. Martin's granddaughter,
Ruth Petway Vickers of Batesville

preceded him to Harrison. Even though he wrote later that he was committed to an impartial ministry, he noted that “financial distress was nearly always found in the homes of union men.” He began to visit the homes of church members, whether union or non-union. Unfortunately, he called at the home of one family on the very evening a strike committee meeting was being held there, and word circulated that he had participated in the session.

The M&NA Railroad was the financial life blood of Harrison

by that time, and many citizens had begun to feel that an enemy of the railroad was an enemy of the town. Farris wrote, “I lost the favor of many at Harrison because I would not take sides against the strikers; but I lost no man’s respect because I would not take sides against non-union labor.”²⁹

The violence increased in January 1923. A trainload of armed strike-breakers arrived on a special railroad car, and some strikers and those known to be in sympathy with them were taken into custody. The mayor and the town marshal resigned, and a mob carried everything out of the Union Lodge Hall and burned it. Some strike leaders were flogged, and a man named Ed Gregor, a former member of the Board of Stewards of the Methodist Church in Harrison, was hanged by the anti-strike mob. *The Harrison Daily Times* reported that Rev. Martin, then residing in Hartford, “wept like a child” when told of Gregor’s death, but the tragedy itself was never reported in the Harrison newspaper.³⁰

During the crisis, Farris continued to visit in the homes of strikers. He refused to wear the white ribbon of the Protective League and was eased out of its relief projects. At the 1923

session of the North Arkansas Conference, he was superannuated. He retired to Wynne, where he continued as a supply preacher for several rural churches until his death in 1939. The next year, after a tent revival conducted by Rev. W.J. Spicer of the Wynne charge and Rev. J.H. Hoggard of Earle, a congregation was organized at Hamlin on the Wynne Circuit. The new church was named Farris Memorial in honor of the man who had preached so faithfully to the small congregations in the area. Services were held for a time in the Hamlin school building, but in 1947 the church moved to a new sanctuary about ten miles west of Wynne, and its name was changed to Central Methodist Church.³¹

Yet another labor union struggle involved Methodists in the Arkansas delta. In the mid-1930s, organizers for the Southern Tenant Farmers Union (STFU) began to work among sharecroppers and tenant farmers, both white and black, on the plantations of eastern Arkansas. Ward H. Rodgers, a young ME preacher and a native of Oklahoma, left his appointment on the Bethel Chapel Circuit in the Ozarks to help with organizing. One source states, "Preacher Rodgers thumbed his way over the state to preach the gospel of social justice for sharecroppers." He also began teaching sharecroppers in a WPA-financed adult education program.

Some plantation owners, however, didn't want their tenants to be able to read and write, much less figure. They resented Rodgers even more intensely after he introduced a Negro speaker as "the Reverend Mister" at a public meeting. They also were enraged by a careless remark Ward made that he could "lead the sharecroppers to lynch every planter in Poinsett County."³²

The same writer, certainly biased in favor of the STFU, identified Rev. J. Abner Sage of the ME Church, South, in Marked Tree as a spokesman for the "planters and riding bosses" who attended his church. Sage supposedly told a

New York Times reporter, "It might be better to have a few no-account people killed at the start than to have all this fuss."³³ Although no specific reference to the problem was made, it was noted in the 1936 Little Rock Conference journal that a communication had been received from Rev. Sage. The secretary was directed to "write Brother Sage, expressing the greetings, love and continued prayers of the conference."³⁴

Ward Rodgers was arrested twice, once in Marked Tree and later in Lepanto. He was charged variously with anarchy, blasphemy, disturbing the peace, even with the obscure charge of barratry (stirring up quarrels for a fee). At a justice of the peace court in Marked Tree, he was fined and given a prison sentence, although the charges were later dismissed.³⁵

About this same time, an organization called the Methodist Federation for Social Action appeared among the groups that deplored conditions in the delta.³⁶ Although some Methodists were sympathetic toward the sharecroppers and tenants because of the real poverty and oppression under which they labored, some plantation owners and local officials were also Methodists. The solution embraced by most churches in the counties where conditions were worst was to supply food, clothing, and monetary donations in cases of especially dire need. Getting to the root of the problem seemed to be beyond the responsibility of the church.

At least one prominent Methodist preacher did speak out against the violence and intimidation that took place. Marshall T. Steel, later president of Hendrix College, was serving as pastor of the prestigious Winfield Memorial Church in Little Rock. He wrote in the *Arkansas Methodist* of June 25, 1936:

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?...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.

In our current era of social activism, it is difficult to recall that the preachers of that day were not trained to deal with social and political problems such as race relations, labor-management strife, and family violence. Most felt it was not their business to get involved in problems outside the church. They did not know how to help when tension and violence occurred in their communities, and, especially in the labor union struggles, they usually had church members on both sides of the dispute. It was very difficult for anyone to remain impartial, and it should be added that most Methodists did not want to see their preacher on a picket line or appearing to take sides in a controversy.

Prison Ministry

Edgar M. Pipkin was appointed chaplain to the state penitentiary by the Little Rock Conference during the years 1917-20. There is a gap in the records until 1923, when D.H. Colquette was given a multiple appointment by the Little Rock District as agent for the American Bible Society (ABS), missionary to prisons, and superintendent of Sunday School supplies for the conference Sunday School Board. In 1925 Colquette was given the added responsibility of missionary to hospitals. During the next few years, until his death in 1934, he held several different appointments but most consisted of work for the ABS, supervision of Sunday School literature, and institutional work (hospitals and prisons).

Colquette's work for the ABS led him to be called "The Man With The Bible." It was said



D.H. Colquette

that he placed more Bibles in the homes of more people than any other Methodist minister in Arkansas. He also distributed Bibles and Scripture excerpts in prisons and jails, county farms and pauper houses, and at the Schools for the Blind and Deaf. During World War I, he distributed Bibles in twenty-one different languages at Camp Pike.

After the race riot at Elaine, Colquette visited the twelve condemned black men in prison, preached to them, and gave each a Bible. While at the prison, he also preached to four other men who were awaiting execution. He organized Scripture Reading Clubs in penal institutions and distributed more than twenty-five hundred Bibles to prisoners in the single year 1925. Two years later, during the Great Flood of 1927, he visited the distressed and homeless people of Forrest City, Dermott, Clarendon, and other delta towns. Some families were living in boxcars and could be reached only by boat.³⁷

His obituary stated that he was "intensely interested in prisoners and delinquents...he visited every prison and charitable institution in the state and had many conversions among the inmates."³⁸

At the time of Colquette's death in 1934, the governor had just appointed him chaplain of state penal institutions, although there was no salary for the responsibility.

Neither had he drawn a regular salary for his Bible Society work, apparently eking out his living on commissions from the sale of Bibles and religious tracts.

Fundamentalism versus Modernism

A 1926 study concluded that more than seventy-five percent of Arkansas church members belonged to Methodist or Baptist denominations. In the Arkansas General Assembly, more than half the legislators were Methodist or

Baptist; there was only one Jewish member and one Unitarian.³⁹ But there were issues dividing the Protestant churches from within. Rural conservatism faced expanding urbanization, technological change, and attacks on the old strict code of morals. Methodists began to divide into traditionalists or fundamentalists on one side and modernists or liberals on the other. One particularly thorny question was whether the old religion could coexist harmoniously with advances in modern scientific thought. Would Darwin's theory of evolution replace the creation story in the Book of Genesis?

More preachers had college and seminary training by the 1920s. Their sermons were more reasoned and intellectual, less fervent and emotional. Some Methodists did not find the change to their liking. They turned to new sects that were more fundamentalist, accepting as truth only that which could be proved by Scripture. Some of these new denominations had developed in part out of traditional Methodism—the Church of the Nazarene, for example, and the Assemblies of God. Methodists who remained within the mother church became painfully divided over such issues as evolution; the growing of acceptance of dancing, card playing, and public smoking (by both men and women); and the so-called “Blue Laws,” which restricted many activities on Sundays.

Acceptance of Darwin's theory of evolution was one of the sticking points for fundamentalist Christians since it seemed to contradict the Scriptural story of the creation of Adam and Eve. This particular controversy came to a climax in 1925 with the Scopes “monkey trial.” John T. Scopes, a young teacher in Dayton, Tennessee, had challenged a state law that prohibited the teaching of Darwin's theory of evolution in public school science classes.

William Jennings Bryan, perennial Democratic presidential candidate, hero of fundamentalist Christianity, and a leading opponent of Darwinism, went to Tennessee to assist in

the prosecution of Scopes. Famed trial lawyer Clarence Darrow led the defense. Bryan was an old man by this time; he seemed to be speaking from a time that was past. Darrow, on the other hand, was at the peak of his career. Backed by a number of scientific experts, he was able to humiliate and utterly defeat Bryan during the trial, although Scopes was ultimately convicted.

Bryan's stubborn crusade against modernism in religion struck a chord with fundamentalist Christians, especially in the South. One conservative pastor (not a Methodist) claimed that the theory of evolution was part of the liberalism that had wrecked Eden's happiness, condemned Jesus to the cross, and caused present-day criminality.⁴⁰

In January 1927, an anti-evolution bill similar to that of Tennessee was brought before the Arkansas legislature by A.L. Rotenberry, a Methodist from Pulaski County. Moderates, including Hendrix College president J.H. Reynolds, opposed the bill, and it was defeated. Supporters then circulated petitions, and the bill was brought before the voters in 1928 as Initiated Act No. 1. Again moderates, including college presidents and the editor of the *Arkansas Gazette*, led the opposition, but the act passed easily (108,991-63,406). It was followed in 1930 by another state law mandating daily Bible readings in the public schools.

Reynolds' apparent modernist stance actually contradicted some of his earlier statements. In 1920 he had written a letter to a friend in which he stated, “Hendrix is one of the most powerful conservative forces in our civilization. Unless we strengthen [Hendrix] our children may live to see our property going up in smoke and the red flag of radicalism floating over the ruins.”⁴¹

A respected Hendrix professor who was also a Congregational-Christian minister became entangled in the controversy. Erwin L. Shaver, professor of Bible and religious education, had come to the college in 1919.

While attending a meeting of the Religious Education Society in Chicago in 1930, Shaver was asked to comment on the argument over Darwinism. His remarks were reported in the *Arkansas Gazette* on March 30 under the headline "Bryan Is Made a Monkey Says Hendrix Professor." Shaver was quoted as saying:

Once upon a time I thought William Jennings Bryan a great man, but however much he may deny his ancestors were apes, the Darwinian theory seems to have made a monkey out of him... I believe in studying the Bible from the literary and historical aspects, but I believe I am in accord with the most progressive religious leaders of the day when I refuse to take an old-fashioned literal interpretation of many things in it.⁴²

Shaver soon resigned from Hendrix, stating that his presence on the faculty might injure the college. It has never been disclosed whether he was forced out, but no doubt his remarks had angered many Hendrix supporters. President Reynolds said the resignation was voluntary, but he did not defend Shaver, whose trouble probably resulted more from his flippant remarks than from his beliefs. Reynolds' own attitude is illustrated by an address he made to the Little Rock Science Club in 1926, where he was quoted as saying:

What is the significance of the Scopes Trial in Tennessee, the legislation producing it[,] and resolutions by church conventions requiring professors in their schools to accept literally every word of Genesis without the liberty of giving any figurative interpretation to it? They are the voices of the past. They are the dead hand of past generations trying to control the bursting life of today. Fundamentalism in its fight on modernism represents a clash of yesterday with tomorrow...⁴³

Reynolds' opposition to the anti-evolution

bill in the legislature brought him to the attention of the General Board of Education in New York. In the annual report of the board for 1929-30, Hendrix College was cited as an institution providing useful service in the teaching of the basic sciences, and the board appropriated \$150,000 toward the construction of a new science building for the school. Five years after Reynolds retired as president, the science hall was named in his honor.

Professor Shaver was not the only man to pay a high price for defying fundamentalist beliefs in the 1920s. Mims T. Workman, son of former Henderson-Brown College president James M. Workman and grandson of the well-known Methodist layman George Thornburgh, was forced to leave the faculty of Southern Methodist University in 1925. He was charged with unorthodox teaching in his Bible courses and attacked by conservative preachers who claimed that he denied the divinity of Christ. His students attempted to defend him, but this further irritated the administration and board of trustees and led to his final dismissal from the faculty. Workman turned to preaching and served a number of charges in Missouri and Arkansas until his death in 1973.

Even a missionary in the foreign field was not safe from the fundamentalist-modernist clash. Walter A. Hearn was born in China in 1895, the son of Thomas A. Hearn, one of Arkansas Methodism's first missionaries to the Orient. Young Walter was educated at Hendrix College and at Union Seminary in New York, then returned to China and was admitted on trial to the China Conference in 1924. Two years later, while answering the questions required of candidates for full admission to the conference, he discovered that he could not in good conscience accept the concept of the bodily resurrection of Christ.

Rejected by the conference, he was recalled from the field and returned to Arkansas. He was accepted temporarily as a transfer to the Little Rock Conference and was appointed

junior preacher at First Church, Arkadelphia, but he never was able to clear his reputation with the General Board of Missions. He turned to a career in teaching and served for thirty-seven years at the Missouri Bible College (now the Missouri School of Religion) in Columbia. After his retirement from that institution, he taught two years at Philander Smith College in Little Rock. Hearn died in 1974.⁴⁴

Traditionalists also balked at relaxing the attitudes toward actions long considered immoral—dancing, playing cards, smoking (especially by women), and social drinking. One example was the introduction of social dancing on the Hendrix campus in the 1930s. Responding to pressure from students, President Reynolds first addressed the issue in 1931. He realized that many students were attending dances off campus and stated to the Board of Trustees:

It is far better to recognize formally the dance as a legitimate form of social expression and to organize it on the campus under adequate supervision rather than prohibit it and thus drive many students to clandestine violation of the regulation.⁴⁵

A majority of the students and faculty were in favor of relaxing the ban against social dancing, but many Methodist preachers and prominent laymen supported it. Rev. C.D. Meux, representing the ministers of the Pine Bluff District, wrote, "We do hereby express ourselves as being unalterably opposed to any institution of our church giving its sanction or endorsement to dancing of any kind, anywhere."⁴⁶ This kind of reaction delayed the approval of dancing at Hendrix until 1936, but by the end of the decade, not only dancing but also card playing and cigarette smoking were tolerated on campus.

Participation in or attendance at ballgames, particularly on the Sabbath or when church activities were going on, were also frowned on

by fundamentalists. During the 1915 North Arkansas Conference session in Conway, a football game was played on Thanksgiving Day between the Hendrix College "Warriors" and the Henderson-Brown "Reddies." The two Methodist schools were arch-rivals, and many preachers succumbed to the temptation to attend the game, which Hendrix won 19-0.

An editorial was published in the *Hope Gazette* a few days later which was reprinted in the *Western Methodist* of December 6, 1915:

One of the features of the North Arkansas Conference as reported from Conway was rather a new departure. The afternoon session was adjourned last Thursday on account of Thanksgiving, and the Bishop held a meeting of the presiding elders to consider the conditions of the different charges. While this meeting was in progress it is said many of the ministers put in their time attending a football game, in which two church schools engaged. This was a fine endorsement of the roughest amusement known in the United States, and might be good for 'higher education,' but we would prefer a non-football preacher.

Modernists and fundamentalists also disagreed on how the Sabbath should be observed. Conservative Protestants, including many Methodists, opposed riding the train, reading the "big Sunday papers," and attending sporting events and movies on Sunday, as well as stores being open to sell nonessential items.

Attempts to regulate what could and couldn't be sold on Sundays led to some ridiculous legislation. One woman stopped on her way to church to buy some diaper pins and was told by the clerk that she could buy diapers, but not pins. Of course the two items were displayed side by side on a shelf. People expected drugstores to be open to fill prescriptions, but the customer could not buy a cup of coffee while he waited. Others of a certain age

remember racks of wet laundry drying in the house on Sunday afternoons because the housewife didn't want her neighbors to know she had done the wash on the Sabbath. In Jonesboro, a Jewish citizen was even arrested for mowing his lawn on Sunday.⁴⁷

By the 1940s, however, when women began to join the workforce, close observance of the Sabbath began to disappear. Fewer and fewer Christians spent the day in worship, prayer, and rest. Today most Methodist churches in Arkansas have abandoned Sunday evening services, and Sundays are just like every other day. Stores are open, and it is a popular day to attend the movies or a ballgame. Now Arkansans can even buy liquor or gamble at the racetrack on Sunday. It was in the attempt to maintain the so-called "Blue Laws" that conservative Christians met their worst defeat.

Temperance, Prohibition, and Repeal

The work of the churches in Arkansas, and of organizations such as the WCTU and the Anti-Saloon League, finally achieved their goal in 1916. Passage of the so-called "Bone Dry Laws" officially prohibited the manufacture, transportation, sale, and consumption of alcoholic beverages within the state. National prohibition came with the Eighteenth Amendment to the United States Constitution, ratified three years later. The immediate and widespread violation of these laws is a familiar chapter in American history, leading finally to the repeal of the amendment in 1933. The issues and problems raised by Prohibition came into sharp focus during the national election of 1928, when the Democratic candidate was Al Smith, not only a New Yorker but a Roman Catholic and a "Wet" who openly supported the repeal of Prohibition.

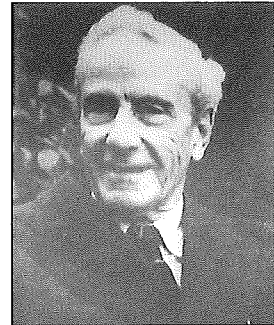
Smith was a highly suspect political figure in the South despite its strong adherence to the Democratic Party. One of the most outspoken opponents of Smith's candidacy was A.C.

Millar, then editor of the *Arkansas Methodist*. Millar had declared himself a Democratic candidate for lieutenant-governor of Arkansas in 1928, but his antipathy toward Smith led him to withdraw when the New Yorker became the presidential nominee.

Millar thought the Arkansas press was not strong enough in its opposition to Smith, and he proceeded to make the *Methodist* the voice of the anti-Smith movement in the state. He also chaired the "Anti-Smith Democrats of Arkansas," organized in July 1928 at First Church, Little Rock, with strong Methodist participation. Millar decided to support Herbert Hoover, who, because of his "Dry" stance, was the first Republican to make inroads into the Solid South. Arkansas, however, went for Smith that November.

Hubert D. Knickerbocker, pastor at First Church, was also opposed to Smith and the "Wets." Knickerbocker got into trouble with his congregation in Little Rock, however, when he preached a strong sermon against Smith's candidacy. He did not take into consideration the personal popularity of Smith's vice-presidential running mate, Arkansas Senator Joe T. Robinson. One prominent layman wrote him a letter that read, "The better informed preachers and laymen throughout the country do not feel that the pulpit is the place to discuss in a partisan way the candidates of the two major parties."⁴⁸ In the 1928 Little Rock Annual Conference journal, it was noted that Knickerbocker had transferred to the West Oklahoma Conference.

In 1932 Franklin D. Roosevelt made no secret of his intention to push for repeal of Prohibition. The country was deep in



Hubert D. Knickerbocker
FUMC, Little Rock

financial crisis—Arkansas was particularly hard-hit—and Roosevelt won in a landslide. A.C. Millar continued his private support of Hoover, although he did endorse the candidacy of Arkansas Democrat (and “Dry”) Hattie Caraway in her race to claim her late husband’s seat in the United States Senate. During the 1932 campaign, the *Methodist* carried no advertisements for Roosevelt.

Leaders in the battle to prevent the repeal of Prohibition lost on the national level, but their influence remained strong in Arkansas, where the gradual erosion of restrictions on the purchase and public consumption of liquor continues today.⁴⁹

Methodist laymen (and women) continued to be active in state politics. Thaddeus Caraway served Arkansas in the House of Representatives from 1913 to 1921, then moved to the Senate for ten years. When he died in 1931, his wife, Hattie, was appointed to replace him and was elected in her own right the following year. John Martineau was a state legislator and judge before serving as governor in 1927–28. Harvey Parnell, elected governor in 1928, was reelected twice, holding office until 1933. He served as a lay delegate to the Little Rock Annual Conference in 1930.⁵⁰

THE MERGER AND EXPANSION OF WOMEN’S WORK

Between 1911 and 1914, women in the Foreign and Home Missionary Societies conducted joint meetings while continuing to work on separate projects. A permanent merger of the two groups came in 1915 with the creation of the Woman’s Missionary Society (WMS). “There was no troubling of the waters as the two streams flowed together,” one woman wrote.⁵¹

The official ceremony of union for the Little Rock Conference was held at First Church, Little Rock, that April. On consecration night, a long line of foreign missionaries dressed in white and deaconesses in their

black uniforms marched down the aisles of the church singing “Lead On, O King Eternal.” The women were charged by Bishop Mouzon and presented with certificates of membership by Miss Belle Bennett of the General Board of Missions.

Commissioned as foreign missionaries were Ruth Brittain, Ethel Brown, Mary Sue Brown, Annette Gist, Ellie Gray, Kate Hackney, Charlie Holland, Olive Lipscomb, and Maud Mathis. Diplomas were also awarded to ten deaconesses: Virginia Maud Fall, Helen Gardiner, Grace Gatewood, Mary Kimbro, Joanna Leuth, Rena Murphy, Sophia Richardson, Daisy Ritter, Grace Rowland, and Florence Whiteside. All the lights in the church were then extinguished with the exception of a glowing cross above the women in the balcony.⁵²

An early project of the WMS in Arkansas was the creation of the Mary A. Neill Scholarship at Scarritt College. Mrs. Neill was a resident of Batesville and the aunt of missionary Esther Case. She had been a leader of both Foreign and Home Missionary Societies on the local, district, and conference levels for many years. Arkansas women also contributed to a scholarship honoring Belle Bennett, who died in 1922. Miss Bennett, a Tennessean and a prominent suffragette, was the founder of Scarritt Bible and Training School and was president of the Woman’s Board of Home Missions for thirty-five years. Arkansas women raised more than thirteen thousand dollars toward the endowment of the Neill and Bennett scholarships. Another of their early projects was the erection of the WMS building, now Wesley Hall, at Mount Sequoyah.

At the 1917 meeting of the Little Rock Conference WMS, a report was made to the members on social service projects during the preceding year. Work was being done in rural areas and with charity patients. One girl had been sent to a reform school and one to the Dallas Rescue Home. The women were supervising playgrounds and attempting to censor

the moving pictures. There was work "among the negroes" and in cooperation with the WCTU, the YMCA, and the junior [juvenile] courts. Nineteen boxes of supplies for the needy had been sent to preachers and mission schools.⁵³

That year also saw the first Young People's Missionary Society summer conference, held on the Henderson-Brown campus in Arkadelphia. Governor C. Hillman Brough and Henderson-Brown President James M. Workman addressed the seventy-five young women and girls in attendance. Miss Rosalie Riggins heeded the call to Christian service and became a deaconess, and nine other girls offered themselves for future service.⁵⁴ These YPMS summer conferences, sponsored jointly by both state conferences, became annual events for a number of years and greatly strengthened the attraction of younger women to WMS work.

Although women delegates had attended the General Conference of the Methodist Protestant Church as early as 1892, it was not until 1918 that women finally achieved full laity rights in the ME Church, South. A resolution stating that lay members were eligible for all boards and lay offices without regard to gender was passed easily at the sessions of both Arkansas annual conferences that year. Ada L. (Mrs. Leon) Roussan of Osceola seems to have been the first woman appointed to a commission when she was named by the North Arkansas Conference to serve on the Methodist Hospital Commission.⁵⁵ At the 1919 session of the Little Rock Conference, there were twelve women delegates out of a total of fifty-six. The next year, the North Arkansas Conference recorded twenty women delegates out of a total of seventy-four.

Mrs. Hilda M. Nasmyth, a white woman serving as superintendent of the Adeline Smith Home for Girls at Philander Smith College, was a delegate from the old Little Rock Conference (black) to the 1920 ME General Conference, which makes her the first woman from Arkansas to be a General

Conference delegate. Mrs. Annie C. Freeman of Pine Bluff, later an instructor in English at Philander Smith, was a reserve delegate from the Southwest Conference that year. Mrs. Nasmyth and Mrs. Freeman were both delegates in 1924, making Mrs. Freeman the first black woman to be a General Conference delegate from Arkansas.

Mrs. F.M. Tolleson, whose husband was a member of the North Arkansas Conference, was the first woman to be sent from Arkansas as a delegate to an ME, South, General Conference. This was in 1922 when the session was held in Hot Springs. Mrs. Tolleson was also a delegate to the special General Conference to consider church unification in 1924. Two years later, both conferences sent women delegates—Mrs. Preston Hatcher (North Arkansas) and Mrs. E.R. Steel (Little Rock). Mrs. Victoria E. Gates of Wheatley was a delegate and Mrs. N.D. Davis of Hot Springs a reserve delegate from the Southwest Conference to the ME General Conference in 1932.

Another part played by women in the church was addressed at the 1920 session of the North Arkansas Conference. The Committee on Education stated in one of its reports, "The church is doing nothing to train the wives of our ministerial students and young preachers. They must, since their enfranchisement, be more than mere parsonage housekeepers." The conference was encouraged to take up the work of developing the leadership skills of women who constituted the "unrecognized half of the itinerancy."⁵⁶

Soon after World War I, passage of the Nineteenth Amendment to the U.S. Constitution gave women the right to vote. Many had already taken jobs as secretaries, nurses, teachers, and clerks. Working women found that they no longer could attend the daytime activities of the WMS, so the church established a separate branch of that organization, the Wesleyan Service Guild, in 1921. The Guild usually met in the evening, thus providing

fellowship and an opportunity for service for these women. It remained a separate organization until the merger of all women's work into the United Methodist Women (UMW) in 1968. In many Arkansas churches, however, the evening UMW fellowship groups continued informally to call themselves "the Guild" until fairly recently.

Certainly it was through church and missionary society work that women in the early twentieth century came into their own. They discovered they were not limited to raising money, cleaning churches and parsonages, serving church suppers, and teaching children in Sunday School. They developed leadership skills, learned how to lobby for their issues, and how to speak in public.

A charming story is told of a woman who was addressing the annual meeting of the Little Rock Conference WMS. A worker came from the nursery and whispered to a preacher sitting on the back row, "Tell the speaker her baby is crying." The preacher responded quietly but firmly, "Tell the baby her mother is speaking."⁵⁷

Two excellent histories were published during the 1920s about WMS work. Coralee Gannaway Williams wrote *Builders of a Kingdom, A History of the Little Rock Conference Woman's Missionary Society 1878-1923*, and Mrs. R.A. Dowdy produced a similar work, *Fifty Years of Service: A History of the Woman's Missionary Society of the North Arkansas Conference 1878-1928*. Mrs. Williams had served as president of the Little Rock Conference Home Missionary Society (1902-12) and of the Woman's Missionary Society (1914-22). Mrs. Dowdy, an important member of the local society at First Church, Batesville, was also active in Sunday School teacher training.⁵⁸

Williams' book describes how women coped with traveling to meetings and conferences in the heavier and more elaborate clothing of the time. One tip was to use the heat from an electric light bulb to smoothe wrinkles from a



Coralee Gannaway Williams. This photo was duplicated from her book.

successful fundraising efforts in the church kitchens. In 1921 the ladies of the Altheimer Church, led by Myrtle (Mrs. James) Walt, served their first Thanksgiving turkey dinner as a church social. The event was moved to the school gymnasium after a few years and continued as an annual affair until 1968. Sometimes more than a thousand people were served, and county and state officials attended regularly.⁶⁰

DEACONESSES AND MISSIONARIES IN THE FIELD

Three young women were working as deaconesses in Arkansas in 1914—Frances Mann at Warren, Ida M. Stevens at Hot Springs, and a Miss



Florence Whiteside, deaconess.

rumped dress or blouse. Another strategy for comfort involved moving the annual meeting from June to May because it was to be held in Pine Bluff and it was feared that the hostesses might not provide palm leaf fans.⁵⁹

Certainly the new preoccupation with meetings and conferences did not prevent Methodist women from continuing their

Blackwell at Jonesboro. Others were entering the foreign mission field. The Little Rock Conference sent "three of our own girls" to Brazil that year—Elma Morgan of Stephens, Virginia Howell, and Margaret Simpson.⁶¹

Florence Whiteside, daughter of Rev. William B. Whiteside

and step-daughter of Rev. J. Abner Sage, had been one of the deaconesses commissioned at First Church, Little Rock, in 1915. She worked for many years at the Eva Comer Home in Birmingham, Alabama, then retired back to Arkansas in 1947 and continued in church service through the 1950s. She died in 1967.⁶²

Some Arkansas missionaries who went abroad in the early 1920s were James R. Rhodes (to Cuba in 1920), Mr. and Mrs. F.C. Woodard (to Poland in 1921), Jessie Moore of Batesville (to Brazil in 1922), and R.T. Ross (to China in 1922). The mission program of the ME Church, South, was reorganized in 1922 and again in 1926, reducing the Board of Missions staff, but the appointment of missionaries continued. William R. Schisler, a lay missionary and teacher, worked in Brazil from 1921 to 1958. His son W.R., Jr., was born and raised in that country and continued to serve there as a preacher, editor, translator, and radio minister.

Other missionaries with Arkansas ties in the 1920s were Cornelia Crozier of Fayetteville (to China in 1923), Alice Furry (to Korea in 1923), Lillian Wahl of Hope (to Manchuria in 1923, where she died of meningitis), Dr. Janet Miller (to China in 1924), Mary Alice Darr (to Korea in 1925), and Dr. J.C. Dovell (to the Belgian Congo in 1926). Nellie Dyer went to Korea in 1927 and Pearle McCain to China in 1929. These two women served as missionaries for many years and faced dangers from war and revolution, as will be recounted later.⁶³

George B. Workman began his ministerial career working with the YMCA in the 1920s. He went to China in 1933 to work with Dr. J.W. Cline, but the mission was interrupted in 1937 by war with Japan and the illness of Workman's daughter. Returning to China after World War II, Workman was forced out of the country again in 1950 by the Communist Revolution.



Lucy Wade, missionary to South America (left) and Edith Martin, missionary to Africa.

He later continued his missionary work in India from 1952 until his retirement in 1970.

Others who went abroad in the 1930s were Lucy Wade, who went to South America (Brazil and Paraguay) as a teacher in 1930, and Edith Martin, who spent thirty-six years in the Belgian Congo (later Zaire) beginning in 1931. Miss Martin, a graduate of Scarritt College, taught, evangelized, helped develop women's work, and translated the Bible into the Otetela dialect. Noreen Robken went to Poland in 1931, then to the Congo in 1937, and Mary McSwain went to Brazil in 1936.

As home missionaries or rural workers, deaconesses were sometimes social workers, nurses, or teachers. In 1923 Minnie Webb of Prairie Grove was teaching Mexican children in San Antonio with financial support from the North Arkansas Conference WMS. In 1934, by then a widow, Minnie Webb Forrest asked to be reinstated as a deaconess but was told she was too old (she was forty). She went to work for the General Board of Missions as a rural worker and eventually was assigned to the Magnolia area. She married Rev. Elmer H. Hook in 1943 and assisted him in his twenty-five years as superintendent of the Western Methodist



Nellie Dyer's high school graduation picture, 1919

Assembly at Mount Sequoyah. Widowed again in 1970, Mrs. Hook returned to work as assistant to the president of Lydia Patterson Institute, the United Methodist school for Hispanic young people in San Antonio.

Johnsie Hobson was a rural social worker assigned by the Woman's Missionary Council to the oil field camps near Smackover (Camden District) in 1927. Part of her support came from the Little Rock Conference WMS.⁶⁴

INSTITUTIONS OF THE ME, SOUTH, IN THE EARLY TWENTIETH CENTURY

Efforts to Establish a Methodist Hospital in Arkansas

As early as 1906, an editorial in the *Arkansas Methodist* called for the establishment of a state Methodist hospital, to be centrally located in Little Rock. The author pointed to the long tradition of the Roman Catholic Church in operating hospitals and charged, "Remember, if we leave her alone to minister to the distressed... Rome will get a grasp upon a large section of humanity that [we] will never touch."⁶⁵ Representatives from several annual conferences of the ME Church, South, met that year to discuss the possibility of joining forces to build a hospital. Sites considered were Hot Springs and Little Rock, Arkansas; Memphis, Tennessee; and Huntsville and Birmingham, Alabama.

In the fall of 1907, a meeting was held at First Church, Little Rock, to launch a new lay program, "Forward Movement in Little Rock Methodism." At this meeting, a resolution was adopted calling on all three Arkansas conferences to appoint delegates to a joint Methodist Hospital Commission to take the steps necessary to establish a Methodist hospital to serve the needs of Arkansans.⁶⁶

Michael B. Corrigan, a Methodist preacher who also was a licensed physician, had been appointed to First Church, Hot Springs, in 1907 and had begun operating a small sanitarium

there. Corrigan was an Irishman, born in Dublin in 1854, the son of a personal physician to Queen Victoria. He had studied medicine in England and had served as an army doctor in India and South Africa and for the British Navy before coming to America and to Arkansas in 1884. He was converted to the ME Church, South, admitted to the itinerancy, and held a number of appointments in first the White River and then the Little Rock Conference. He continued to practice medicine along with his ministry, partly to supplement his income. In the fall of 1908, Corrigan offered his private sanitarium to the Hospital Commission appointed the previous year, and their response was favorable.

The *Arkansas Methodist*, on April 8, 1909, reported that stock was available in the Methodist Sanitarium of Arkansas and that interested persons should write to Dr. Corrigan in Hot Springs. The plan failed, however, and Corrigan lost the personal funds he had invested. His ministerial career was nearly ruined by what his Memoir called "business entanglements." He failed to realize that the conferences were not yet committed to the level of financial support a hospital would require. In 1915 he was appointed to the Collins Circuit, which he could serve from his home in Monticello, but he died in 1919 never having recovered his financial security.

Described by his memorialist, Rev. W.P. Whaley, as "rugged, strong, fearless, independent, stern, honest, conscientious, vigorous, energetic, tender, sympathetic, joyous, loving, and brotherly," Corrigan surely boasts one of the most effusive Memoirs ever published. Arkansas Methodists certainly owe him recognition for his attempt to establish a hospital in the state.⁶⁷

The White River Conference, located across the Mississippi River and northward from Memphis, participated actively in the founding of the Methodist hospital in that city. In 1911 it sent five delegates to join

representatives from the Memphis, Mississippi, and North Mississippi Conferences to form a board of trustees for the Tri-State Methodist Hospital. Arkansas commissioners were Rev. J.K. Farris of Forrest City, Dr. R.C. Morehead of Searcy, W.R. Stuck of Jonesboro, Ed Hamilton of Wynne, and J.F. Smith of Marion.⁶⁸

By 1914, the White River and Arkansas Conferences had merged to form the North Arkansas Conference, which maintained its interest in the Memphis hospital. Nearly one hundred thousand dollars had been raised, and the money was used that year to purchase a site on Lamar Boulevard. The property was described as four wooded city blocks containing a large brick and stone residence that would house the hospital temporarily.⁶⁹ Once again denominational rivalry played a part in the effort. "The Baptists are in the midst of a vigorous campaign to double the capacity of their hospital in Memphis," stated the minutes of the North Arkansas Conference in 1916, "and we Methodists must not longer lag behind."

In 1918 the Lucy Brinkley Women's and Children's Hospital on Union Avenue was donated to the Methodist Hospital Board. This sixty-five-bed facility had been established in part by contributions from the Brinkley family of Brinkley, Arkansas,⁷⁰ and it was operated by the board while the new hospital was under construction. As soon as the new building was completed, Brinkley Hospital was offered to the federal government for the care of sick and wounded veterans returning from World War I.

On Armistice Day 1921, a few days before it was to be formally dedicated, the new Methodist Hospital in Memphis was sold to the Veteran's Administration Bureau at a handsome profit. The Methodists then moved their staff and patients back into the Lucy Brinkley facility. By 1924 a magnificent new hospital building had been erected on Union Avenue. The Lucy Brinkley Pavilion of the

new hospital was completed in 1927.⁷¹

The General Conference of the ME Church, South, met in Memphis in 1926, probably in recognition of the new hospital. One action of the conference was to establish a "Hospital Week," including the second and third Sundays in May, for support of Methodist hospitals. This action was warmly embraced by the three conferences that owned the Memphis institution. (The Mississippi Conference had withdrawn its affiliation in 1920.)

Funds were necessary because the church was committed to making equal accommodations and medical care available to all people. Fully one-third of the beds in Methodist Hospital were reserved for charity patients, but it was claimed that not even the nursing staff knew which cases were non-paying.⁷² Another source of financial support was the Golden Cross Fund, founded by Bishop Selecman in 1923.

A Methodist Hospital School of Nursing had also been established in 1918, partly in connection with the Lucy Brinkley facility. A Nurses' Home was constructed in 1924, and the current School of Nursing was built in 1970. The North Arkansas Conference continues to participate in the operation of Methodist Hospital today.

In 1920 the Little Rock Conference again addressed the issue of a Methodist hospital with a central plant in Little Rock. A.C. Millar presented a resolution to that effect, and several thousand dollars were subscribed immediately.⁷³ But without the wholehearted support of the North Arkansas Conference, which already was committed to the Memphis hospital, the plan was doomed to failure.

The Methodist Orphanage Continues Its Work

By 1920, nineteen children resided in the orphanage at its new location at Sixteenth and Elm Streets in Little Rock. Seventeen of them had been received during the preceding year, and twenty others had been placed in

permanent homes. Superintendent George Thornburgh received no salary, but there were four paid employees.

The home was supported by conference assessments and free-will offerings. Many of these donations were "in-kind," that is they were not in the form of money. In January 1921, gifts to the orphanage listed in the *Arkansas Methodist* included quilts, used clothing, an automobile, and a fireless cooker. From the Mount Tabor Missionary Society and Sunday School in Cabot came one quilt, one dress, twenty-seven jars of fruit, eleven sacks of potatoes, and one sack of turnips. Probably more favorably received by the children were ten pounds of chocolate, three cakes, and two gallons of ice cream from another donor. At Christmastime, members of Highland Methodist Church in Little Rock chaperoned the children on a shopping trip and gave each of them one dollar to spend.⁷⁴

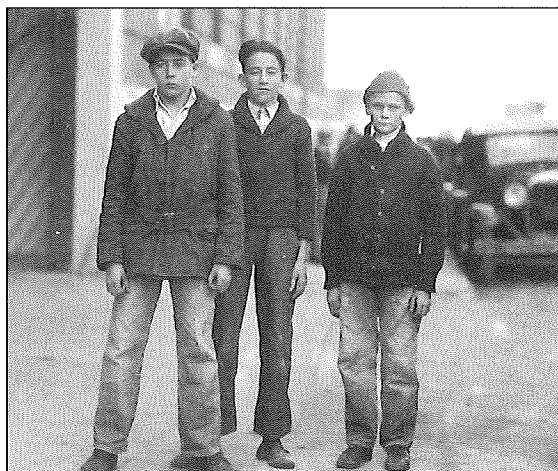
After Thornburgh's death in 1923, Rev. James Thomas took over as superintendent of the orphanage and served until 1943. These two men directed the work of the institution during most of its first half-century while continuing to hold other important jobs. Thornburgh had been active in church work and politics and as manager of the *Arkansas Methodist*. Thomas had been an outstanding pastor and presiding



James Thomas

elder in the Little Rock Conference, had served as conference missionary secretary, and was actively involved in fundraising for Hendrix College.

Each year for twenty years, Dr. Thomas made an almost identical report to the conferences, usually pleading for more funding and citing meticulous statistics on



Boys from the Methodist Orphanage about 1930.
Methodist Children's Home

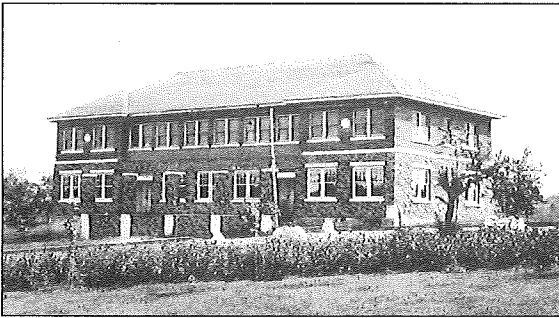
the occupancy of the orphanage. In 1936, for example, he reported that twenty-two children had been received that year, fifteen had been placed, and forty remained in the care of the institution. During the thirty-four years of its operation, 555 children had been placed "in good homes throughout the United States." Thomas also noted that the children attended nearby Highland Methodist Church and made up a sizable number of the Sunday School there.⁷⁵

Mount Sequoyah Becomes the Western Methodist Assembly

In 1913 several eastern conferences of the ME Church, South, established a summer assembly grounds in the environs of Lake Junaluska near Waynesville, North Carolina. Buildings and simple facilities were constructed for church conferences, workshops, meetings, and camping. Within a few years, it was the dream of conferences in the south-central region of the nation, west of the Mississippi River, to acquire a similar plant. During the fall of 1920, annual conferences in Arkansas, Louisiana, Texas, Oklahoma, and Missouri appointed commissioners to begin making plans for a Western Methodist Assembly. A.C. Millar acted as convener when the

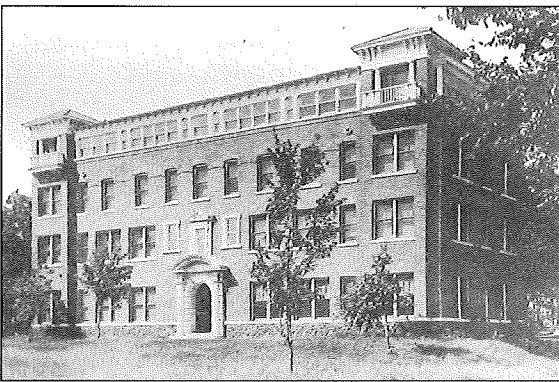
commissioners first met at First Church, Fort Smith. The Little Rock Conference was represented by Millar and C.E. Hayes, a Little Rock layman. The North Arkansas Conference commissioners were Rev. F.S.H. Johnston and G.C. Hardin of Fort Smith.

Twenty places expressed an interest in being chosen as the site of the assembly, but the list eventually was narrowed to five: Fayetteville, Mount Magazine, Rogers, and Siloam Springs in Arkansas, and Neosho, Missouri. After careful consideration by the commission, the bid of Fayetteville was accepted. The offer included four hundred acres of land on top of East Mountain, construction of a road to the site, utility connec-



The Epworth League Building at Mount Sequoyah, now Parker Hall.

Special Collections, University of Arkansas Libraries, Fayetteville



The Woman's Missionary Society Building at Mount Sequoyah, now Wesley Hall.

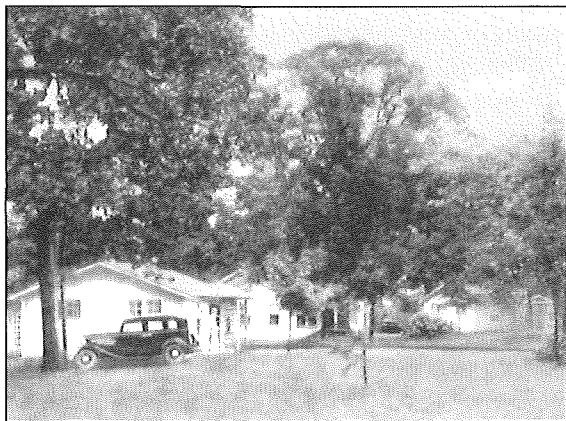
Mount Sequoyah

tions, and a pledge of thirty-five thousand dollars cash. Millar had been one of the most active advocates of the assembly, and it was Mrs. Millar who suggested changing the name of East Mountain to Mount Sequoyah. Other assembly sites, such as Chautauqua and Junaluska, bore Indian names, so it seemed fitting to honor the great Cherokee who had invented an alphabet for his people.

A charter for the assembly was drawn up in 1922. Reflecting the times, it included a policy of racial restriction, which was not abolished until 1952. Trustees were elected from each participating conference, and J.L. Bond, former Arkansas state superintendent of education, was selected to be the first superintendent. Bond, a 1900 graduate of Hendrix College, had also served as superintendent of schools in Union County. His daughter, Minta Lee Bond, later married George Dana Millar, son of A.C. Millar and his wife, Elizabeth Harwood.⁷⁶

The Western Methodist Assembly was formally dedicated in the summer of 1923. Individual building lots were sold to raise money for the major structures needed for group activities. In the first decade these facilities included an open-air tabernacle, chapel, cafeteria, office building, library space, and a home for the superintendent. Dormitories, cottages, and classroom buildings were added through the years as funds became available. Two of the earliest major buildings completed were those of the Epworth League (now Parker Hall) and the Woman's Missionary Society (now Wesley Hall). The Epworth League building was financed by leagues from twelve participating conferences.

J.L. Bond resigned as superintendent in 1927 with his salary "greatly in arrears." His wife, Fern Clark Bond, had helped in the struggle to operate the camp with little or no funding. She and their daughter often helped in the kitchen and dining room.



Postcard view of guest cottages at Mount Sequoyah in the 1930s. Mount Sequoyah

James W. Workman, then student pastor at Central Church, Fayetteville, and director of the Wesley Foundation at the University of Arkansas, took over at Mount Sequoyah until a replacement could be found. The fortunate choice as new superintendent was Sam M. Yancey, a well-known preacher and evangelist who served for the next twenty-three years. During Yancey's tenure, the administration building, dining hall, Clapp Memorial Auditorium, and a number of new cottages were built. A strong prohibitionist, Yancey was also a longtime president of the Anti-Saloon League in Arkansas.

As in most such ventures, the early years of Mount Sequoyah were plagued by financial difficulties. Superintendent Yancey traveled to churches throughout the region to raise money and support, and his salary was paid only erratically. A.C. Millar gave his personal note for interest due on building loans, while other trustees made loans and helped with fundraising. It has been said that Millar and Yancey are the fathers of Mount Sequoyah. Eventually, the General Conference recognized it as a connectional assembly, and it is included in the apportionments of all seventeen cooperating conferences.⁷⁷

The Conferences Purchase the Arkansas Methodist

The partnership of James A. Anderson and A.C. Millar as co-owners and editors of the *Western Methodist* was dissolved in 1913. Millar retained one-half interest, and the other half was purchased by Rev. W.B. Hays, Rev. Frank Barrett, and Mr. L.F. Blankenship. Almost immediately a stock company was formed, and the name of the firm was changed to the Western Methodist Publishing Company. Circulation of the newspaper increased, but expenses were heavy. The Oklahoma Conference withdrew from the enterprise, and Millar took over full time as editor and manager.

In the fall of 1915, a commission was formed, including members from both the Arkansas and Little Rock Conferences—layman George Thornburgh and Revs. J.M. Williams, F.S.H. Johnston, James Thomas, T.D. Scott, and J.K. Farris. This commission recommended that the conferences jointly purchase the newspaper, and the idea was approved later that year for a purchase price of about eight thousand dollars. A joint commission (the *Arkansas Methodist Commission*)



The headquarters building of the Arkansas Methodist included a residential apartment for A.C. Millar and his family. Picture made in 1931.

was named the governing body, and Millar was elected editor. The original name of the newspaper was resumed, and it has been the *Arkansas Methodist*, now the *Arkansas United Methodist*, from 1916 to the present.⁷⁸

A.C. Millar's influence on Arkansas Methodism during the next quarter of a century has already been described. He was an active member of the Arkansas History Commission, the Anti-Saloon League, the Arkansas Press Association, and the Arkansas Education Association. He worked unstintingly in support of Hendrix College and was instrumental in the establishment of the Western Methodist Assembly at Mount Sequoyah. In 1934 he was one of the first members elected to the Judicial Council of the ME Church, South. Undoubtedly A.C. Millar was one of the most influential men in the Methodist Church and in the state of Arkansas from the time he came to assume the presidency of Central Collegiate Institute in 1887 until his death in 1940.

Even Millar's marriages were Methodist-related. Through his first wife he was brother-in-law to Hendrix College president J.H. Reynolds; his second wife was the daughter of Rev. H.D. McKennon, who had helped found the first Woman's Missionary Society in Arkansas.⁷⁹ His daughter, Ethel Key Millar, served for many years as a librarian at Hendrix. The Ethel Key Millar Award has been established there to honor her.

Back issues of the *Arkansas Methodist* during this period provide fascinating reading. It is almost impossible to go through these old newspapers looking for a certain article without stopping every few minutes to read something else. There is no better record of Methodist church life in Arkansas—from the reports of annual, district, and charge conferences all over the state to the letters and devotionals contributed by laymen and preachers. Entire pastoral journals and sermons were published serially, and the obituaries and marriage announcements are of interest to

historians and genealogists.

The advertisements, especially those for patent medicines and devices, are a great source of entertainment today. Among the products promoted in a 1920 issue were Conpharozo Water, the Electric Vitalizer Belt, Grove's Tasteless Chill Tonic, Foley's Honey and Tar Compound, Mrs. Winslow's Syrup (an infant's and children's "regulator"), and Nuxated Iron Tablets.⁸⁰

In 1928 a large house on the northwestern corner of Eleventh and Scott Streets in Little Rock, the former P.K. Roots residence, was purchased jointly by the Arkansas conferences. The house was large enough to provide offices for the *Methodist* and a residential apartment for the Millars. Some upstairs rooms were rented out, and a small brick building was erected at the rear of the lot to house the printing equipment. This facility was used until 1955.⁸¹

Another publication of importance to Methodists appeared in 1923: the *Cokesbury Hymnal*, still a favorite for Sunday evening worship services and Sunday School classes. The Methodist Publishing House changed its name to the Cokesbury Press that year.

ARKANSAS METHODIST EDUCATIONAL EFFORTS: 1900-30

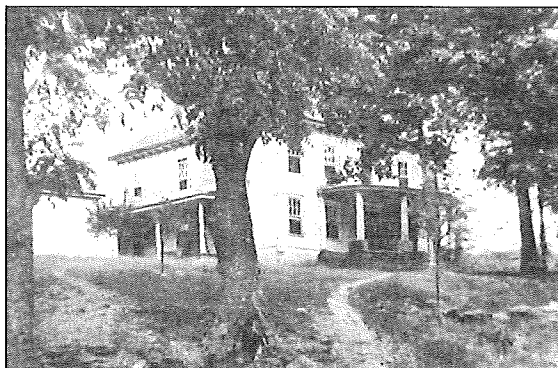
Sloan-Hendrix Academy and Valley Springs School (ME, South)

Sloan-Hendrix Academy had been founded in 1899 at Imboden (Lawrence County) as one of the academies affiliated with Hendrix College. The name of Capt. W.C. Sloan was added because he donated the building site plus ten acres of building lots to help establish the school. The original campus consisted of a two-story brick academic building, a principal's residence with room to board younger students, and a coeducational (but closely supervised) dormitory. After the connection to Hendrix was severed in 1906, the school

was operated for twenty-five years by the North Arkansas Conference. It was designated a "Mountain School" to obtain funds from the General Board of Education. Funding also was obtained from the Christian Education Movement in 1921 (see below).

After the school was moved to a rural site in 1923, it was comprised of a large two-story administration-classroom building with sleeping rooms in the basement for male students, a women's dormitory, a gymnasium, and various other structures related to working the farm. Twenty-two classes were graduated from Sloan-Hendrix between 1908 and 1931. The school was then sold to the town of Imboden to become a public school, but it is still known as Sloan-Hendrix High School.⁸²

A note in the *Harrison Daily Times* of February 24, 1922, announced that J.H. Zelmer of Prairie Grove and W.P. Jones of Batesville, representing an ME, South, commission for the erection of a mountain academy, had selected a site at Valley Springs in Boone County. In April the same paper noted that a one-hundred-acre farm had been purchased for the school and that Professor M.J. Russell, formerly of the Hendrix College Academy, would be the principal. The school would offer a full elementary course plus studies in the domestic and agricultural sciences.⁸³ From its opening in 1922 until it was closed at the end of the 1936 school year, Valley Springs

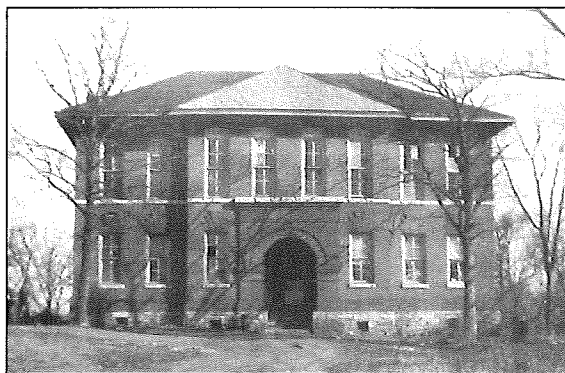


The boys dormitory at Valley Springs.

graduated 214 students.⁸⁴ It, too, was sold to become part of a public school system.

The establishment of schools in remote mountain communities was popular in the early twentieth century. Several of these were founded in the hills of Kentucky, eastern Tennessee, and northern Georgia. The Pi Beta Phi Settlement School at Gatlinburg, Tennessee, is a well-known example, as is Berry College in Rome, Georgia. These schools were patterned after the venerable Berea College in Kentucky, founded in 1855, where each student was expected to perform some of the labor necessary to maintain the school. The philosophy behind Valley Springs School was stated by James A. Anderson in his *Centennial History of Arkansas Methodism*, published in 1936:

There lies now at Valley Springs a rich opportunity for some man to put a half million or so dollars back of a school that will train and educate young folks over a wide scope so that they can adjust themselves to the economic conditions of their own region, utilizing the resources they have, fruit lands, great supplies of hardwood timber, lands for stock-raising, the splendid resource for hydroelectric power in their streams. When we look at a highly successful country like Switzerland, we need not despair of making something out of our own mountain regions.⁸⁵



Sloan-Hendrix Academy.

Along with Valley Springs, Anderson cited the Yellville District High School and Sloan-Hendrix Academy at Imboden as Arkansas Methodism's own mountain schools. By the time his book was published, however, these institutions were no longer under Methodist control.

John Brown University

Another new school was founded in Siloam Springs by Rev. John E. Brown. Brown, born a Quaker, was converted at a Salvation Army meeting as a young man and began a successful career as an interdenominational evangelist. He was one of the first preachers to have a popular radio ministry. Although he was never officially a member of a Methodist conference, he was named a general evangelist by the ME Church, South, in 1915.

Brown established his school, the Southwestern Collegiate Institute, on a farm near Siloam Springs in 1919. He began with sixty students and a vocational curriculum; within ten years the school, renamed the John E. Brown College, "America's All Work Academy," had an enrollment of more than five hundred. It boasted academic (head), Bible (heart), and vocational (hand) departments, and students were expected to work their way through. A 1929 letter to Governor Harvey Parnell stated, "Only boys and girls without funds are being accepted."⁸⁶

In 1934 the college became known as John Brown University. Although the school has never been affiliated with the Methodist Church, Brown was an influential educator and evangelist and maintained his personal membership in the ME, South, church at Siloam Springs. Walter Vernon wrote in 1976, "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."⁸⁷

The 1923 North Arkansas Conference

journal records the total amount assessed or collected for educational purposes at that conference session: Hendrix, Galloway, and Henderson-Brown Colleges—five thousand dollars each; Valley Springs Training School and Sloan-Hendrix Academy—twenty-five hundred dollars each; Sunday School program—one thousand dollars; and student pastors at Central Church, Fayetteville, and First Church, Conway—five hundred dollars each. In addition, \$79.84 was collected from the preachers for Haygood College (CME) near Pine Bluff.⁸⁸

Wesley Foundations and the Christian Education Movement

The Wesley Foundation movement for college students was founded by the ME Church at the University of Illinois in 1913. This ministry to students attending non-Methodist colleges began in Arkansas in 1922 when Byron Harwell was appointed "student pastor" on the staff of First Church, Conway, to work with students at the State Normal School (now the University of Central Arkansas). Two years later, O.C. Lloyd replaced Harwell, and James W. Workman accepted a similar appointment at Central Church, Fayetteville, ministering to students at the University of Arkansas. The young preachers were paid five hundred dollars per year. These were North Arkansas Conference appointments, but both conferences provided funds for the work. It was at the University of Arkansas in 1924 that Workman organized the first Wesley Foundation in the ME Church, South.

The establishment of Wesley Foundations at other Arkansas state colleges was delayed for some years by the Christian Education Movement, a churchwide program of the Southern church initiated in 1918 to raise funds for its institutions of higher education. The main objective of the campaign was to raise thirty-three million dollars for ME, South, colleges and an additional one million

dollars for financial aid to life service students, those committed to the ministry or missionary careers. Other goals were the development of strong departments of religion at existing schools and the recruitment of five thousand young people into Christian service.⁸⁹ The Christian Education Movement was sometimes referred to as the Centenary Fund, because it was initiated to celebrate the centennial of missionary work by the Methodist Episcopal Church.

Arkansas played an important role in this campaign. Hendrix College president J.H. Reynolds took a year's leave of absence and moved to Nashville in 1920 to direct the drive. Stonewall Anderson, who had preceded Reynolds as president, served as treasurer. The drive was well organized and efficiently managed. It was advertised regularly in the *Arkansas Methodist* and other church newspapers across the South, and Arkansas Methodists pledged more than two million dollars. For some months in 1920 and 1921, full-page ads appeared regularly in the *Methodist* with eye-catching illustrations and striking themes: "Banish the Bolshevik," "Soon There May Be No God But Allah," and "Wrong Education Wrecked the World."

Ultimately, about eighteen million dollars was raised. In the North Arkansas Conference, for example, \$954,000 had been the goal; more than \$460,000 was pledged, but by 1925 only \$174,691 had actually been collected. Still, it is certain that Methodist educational institutions in the South profited from the movement, both from the money raised and the positive publicity and interest the movement aroused.⁹⁰

The development of Wesley Foundations revived after the Christian Education Movement began to wane. They were strongly supported by A.C. Millar and the *Arkansas Methodist*. Millar had traveled at his own expense to schools in the North, such as Iowa State University and the University of Illinois,

to observe the programs and buildings of their (ME) Wesley Foundations. By mid-century there were Wesley Foundations at all the state colleges in Arkansas, and buildings for meetings and other activities had been erected for most of them. Another leading figure in this work was Dr. A.W. Martin, who became director of the program at Fayetteville in 1957. He also served on the faculty at Perkins School of Theology for a time.⁹¹

One Methodist, South, College for Arkansas

The 1920s found Southern Methodists in Arkansas attempting to support three colleges in addition to two remaining secondary schools. Hendrix College had thrived after its move to Conway, and Henderson College in Arkadelphia (Henderson-Brown College after 1911) had survived thanks to the benevolence of C.C. Henderson, W.W. Brown, and others. James M. Workman was the dedicated president of Henderson-Brown from 1915 to 1925, while J.M. Williams headed an excellent faculty that kept Galloway Woman's College in Searcy a viable option for young Methodist women seeking higher education.

In 1926, however, Bishop Hiram A. Boaz recommended that a joint conference commission begin studying the financial burden of supporting three colleges in a relatively small and poor state. Boaz was one of the founders of Southern Methodist University in Dallas and was serving as president of that institution when he was elected to the episcopacy at Hot Springs in 1922. After due consideration, the ten commissioners appointed by Bishop Boaz—Harvey C. Couch, J.W. Crichlow,



Hiram A. Boaz, the first Methodist bishop to reside in Arkansas.
Anderson, *Centennial History*

J.D. Hammons, G.C. Hardin, L.B. Leigh, C.M. Reves, W.M. Sherman, W.R. Stuck, James Thomas, and F.M. Tolleson—proposed that a single board of trustees administer all Methodist higher education in Arkansas. They recommended that a new three million dollar central university be established in Little Rock, while the three existing colleges be continued as junior colleges.

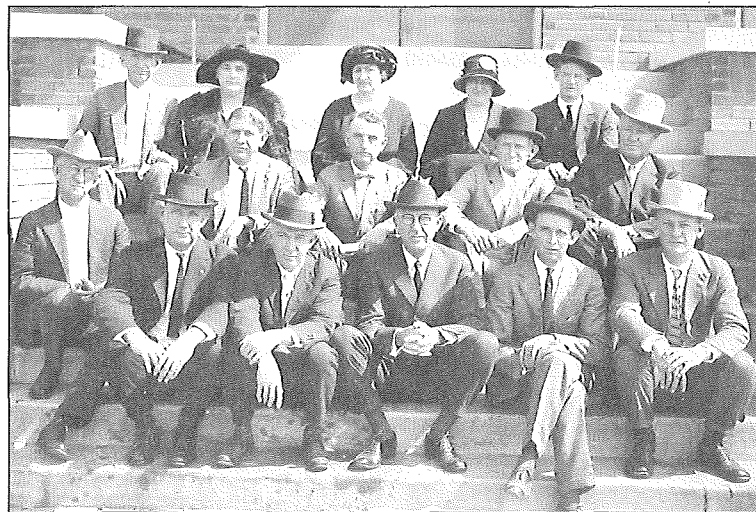
The Little Rock Chamber of Commerce had promised unofficially to raise one million dollars toward the founding of a new Southern Methodist university. The plan seemed to be sound and practical, but it drew immediate opposition across the state, especially from the environs of Conway, Arkadelphia, and Searcy. The pastor at Arkadelphia even declared from the pulpit that the bishop “ought to be put in the penitentiary for making such a proposal.” The plan was considered by both conferences at their 1927 sessions, and the discussions were described as stormy. The commission then agreed to drop the junior college provision and to expand its own membership to thirty with Bishop Boaz still serving as chair.⁹²

Stonewall Anderson, president of Hendrix from 1902 to 1910, suggested an intriguing compromise. He was opposed to a central university in Little Rock, but he proposed that Hendrix and Henderson-Brown be consolidated at either Conway or Arkadelphia and that Ouachita Baptist College and Conway’s Central College for Women be merged at the other town. The State Baptist Convention, however, expressed no interest in this plan.

When the expanded educational commission met in February 1928, yet another plan emerged—to create a single board of trustees to act for all three Methodist colleges, continue

Galloway as a four-year woman’s college, and merge Hendrix and Henderson-Brown. Again a wave of protest swept across the state, and the *Arkansas Methodist* published a strong statement opposing the merger. At a called joint conference session later that month, the proposal was easily defeated. Part of the final conference report recommended that the work of the three schools be distinctly different. Galloway would remain a woman’s college, one college (obviously Hendrix) would emphasize the liberal arts, and the other (Henderson-Brown) would focus on industrial arts and teacher training. This plan would also abolish the boards of trustees of all three institutions and confirm the single board of thirty members.

At its first session on April 12, 1928, the Board of Thirty again recommended that Hendrix and Henderson-Brown be consolidated. They proposed a site other than Conway or Arkadelphia, obviously looking toward Little Rock. Board member Harvey Couch, president of Arkansas Power and Light Company, and Mississippi County planter R.E.L. Wilson each agreed to contribute \$250,000 toward a centrally located university.



Official board of the Methodist Church at England in 1923. Notice the variety of hats!



Harvey Couch (back row, second from left) frequently entertained Methodist preachers at his lakeside home, "Couchwood," near Hot Springs. This picture was made about 1930. Some of the preachers included here are W.M. Hayes, L.W. Evans, T.O. Rorie, W.R. Harrison, and Samuel Chase Dean. Rev. Dean's granddaughter, who shared this picture, said that Couch gave each of the preachers a picture of John Wesley that he had brought back from England.

Betty Hundley Jones, Little Rock

At its regular session that fall, however, the North Arkansas Conference demanded that any central institution established in Little Rock have a five hundred-acre campus, a firm commitment of two and a half million dollars in pledges, and public utilities and streetcar connections in place. This was not to be. The money promised by Little Rock did not materialize, partly because of the strong opposition from the citizens of Conway and Arkadelphia. Some Little Rock supporters, such as former governor George Donaghey, eventually transferred their support to Little Rock Junior College, a municipal institution that is now the University of Arkansas at Little Rock.

In March 1929, with the Depression looming just over the horizon, the Board of Thirty finally voted 22-2 to merge Hendrix and Henderson-Brown Colleges. The resulting

institution would be named Hendrix-Henderson College and would be located in Conway. The anger and disappointment of Arkadelphia citizens and Henderson-Brown alumni simmered for many years. The Henderson-Brown campus was acquired by the state and became Henderson State Teachers College, now Henderson State University. This institution retained the loyalty of Methodists in southwestern Arkansas for many years; only ten Henderson-Brown students and one faculty member transferred to Conway.⁹³

Almost immediately a campaign to raise one million dollars for Hendrix-Henderson and Galloway Colleges was launched. This drive, however, was crippled by the financial crash of October 1929, and only about \$273,000 was pledged. Galloway was in particular financial difficulty and had not

been able to achieve accreditation. In the fall of 1930, the Board of Thirty met again and recommended that a new "Trinity" system of administration be adopted for the schools. Hendrix-Henderson would be renamed Trinity College, and Galloway, reduced to junior college status, would be called Trinity Woman's College. Again there was strong opposition to the changes, even though J.H. Reynolds, the president of Hendrix-Henderson, threw his support behind the plan. Finally the name change was rescinded. Mrs. C.C. Henderson requested that her husband's name not be associated with a school located anywhere but Arkadelphia, so Hendrix and Galloway resumed their original names.⁹⁴

Galloway did achieve accreditation as a two-year junior college, and for a time several

faculty members commuted between Searcy and Conway to teach classes at both schools. But financial hardship and the growing move toward co-education kept Galloway in continuing decline. By the 1932–33 school year, the college was deeply in debt, and the enrollment was down to only seventy-five girls. Many junior and senior students had transferred to Hendrix, where the number of women graduates outnumbered men thirty-five to thirty-two in 1932.

Finally, the following notice appeared in the *Memphis Commercial Appeal* on May 29, 1933:

GALLOWAY COLLEGE TO CLOSE ITS DOORS
SEARCY, ARK.—The last graduation exercises of Galloway Woman's College were held today, 19 diplomas being awarded by Dr. J.M. Williams, president for 23 years. By order of the Board of Trustees...Galloway College ceases to exist at the close of this 44th commencement. The baccalaureate sermon was preached yesterday by Rev. Warren Johnston of Fayetteville, and Dr. C.M. Reves delivered the address today. The program closed with the singing of "Alma Mater," which rang down the curtain on an institution which for nearly half a century served the women of the state.⁹⁵

Galloway alumnae were outraged and heartbroken at the loss of their school. A speaker at one unsuccessful rally to oppose the closing declared, "The 7,000 women who have been educated at Galloway are worth more to Arkansas than all the preachers who have been educated at Hendrix!"⁹⁶ The beautiful campus in Searcy, with its tall oak trees, ivy-covered Godden Hall, and white-pillared dormitory, was sold the next year to Harding College, then located in Morrilton. Although the value of the property was estimated at five hundred thousand dollars, the purchase price was only seventy-five thousand dollars. President Williams was appointed to an administrative position at Hendrix.

For years Galloway alumnae continued to hold their reunions in Searcy, and when they endowed a scholarship in honor of Williams, it was given to his alma mater, Vanderbilt University, rather than Hendrix. It was not until 1981, nearly fifty years after their school was closed, that the "Galloway Girls" gathered on the Hendrix campus, holding their sessions in Galloway Hall, the women's dormitory erected there in 1933. It was to be their last reunion.⁹⁷

At last the ME Church, South, in Arkansas was free to concentrate all its financial and spiritual support on one institution of higher learning, but the rancor engendered by the events of 1926–33 were a long time passing. In 1936, speaking to the annual Galloway College Alumni Dinner in Little Rock, Dr. Williams counseled:

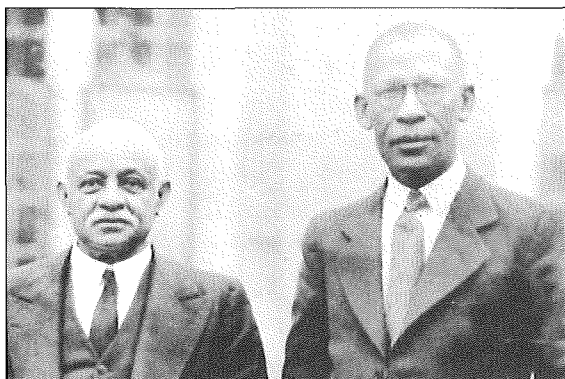
Does it not behoove us to lay aside discussions and differences?...If we can lay aside the differences and heartaches that have sundered us; and look every man not at the things of himself, but at the things of others...Let it be... a way for the future of a new Methodist family to be grown from the 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.⁹⁸



J.M. Williams, last president of Galloway College (1907–33).

Philander Smith College

With the closing of the University of Little Rock, Bowen Seminary, and Siloam Springs College (Chapter 3), the ME Church concentrated all its educational work in Arkansas at Philander Smith College. The school's enroll-



Two presidents of Philander Smith College: James Monroe Cox (1896-1924) and George C. Taylor (1924-36).

PSCA

ment grew, new buildings were constructed, and the academic program was expanded under the long tenure of Rev. James Monroe Cox, the first African-American president of the school. At the time of his retirement in 1924, it was said that he had helped train more than half the black schoolteachers in the state.⁹⁹ Mrs. Cox was also a leader in women's work of the ME Church.

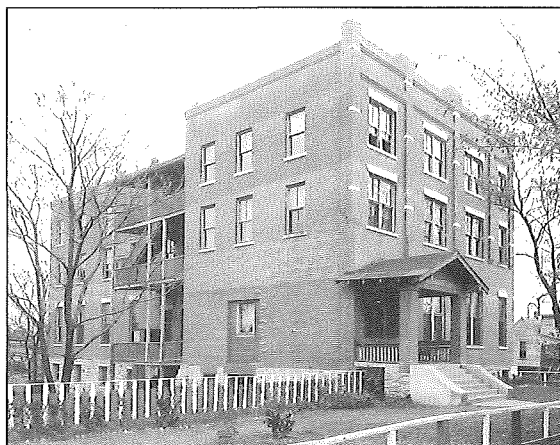
Cox was followed as president by Rev. George C. Taylor (1924-36), a native of Arkansas and an alumnus of the college. Taylor was a respected educator who had served as a teacher and principal, as superintendent of the normal department at the University of New Orleans, and as chairman of the mathematics department and dean at Philander Smith. It was his dream to relocate and enlarge the campus, but the economic situation during the Depression years frustrated that hope. The institution discontinued its primary department in 1924 and its high school program in 1936.

Seven major buildings had been erected on the campus by 1925. One of these was old Budlong Hall, which was housing the high school classrooms, science labs, and an auditorium for chapel exercises. Its upper two floors served as men's dormitory space. The Adeline M. Smith Industrial Home was still in use and

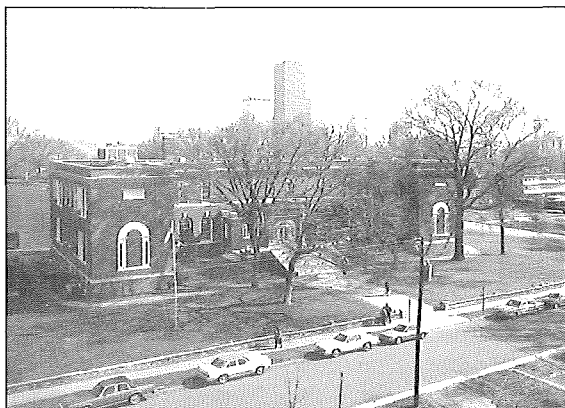
consisted of a dining room, industrial training rooms, laundries, storerooms, and a small library. Webb Hall was a three-story brick women's dormitory and dining hall. Other buildings included the Bennett F. Sanford Library, containing some twenty-eight hundred volumes; College Hall, the two-and-a-half story building in which most classes were held; the president's home, a two-story house on the southwestern corner of the campus; and a small frame cafeteria where students could also purchase school supplies. About 225 students were enrolled at that time.¹⁰⁰ The Administration Building was added to the campus in 1930; it has been renovated and is listed on the National Register of Historic Places.

In 1925 George R. Smith College, an ME school in Sedalia, Missouri, was destroyed by fire. After a joint resolution of the Board of Education of the ME Church and the trustees of the Southwest and Central West Annual Conferences, the interests of this institution were merged with Philander Smith in 1933.

Most of the school's financial support at this time came from the ME General Board of Education, plus some funds from the Southwest Conference. The Adeline Smith Home



Webb Hall, women's dormitory and dining hall, Philander Smith College. Razed for the construction of I-630.



Cox Administration Building, Philander Smith College.

PSCA

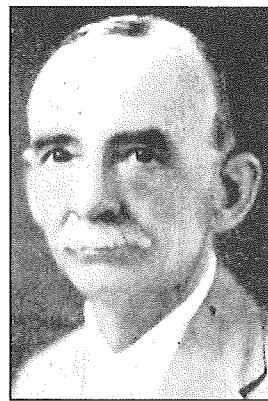
was financed in part by the ME Woman's Home Missionary Society. Some teacher salaries were underwritten by foundations such as the John F. Slater Fund and the Julius Rosenwald Fund. Despite these multiple sources of funding, the Depression of the 1930s hurt the college.

For a time, Philander Smith worked out a cooperative arrangement with Dunbar Junior College, an extension of Dunbar Junior and Senior High School in Little Rock. Dunbar, in operation from 1929 until 1955, was the first black secondary school in the state to achieve full accreditation. Its Junior College was mainly dedicated to training black teachers. According to the arrangement between the two schools, students could attend classes at either institution, and some Philander Smith professors taught classes at Dunbar. Today the Dunbar campus, located on Wright Avenue at Cross Street, is occupied by the Dunbar Magnet Junior High School. Its building was listed on the National Register of Historic Places in 1980.

In 1936 Philander Smith closed its high school department and became a full-fledged four-year college. Degrees were offered in education, chemistry, English, biology, home economics, and the social sciences.

Improved Christian Education and Youth Work in the ME Church, South

Expansion and improvement of the Sunday School program was also accomplished during these years. One of the first Sunday School field secretaries was Dr. George McGlumphy, a former educator who was admitted to the Arkansas Conference in 1896. He previously had taught for a number of years at Arkansas Cumberland College, now the University of the Ozarks. The position of field secretary was similar to the current position of secretary of the Board of Education. This appointment was supported financially in the early days by Sunday School offerings on the third Sunday in the months of January, April, July, and October.¹⁰¹



George McGlumphy.
Anderson, *Centennial History*

McGlumphy was followed in the North Arkansas Conference by William A. Lindsey in 1914 and John Q. Schisler in 1918. Lindsey died in 1964, the oldest pastor in the conference at that time both in age and years of service.¹⁰² Schisler went on to hold important connectional positions, first on the General Sunday School Board, then on the General Board of Christian Education, created in 1930. At that time, all educational work of the church—colleges, seminaries, the Epworth League, the Sunday School, teacher training, and curriculum development—was brought under the direction of one agency.

Schisler's counterpart as field secretary in the Little Rock Conference was Clement N. Baker, who gave twenty-five years to the work of increasing enrollments and funding for Christian education. He was also a delegate to the Uniting Conference in 1939. For ten years



Clem Baker.

(1925-1935) Baker was assisted by Stanley T. Baugh as Conference Secretary of Epworth Leagues and Rural Sunday Schools.

Although Baugh's work in the ministry and Christian education was valuable, he made an especially important contribution as the unofficial historian and photog-

rapher of rural churches in the Little Rock Conference. He left a significant body of work in his collected photographs, most of which are preserved at the United Methodist Archives at Hendrix, and in the numerous articles and pamphlets he published. Two booklets he prepared—*Camp Grounds and Camp Meetings in South Arkansas* and *Magnificent Youth, A History of the Epworth League in the Little Rock Conference*—are widely used by Methodist historians in the state. Both are available at the Archives.

Rev. Harry King joined the North Arkansas Conference in 1914 and served for many years as a professor and dean at Galloway College. Later he was professor and academic dean at Arkansas College in Batesville.

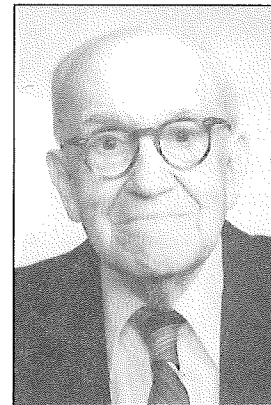
Another Christian educator who began his career about this time was Ira A. Brumley, admitted to the conference in 1917. Some have called him "Mr. Church School:"

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...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.¹⁰³

It was Brumley who initiated and promoted the campaign that raised half a million dollars to build six Wesley Foundation Centers at state colleges (1959-1960). A graduate of Hendrix College and the Southern Methodist University School of Theology (now Perkins), he served on the board of trustees of both institutions for more than twenty years and was honored with a doctorate from Hendrix in 1950.

Many senior preachers in both Arkansas conferences today recall the powerful influence Dr. Brumley had on their training for the ministry. His technique was to invite preachers to read and study different topics, then develop methods of teaching the material to others. Just a few of the dozens of courses Brumley initiated were "How to Read and Study the Bible," "Guiding Intermediates and Senior Highs," "Personal Religious Living," and "Preparing for Marriage." One preacher wrote that his learning experi-

ences in Brumley's courses were equal to a seminary education. Hendrix College created the Ira and Mary Brumley Award in Christian Education in 1984; the first recipient was Dr. Charles Casteel. Brumley died in Conway in 1987 at the age of ninety-two.¹⁰⁴



Ira A. Brumley.

The Epworth League continued to be a force in Methodist youth work during the 1920s. Arkansas members helped plan a churchwide Methodist Young People's Conference in Memphis in 1925, and summer assemblies held by both conferences resulted in many young people being called to missionary work or into the ministry. Some future preachers found wives at these gatherings. Stanley T. Baugh wrote in his book *Magnificent Youth*: "Some said the [Epworth League] 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." He went on to name a number of pastoral couples who met and courted at these gatherings—future president of Hendrix College Marshall Steel and his wife, Ouita Burroughs; future bishop Paul V. Galloway and his wife, Elizabeth Boney; and James W. Workman and his wife, Sue Sparks.¹⁰⁵

Many another young preacher found his future wife in one of his early churches. The old Walnut Grove Church in the Ferndale community (Little Rock District) must have been an especially romantic appointment. F.E. Dodson, E.D. Galloway, and Fred Arnold all met their brides while serving there.¹⁰⁶



Walnut Grove United Methodist Church (Little Rock District).

Iris Belcher, Little Rock



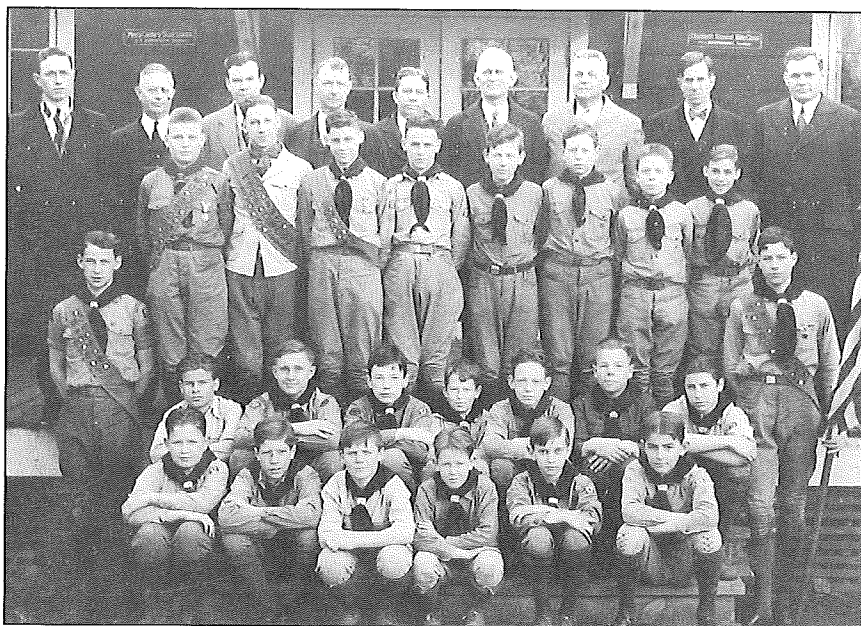
Group of young people, probably Epworth League, at Carr Memorial Church, Pine Bluff.

Schools for Preachers and Sunday School Workers

The church also turned its attention to pastoral education. Study and training events known as Preachers' Institutes had been held in Arkansas in the 1890s, but it was in 1914 that the first Pastors' School, a summer school session for preachers of the North Arkansas Conference, was held on the Hendrix College campus. Participating preachers attended for four days to hear outstanding speakers and receive training in organizing church activities in rural areas. It was reported at conference that autumn that more than 125 preachers had attended the session, and five hundred dollars was budgeted to continue the school the next summer.

It also was recommended that undergraduate (non-degreed) ministers take one-half of their work at Pastors' School and one-half by correspondence.¹⁰⁷ A Sunday School Institute was added to the Pastors' School in 1917, with classes for Sunday School superintendents and teachers.

The concept of Pastors' School was adopted by the Department of Home Missions of the General Board of Missions in 1921. Schools for rural pastors and lay workers were held that year at Hendrix College and at Lake Junaluska,



In addition to Epworth League and other activities, many Methodist churches have sponsored Boy or Girl Scout troops. This is Troop 17, Boy Scouts of America, at First Church, Little Rock, about 1930. Standing at right, back row, is the future Bishop William C. Martin, then serving as pastor at the church.

FUMC, Little Rock

the Methodist Assembly in North Carolina. An additional school for urban pastors also was held at Hendrix. Among the speakers at the Arkansas sessions were J.H. Reynolds, O.E. Goddard, and Clem Baker, as well as several visiting bishops. Similar schools were held in six locations the next summer.

Over the years, however, attendance at Pastors' School dwindled, and the length of time involved was reduced. In 1993 the summer sessions at Hendrix were replaced by a three-day Conference on Leadership in Ministry, held annually at Pulaski Heights UMC in Little Rock. Attendance has been expanded to include sessions for Sunday School teachers, church musicians, and youth workers.¹⁰⁸

THE PREACHERS AND THE CHURCHES

Arkansas Methodism lost a number of important and respected preachers during the quarter-century between 1914 and 1939.

Charles Conway Godden (died 1916) was a former Confederate soldier who had become a successful lawyer in DeWitt. At the height of a lucrative career, he was called powerfully to the ministry at a meeting held at the courthouse by Andrew Hunter and A.R. Winfield. He was admitted to the Little Rock Conference in 1872. Godden held many pastoral appointments, including the ten years as president of Galloway College which earned him the sobriquet "The Grand Old Man of Galloway."¹⁰⁹ He also served for a time as chaplain of the Arkansas legislature.

Preacher-historian

Horace Jewell was killed by a train at Hope in 1917. He had given sixty-two years to the ministry, helping to found the Confederate Army Church during the Civil War and publishing his *History of Arkansas Methodism* in 1892. He was twice interim editor of the *Arkansas Methodist*, served as chaplain of the Arkansas State Senate and House of Representatives, and was twice a delegate to General Conference.¹¹⁰

M.B. Corrigan, who had labored mightily to establish a Methodist hospital in Hot Springs, died in 1919. Thomas D. Scott followed in 1920, of whom it was said that his pastorates could be traced by the flowers planted around his churches.¹¹¹ Also passing in 1920 was Rev. H.D. McKinnon, who had helped his wife organize the first Woman's Missionary Society in Arkansas at Warren in 1873.

Henry Smith, who spent sixteen years as a missionary in Cuba, died in 1924, as did

Archelaus Turrentine. Of the latter it was written, "For the first time in seventy-five years the honored name of Turrentine disappears from our conference roll."¹¹²

The death of F.S.H. Johnston in 1927 removed a man of wide and varied service to Arkansas Methodism.

He had attended the old Central Collegiate Institute in Altus after transferring into the Arkansas Conference in 1879, and his first wife was a daughter of its president, I.L. Burrow. Johnston was referred to humorously by his fellow ministers as "Blind Fish" because there was no "eye" in his initials.¹¹³ He filled several appointments as pastor and presiding elder and as conference missionary secretary. He also served as manager of the Twentieth Century Fund, directing the campaign that resulted in the first million dollar endowment for Hendrix College. He served as a commissioner for the *Arkansas Methodist*, on the executive committee of Mount Sequoyah, on the boards of Hendrix and Galloway Colleges, and was seven times a delegate to General Conference. A fellow minister referred to him as "quiet, patient, and far-visioned." It is said that Johnston contributed to the building of fifty churches and twenty parsonages during his ministry.¹¹⁴

Others who died in the 1920s were Z.T. Bennett, former editor of the *Arkansas Methodist* (1928); Stonewall Anderson, president of Hendrix College from 1902 to 1910 (also in 1928); two brothers of the illustrious Monk family of Methodist preachers, Bascom and Alonzo, who died within a few weeks of each other in 1929; John H. Dye, once a Confederate soldier and later superintendent of the State

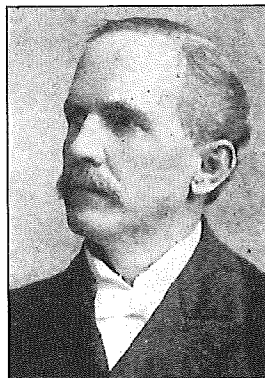


F.S.H. Johnston.
Anderson, *Centennial History*

School for the Blind, president of Galloway College, chaplain for the Arkansas legislature and the Arkansas United Confederate Veterans, and member of the Joint Methodist Commission on Federation (1931); and Sunday School worker George McGlumphy (1932). To use a term once popular with Methodist preachers, "There were giants in the land..."

One Arkansas preacher was involved in a tragic incident in 1926. J.F. Taylor, pastor at the Paraloma church (Sevier County), was shot in the leg while trying to quiet an armed man who had gone berserk. Police officers killed the man, and Taylor conducted the funeral from his bed.¹¹⁵

New ministers joining the conferences during these years included future bishop W.C. Martin (1914); Mims Workman (1918); Claude M. Reves, after his World War I service (1919); R. Connor Morehead (1924); Marshall T. Steel (1927); future bishop Aubrey Walton (1931); R.E.L. Bearden, Jr. (1934); and Forney Hutchinson (also in 1934). A humorous story is told about the christening of Hutchinson, a widely respected and successful minister. Dr. J.E. Godbey, who was officiating, leaned to



Alonzo Monk.

the baby's mother and asked the full name of the child. "Forney is all," replied the mother. Reverently, Dr. Godbey sprinkled the baby's head and intoned "Forneys All, I baptize you..."¹¹⁶

The interesting tradition of bestowing gifts on retiring presiding elders is recorded in a number of confer-

ence journals during this period. In 1918, for example, W.C. Davidson was given a gold-headed umbrella and J.A. Biggs received a ten dollar gold piece, while Dr. and Mrs. Alonzo Monk were the recipients of a case of thermos bottles.¹¹⁷

PREACHER FAMILIES

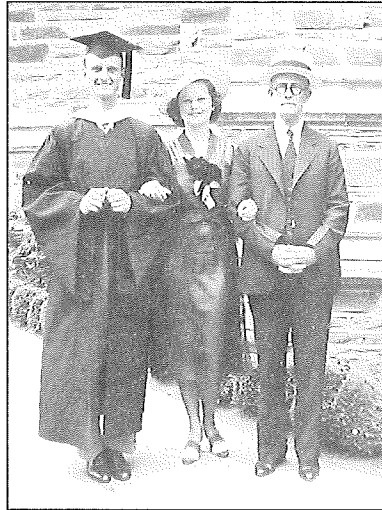
Arkansas Methodism has been blessed by many preacher families. There have been father-son teams and now father-daughter teams, but few families can equal the size and tenure of the Withers-Moore clan. Rev. John Withers, Jr., ordained by Bishop Soule, was a member of the Alabama Conference before coming to Drew County, Arkansas, where he served as a local preacher until his death in 1860. Withers claimed to have been converted by the preaching of Francis Asbury. His son, Harlston R. Withers, was licensed to preach in Arkansas in 1850 and held many appointments across the state until his retirement more than forty years later. Harlston Withers' father-in-law, Rev. Thomas Stanford, also was a Methodist preacher in Arkansas from 1842 to 1863.

Harlston Withers' daughter married Russell Reneau Moore, a well-known preacher in southern Arkansas from 1886 to 1925. Their son was Robert B. Moore, Sr., an active conference member from 1924 to 1967, whose two sons, Withers M. Moore and Robert B. Moore, Jr., were admitted to the Little Rock Conference in 1951. After long service as a chaplain in the U.S. Navy, Withers M. Moore retired as a rear admiral in 1980. Robert B. Moore, Jr., retired from the ministry in 1989. Yet another generation of this family carries on the work. Russell and Robin Moore, son and daughter, respectively, of Withers M. Moore, currently hold pastoral appointments in Arkansas.

Preachers and Methodist educators of the Workman family are well known, as are another family of preachers, the Monks—Bascom and Alonzo, Sr., sons of Francis M.;

Alonzo's sons Alonzo, Jr., and Marion S.; son-in-law Gid Bryan; and grandsons Robert Monk and Bishop Monk Bryan. The Scott family of Benton included Revs. William J., Andrew S., Benjamin F., Thomas D., John W.F., Walter C., and Patrick Scott, as well as grandsons Moffett J., Robert, and James Rhodes.

Other preacher families in recent years include R.E.L. Bearden, Sr. and Jr.; R.C.



R.E.L. Bearden, Jr., at the time of his graduation from Duke University School of Divinity in 1938. With him are his future wife, Ellen, and his father, Rev. R.E.L. Bearden, Sr.

Morehead, Sr. and Jr.; Jim Beal, his son, the late Roger Beal, and brother-in-law Ed Matthews; Joel Cooper and sons Chris and Mark; Gerald Hammett, daughter Kay Hammett Evans, and her son Hammett Evans; Jewell E. Linam and sons Joe E. and the late James O.; the three Armstrong brothers—Donald, Robert, and Roger; Harold Spence and son Dennis; Louis "Biff" Averitt and daughter Louann; Bryan, Carl, Dale, Jonathan, and Rayford Diffe; Floyd, Sr. and Jr., George, and J.N. Villines; Carl, Harold D., John A., N.W., W. Vance, and William M. Womack; and many others.

Ed Warren, currently holding the Marvell-Lexa appointment in the Forrest City District, claims two Methodist preacher grandfathers—George W. Warren of the Little Rock Conference and I.L. Claud of the North Arkansas Conference.

ARKANSAS PASTORS CONSIDERED FOR THE EPISCOPACY

Another of the great preachers of this era was O.E. Goddard, whose conference Memoir in 1950 noted, "Only once or twice in a century does God raise [such a man] for leadership. He was preacher, pastor, evangelist, teacher, counselor, administrator, author, stalwart Christian



O.E. Goddard.

and Methodist.”

To this list should be added missionary, because Goddard served briefly in China and returned to spend many years working as secretary of Conference and General Boards of Missions. He was also a philanthropist; after his retirement he gave

financial assistance to many ministerial students, and he gave an average of one hundred books a year to young preachers. Finally, he might have been called college president, because he was elected president of Hendrix in 1910 but declined the appointment.

An example of Goddard's dedication was recalled by a member of First Church, Batesville, where he served during the Depression years. When it appeared that the church would not be able to meet its apportionments, it was suggested that an attempt be made to pay eighty percent of the total. Goddard announced from the pulpit that if such were the case, he would accept only eighty percent of his salary. The apportionments were met.¹¹⁸ When the General Conference of the ME Church, South, met at Hot Springs in 1922, balloting indicated that he would be elected to the episcopacy, but he requested that his name be removed from consideration.

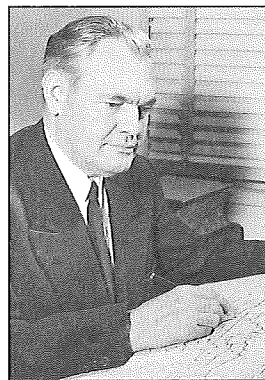
Rev. Goddard died in 1950, but Goddard Memorial UMC, Fort Smith, perpetuates his name. Formerly called Dodson Avenue, this was another church Goddard had served and strengthened during the Depression.

Hiram A. Boaz, a native of Kentucky, became a bishop in 1922 after serving as president of Southern Methodist University. Boaz was the first bishop to live in Arkansas, making his home in Little Rock for nearly four years during the 1920s.

Another preacher from Arkansas refused the episcopacy in 1930. Forney Hutchinson, whose baptism we have smiled about, was born near Center Point in Hempstead County. He was admitted to the Little Rock Conference in 1899 and became much in demand as a preacher and a popular speaker at Epworth League assemblies. He was serving as pastor at St. Luke's in Oklahoma City when his election seemed secure at the General Conference meeting in Dallas. In asking that his name be removed from the ballot, Hutchinson gave this reason for his decision:

“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.”¹¹⁹

The first native Arkansan to accept the episcopacy was Ivan Lee Holt, elected in 1938. Born in DeWitt in 1886, Holt was educated at Vanderbilt and the University of Chicago and taught school for several years before joining the Little Rock Conference in 1909. He transferred to Missouri within that year but retained his ties with his native state and often returned here to preach.



William C. Martin.
FUMC, Little Rock

William C. Martin also became a bishop in 1938. Although he was not born in Arkansas, he was brought to the state as a child and was educated at the University of Arkansas and Hendrix. He married an Arkansas girl, belonged to the Little Rock Conference from 1914 to 1931, and

made his home in Little Rock after retirement. Martin's episcopal service was in California, Nebraska, and Kansas, closing with sixteen years in the Dallas-Fort Worth Area.

J. Waskom Pickett served as a bishop in India from 1936 to 1956 after some twenty-five years there as a missionary. In 1908-09, before entering the ministry, he had taught Latin and Greek in Vilonia (Faulkner County), probably at the Arkansas Holiness College. This institution, later affiliated with the Church of the Nazarene, grew out of a camp meeting held at Beebe in 1894. At that meeting, the Methodist pastor at Vilonia, J.H. Harris, sought and obtained the blessing of entire sanctification. (See "The Holiness Controversy" in Chapter 3.)

Rev. Harris returned to Vilonia and began to preach Holiness. By 1899 a tabernacle had been built there and a Holiness Association organized. The association established a private, one-teacher school, which became known in 1904-05 as the Arkansas Holiness College. It became the property of the Nazarenes in 1914 and was continued as a private academy until 1930-31, later merging with the institution which is now Southern Nazarene University in Bethany, Oklahoma.¹²⁰

SOME NEW ME, SOUTH, CHURCHES: 1910-40

Although the number of new churches declined because of World War I and the Depression, a number of important congregations were established during these years. A random sampling of churches that continue in service today includes Rolla (1917) and Keith Memorial (1919), now combined as a charge in the Arkadelphia District. Geyer Springs (1922), Sweet Home (1926), and Camden Fairview (1927) were founded in the Little Rock Conference. Rosebud (1914), Elkins (1915), Coal Hill (1915), Trumann (1916),



Bauxite UMC, 1928.

North Little Rock Levy (1920), and Weiner (1929) were established in the North Arkansas Conference.

Only a few churches were founded in the 1930s. Some which continue to be appointments in the 1990s are Sedgwick in the Paragould-Jonesboro District (1932); First Church, West Memphis, in the Forrest City District (1933); El Dorado Centennial and Lodges Corner in the Pine Bluff District (1935); Boyd, now Boyd Union, in the Hope District (1936); Smith Chapel in the Forrest City District (1937); and Harmony in the Batesville District (1938).

THE METHODIST PROTESTANT CHURCH IN ARKANSAS IN THE EARLY TWENTIETH CENTURY

By the turn of the century, the greatest number of MP congregations in Arkansas were located in the southwestern part of the state. The MP Arkansas Conference also included a few congregations in northern Louisiana. A Northeastern Arkansas Conference had existed briefly from about 1900 to 1908, but it was absorbed into the Arkansas Conference. According to the table of MP Conferences found in Chapter 2, there were also a Fort Smith-Oklahoma Conference, established as a mission conference in 1884, and an Arkansas-Mississippi Conference, organized for Negro congregations in 1892. If any churches were

surviving in the latter conference, they became part of the all-black Southwest Conference at the time of Methodist unification in 1939.

Records of the Fort Smith-Oklahoma and the Arkansas-Mississippi Conferences have not been located, but journals transcribed by Rev. Vernon Paysinger show that in 1901 the Northeastern Arkansas Conference consisted of ten appointments, all circuits. There were thirteen ministers on the roll, with W.R. Starnes as president. The Arkansas Conference consisted of four districts and twenty-six appointments. Membership in this conference was listed as twenty-three ministers and twelve preachers (the latter term perhaps indicated a function similar to a local preacher in Episcopal Methodism). W.F. Wingfield was president of the conference, and William D. Owen was conference evangelist.

In 1925 the Arkansas Annual Conference of the Methodist Protestant Church, calling itself the "Forty-sixth Session," was held at Prescott. By then the conference was composed of all charges in the state of Arkansas plus several in northern Louisiana. Most of the twenty-seven appointments were circuits of several small rural churches; only Rector and Magnolia were listed as station churches.

The church at Magnolia, the largest MP congregation in the state, had been organized about 1880 by Rev. W.F. Wingfield. A sanctuary was erected on Jackson Street in 1889, and W.I. Wingfield, son of the founder, made the pews. That frame structure was replaced by a new brick building in 1923. The old church was sold to a Baptist congregation and moved to another location. The new church was notable for its windows, which were double-glassed with lines drawn through paint to give a star effect. After the Methodist churches united in 1939, the former MP congregation kept the name Jackson Street Methodist Church until 1969, when their building was moved to a new location and renamed Asbury United Methodist Church.¹²¹

HARD TIMES FOR THE CHURCHES

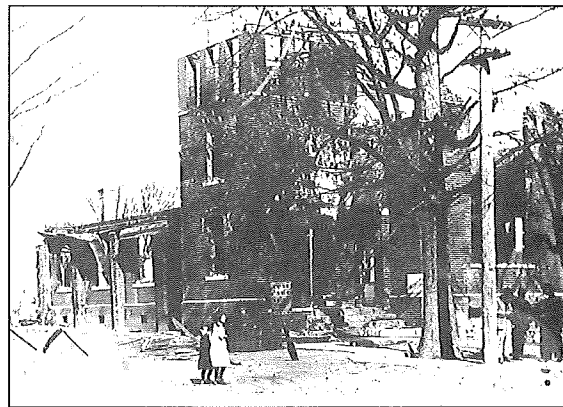
Fire and Flood

Fire, wind, hail, and high water have taken a regular toll of church buildings in Arkansas. Most were originally of log or frame construction, and many were still heated by woodstoves with dangerous flues and chimneys well into this century.

Blytheville Methodists lost a frame sanctuary to fire in 1891 and a brick one in 1926. The church in Hot Springs burned in 1895 and again in 1913. The fire that destroyed Little Rock's First Church in 1895 was described by the late Marguerite English Rice, whose childhood home was nearby:

I remember that day so well. I was just a young child. Papa ran inside to save the records. Mr. (William) Ferguson rescued the silver communion service. We watched the church burn from our yard across the street. There was real fear that the steeple would fall on our house. Two firemen were burned to death. It was awful!¹²²

The church at Paris burned down in 1898. The preacher, J.S. Williams, wrote to the *Arkansas Methodist* on March 9:



The Methodist Church at Corning following a devastating fire in the early years of this century.
Special Collections, University of Arkansas Libraries, Fayetteville

[The fire] caught from the flue sometime before or during the Sunday-school, and though many worked faithfully the flames were uncontrollable...The Christian brethren tendered us their house, saying: "You need not miss a single service." The Baptist brethren also offered us their house at such times as they were not using it.

...many have expressed their willingness to pay liberally toward commencing at once to erect a good stone or brick church. This is what we hope to do. Our church was valued at \$1,500; no insurance. Pray for us.

Modern-day churches have not been spared. Arson seriously damaged the sanctuary of Central UMC, Fayetteville, in 1971 and completely destroyed the educational wing of McCabe UMC, North Little Rock, in 1992. The church at Cave City in the North Arkansas Conference burned in 1997, and in March 1998, exactly one hundred years after the Paris fire described above, the fellowship hall, kitchen, chapel, and educational building of First Church, Magnolia, were extensively damaged by fire. This blaze was apparently caused by an electrical short circuit in a kitchen pantry.

In November 1998, Ellis Chapel near Griffithville was destroyed by a "suspicious"

fire. Its small, white frame structure, typical of many that dot the Arkansas landscape, was more than one hundred years old. Abandoned churches are especially at risk; Gray's Chapel, formerly an MP church north of Batesville, also burned in 1997.

In one instance a church was destroyed by fire but all its furnishings saved. At Imboden in 1921, a member interrupted the service to announce that the building was on fire. The congregation filed out calmly, each person carrying something of value. The men then returned several times to remove the pews, light fixtures, altar, and pulpit, even the carpet. The bell rope was cut, tied around the stove, and even it was dragged out safely. Since the nearest cistern was more than a block away, the church was destroyed, but it was rebuilt the following year and the original furniture replaced. Today it is part of the Imboden-Smithville charge.¹²³

Not only churches were destroyed. In 1914 the main building of the Methodist college at Arkadelphia caught fire. Some interesting stories survive to illustrate the illogical reactions that often result from fear and excitement. One young girl threw her crystal perfume bottles out of the window to crash on the ground below, then carefully carried out a pair of stockings. Several young men, staggering downstairs under the weight of some heavy trunks and barely ahead of the flames, were warned by one of the housemothers not to scratch the staircase!¹²⁴

Other churches and parsonages, especially those in the eastern part of the state, have been damaged by flooding. At least fifteen devastating floods were recorded in Arkansas from the 1820s through the ensuing one hundred years. The worst flood of all began in the autumn of 1926 with torrential rains falling all through the Midwest and along the Mississippi, Ohio, Missouri, and Arkansas river basins. This heavy rain continued into the spring of 1927, resulting in what one



Firemen fighting a blaze in the Brightwater UMC near Rogers in 1994. Ruth Harpool, Rogers, Ark.

writer called "a great tidal wave of water moving down the valleys of the Mississippi and its tributaries."¹²⁵

The first serious levee breach in Arkansas occurred on March 29 of that year, just above the confluences of the White, Arkansas, and Mississippi Rivers. Along the lower White, flood stages reached the highest point ever recorded. At Clarendon the levee broke on April 18, and an eight-foot wall of water flooded the city. In the Methodist Church, water stood "a foot above the keyboard of the magnificent organ." The organ was a complete loss, while other damage to the church and furnishings amounted to more than sixty-five hundred dollars.¹²⁶

The Arkansas River flooded from Fort Smith to Little Rock, and all the bottomlands north of Pine Bluff were under water. Every charge in the Pine Bluff District was affected. The preacher at Carr Memorial Church had to evacuate the parsonage in May. Water also got into the church and parsonage at Sherrill. The *Arkansas Methodist* reported that the pastor had to live in a boxcar for several days (but later changed the story to say that he moved into a room upstairs over a store building).¹²⁷ Nearly the whole basin of southeastern Arkansas was affected. Parsonages were flooded at Arkansas City, Watson, McGehee, and Dermott. Millions of board feet of lumber, washed away from the many timbering sites in that part of the state, were strewn across the countryside.

The *Arkansas Methodist* announced on May 19 that preachers L.J. Ridling at Arkansas City and J.B. Pickering at Watson had lost everything. Most of the town of Lepanto was submerged; the church and parsonage had fourteen inches of water inside, but people came on Sundays "in hip boots and boats." The church operated a fleet of small boats to pick up members of the congregation.¹²⁸



The 1927 flood at McGehee. To the right is the first sanctuary with the parsonage directly behind it. At the upper left is the second sanctuary.

The Monticello District was also hard hit by the flooding, but Presiding Elder E.R. Steel was proud of his men. "If you hear any talk about the heroic having departed from the ministry," he wrote in the *Arkansas Methodist* on May 19, "I would like to say that all my preachers can swim."

Some preachers held open-air services for refugees camped on levees or in railroad boxcars. Others preached in store buildings or train depots. It was a point of pride that church services went on despite the inundation.

In all, 127 lives were lost in these floods, not to mention tens of thousands of livestock and poultry. At least a million acres of farmland were submerged, and railroads and lumber camps were hard hit. To make matters worse, at the height of the flooding, several tornadoes swept across the state. Twenty-seven people were killed at Strong, and the Methodist Church was "blown to pieces." Other storms claimed a total of seventy lives in northern Arkansas.¹²⁹ Secretary of Commerce Herbert Hoover, visiting the state to observe the damage, called the flooding the nation's greatest peacetime calamity.

There were two positive results from the

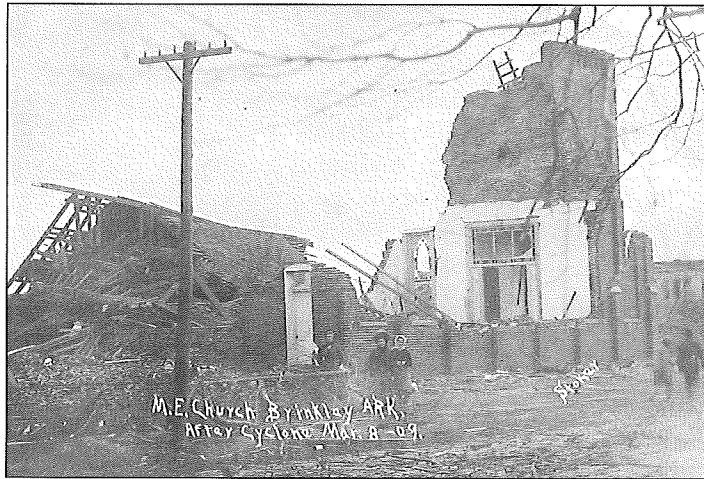
disaster, however. One was the outstanding work of the Red Cross, both during the emergency and in the construction and rehabilitation work that continued into 1928 and 1929. Some families eventually found themselves living in better houses than they had occupied before the flood. The other improvement was that flood control projects became a national priority, and great advances were made in dealing with the problem during the following decades.

Serious flooding occurred again in northeastern Arkansas in 1937. One account states that 565 residents of the St. Francis and Little River bottoms took refuge in the Methodist church at Paragould. They were housed in every part of the church building except the sanctuary.¹³⁰

Through all the years of frequent flooding in eastern Arkansas, some preachers managed to keep a sense of humor. Harlston Withers was stationed at Arkansas City in 1880 during one overflow of the Mississippi. He wrote a friend:

I stayed in my room till the water got up to my bed, then I got me some high rubber boots and built me a pontoon and put my bed on that, but when the water got so high I could not keep my tobacco dry, I left...¹³¹

Tornadoes have damaged or destroyed many Methodist churches in the state over the years. Even as this book was being completed, in January 1999, a series of tornadoes swept across Arkansas. The church and parsonage at Beebe were heavily damaged and its educational building completely destroyed. As is often the case, United Methodist churches were opened as emergency shelters both during and after the storm. Others volunteered work crews for clean-up and collecting food, clothing, bedding, and health supplies



Postcard view of the church at Brinkley, destroyed by a tornado (cyclone) in 1909.

for those left homeless.

Leave it to a Methodist preacher to find some dry humor in this kind of trial. One shared the story of a well-known revivalist who prayed for God to send a great wind to destroy the new saloon in Winthrop. A few days later, a tornado blew away the Methodist church!¹³²

The Depression Years

The economy of the United States has been characterized throughout its history by cycles of "boom and bust." Financial crises occurred in 1819, 1837, 1873, and 1893, but nothing equalled the difficult years after the stock market crash of 1929. For a decade, the Great Depression affected nearly every aspect of American life. Churches were especially hard hit as members lost their jobs or watched their crops burn up or blow away in the equally disastrous droughts of the early 1930s. Then 1937 brought terrible flooding once again.

The first reference to the economic crisis appeared in the North Arkansas Conference journal in 1931, in the report of the Board of Church Extension:

...many churches...have created large and embarrassing debts. These will be hard to pay now...care and conservatism should prevail in our building programs.

The income this year is much smaller than usual; and most of the funds of a year ago are tied up in the closing of the Bank of Corning last November.¹³³

First Church, Paragould, had laid the cornerstone of a new sanctuary in April 1931 but was unable to meet the resulting financial obligation. In October 1935, the quarterly conference minutes note, "After turning the keys of our church over to the receiver, appointed by the court at the request of the bond holders, we have accepted the offer of the First Christian Church to use their building temporarily." This arrangement lasted for seven months. In May 1936, the property was redeemed from the bond holders, and regular services resumed in the new church on Mother's Day.¹³⁴

In Marianna the church was forced to borrow five thousand dollars from "a certain widow in the town," who was not a member. When the money could not be raised to reimburse her, some of the stewards went to ask her for an extension on the loan. She reportedly replied, "Gentlemen, there will be no extension. If you don't pay up, I have lots of hay, and I will fill that building full." The congregation quickly gathered what resources they could to avoid the embarrassment of having their church used as a hay barn.¹³⁵

Financial resources were sometimes other than money or credit. In 1933 the North Arkansas Conference Woman's Missionary Society met in Russellville. They took as their offering an "Ingathering of Treasures." Women donated their watches, jewelry, even diamonds from their rings, and raised more than seven thousand dollars for missions.¹³⁶

Even prosperous congregations such as First Church, Little Rock, struggled at times.

Many of the Century Memorial Fund pledges made in 1930 became delinquent, and in 1937, the church defaulted on its mortgage and was forced to renegotiate at a higher interest rate.

At Hendrix College, faculty salaries were not guaranteed. Each professor accepted his or her share of the income from tuition fees and collections from the conference. This figure usually ranged between four hundred and eight hundred dollars a year.¹³⁷

A surprisingly strong comment on the financial crisis in the country is found in the 1932 North Arkansas Conference journal:

The economic situation has been wrong and the Church has been partly to blame, and the ministry of the Church should declare its opposition to a system so basically evil, and plead for a return to honesty, decency, and fair play.

...[we] emphatically condemn revolutionary violence, we do stand for free speech and peaceful efforts at reform. We insist that men have a right to work. We believe in the right of all to economic security against unemployment, sickness, and old age. We denounce the competitive system and the profit motive as unsocial and unchristian.¹³⁸

Hard times brought on by the Depression did, however, provide many opportunities for Christian witness. W.D. Lester, a black minister of the ME Church, was living in Conway in 1929. As finances became more and more straitened, he was forced to arrange for credit at a local grocery store. Later, when he brought some money to pay on his bill, the store manager told him, "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."¹³⁹

In another incident, Bill Bumpers, father of Senator Dale Bumpers and a Methodist layman of strong conviction, co-signed a note enabling one of his Negro customers to buy a

tractor. This was believed to be the first time a black farmer in Franklin County ever owned his personal tractor. When another merchant in the town attempted to seize the tractor for unpaid debts, Bumpers took money from his own pocket to pay the amount owed.¹⁴⁰

With most Arkansas families unable to pay college tuition, an aid program was initiated about 1935 by the North Arkansas Conference, partly through the efforts of Rev. Ira Brumley and the Conference Board of Education. Pre-ministerial students were given summer work—preaching, directing youth work, conducting surveys, or holding revivals—in various churches throughout the conference. Their earnings, about fifty dollars a month, were paid to Hendrix toward their expenses for the coming school year. (Their tuition was free.) The young men then were expected to preach in the North Arkansas Conference one year for each year's expenses paid or be responsible for repayment in full.

Funds for this program came from special offerings taken during College Week. David Conyers, Joel Cooper, Harold Eggensperger, Charles Lewis, Harold Spence, and George Stewart were just a few of these students who went on to successful careers in the ministry.¹⁴¹



Joel Cooper.

THE MOVEMENT FOR UNION BEGINS...

The divisions of Methodism in 1830 and 1844 were followed by decades of denominational rivalry and bitterness, especially between the ME and the ME, South, Churches. The first step toward healing that breach had come with the Cape May Conference of 1876, as described in Chapter 2. The major achievement of that important meeting was not that the two churches began to talk of reunification

but that they agreed to recognize each other as "twin sisters," each a legitimate branch of the original Methodist Episcopal Church in America. The General Conferences thereafter regularly exchanged "gestures of good will, messages of mutual regard, and efforts at building bonds."¹⁴²

In 1900 Methodism in the United States reported these membership statistics:¹⁴³

Methodist Episcopal	2,754,000
Methodist Episcopal, South	1,469,000
African Methodist Episcopal	688,000
African Methodist Episcopal, Zion	536,000
Methodist Protestant	209,000
Colored Methodist Episcopal	205,000
Other (Free, Wesleyan, etc.)	52,000

Once the Episcopal Methodist churches had affirmed laity rights, the Methodist Protestants were ready to consider reunification, but they came to realize that this could not be accomplished until the differences between ME and ME, South, were resolved. These problems ran deeper and were much more bitter. It was not until 1898, twenty years after Cape May, that the two larger churches appointed representatives to a Joint Commission on the Federation of Methodism. Notice that the focus of this early work was federation, not union. John H. Dye of the White River Conference was one of the commissioners appointed by the Southern church and was present at all the meetings through 1913.

The commission worked at first to develop a common catechism and order of worship, and the churches published a common hymnal in 1904. Another accomplishment of this commission was the division of foreign mission fields to eliminate competition and friction. Brazil and Cuba were allocated to the Southern Church, Puerto Rico and the Philippines to the Northern. In 1907 the two churches, plus the Methodist Church of

Canada, worked harmoniously together to establish the Methodist Church of Japan.

Slowly the commissioners and other church leaders realized that reunion was the wrong goal. This term implied a "coming back together," which was not possible if, as the Southerners argued, no secession had taken place. "We separated from you in no sense in which you did not separate from us," Bishop McTyeire had written in 1869. "The separation was by compact and mutual..."¹⁴⁴

Semantics, of course, played a part in these deliberations. Southerners argued that slavery had been the occasion, not the cause of the division. Because slavery no longer was an issue, the discussions centered around the organization of church government. In any consideration of union, Southerners were reluctant to accept being outnumbered two to one in the General Conference. Perhaps harking back to the Bishop Andrew case, they held out for stronger episcopal authority to balance the power of the General Conference.

In 1908 the ME Church tendered to the MP Church an official invitation to merge, but the Protestants wisely held out for a universal Methodism, encouraging further negotiations between the Northern and Southern churches and other smaller Methodist groups. Dr. Thomas H. Lewis, a leading MP spokesman, appeared before the General Conference of the ME Church, South, in 1910. "He delivered a remarkably eloquent, stirring, effective address on Methodist union," wrote Bishop John M. Moore of the Southern church. "Unity had grown enormously. Time had softened the attitudes...on both sides. Had feeling and sentiment been sufficient for the purpose, union could have taken place by acclamation." From this time forward, the Methodist Protestants, clearly favoring merger, chose to stand aside patiently for two decades while Episcopal Methodism negotiated, debated, argued, and compromised.

The next step taken was the creation of a

Federal Council of Methodism with a membership of three bishops, three ministers, and three laymen from each of the three predominantly white churches. Their challenge, as meetings began in 1910, was to address conflicts and misunderstandings that still rankled and consider the various plans for union that were beginning to be suggested. No one from Arkansas served on this council.

The Joint Commission on Federation was replaced by the Joint Commission on Unification (JCU) in 1916, consisting of members from the ME and ME, South, Churches. J.H. Reynolds, a layman and president of Hendrix College, was one of the commissioners of the Southern church. He served continually until the Uniting Conference twenty-three years later. The JCU met five times between 1916 and 1923, patiently working to resolve the three main obstacles that still hindered unity—the power of the General Conference, a plan for geographical jurisdictions, and the status of black members in the ME Church.

One early plan had suggested four general conferences within a united Methodist Church: Northern, Southern, Western, and Negro Conferences. The latter would be created by uniting the three predominantly black Methodisms—the AME, AMEZ, and CME Churches—along with Negro congregations within the ME Church. The three black churches had tentatively considered the possibility of a merger of their own as early as 1864. Further negotiations were held in the 1880s, in 1908, 1911, 1918, and 1920, but no action was ever taken.¹⁴⁵ The AME and AMEZ churches had been founded independently and jealously guarded that independence. They had little enthusiasm for union with each other and almost none for a union with white Methodism.

The CME Church was still considered by many to be a sort of adjunct of the ME Church, South. As late as 1916, a prominent Southern Methodist preacher combined membership figures for the two churches when he wrote:

Four years ago...the Methodist Episcopal Church, South, had 1,900,000 members, which, taken together with the membership of the Colored Methodist Episcopal Church, would put our membership above the two million mark. We have been accustomed to think of the Colored Methodist Episcopal Church as, in a large measure, a part of our denomination, because our bishops organized this ecclesiastical body and we have, since the beginning of its career, helped to support and maintain its schools and other enterprises.¹⁴⁶

A plan of union was adopted by the JCU in 1923. It provided for one general conference, two jurisdictional conferences (North and South), and a judicial council to review the actions of the General Conference. The plan also called for continued financial support for the CME Church "by the jurisdiction to which it is historically related." The next year, this plan was adopted by the General Conferences of both churches, but when the plan was submitted to the annual conferences in 1925, it failed to achieve ratification by three-fourths of those in the South. Both Arkansas conferences approved ratification—the Little Rock Conference by 115-56, the North Arkansas Conference by 162-53.

Proponents of union were disappointed but resumed their work. The Southern church, where resistance was strongest, appointed a Commission on Church Relations at its 1926 General Conference. Bishop Ivan Lee Holt, a former Arkansan, was one of the delegates chosen. The 1928 ME and the 1930 ME, South, General Conferences each formed a Commission on Interdenominational Relations, and these groups worked to keep goodwill and the hope for unification alive. Members of the Southern commission made a strong plea for renewed negotiations at their 1934 General Conference. Bishop John M. Moore, in his book *The Long Road to Methodist Union*, cites

Bishop Holt, Dr. J.H. Reynolds, and Rev. J.N.R. Score as notable Arkansas voices for union during this period.¹⁴⁷

Methodist youth also helped keep the spirit of unification alive during these years. Joint Epworth League conventions had been held in Toronto in 1897 and Denver in 1905. In 1908 an international convention of the Young People's Movement was attended by Arkansas preachers R.E.L. Bearden, Sr., and William Sherman. Immediately after the failure of the first vote on unification, another Methodist Young People's Conference was held, this one in Memphis in 1925. Many young Arkansas Leaguers helped organize and take part in the session. Some of the adult leaders were Forney Hutchinson, O. Sherwood Gates, Stonewall Anderson, James W. Workman, Esther Case, and C.E. Hayes. A similar conference was held ten years later, again in Memphis and again with strong Arkansas participation.¹⁴⁸

As the churches continued to work toward union during the 1930s, two important anniversaries were celebrated. The first, the Sesquicentennial Conference of the Methodist Episcopal Church in America, was shared by all Methodists. It was held in Baltimore in 1934, Bishop W.N. Ainsworth of the ME Church presiding. Ainsworth preached a strong message supporting unification of the sixteen various Methodist denominations then in existence in the United States. The next year a new hymnal was published as a cooperative effort of the Northern, Southern, and Protestant Methodist churches.

An attempted merger of the two annual conferences in Arkansas was voted down at the sessions of 1931, and the effort failed again in 1948. In 1971 merger was approved by the Little Rock Conference but failed to pass the North Arkansas Conference. At this writing, steps have been taken to consolidate some program and council ministries in the Arkansas Area. Where this may lead in the next decade remains to be seen.

In 1936 Arkansas Methodists celebrated the one hundredth anniversary of the founding of the Arkansas Conference. A book, *Centennial History of Arkansas Methodism*, was published that year by James A. Anderson, based largely on conference journals and Memoirs and his own memories of fifty years in the itinerancy. An Arkansas Methodist History Corporation had been established the previous year, which sold stock at twenty-five dollars per share to raise the six thousand dollars authorized to finance the book.¹⁴⁹ The *Arkansas Methodist* had published several requests by Anderson for pictures of Arkansas preachers, and the results were notable. The *Methodist* also published special centennial issues for both conferences containing brief histories and pictures of nearly every church in the state, as well as many of the parsonages.

Because 1936 was also the centennial of Arkansas statehood, Hendrix College trustees voted to set aside a room in its library for

Arkansas and Arkansas Methodist historical materials. Currently a suite of rooms in the library houses both collections. The Methodist collections have been designated the Winfred Polk United Methodist Archives and are under the supervision of the two conference archivists—Mauzel (Mrs. Jim) Beal of Conway and Katy (Mrs. James) Rice of Little Rock. Their work is supported by the Joint Conference Commission on Archives and History and the Arkansas United Methodist Historical Society, Inc.

...AND IS FINALLY ACCOMPLISHED

The Joint Commission for Unification, with J.H. Reynolds still a member, resumed its work in August 1934. Through cooperation and hard work at this meeting and at two further sessions in 1935, they hammered out a new Plan of Union. This time it was proposed that governing power over the church be shared between the General Conference, six



The centennial celebration of Arkansas Methodism was held in Batesville in 1936 at the site where the founding conference met. C.W. Maxfield is addressing the crowd. Seated on the right is O.E. Goddard, then pastor at First Church, Batesville. The old bell, dating from about 1883, is still displayed on the church lawn. Author's collection

jurisdictional conferences, the annual conferences, a judicial council, and the bishops. The jurisdictional conferences, especially sought by the Southern delegates, would be geographical except for a separate (Central) jurisdiction for all Negro Methodist churches. The Little Rock and North Arkansas Conferences would be located in the South Central Jurisdiction; the black ME churches in the state would remain part of the Southwest Conference* in the Central Jurisdiction.

The new church, unified through reorganization, would be known as The Methodist Church. It should be noted, however, that most members of the ME church, both black and white, swallowed the concept of a segregated jurisdiction as a bitter pill.

The 1936 General Conferences of both the ME and MP Churches approved the 1935 plan, as did their annual conferences the following year. It is interesting to note, however, that the vote at the 1936 Southwest Conference session was eight for unification, fifty-seven against.¹⁵⁰ Because the General Conference of the Southern church would not meet until 1938, its annual conferences petitioned the bishops to permit them to hold a special plebiscite in 1937. This vote also ratified the plan. Only one annual conference, the North Mississippi, failed to give it a majority.¹⁵¹

After the 1938 General Conference of the ME Church, South, approved the merger by a vote of 434-26, the JCU began meeting again to draw up a new Discipline. This work, shared by special committees of more than two hundred members, continued through January 1939. The Uniting Conference assembled in Kansas City, Missouri, on April 26 of that year with fifty bishops and nine hundred delegates in attendance. The delegates from the Arkansas conferences were:

Arkansas Conference (MP)

J.E. Butler, conference president, and
L.L. Sherman, layman, both from
Haynesville, Louisiana

Little Rock Conference (ME, South)

Clergy: J.D. Hammons, C.M. Reves, and
E.C. Rule. Laity: J.S.M. Cannon of Little
Rock, Carl Hollis of Warren, and Fred
Moore of Pine Bluff

North Arkansas Conference (ME, South)

Clergy: O.E. Goddard, Warren Johnston,
A.W. Martin, J.Q. Schisler, and E.T.
Wayland. Laity: J.H. Reynolds and J.M.
Williams of Conway; C.G. Melton of
Fayetteville; and Mrs. Henkel Pewett,
C.A. Stuck, and J.P. Womack of Jonesboro

Arkansas had no ME delegates because these churches were part of the Missouri Conference at the time. Not all members of the ME church in Arkansas were happy with the idea of union. In Russellville a number of them transferred into the Presbyterian Church USA rather than join with their ME, South, brethren.¹⁵² In most ME churches across the state, however, the spirit of separation had waned. Few ME preachers were available, and in Judsonia, for example, Rev. Alfred A. Knox was serving both the ME and ME, South, congregations.¹⁵³

The final session of the Arkansas Conference of the MP Church, the "Sixtieth," was held in Warren in November 1939, after the Uniting Conference had already taken place. Committees were appointed to transact business for the conference until the 1940 Annual Conference of The Methodist Church convened the next year. Thirteen preachers were certified and transferred into the Little Rock Conference of The Methodist Church; eight

* The Southwest Annual Conference had been formed in 1928 by the merger of the Little Rock Conference (all black ME churches in Arkansas) and a part of the Lincoln Conference (all black ME churches in Oklahoma).

others, including two women—Mrs. D.G. Hindman and Mrs. S.W. Mooty—were certified to the Little Rock Conference with the request that they be transferred to the North Arkansas Conference.¹⁵⁴ At the time of the merger, the MP Church in Arkansas consisted of 32 appointments, 99 churches, 12 parsonages, 26 preachers, and 5,558 members.¹⁵⁵

Some other changes brought about during reunification were the removal of tenure restrictions on pastoral terms and the change of title from presiding elder to district superintendent. Bishop John M. Moore, representing the Southern church as co-chairman of the Joint Commission on Unification, gave an excellent account of the Uniting Conference in his book, *The Long Road to Methodist Union*. The climax is quoted here:

The Chairman then asked all the delegates who favored the motion to adopt the Declaration of Union as a whole to stand with uplifted right hand. They were then seated.

The Chairman then asked those who opposed the adoption of the Declaration of Union to stand with uplifted right hand. A heavy silence ensued.

The Chair then declared: "No one stands in opposition. The Declaration of Union has been adopted. The Methodist Church now is! Long live The Methodist Church!" It was 8:59 P.M., May 10, 1939.¹⁵⁶

Bishop Moore went on to describe how the immense audience, in smiles and tears, sprang to their feet and engaged in tremendous and prolonged applause, while the great organ and choir broke forth in Handel's "Hallelujah Chorus" from *The Messiah*.

Chapter Five

Working to Achieve an Inclusive Church 1940–1968

THE AFRICAN-AMERICAN METHODIST

When Bishop John M. Moore described the joyous conclusion of the Uniting Conference in 1939, he did not note the reaction of the forty-seven black delegates present, all members of the ME Church. Thirty-six of them had voted against the Plan of Union; the other eleven had abstained. When the General Conference rose to sing "We Are Marching to Zion," these delegates remained seated. Some of them wept.¹

The reason for their disappointment was stated in the Plan of Union and in the Discipline of 1940: the non-geographical Central Jurisdiction of the new church was to include "all Negro Annual Conferences, Negro Mission Conferences and Missions in the United States of America." At the time of the merger, these conferences comprised about five percent of the total membership of the ME Church. A few black congregations—several in New York City, for example, and some in the western states—did not affiliate with the Central Jurisdiction but were accepted in their appropriate geographical jurisdictions.² Methodism became divided by racial segregation at the very time it became a reunited denomination.

BLACKS IN THE METHODIST EPISCOPAL CHURCH FROM 1844 TO 1939

The division of the Methodist Episcopal Church in America in 1844 had more to do with the abolition of slavery than with racial integration. In most ME, South, churches, slaves continued to worship with their white

masters, although they were usually seated apart. Some may have had separate services at different times in the same building, usually with a white minister officiating. In 1853, black members of Little Rock's First Church, with the encouragement and financial assistance of the white members, separated and built their own sanctuary, Wesley Chapel, in the vicinity of Eighth and Broadway Streets. After the federal occupation of Little Rock in 1863, the Wesley Chapel congregation chose to affiliate with the ME, or Northern, Church. After the Civil War, the ME, South, organized the CME Church as a separate denomination for its freedmen.

Blacks also tended to form separate congregations in the Northern church. Many joined the AME or AMEZ churches or transferred into other denominations. As early as 1848, some black ME congregations in the East began to request separate annual conferences.³ They hoped in this way to counter the attraction of the independent black churches and develop self-reliance and leadership skills. Slowly the Northern church responded to these appeals for recognition and status. In 1858 a native African, Francis Burns, was elected bishop of the Liberian Mission, and in 1864 the first all-black mission conferences were organized. These were granted annual conference status in 1868, and their first delegates were present at the ME General Conference that year.

White bishops continued to preside over all annual conference sessions in the United

States until 1920, when Robert E. Jones became the first African-American bishop appointed to serve in a regular episcopal area. Bishop Matthew W. Clair, Sr., was also consecrated in 1920, but he was assigned to preside over the Liberia Mission Conference in Africa.⁴ Bishop Jones was one of the leading ministers of the ME Church during the early twentieth century. He had served on several important boards and committees and had been editor of the *Southwest Christian Advocate*. He was one of only two black representatives on the Joint Commission on Unification in 1918, and he took an active part in the negotiations until union was achieved in 1939.

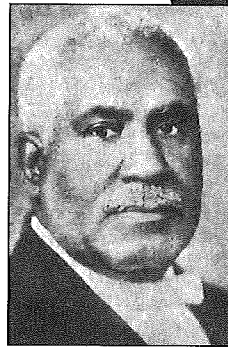
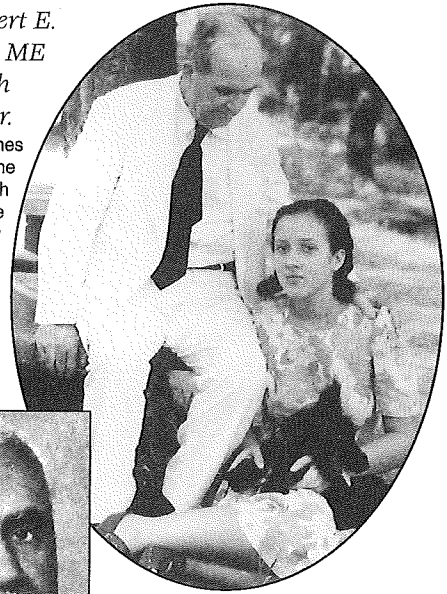
When Jones was elected to the episcopacy in 1920, racial tensions were running high in this country. His election has been described as an act of theater as well as a recognition of his long and respectable service to the ME Church. When his name was announced at the General Conference, "two white bishops went immediately to him and, each taking an arm, escorted him to the platform. Members of the Conference rose to their feet and broke into thunderous applause. Then they sang the Doxology and "The Battle Hymn of the Republic."⁵

Bishop Jones was very light-skinned. When traveling around the country on church business, he often passed as white. This enabled him to ride in "white only" cars on the trains and dine in "white only" restaurants. One time he said to W.D. Lester, a patriarch of black Methodism in Arkansas, "I don't know what you think of my doing this." Lester, who was very dark, replied with a smile, "I would do it, too, if I could."⁶

It was not yet acceptable for a black bishop to preside over a white conference, so the same General Conference of 1920 set apart the New Orleans Episcopal Area, composed of the Louisiana, Mississippi, Upper Mississippi, Texas, and West Texas Negro Conferences. Two years later, while home on furlough from Liberia, Bishop Clair became the first African-

Bishop Robert E. Jones of the ME Church with his daughter.

Robert Jones Collection, The Amistad Research Center, Tulane Univ., New Orleans, La.



Bishop Matthew W. Clair.

W.D. Lester book

American bishop to preside over Arkansas' Little Rock Conference.

In 1924 the ME General Conference set apart the Covington Episcopal Area, composed of the Little Rock, Lexington, Central Missouri, Lincoln, and Liberia Annual Conferences. Bishop Clair was assigned to this area and established his seat at Covington, Kentucky. Four years later, he presided over the creation of the Southwest Conference, which included all black ME churches in Arkansas and Oklahoma.

Other African-American bishops with Arkansas connections elected during the segregated years were Alexander P. Shaw, a former pastor of Wesley Chapel (elected in 1936); Marquis Lafayette Harris, for twenty-four years president of Philander Smith College (elected in 1960); and Charles F. Golden, a teacher at Philander Smith and pastor at Wesley Chapel from 1938-42 (also elected in 1960). Ernest T. Dixon, another former president of

Philander Smith, was elected by the United Methodist Church in 1972 after the Central Jurisdiction was abolished and just as the last segregated conferences were merging.⁷

THE ME SOUTHWEST CONFERENCE (1928-72)

During the first quarter of the twentieth century, Arkansas, along with the rest of the Southern states, had experienced what W.D. Lester described as "The Exodus." By 1920, he wrote, "one million Negroes had left the South to seek their vision of the Promised Land in the North...preachers who saw their flocks preparing to go decided to head north themselves and set up churches anew." The old Little Rock Conference lost more than sixty churches and preaching places, nearly fifty preachers, and almost half of its constituents.⁸

As a result of dwindling numbers, the conference was combined in 1928 with the black ME churches in Oklahoma, formerly part of the Lincoln Conference, to form the Southwest Conference. This new body, meeting for its first session in Muskogee, Oklahoma, in 1929, was permitted to date its founding from the 1879 creation of the old Little Rock Conference. Most of the preachers in both states welcomed the opportunity to hold positions of leadership within a separate conference, but some realized they still had little or no representation on the major boards and policy-making agencies of the church and were still relegated to second-class membership.

After the official segregation of The Methodist Church in 1939, jurisdictions and conferences settled into uneasy brotherhood. The Central Jurisdiction numbered 1,493 effective ministers in 1940 and

a total of 359,860 members. The number of ministers would decrease gradually to 1,058 by 1964. The number of church members also declined noticeably during the first few years of segregation, falling to 320,000 by 1943, although membership had increased to 373,595 by 1964.⁹

When the Central Jurisdiction held its first conference, in St. Louis in 1940, one of the first bishops elected was Lorenzo H. King, pastor of St. Mark's ME Church in New York City. King's church, although a black congregation, had remained within the New York Conference, declining to accept segregation. The selection of Rev. King sent a clear message from the black conferences that they expected an end to segregated jurisdictions at some point in the future.

Through the efforts of Bishop Robert E. Jones, the New Orleans Episcopal Area of the ME church had acquired Gulfside Assembly at Waveland, Mississippi, in 1923. It was there that Central Jurisdiction conferences, schools of mission, and other meetings and camping sessions were held throughout the segregated years. Gulfside remains a conference and retreat center of the United Methodist Church today.

The 1940 session of the Southwest Conference, calling itself the "63rd annual session, 2nd since reorganization," convened on October 30 at Hall Memorial Church in Texarkana, Arkansas. Sixty-four members were present, along with nine probationers and eleven supply preachers. Four districts were established and their superintendents appointed: Little Rock (J.H. Taggart), Fort Smith (B.F. Neal), Texarkana (W.S. Sherrill), and Oklahoma (B.F. Scott). The conference numbered seventy-



Alexander Charles Cabean, a Southwest Conference preacher, and his wife Daisy, a former deaconess.

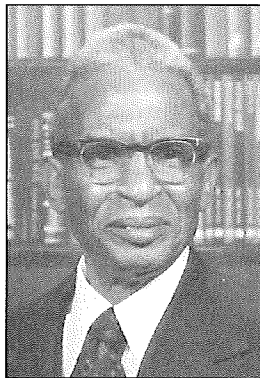
Mrs. Cabean

nine appointments, fifty-six of them in Arkansas. Some prominent ministers present were C.C. Hall, Silas McDonald, and Charles F. Golden. J.H. Touchstone of Philander Smith College was conference lay leader at the time; Mrs. M.F. Strong of Little Rock was president of the newly formed Women's Council of Christian Service; and Woodrow Boyd, a Philander Smith College student, was president of the Conference Youth Organization.

One touching event took place at the session. The presiding bishop, Alexander P. Shaw, sang "Beams of Heaven" at the request of the little daughter of Rev. B.F. Neal. The child had been seriously ill, and the conference minutes reported that the bishop sang "very effectively and with great feeling."¹⁰ The journal also reported that Rev. D.J. Roe, formerly of the MP Church, had brought his entire congregation with him into the newly united Methodist Church. It was not stated where this church was located, but Roe and his son, C.H. Roe, often preached in the Chidester area and on the Johnsville Circuit. Roe maintained his residence at Minden, Louisiana.

The name of W. Harry Bass first appears in the 1947 Southwest Conference journal. At that time, he was a representative of the Methodist Federation for Social Action. Three years later he was admitted to full connection, was appointed associate pastor at Wesley Chapel, and was also serving as executive secretary of the Urban League of Little Rock.

By 1957 the conference had been reduced to two districts in Arkansas and one in Oklahoma. The Little Rock District, with J.H. Oliver as district superintendent, included churches in Conway, Fayetteville,



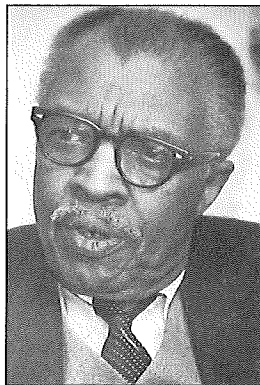
Emanuel M. Johnson (1908–1979), longtime member of the Southwest Annual Conference.

Betty Johnson Shabazz,
Little Rock

Fort Smith, Hope, Hot Springs, Little Rock, Lockesburg, and Van Buren, among others. Some of the churches of the North Little Rock District, under the superintendency of E.M. Johnson, were Batesville, Brinkley, Clarendon, Forrest City, Marianna, Newport, and Pine Bluff. It was announced that year that a new sanctuary had been erected at Lockesburg, a new frame building at Murfreesboro, and a concrete block parsonage at Conway. In 1963 a new brick church, Mark's Chapel, was built at Pankey Addition, now in western Little Rock.¹¹

Some of the key Southwest Conference congregations in Arkansas were Wesley Chapel and White Memorial, Little Rock; Mallalieu, Fort Smith; Haven, Hot Springs; St. James, Fayetteville; St. James, Pine Bluff; Mark's Chapel, Little Rock; and St. Paul, Maumelle. Early leaders in women's work were Mrs. M.F. Strong, Mrs. T.J. Griffin, Mrs. B.F. Scott, Mrs. G.H. Rumph, Mrs. C.G. Washington, Mrs. William Savery, Mrs. E.T. Hickman, and Mrs. James M. Cox. These women were some of the conference and district WSCS presidents during the 1940s and '50s. Beginning about 1959, conference and district sessions and schools of mission were often held at Camp Aldersgate in Little Rock.¹²

Still the number of black churches continued to dwindle. In 1965, St. Paul's at Caddo Gap and the church at Altheimer were sold. Funds raised by these transactions were given to Ebenezer Church in Conway and St. Mark's in Pine Bluff, respectively. In 1968 the church at Union Grove was combined with Wesley Chapel in Brinkley, and the Beauty Spot Church with Taylor Chapel in Cotton Plant. The next year,



Harry Bass.
Arkansas History Commission

church buildings were sold at Solgohachia, Bentonville, Natural Steps, Caldwell, Nashville, Scruggs, Depew, and Chelsa.¹³

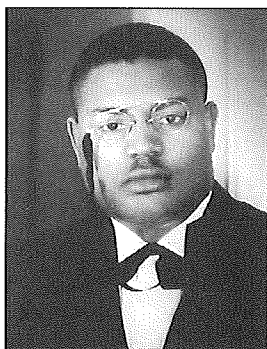
PHILANDER SMITH COLLEGE.

Philander Smith College continued to be one of the better-known Negro colleges in America. It was a source of pride to the Southwest Conference, and financial support for the school was always a prominent conference project. M. Lafayette Harris became its president in 1936. He held degrees from Clark College and Boston University and a doctorate from Ohio State University. Prior to coming to Philander Smith, he had been a professor and dean at Sam Houston College (later Houston-Tillotson) in Texas. In his inaugural address, Dr. Harris stated his philosophy of education and his plan for the school. The first principles of education, he emphasized, were "the science of human relations and the art of creative living."¹⁴

Harris found the college in straitened circumstances because of the Depression.

Buildings were in disrepair, and the endowment totaled only about two hundred dollars. He was a master fundraiser, however, and he immediately launched a three hundred thousand dollar capital funds campaign. The goal was later increased to five hundred thousand dollars. This amount had been raised by 1952 and was crowned by an additional eighty thousand dollar grant from the Ford Foundation.

Harris was a strict administrator. For several years, he asked his professors not to mingle with townspeople. Occasionally the faculty was requested to remain behind after the



Marquis Lafayette Harris, president of Philander Smith College, 1936-60. PSCA

students left chapel exercises, while Harris reprimanded certain individuals for undesirable behavior. He also established an inflexible restriction against social relations or dating between faculty and students.

In 1941 Philander Smith initiated a program called "People's College." Free adult education classes were provided in such subjects as homemaking and health care. Two years later, off-campus centers for instruction were established at Hope, Marianna, and Brinkley, but these were phased out by the 1960s.¹⁵

Philander Smith was one of the twenty-seven charter member schools when the United Negro College Fund (UNCF) was established in 1944. Its membership was provisional, however, until 1949, when the college finally achieved accreditation by the North Central Association of Colleges and Secondary Schools. It became the only black church-related college in the North Central region and the only accredited black college in the state.

At the end of World War II, the college acquired two buildings at the Little Rock Municipal Airport. One was used to house about sixty men; the other, Aviation Hall, was used for classes in aeronautical science and flight instruction in cooperation with the Central Flying School. The school was also given the headquarters building from Camp Robinson after the war. It was moved to the main campus for use as a student union. Following wartime suspension, athletics were resumed at the college in 1946. Especially important was the annual Thanksgiving Day football game with Arkansas AM&N, Pine Bluff.

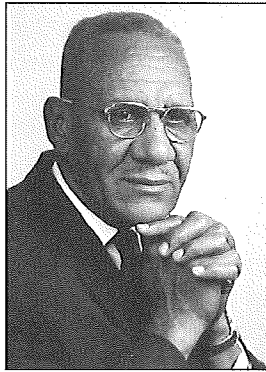
In 1948 Philander Smith purchased the adjacent campus of Little Rock Junior College. This property was about one city block in size and included an administration building and classrooms, a library, gymnasium, and chemistry laboratory. A new science building was constructed during Harris's tenure, as was

Kelly Hall, the president's home. The home was named to honor Bishop E.W. Kelly, who made funds available to furnish it.

Another successful capital funds campaign was initiated in 1958 with a goal of three and a half million dollars—money needed to upgrade the educational program, purchase additional property and construct additional buildings, and enlarge the permanent endowment. During the next few years, the college acquired eight city blocks of Urban Renewal property near the campus and continued expansion of its physical plant. New dormitories were built, as were a new library and a combined student union-cafeteria-dining hall.

Before integration became a public issue, Philander Smith was opening its doors to diversity. In 1949 the college enrolled its first foreign students, four Ethiopians. Then in 1955 Dorothy Martin became the first white student to graduate from a predominantly black college in Arkansas.

The school desegregation crisis in Little Rock occurred during President Harris's last years at Philander Smith. For the most part, the students kept a low profile, and the school was not much involved in violent confrontation. Four students did worship at First Church, Little Rock, on Easter Sunday, 1960. They were seated in the back row of the balcony, and Rev. Aubrey G. Walton made no mention of their presence. Other students participated in lunch counter sit-ins in downtown Little Rock. Harris was in the hospital when the sit-ins occurred and was so upset that he threatened to expel the students involved.



James D. Scott, three-time interim president of Philander Smith College during the 1960s. PSCA

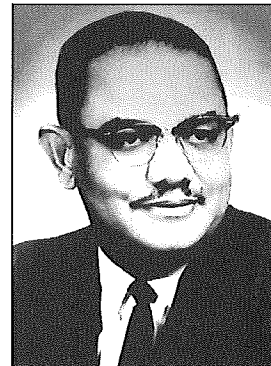
In July 1960, three white men from West Memphis were arrested by the FBI in an alleged attempt to bomb Budlong Hall on the college campus. Their plans were frustrated and no one was hurt, but these men were the first to be charged with violating civil rights legislation passed a few months earlier by the federal government.

In 1960, at the climax of his successful tenure at the college, President Harris was elected to the episcopacy. He was assigned to the Atlantic Coast Area, but, sadly, he died only six years later. Philander Smith's M.L. Harris Library and Fine Arts Center honors his memory today.

Following the interim presidency of James D. Scott, from August 1960 to June 1961, Roosevelt D. Crockett became the new president of the college. Dr. Crockett was an alumnus, class of 1939, with graduate degrees from Drew University and Boston University. During the early 1960s, he supervised the purchase of an additional twelve blocks of Urban Renewal property, and a housing project containing 240 apartments and a shopping center were constructed. The M.L. Harris Building was also completed during his tenure.¹⁶

In the fall of 1962, Philander Smith students threatened to organize a boycott of some downtown merchants, claiming that they did not offer equal service to their black customers. A successful agreement was negotiated within a few months, however, and the boycott did not take place.

President Crockett became entangled in administrative politics and resigned after only three years as president. He accepted a



Roosevelt D. Crockett, president of Philander Smith College, 1961-64.

PSCA

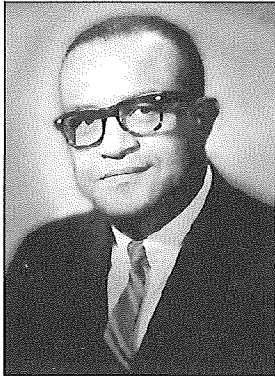
position with the U.S. State Department in its Agency for International Development, serving as an educational consultant for Central America. He died in Maryland in 1968 at the age of fifty-one.

James D. Scott again assumed the interim presidency of the college from August 1964 to January 1965. Ernest T.

Dixon, Jr., became the new president in 1965, continuing in office until 1969. A native of Texas, Dixon held degrees from Sam Houston College and Drew Theological Seminary. Unfortunately, he was not a fundraiser as President Harris had been. He believed that raising money for the college was the responsibility of its board of trustees and its alumni association, and it was not long before the college began to experience financial problems.

Dixon was also plagued by student unrest and demonstrations, common to many educational institutions during the 1960s. Students rebelled against the school's dress code, for example, and tensions increased after the assassination of Dr. Martin Luther King, Jr. President Dixon's remarks at a memorial assembly marking that tragedy were criticized by students, and he was also accused of favoring white teachers in his faculty hiring policies.

Dixon resigned from Philander Smith in January 1969 to accept a position with the General Program Council of the United Methodist Church. He was elected to the episcopacy in 1972. For the third time in ten years, James D. Scott became interim president. His faithful service to the college was rewarded in 1969 by an honorary Doctorate of Humanities. Despite the instability of campus



Ernest T. Dixon, president of Philander Smith College, 1965-69. Elected to the episcopacy 1972. PSCA

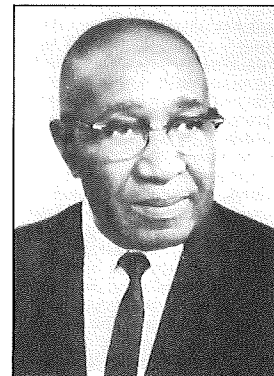
and national politics in the 1960s, Philander Smith alumni recall with pride how the school achieved national renown during this time for its high educational standards and dedicated faculty and students.

ANOTHER EXODUS

The last years of the Southwest Conference were marked by the loss of many outstanding young preachers to urban churches in places such as Wichita, Kansas City, St. Louis, and Chicago, where they could enjoy higher salaries, better benefits, more comfortable parsonages, and better educational advantages for themselves and their children. C. Jarrett Gray, T.J. Griffin, G.W. Harper, W.D. Lester, B.F. Neal, and C.T.R. Nelson are just a few of those who left.¹⁷

Woodie Daniel Lester had begun preaching about 1917 and was admitted on trial to the Little Rock Conference of the ME Church in 1923. His first appointment was St. Mark's in Pine Bluff, but he was later transferred by Bishop Jones to the Samaritan Church in St. Louis, then to Mason Memorial Church in Kansas City. He held several administrative positions in the Central Jurisdiction and served on the General Board of Evangelism for nearly twenty years.

Lester returned to Little Rock in 1967 and accepted appointment to Wesley Chapel. He was honored with the chairmanship of the bishop's ad hoc committee to guide the merger of the Southwest Conference with the white conferences in 1972-73. He retired to his home in Nashville, Tennessee,



W.D. Lester, pastor and author of The History of the Negro and Methodism in Arkansas and Oklahoma. This photo is from that book.

in 1974 but continued as a supply preacher for several more years. His book, *The History of the Negro and Methodism in Arkansas and Oklahoma*, published in 1979, has been very helpful to historians of black Methodism in Arkansas. Lester died in 1981.

Southwest Conference journals of the late 1950s and early 1960s demonstrate the continuing departure of outstanding black preachers from the state. Harlan London left in 1957 to become chaplain at a sanitarium in North Carolina, then at the Department of Protestant Community Services in Syracuse, New York. Simon P. Holland, a chaplain during the Korean War, accepted appointment to a boys' vocational school in Michigan. Harry Bass became director of Town and Country Work for the Department of Agriculture in Washington, D.C., and Roosevelt D. Crockett left Philander Smith College to become a developmental education officer for the U.S. State Department in El Salvador.¹⁸

Mrs. Alice Preston, Mrs. C.G. Tillmon, and Mrs. J.H. Thompson were some of the leaders of women's work in the Southwest Conference who were singled out for praise by Lester in his book. Another valuable member of the conference was Pine Bluff attorney Harold Flowers, who entered the ministry in 1973. The only known white member of the Southwest



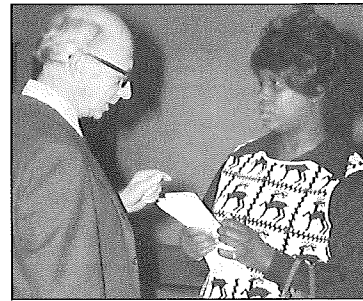
Two leaders of women's work in the Southwest Annual Conference, Mrs. Alice L. Preston (left) and Lula (Mrs. C.G.) Tillmon.

Conference was Wayne White, professor of English at Philander Smith College and pastor of Wesley Chapel in Little Rock.

By the late 1960s, Southwest Conference membership in Arkansas had continued to decline. None of its churches had more than three hundred members in 1967, and at least six reported fewer than ten. Wesley Chapel, the largest congregation, had 294 members that year. Only eight of the thirty-one conference charges were station churches, and about half its preachers held other jobs. Of the thirty-two ministers in the conference, only one received a salary as high as five thousand dollars per year. Seventeen of them were paid less than two thousand dollars.¹⁹ Obviously economic factors, as well as social and political considerations, played an important part in the decision to merge the black churches into the white conferences. This union was mandated by the General Conference of 1968 and finally accomplished in Arkansas in 1972, as will be described in Chapter 6.

THE TOWN AND COUNTRY COMMISSION: EFFORTS TO KEEP RURAL AND SMALL-TOWN CHURCHES ALIVE

By the 1930s the rural and small-town character of the United States had begun to change. People were leaving the farms and small towns and moving into cities where they could find jobs. Country churches were feeling the pinch of dwindling congregations and insufficient offerings, and many were forced to close. As early as 1924, the Little Rock Conference approved the use of lay speakers to fill



Rev. Wayne White as a professor at Philander Smith College.

PSCA

vacant pulpits. The goal of "a service in every community every Sunday" was adopted.²⁰

In 1936 the Rural Church Commission of the ME, South, General Conference urged the various agencies of each annual conference to unite in their service to the country church. Among the suggested goals were adequate pastoral salaries, improved church buildings and parsonages, better training for rural preachers and laity, more effective local church organizations, pastoral oversight of the larger territory covered by rural churches, and cooperation with non-church agencies working to improve the quality of life in rural communities.

The next year, the Little Rock Conference adopted several recommendations in the General Conference report. Plans were made for a conference-wide training school for rural pastors in addition to the two-week Pastors' School each summer. The conference offered to cooperate with Hendrix College to make a collection of books on the rural church available for country preachers and to combine with other agencies to offer rural church seminars in each district. All church extension

funds paid to the Board of Christian Education were dedicated to rural church work, and the fifth Sunday after Easter was to be observed as Rural Church Sunday. Non-pledged offerings taken on that day were used to promote revivals at country churches.²¹

The 1938 Conference Commission on Rural Churches made a respectable report:

Total increase in pastoral salaries—\$5,734
 New parsonages built—2
 Parsonages repaired and improved—28
 New churches—3
 Churches repaired and improved—27
 New Sunday Schools organized—18
 New churches organized—4
 Dead churches revived—3
 New circuits organized—3
 Country revivals held—290
 Rural pastors attending Pastors' School—7
 Vacation Bible Schools held—59²²

J.D. Hammons was chairman of this commission at the time and Clem Baker the secretary. Similar work in the North Arkansas

Conference was directed by O.E. Goddard and A.W. Martin. Rural church work was reorganized after reunification in 1939 and placed under the direction of the Town and Country Commission.

A tireless worker on behalf of rural churches in the Little Rock Conference in the 1930s was Stanley T. Baugh. As secretary for Rural Church Extension, he traveled throughout the seven districts of the conference surveying, evaluating, and photographing small country churches. He compiled detailed statistics on membership, women's organizations, the physical condition of churches and parsonages, and the special needs of each charge. The following example is typical of his reports:



Churches of the Dalark Circuit as photographed and arranged for display by S.T. Baugh in 1934.

Midway Church—Arkadelphia District (1932)

Number of church members—20

Sunday School Enrollment—30

No Epworth League, but about 15 young people.

Women not organized.

Percentage of people owning homes—85

Key man—W.H. Spurlin

Condition of building—Fair

Preaching: First Sunday at 2:30 P.M.,
fourth Sunday at 7:30 P.M.

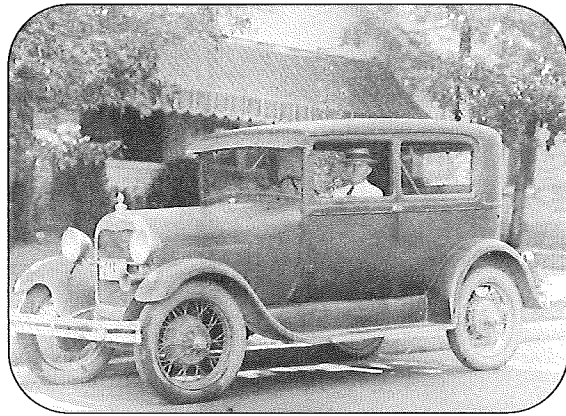
Needs: Building needs some repair. Should be recovered. Inside should be painted and outside repainted. Beautify grounds.²³

At the North Arkansas Annual Conference session in 1938, Rev. G.C. Johnson was appointed secretary of Rural Work. This program preceded the Town and Country Commission that was created three years later. The 1941 conference journal (p. 46) described the work of the new agency:

The North Arkansas Conference has made an attack, or rather laid siege to rural problems in a more serious way, perhaps, than any other conference in American Methodism. The conception of having all the conference agencies using the Town and Country Commission as the instrument for increasing the effectiveness of our rural work, to lay siege to the rural problem, to coordinate every church and civic agency for the solution of this problem, is probably the most [potent] idea that has been born in the North Arkansas Conference for a decade.

Rev. Glenn F. Sanford served as conference secretary of the commission from 1941 to 1949, then was named executive secretary of Town and Country Work for the General Board of Missions and Church Extension. He retired because of ill health in 1961 and died in 1976.

Town and Country work continued



Rev. Stanley T. Baugh in the car which carried him throughout the Little Rock Conference during the 1930s.

through the 1950s and '60s. The enlarged charge and group ministry were two ideas developed during this era to meet the continuing challenge of waning membership in rural and small-town churches. Another new idea was the Every Member Canvass, which was moderately successful in helping small churches achieve adequate financing. Calling on everyone in the church was one way of dealing with members such as the man who once boasted, "Thank God for a free Gospel. I have belonged to the Methodist Church these twenty-five years, and it has only cost me two bits."²⁴

Other preachers who directed Town and Country work during these two decades were Joel Cooper, J. Albert Gatlin, A. Neill Storey, Elmer Holifield, James Major, and W.O. Scroggins, Jr. In the restructuring that followed merger with the EUB Church in 1968, Town and Country work fell under the authority of the General Board of Missions.

WORLD WAR II

Before any concentrated effort could be made toward addressing the problems of segregation or struggling country churches, however, the attention of the country was diverted by another world war. Americans had

been disillusioned by the aftermath of World War I and the economic crisis of the Great Depression. Methodism had been absorbed in the technicalities of unification. Little attention had been paid to European affairs as Adolf Hitler rose to power in Germany and began his conquest of neighboring nations.

J.H. Reynolds, who had become president of Hendrix College in 1913, was an exception. He was one of the first prominent Arkansans to speak out against Nazi expansion in the late 1930s and urge support of Great Britain and France in their efforts to stop it. A number of Hendrix students and faculty members, however, opposed any involvement that might lead to another war. Debates were held, and the college participated in the observation of a national collegiate peace day in 1937.

James E. Lester, Jr., in his history of the college, described the situation in 1940:

For over a year the Hendrix community continued as a microcosm of the nation, debating the merits of isolationism vs. internationalism. Then, on December 7, 1941, the debate ended.

Less than a week after war had been declared, the *College Profile*, in an editorial on Christmas, reflected the campus preoccupation with world events in an almost prophetic typographical error. The paper urged its readers to "step into a church and listen to the original Christmas story, to appreciate the line, 'Peace on earth, good will to men.'"²⁵

Just before the war began, Hendrix students had taken part in the nation's first peacetime military draft. Ray Harris of Rogers and Lewis Norman of Danville, co-captains of the football team, had been among the first men to register in Conway. Many students and a number of faculty members served in the armed forces during the conflict, and in 1943 an Army Specialized Training Corps unit was stationed on the campus. More than two

hundred soldiers occupied the men's dormitory and took special classes apart from the regular students.

The Little Rock Conference journal reported in 1942, "Either within the bounds of our Conference or closely adjacent to it we have five training camps for service men, eight defense industries, and the largest Concentration Camp for Japanese to be found in America."²⁶ Internment of Japanese-Americans to prevent spying or sabotage was considered necessary by the wartime government, although most of the internees were American citizens and many had family members serving with U.S. military forces in the European theater. Arkansas was the site of two such camps—one at Rohwer in Desha County, housing mostly middle-class internees, and one at Jerome in Chicot County for farmers. At the 1943 Little Rock Conference session, the Commission on Peace stated in its report:

We record our vicarious sufferings with American citizens of Japanese ancestry in government relocation camps and pledge our unbroken fellowship with our Methodist ministers and lay men in the camps. We grieve with these citizens and fellow Christians in the rare legislative action and overt discrimination taking place and pledge our 'all out' Christian attitudes and communication of accurate facts in the face of such inequities.²⁷

Nat Griswold, a member of the North Arkansas Conference and former professor of religion at Hendrix College, was appointed to "Japanese Resettlement Work" from 1942 to 1945. He left the ministry in 1946, did graduate study at Columbia University, then returned to serve as director of the Arkansas Commission on Human Relations.

An exhibition of paintings by one of the Japanese-American internees was held at Hendrix in 1944. The work of Henry

Sugimoto had been discovered in the camp at Jerome by H. Louis Freund, Carnegie Resident Artist at the college since 1938. The Sugimoto paintings were displayed in the college library. One work, "Arrival at Camp Jerome," in colored charcoal on linen, was purchased by Hendrix and is on permanent display in the Wilbur D. Mills Social Science Center. Sugimoto himself was released in 1945 and moved to New York City, where he resumed his professional career as an artist.²⁸

According to James E. Major, pastor of the Methodist church at Tillar at the time, Christian Japanese in the Rohwer camp organized a Federated Christian Church. Area pastors from several denominations preached there, and the young people were included in the Delta Sub-District Methodist Youth Fellowship activities.

Even before the war began, Little Rock's Camp Robinson was a center of military activity. The *Arkansas Methodist* reported in May 1941 that there were three Methodist chaplains serving there—one each from the former MP, ME, and ME, South, churches. First Church, Winfield, Pulaski Heights, Hunter Memorial, and Capitol View in Little Rock and First Church, North Little Rock, made special efforts to provide activities, hospitality, and spiritual solace for the soldiers stationed there. Ministers made themselves available for counseling, and some of the churches held open houses on Saturday evenings. First Church once reported 325 soldiers present during its Sunday morning service. Another project of that congregation was the Add-a-Plate Club, which encouraged members to invite soldiers for a home-cooked meal.²⁹

Local church histories describe other ministries during the war years. The U.S. Army brought thousands of men to Prescott for tactical training and maneuvers. They camped on vacant lots in town and around the countryside for miles. The Methodist Church there opened its doors to the men and provided cold

water, writing desks, reading material, and games for their entertainment. The soldiers attended church services, sang in the choir and played the organ, and used the educational building for activities such as band rehearsals. The command staff also used the building for meetings. The congregation volunteered to keep the church open in the evenings, and a number of members provided friendship and counsel to the soldiers.³⁰

Many Arkansas churches recognized members who served in the armed forces with permanent plaques, framed lists of names, or in published histories. First Church, Pine Bluff, listed in its October 17, 1943, bulletin the names of 106 men and five women who were in military service. Other names were added in the church history, with the notation that three of the men had been killed in action, three wounded, and three taken prisoner.³¹

Although Arkansas Methodists were strongly patriotic during the war, there also was a feeling of respect for those whose personal beliefs prohibited them from taking up arms. At its 1943 session, the Little Rock Conference approved individual church financial support of Methodist conscientious objectors. Some of these men were serving in civilian public service camps where they were charged thirty-five dollars a month for room and board.

Arkansas' wartime and postwar governors were all Methodists. Homer M. Adkins (1941–45) was an active member of Asbury Church in Little Rock, and Ben T. Laney (1945–49) was at one time a Sunday School teacher in Camden. Sid McMath (1949–53) achieved prominence after the war as a leader of the young veterans who challenged the old Garland County political machine.³²

Chaplains

A number of Arkansas Methodist preachers served as chaplains during World War II. They

were listed in the conference journals between 1940 and 1945, some by quarterly conference:

Little Rock Conference

William L. Arnold (Camden), Robert O. Beck (Wilmot), Archie C. Carraway, Jr. Ralph Clayton (College Hill), Roland Darrow (Grand Avenue, Stuttgart), Gerald C. Dean (Primrose), John W. Hammons (First Church, Little Rock), Earl Lewis (Lonoke), D. Mouzon Mann (Foreman), Roland Marsh (First Church, Pine Bluff), Richard T. Perry (Asbury, Little Rock), Doyle T. Rowe, James R. Sewell (Winfield, Little Rock), Alton J. Shirey (Hunter Memorial, Little Rock), Mark F. Vaught (Fairview), and David A. Weems. In 1941, when the war began, Weems was holding an appointment with the YMCA in New York City.

North Arkansas Conference

Roy Bagley (Searcy), Lyman T. Barger (Helena), Archie N. Boyd (Fort Smith), W. Glenn Bruner (Jonesboro), Donaghey W. Duran (Jonesboro), John G. Gieck (Fort Smith), LeRoy Henry (Searcy), Alfred Knox (Searcy), Thomas E. McKnight (Conway), Ray D. Seals (Fayetteville), Rodney Shaw (Conway), and J.C. Wilcox and Ewing T. Wayland (Batesville)

Southwest Conference

Charles F. Golden and Ira A. Pointer

Rev. Thomas E. McKnight was killed in the Philippines in 1945. To memorialize him, the North Arkansas Conference later placed a large, Gothic-style stained-glass window over the altar in Greene Chapel at Hendrix College.

Herschel J. Couchman also served briefly as a chaplain but was forced to accept a physical discharge because of an injury.³³ Other

men served as chaplains or saw regular military service in the war, then transferred or were admitted to the Arkansas conferences later. One of these was William O. Byrd, a chaplain with the 82nd Airborne during the war, who transferred from Louisiana to the Little Rock Conference and First Church, Pine Bluff, in 1952. It was Byrd who conceived the idea of the lighted cross that has beamed from the top of a television tower in Pine Bluff for more than forty years. Byrd is also remembered for teaching and preaching at Temple Anshe Emeth as a rabbi during the 1950s.³⁴

The 1945 Little Rock Conference journal (p. 131) also listed "Sons of Parsonage Homes Who Gave Their Lives in WWII:"

Leo Alston, son of Rev. & Mrs. P.D. Alston, El Dorado

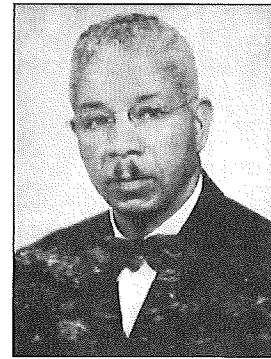
Ben Rorie, son of the late Rev. T.O. Rorie and Mrs. Rorie, Hot Springs

Jesse Fulton Rowe, son of Rev. & Mrs. Doyle T. Rowe, DeQueen. Rev. Doyle Rowe also served as a chaplain.

Harrell Hamilton Rule, son of Rev. & Mrs. E.C. Rule, Little Rock. Rev. Rule was pastor at First Church, Pine Bluff, at the time of his son's death.

Ellis Edward Warren, son of Rev. and Mrs. George W. Warren, Chidester

William Ellis West, son of Rev. & Mrs. W.E. West, Tichnor



Ira Pointer of the Southwest Conference, World War II chaplain and former pastor of Wesley Chapel.

1967 Southwest
Conference journal

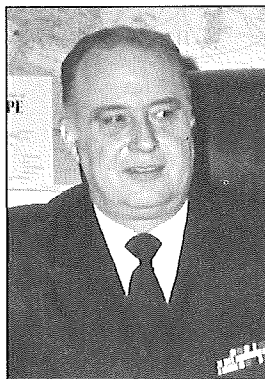
North Arkansas Conference clergy families who lost sons included Rev. and Mrs. Jefferson Sherman (Jefferson, Jr.) and Rev. and Mrs. Mack Neal Johnston (William Eugene).

When the war ended, the church considered interim financial support for the returning chaplains. It was resolved that they be assigned to educational, missionary, and evangelistic work until regular appointments could be found for them and that they be assured of a salary. A contingency fund was established by the conference for this purpose.³⁵ The chaplains also received credit for wartime service on their conference pension funds.

Some men continued as chaplains on into the 1950s and '60s, serving during the Korean conflict and the early years of the war in Vietnam. Some of those listed in conference journals include Winslow E. Brown, Billy Howard Cox, Jeff E. Davis, Gerald C. Dean, Gerald K. Hilton, Withers M. Moore, Hal Sessions, Jr., and Ralph VanLandingham of the Little Rock Conference; Lyman T. Barger, Edward Coley, Paul Dean Davis, Leroy Henry, Robert B. Howerton, Jr., Marvest Lawson, Thomas E. Richardson, Calvin Roetzel, Jr., Ray Seals, Willie L. Walker, and J. Rudolph Woodruff of the North Arkansas Conference; and Simon P. Holland of the Southwest Conference.

While some remained in military service, others, like Gilbert F. Hyde, Earl Lewis, Robert A. Simpson, and James W. Workman, worked for the Veterans Administration. Still others held peacetime appointments. Bates Sturdy, for example, served for many years as chaplain at the tuberculosis sanatorium at Booneville. His salary was underwritten in part by the North Arkansas Conference Board of Hospitals and Homes and partly by the conference WSCS. James W. Workman was listed in 1956 as a Chaplain in Industry, being employed by Lone Star Steel.

Another change during the postwar years



Withers M. Moore.

was met with varying degrees of acceptance by the preachers. At the October 1948 sessions, it was decided to move annual conference time from October to June. One reason given was that the preachers' children would not have to change schools in the middle of the year. J. Albert Gatlin argued against the change, however, claiming that preachers who had just started eating from their spring gardens would have to move off and leave the fruit of their labors to their successors.³⁶

THE CRUSADE FOR CHRIST AND THE ADVANCE

A priority for Arkansas Methodists during the postwar years was the Crusade for Christ, initiated by the General Conference of 1944. The Crusade challenged Methodists to raise twenty-five million dollars for postwar relief and reconstruction, to help create a new world order based on peace and justice, to promote evangelism and responsible stewardship, and to increase membership and attendance in the Sunday School. Funds raised for postwar relief were to be over and above regular church apportionments. The response was an amazing twenty-seven million dollars.

The great enthusiasm engendered by the Crusade—its “zip and zoom,” according to Dr. Matt Ellis—was directed by the General Conference of 1948 into the Advance for Christ and His Church, a quadrennial program for continued second-mile giving. Donations to official projects known as Advance Specials would be supervised by the Advance Committee. Bishop William C. Martin was the first chairman of the Advance, and Dr. Ellis was a

member of the original committee. In 1952 the Advance became a permanent program of the United Methodist Church.³⁷

The first Advance Special was UMCOR, the United Methodist Committee On Relief, continued today by the General Board of Global Ministries. The main thrust of the Advance movement always has been mission and emergency relief work, both at home and abroad. In 1949 W.F. Pledger, serving as a missionary in India, wrote to R.E.L. Bearden, Jr., then pastor at Goddard Memorial in Fort Smith, suggesting specific gifts as Advance Specials. He needed Bibles and teaching materials in the Gujarati language, money to send young men for teacher training, and money for a new church building. "Perhaps your people would like to have an extension of your church here [in Baroda]," he wrote, "and call it the Goddard Memorial."³⁸

Ed Matthews, later pastor of First Church, Little Rock, and Jon Guthrie, later chaplain at Hendrix College, went as missionaries to Africa in 1959 with financial support from the Advance. In 1968 First Church, Harrison, established the "Edith Martin Advance Special" and donated nearly three hundred dollars toward a new roof for Miss Martin's mission church in the Congo.³⁹ During the past fifty years nearly three thousand Advance Specials have included the construction of churches and community centers and financial support

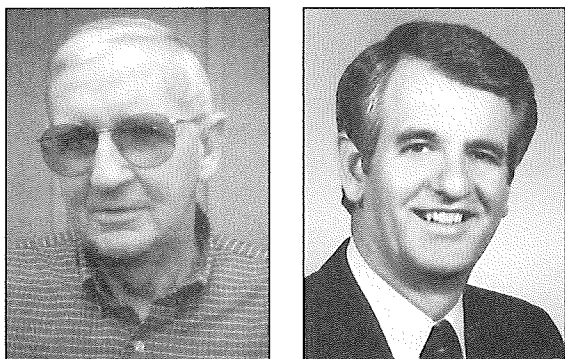
for missions around the world. Through the Advance, Methodists have given more than seven hundred million dollars for ministries in more than one hundred countries.⁴⁰

Some Advance Specials familiar to Arkansas Methodists in recent years have been Heifer Project International, Lydia Patterson Institute, Camp Aldersgate, the Arkansas Rice Depot, and the Ozark Mission Project. Missionary work, ethnic ministries, and children in need are special priorities for the twenty-first century. There are Advance Special funds for global refugees, Hispanic and Native American churches, missionaries serving at home and abroad, and programs to combat substance abuse and gang-related crime. Arkansas Methodists gave more than \$225,000 to Advance Specials in 1997.⁴¹

Other postwar benevolences were carried out on the local church level. James Robert Scott, pastor at Primrose Methodist Church in 1956, encouraged his congregation to sponsor a young German family who were being relocated from that war-torn country by UMCOR. Members helped the husband find a job and located a home and furniture for his family. The project was most appropriate because the Primrose church had been founded by German immigrants nearly a century earlier.⁴²

MISSIONARIES FACED WARTIME DANGER

Several Arkansas Methodist missionaries serving in Asia were imprisoned during World War II. Dr. John W. Cline, who had been teaching and ministering in China since 1897, was interned by the Japanese from 1943 to 1945. Nellie Dyer had served fourteen years in Korea and was studying at the University of Japan in 1941 when the threat of war forced her to leave. She was sent to the Philippines as an adviser in the training of "Bible Women." When the Japanese occupied the islands that December, she was placed under restriction, then moved to a prison camp. She was not released until February 1945. Miss Dyer



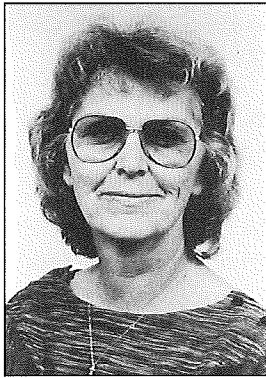
Jon Guthrie (left) and Ed Matthews.

returned to (South) Korea in 1947, only to be imprisoned once again during the North Korean Communist invasion. This time she spent nearly three years in various prison camps, suffering from cold and starvation and witnessing even worse mistreatment of American military prisoners.⁴³

Dr. Pearle McCain was another missionary who was in China when the Communist revolution began. She continued teaching at the



Pearle McCain, missionary to China before World War II, later to Japan.



Arleen "Lennie" Hache, missionary to Liberia.

Bible Teachers' Training School in Nanking until it was no longer safe to remain. After the war, she went to Japan and taught for twenty-one more years, from 1951 to 1972.

Missionaries in China and Korea were not the only ones at risk. The last years of Edith Martin's ministry in the Belgian Congo (Zaire) were complicated by civil war, and she was forced to return home in 1967 for her own safety. Arleen "Lennie" Hache was evacuated from Monrovia, Liberia, in 1992 after a revolution there. She had been working as a nurse at a rural health care clinic.⁴⁴

Some others who held foreign mission appointments during these years were James E. and Lillie Major, in Chile from 1947–53; Robert T. McMasters of the Gentry Quarterly Conference, who went to Poland in 1948 and Alaska in 1954; Mary

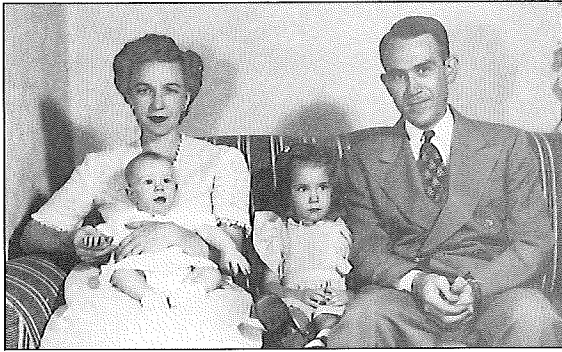
Mitchell of Conway, who went to China in 1948; A.W. Martin, Jr., who taught at seminaries in Puerto Rico and Mexico; and Ed Matthews and Jon Guthrie, mentioned previously, who served in the Belgian Congo.

Marjorie Bowden of Swifton, Eloise Butler of Hoxie, Wanda Stahley of Stuttgart, and Naomi Whitely of Siloam Springs all went to India in the late 1940s and early 1950s. Kenneth Jackson, a Hendrix graduate and local preacher from Sheridan, went to Japan as a teaching missionary in 1956; Emma Nell Wayland of Paragould went to Korea about the same time. Helen Wilson, consecrated in 1959, spent many years as a medical missionary in Bolivia.

Jackie Wright of Batesville and Dick Schisler went to Brazil in the 1960s, and Mr. and Mrs. Carlos Smith of Helena went to Pakistan to organize a hospital in 1968. The Smiths were sponsored by churches in El Dorado, Camden, and Magnolia. First Church, Conway, co-sponsored Wendall and Clara Golden as missionaries in Africa during the 1950s and 1960s.⁴⁵

Three former ME missionaries in India—Nell Naylor, Catherine Justin, and Emma Warner—made their home in Winslow (Fayetteville District) and were active in the church there after retirement. Miss Naylor, who came to Winslow in 1942, was probably the best known of them. An article in the *Arkansas Methodist* in 1964 described how she once shot a leopard that was carrying off a school child. She died in the Hammond Rest Home in Springdale in 1969, and a memorial chapel was dedicated to her memory there. Both Miss Justin and Miss Warner chose to retire in Winslow because Nell Naylor was there—Miss Warner in 1956 and Miss Justin in 1961.⁴⁶

The missionary program of The Methodist Church was altered in the postwar years to allow short-term service by consecrated laity. A young single person could commit to two years in the home field (US-2) or spend three years abroad in Korea, Africa, or India (K-3, A-3,



James and Lillie R. Major, with children Mary Susan and Thomas. This photograph was taken in the parsonage of Hunter Memorial Methodist Church in Little Rock and was the family's passport photo when they departed for Chile in 1947.

Rev. and Mrs. James Major

or I-3). Participants took a vow that they would not marry until their tenure was completed. Iris Bell (Hightower), Roger Beal, and Linda Tyler are just a few Arkansans who served as US-2s. Jon Guthrie was an A-3, and Emma Nell Wayland and Thelma Fish were K-3s.

WOMEN IN THE CHURCH: 1940-68

The Woman's Society of Christian Service

Women have also sought expanded opportunities in an inclusive church. By 1880 the ME Church had accepted women as class leaders, stewards, and Sunday School superintendents, but this leadership was not approved in the Southern church until 1898. Two years earlier, in 1896, Sarah Allen (Mrs. Sidney H.) Babcock had become the first woman to address an annual conference session in Arkansas, speaking before the White River Conference about the work of the Woman's Parsonage and Home Mission Society. In 1892 the Northern church sent three women as lay delegates to General Conference, but it would be another thirty years before women reached this goal in the ME Church, South (Chapter 4).

Mrs. Henkel Pewitt of Jonesboro was a

delegate from the North Arkansas Conference to the 1940 General Conference of The Methodist Church, the first after unification. Representing the Southwest Conference as reserve delegates that year were two women—Mrs. E.K. Ellis of Little Rock and Mrs. B.A. Fields of Brickeys. Four years later, the Southwest Conference elected Mrs. T.J. Griffin of Hot Springs as a delegate and Mrs. M.F. Strong of Little Rock as an alternate.

Slow but steady progress had been made by women in initiating and managing their own programs during the late nineteenth and early twentieth centuries. At the time of the Uniting Conference in 1939, all Methodist women's organizations were merged into the WSCS, the Woman's Society of Christian Service. These groups included the Foreign Missionary Societies and Home Missionary Societies of the ME and MP Churches and the Woman's Missionary Council of the ME Church, South. (The Foreign and Home Societies of the Southern Church had merged into the WMC in 1910.)

The Wesleyan Service Guild, established in the ME Church in 1921, was also included as a part of the WSCS. The Guild was created especially for working women who could not attend daytime meetings. Its members once were recognized as "the women who don't have time to, but do anyway."⁴⁷ The WSCS began to work closely with the General Board of Missions (now known as the Board of Global Ministries) through its Woman's Division and soon became involved in numerous projects in local churches and worldwide foreign mission work.

In Arkansas, while continuing to raise funds for church and parsonage improvements and maintenance, women expanded their efforts into other important ventures. They built one of the first major buildings at Mount Sequoyah, purchased the property for Camp Aldersgate in Little Rock, provided money for scholarships and missionary sup-

port, and conducted mission studies to enlarge their own understanding of Christian service and evangelism.

Unique methods for raising money sometimes were required. In the Arkansas delta in the early 1940s, cash was hard to come by. Methodist layman T.S. Lovett told the women of the Grady WSCS that he would donate a bale of cotton to their mission fund if they would pick it themselves. Mrs. Lovett was active in women's work. She was president of the Pine Bluff District WSCS, then followed Mrs. E.D. Galloway as president of the Little Rock Conference WSCS (1950-54). She also served as president of the Arkansas United Church Women.⁴⁸

The Methodist and Presbyterian women of Calico Rock also grew cotton to build and furnish a frame union church in 1908. In 1922 the congregation separated, and the Methodist ladies grew another crop, on the Amos Wyatt farm, to help build a new brick church.⁴⁹

The hard work of raising and picking cotton also provided financial support to the church at Richmond in Little River County. During the 1920s, the Epworth League sponsored a voluntary "Lord's Acre" project. Each



Women of the Grady WSCS picking cotton for their mission fund. Katherine Keahey, Grady, Ark.



Mrs. T.S. Lovett of Grady, a leader in the Little Rock Conference WSCS during the 1940s and '50s. *Arkansas Methodist*

participating farmer donated the profits from one acre of his cotton crop to buy a piano for the church. About ten years later, after a fire had destroyed the parsonage, the WSCS purchased a frame house on four acres of land. Cotton was planted around the house for several years to pay off the mortgage and add improvements such as water and electricity.⁵⁰

Another important project of the women began during the postwar years. In her president's message to the Little Rock Conference WSCS in 1946, Mrs. A.R. McKinney announced that a statewide School of Christian Mission, chaired by Mrs. T.S. Lovett, would be held the following year. Each local society in the North Arkansas and Little Rock Conferences was asked to send two members to the session, which would be held at Hendrix College. Prior to that time, a School of Mission had been offered at Mount Sequoyah for some years, but it was limited to conference WSCS officers of the South Central Jurisdiction.

Four study courses were offered at the 1947 school, allowing the participants to learn about missionary work at home and around the world, as well as study Scripture and topics of social concern. The first year's courses were "The Bible and Human Rights," "China, Twilight or Dawn," "Newness of Life," and "On Our Own Doorstep."

The Southwest Conference held its first Mission Institute at Camp Aldersgate in July 1951. It was also in 1951 that the other two conferences decided to hold separate sessions. Little Rock Conference schools were held at

Camp Aldersgate (1951-56, 1958-59), Henderson State Teacher's College (1957), and the Arkansas School for the Blind (1959-64). North Arkansas Conference sessions usually were held at Hendrix College.

In 1966 all three conferences combined to hold the first Inter-Conference School of Christian Mission at Mount Sequoyah. Three years later, the WSCS and the Wesleyan Service Guilds were joined by the conference boards of missions in sponsoring the first Cooperative Inter-Conference School of Christian Mission, this time meeting at Hendrix. The schools have continued to be area-wide events and have been held at Hendrix ever since, except in 1980 when the session met at Henderson State University.

The curriculum of the School of Christian Mission was reorganized in 1966, and the number of courses was reduced to three. All participants now enroll in the Spiritual Growth area, then choose between a course of study involving a specific geographical area or a general issue of social concern. In 1999 these courses were offered: "Spiritual Growth:

The Bible, Part II," "Geographical Area: Cuba," and "General Issue: Mission in the 21st Century." Two sessions are offered—one meeting from Tuesday morning until Friday noon, the other from noon Friday until noon Sunday.

Anyone may volunteer to teach a course in the school, but special training at the Regional School of Christian Mission is required. Some familiar names among the instructors in recent years are Nell Barling, Jerry Canada, Meredith Eller, Anne Hearn, Barbara Ihne, Ruby Lee Jackson, Frank Jones, Ed Matthews, Mildred Osment, and Liz Workman, but there have been many others.

Women in Church Leadership Roles

The General Conferences may have given approval for women to hold positions of leadership in the church by the turn of the century, but in actual practice few did so for another fifty years. A Committee on the Status of Women was created by the Woman's Missionary Council in 1930, but only token representation on boards and commissions had been achieved by the end of World War II.

Statistics for the Little Rock Conference (ME, South) in 1946 show only one woman, Esther (Mrs. S.W.) Mooty, as a full member of the conference. Thirty-six women were lay delegates to the annual conference compared to 132 men. All district lay leaders and associate lay leaders were men, and fifty-one laymen served on boards and commissions compared with only five women.

In the North Arkansas Conference, three women, one retired, were listed as full members and three as accepted supply pastors, one of whom was admitted on trial that year. Twenty-one women were named to boards and commissions, and fifty-three women were present as lay delegates compared to 224 men. Again, all district lay leaders and associates were



This is believed to be a Southwest Conference Mission Institute held at Wesley Chapel, Little Rock, in the 1950s.

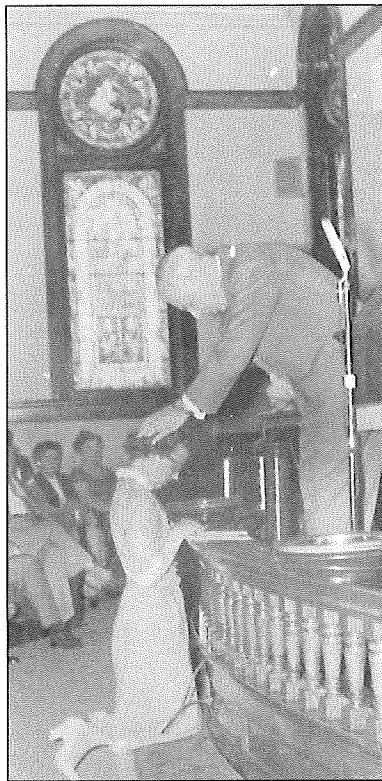
PSCA

men. All the women listed as preachers in both conferences had been ordained by the MP Church before unification.

The Southwest Conference in 1946 had no woman listed as a full member, but twenty-one women served as lay delegates along with only seven men. Women were members of nearly every board and commission, several of more than one, but all district lay leaders were men.⁵¹

The report of Mrs. E.G. Kaetzell, president of the North Arkansas Conference WSCS in 1956, indicates the type of work the women were doing in the 1950s. She reported 297 societies and 110 guilds in the conference with a total membership of 15,436. The women were supporting the work of two deaconesses (Mary Chaffin and Iris Bell), had paid more than \$73,000 toward missions, had provided \$350 for a scholarship at Hendrix, and had contributed nearly \$1,500 toward the support of a chaplain at the tuberculosis sanitarium and an Alcohol and Narcotics Education worker for the state. Many of the women were also active members of the Women's Christian Temperance Union.

Although no woman yet chaired a conference board or commission, a few served as lay members of some of the boards, and Kitty (Mrs. Nels) Barnett of Batesville was secretary of the Commission on World Peace. Although it was not one of their scheduled projects, Kaetzell also reported that the WSCS had heeded a plea for better beds at Mount Sequoyah and had raised seven hundred dollars beyond their regular budget to purchase them.



Bishop Paul Martin consecrates Iris Bell for Home Mission Work at the 1957 North Arkansas Conference session meeting in Rogers.

Iris Bell Hightower, Fort Smith, Ark.

Great emphasis was placed on mission study programs, and the societies at Forrest City, Blytheville, and Springdale had inaugurated special ministries for migrant workers. All women's work was divided into three categories—Home Missions, Foreign Fields, and Christian Social Relations—and most women felt satisfied with these responsibilities. Mrs. Jessie Gilstrap, president of the North Arkansas Conference society in 1959, was quoted in the conference journal as saying, "Although women have been given full clergy rights, not many have shown a desire to go into the ministry."

Women such as Joy Bates, of Little Rock and Quitman, quietly provided outstanding leadership in the fields of education and racial harmony during these years. Mrs. Bates was active in coordinating training sessions for workers in vacation church schools and other children's programs in black churches—CME, AME, and AMEZ, as well as in the Southwest Conference. She was a charter member of the Arkansas Council of Human Relations and one of the organizers of the Urban League of Greater Little Rock. As early as 1939, she had initiated interaction between women of Miles Chapel (CME), Pulaski Heights, and Winfield Churches in Little Rock. She was ahead of her time in viewing Christian education as one of the keys to unity.⁵²

Women and Ordination

In 1880 Anna Howard Shaw of New York became the first woman to be ordained a

Methodist (Protestant) minister in the United States. Ordination for women had been discussed by ME, South, preachers in the late nineteenth century, and one young pastor had written in 1897, "...if God says for her to preach, and gives evidence of the fact, how can we doubt it?" An older and more conservative presiding elder responded, "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." Another preacher took a more humorous approach, "If the women of this country wanted to preach, no earthly power could stay their voices."⁵³

During the first decades of this century, Methodist women who felt a call to ministry were directed toward becoming foreign missionaries or deaconesses. One unusual exception was Rev. S.J. Jordan, a minister and evangelist in the CME Church, who resided as a pastor in Searcy. *Christian Index*, the official publication of that denomination, described Rev. Jordan as "a woman of great culture and refinement who is thoroughly consecrated and [who] preaches with power and effect," adding that "she is eminently qualified to fill any pulpit."⁵⁴

Debate over women in the ministry subsided for a time after the Uniting Conference because Methodist Protestants had been accepting women for decades and their ordination had to be recognized by the new Methodist Church. Esther Mooty, mentioned previously, seems to have been the first woman actually ordained in Arkansas, being received on trial by the Arkansas MP Conference in 1931. The 1934 conference journal recorded that she "declined being set apart for deaconess." She continued to work toward full ordination, which she achieved the following year. After a pastoral career of more than

twenty years and full membership in first the North Arkansas then the Little Rock Conference, Rev. Mooty died in 1955.

Rev. Mrs. D.G. Hindman, ordained by the MP Fort Smith-Oklahoma Conference, transferred into Arkansas with her husband in 1936 and continued in ministry for some twenty years. The Hindmans' daughter Marilyn served as a home mission worker at First Church, Booneville, and at the state sanitarium there. Although considered full members of the conference, Mrs. Mooty and Mrs. Hindman were always appointed as associates to their preacher husbands. All dates and appointments for women preachers and deaconesses which follow were gleaned from the various conference journals.

Mrs. S.R. Lane and Mrs. S.N. Adams were received on trial by the Arkansas MP conference in 1935 and 1936, respectively.⁵⁵ Mrs. Adams, who resided at Strong, appears on the list of local preachers of the Little Rock Conference until 1956. After union in 1939, the North Arkansas Conference also admitted Miss Flora Bell Jennings, an MP local preacher, on trial. She was assigned to supply the Cass Circuit in the Fayetteville District that year, but she and Mrs. Lane apparently were never ordained. At the last MP Annual Conference session, Mrs. Adams was listed as a deaconess.

Rev. Ora Sidwell appears on the North Arkansas Conference rolls as a full member from 1939 until her death in 1958, but she was always identified as retired or superannuated, and she lived in Texas most of that time. She had been licensed as a local preacher by the MP Oklahoma Conference in 1915 and ordained



Esther (Mrs. S.W.) Mooty.
1956 Little Rock
Conference journal

an elder in 1924. She filled the pulpit of several small churches in Crawford County, Arkansas, and later helped organize Aldersgate United Methodist Church in Dallas, Texas, where she spent the last years of her life.⁵⁶

It is said that Rev. Fern Cook preached her first sermon at the age of fifteen at Rock Springs Church in what is now the Paragould-Jonesboro District.⁵⁷ She transferred into the North Arkansas Conference in 1940 from Louisiana, where she had been ordained by the MP Church. Reportedly the conference "did not know just what to do with this aspiring young woman."⁵⁸ In the conference journal, she was referred to as Miss Cook rather than Reverend.

She was appointed associate to her brother, Rev. Brady Cook, at the Fourth Street Methodist Church in Rector, which had been a strong MP congregation before unification. Her responsibilities included preaching at two small churches connected to the Fourth Street charge. Brady and Fern Cook, along with their sister Irene, were well known as a family musical trio. Brady played the piano, and all three sang in churches and at revivals and camp meetings across northern Arkansas for many years.

Fern Cook was sent to the Hardy-Mammoth Spring charge in 1943, apparently the first woman member of the conference to be given a regular appointment on her own. Most of her appointments were hard work; sometimes she pastored as many as six churches on one charge. Throughout her career, which continued until 1985, Rev. Cook was especially successful in working with young people. When she held the appointment



Fern Cook.

at Lavaca, she was proud to report that she received on profession of faith all the young people who were in the Sunday School and United Methodist Youth.⁵⁹ She closed her pastoral career at First Church, Clarksville, and died in Fort Smith in 1994.

Other women preachers who were recognized as accepted supply pastors in the 1940s were Reabel Childers, Cathryn Ferrell, and Rose (Mrs. K.K.) Carrithers. In 1947 Mrs. Y.D. Whitehurst was associate pastor with her husband at Colt (Helena District), and Reabel Childers was preaching at Marshall (Searcy County). In 1949 Rose Carrithers was the regular supply preacher at Plainview Church (Pine Bluff District).

Mrs. Cora Chatmon is listed as a local preacher in the Southwest Conference journal of 1944. She was preaching that year at Bullock Church (Bullock's Chapel), Marche. This church, founded in 1916, was located in the Crystal Hill area of North Little Rock. It was closed and the building sold in 1993.

Mrs. Mamie Plater was listed as an accepted supply in the Southwest Conference in 1947, and it was reported that she had filled the pulpit at Union Grove (Little Rock District) for fifteen months. The next year Mamie Davie was listed, as was Hilliard A. Davie, who had been admitted on trial to the conference. Mamie Plater and Mamie Davie are probably the same woman since Dr. Lester's book states, "H.A. Davie and his wife, who was also a preacher, served several small charges as co-pastors." Mrs. Davie's Memoir in 1976 described her as primarily an evangelist and gospel singer.

Mattie Watkins of Batesville preached at Wesley Chapel, Caldwell (Little Rock District), and reported on her work to the Southwest Conference in 1950.⁶⁰

Deaconesses began to appear on the appointment lists in the 1940s, although they were not considered full members of the conference. Juanita Hill was assigned to Cave

City in the North Arkansas Conference in 1940; Dorothy Few and Estelle McIntosh were rural workers in Yell and Scott Counties, respectively, in 1943. In the Little Rock Conference, Minnie Webb Forrest was appointed to the Camden District Mission, Martha Stewart to the Camden Community House, and Margaret Marshall to the Little Rock City Mission in 1943. Miss Marshall continued to work in mission in the Little Rock Conference and was instrumental in the establishment of Camp Aldersgate, as described elsewhere in this chapter. In 1945, women holding appointments in the Little Rock Conference were Frances Priebe, special rural worker for the WSCS in the Camden District, and Margaret Marshall and Lillian Day, serving in Little Rock at St. Mark and Winfield churches, respectively.

In 1948, deaconesses were listed as employees of the WSCS. They were Margaret Marshall, working with the Little Rock Methodist Council; Ary Schough in the Prescott District; and Virginia Guffey, social worker at the Booneville sanitarium. In 1949, special appointments were held by the following employees of the Woman's Division of the General Board of Missions: Margaret Marshall, Little Rock City Mission; Olivia Bradley, director of Christian education at First Church, Camden; and Rev. and Mrs. Robert McCammon, directors of Camp Aldersgate.

Deaconesses such as Grace Badgett, Iris Bell, Mary Chaffin, Mary Ferguson, Leota Kruger, Betty Letzig, and Marzette Stephens continued to work in North Arkansas through the 1950s in places such as Calico Rock, Cave City, Imboden, IZARD County, Madison County, the Mountain Home Parish, and in the Rector area. In the Little Rock Conference during that decade, Margaret Marshall was assigned to conference rural work, Olivia Bradley to Camden, Grace Thatcher to the Little Rock Methodist Council, and Dorothy Kelly to the Hope District. By the 1960s

women holding these special appointments were referred to as church and community workers. Two of these in 1968 were Judy Atwood in Polk County and Doris Fair in the Arkadelphia District.

The unavoidable recognition of MP clergywomen, however, did not open the door to ordination for women in general. The Discipline of The Methodist Church, approved by the Uniting Conference in 1939, stated unequivocally that all provisions for ordination and licensure thereafter applied to women "except in so far as they apply to candidates for the traveling ministry." In other words, women would be acceptable as local or supply preachers but not to the itinerancy. This provision was not amended to allow women to become full traveling members of the conference until 1956.

When the restriction was removed, Everne Hunter began her seven-year struggle to become the first woman to be ordained by The Methodist Church in Arkansas. Miss Hunter felt called to the ministry when she was only a child. She was forced to drop out of high school because of family responsibilities, but she returned to graduate from the Valley Springs Methodist High School when she was thirty-five. After taking correspondence courses and classes at Arkansas College in Batesville, she began preaching in churches around Independence County. In 1956 her name first appears in the North Arkansas appointments as a "part time supply, without authority to administer the sacraments." The next year, she applied for ordination. In spite of several hurtful attempts to dissuade her, she persevered toward full ordination. She became a deacon in



Everne Hunter.

1957, an elder in 1959, was admitted on trial in 1962, and was finally recognized as a full member of the conference in 1964.

Even then Rev. Hunter could not avoid criticism from those who refused to accept women in the ministry. A man doing some maintenance work at her church in Judsonia once asked her, "When you get to hell with all the people you've led there, how will you feel?" She later stated in an interview that her personal philosophy and her faith helped her turn away such remarks, "If you know what you want, and what the Lord wants for you, He will give you the strength."⁶¹

Lona Mae (Mrs. Fred M.) Thompson and her husband were licensed to preach in 1945, ordained deacons in 1950, and elders in 1952. Mrs. Thompson is listed as associate with her husband on the Naylor Circuit (Conway District) in 1948. This couple supplied several other circuits in the North Arkansas Conference until their retirement in 1964. Mrs. John G. Gieck was appointed to supply Morrilton Circuit #2 in 1947, while her husband, who had just returned from World War II service as a chaplain, was supplying Morrilton Circuit #1.

Mary Ella (Mrs. Lee) Anderson and her husband came into Arkansas in 1945 and conducted revivals and youth meetings along with their son, Gayle. The Andersons were appointed to the church at Weona in 1947 and held a number of other appointments, always as a pastoral couple. Their son was also a member of the North Arkansas Conference. He began his career as an associate rural pastor in charge of the McCormick Circuit (Jonesboro District) in 1947 and served the conference for more than forty years.

"She was not always recognized and accepted as a preacher," Mrs. Anderson's daughter-in-law wrote in her Memoir in the 1994 North Arkansas Conference journal. "She felt keenly the hurts of being a woman pastor in her day...[but] she never quit being a pas-

tor."

The Southwest Conference journal for 1951 lists Mrs. Leatha Souder as an accepted supply preacher appointed to St. Paul Church (Fort Smith District). This journal also describes a church at Hazen started by "one determined woman," Mrs. Lucy Clark Camell, and a "lady evangelist," Mrs. Estella Bailey of Biscoe.⁶²

Ina (Mrs. Monroe) Scott was another accepted supply preacher in the 1950s. As a laywoman in the Fort Smith District, she had often filled pulpits as a guest speaker. She was licensed to preach in 1953 and appointed to supply the Hackett Circuit, continuing for several years. According to her Memoir in 1960, she was ordained in 1957 at the age of sixty-four and supplied the Magazine church for one year before retiring. Also in 1960, Mr. and Mrs. B. Robert Lawrence were accepted supplies at Fountain Lake Church in the Arkadelphia District.



Lee and Ella Anderson with their mobile chapel in 1947. According to Rev. Jim Beal, the chapel and special trailer were constructed by Lee Anderson at the suggestion of J. Albert Gatlin, superintendent of the Jonesboro District at the time. The Andersons were assigned to the Weona-Center View charge that year, and held a number of revivals in the area using the mobile chapel.

The first woman to be accepted by the Little Rock Conference, twelve years after the restriction was lifted in 1956, was Dorothy M. Claiborne. Rev. Claiborne was admitted on trial while a student at Perkins School of Theology at Southern Methodist University. She became a full member of the conference in 1970 and was appointed to the Hermitage Circuit (Monticello District). She then moved to Texas and continued in the ministry until her retirement in 1981. Elaine Smith was the next to be admitted on trial, in 1970, also while attending Perkins.

EFFORTS TO BRING ABOUT RACIAL INTEGRATION IN THE METHODIST CHURCH

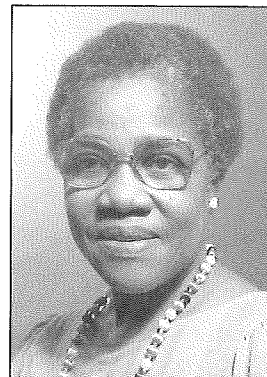
Camp Aldersgate—1946

One of the earliest goals of the Woman's Division of the Board of Global Ministries was to foster racial harmony on both the local and national level. None of their projects proved more successful than Camp Aldersgate in Little Rock. In 1938, shortly before unification of the three Methodisms, the Little Rock City Mission Board (later the Little Rock Methodist Council) was created as a project of the Woman's Home Missionary Society of the ME Church, South. This board, composed of both black and white local church and community leaders, was organized to coordinate the work of various churches, guide individuals and groups in projects of community service and Christian social relations, and promote interracial understanding.⁶³

In 1943 the City Mission Board hired Margaret Marshall, a Methodist deaconess experienced in developing racially integrated recreation programs for children. Later that year, additional funds made it possible to hire another worker, Harriet Strong, the first black church extension worker for The Methodist Church in Arkansas.

Marshall and Strong were able to obtain the cooperation of local churchwomen, and

by 1946 two additional black women—Theressa Hoover and Velma Clay—had been hired by the board. Other women availed themselves of the opportunity to do volunteer work for the board, and because limited funds



Theressa Hoover.
Arkansas Methodist

restricted the number of paid employees, their assistance was invaluable. Within two years, Miss Hoover left Little Rock to become a field worker for the Woman's Division. She was replaced by Sarah Jackson (Clardy), a graduate of Philander Smith College, representing the Southwest Conference of the Central Jurisdiction.

Both Miss Hoover and Mrs. Clardy went on to full-time careers with the Woman's Division. Mrs. Clardy served as a member of the General Board of Global Ministries, an officer of the Missouri East Conference UMW, and dean of the West Gulf Regional School of Christian Mission. Miss Hoover served for twenty-two years as the top executive of the Woman's Division until her retirement in 1990. Hoover UMC in Little Rock is named in her honor and is believed to be the only United Methodist church in the state named for a living person.

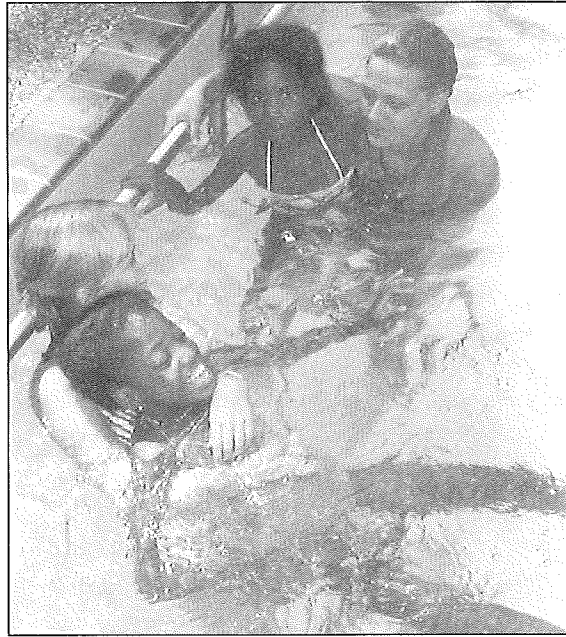
The work of the Methodist Council was expanded by a generous grant from the Woman's Division, which was undergoing reorganization and changing its focus from foreign mission work to programs centered around local churches. Training was necessary for local leadership, especially in the urban environment, and the Little Rock Methodist Council provided a successful organization already functioning smoothly. The grant money was earmarked to purchase property where racially integrated activities could take place.

It was decided that a secluded camp facility would provide the best atmosphere for these programs. The goal was to create a place to train Christian workers of all races in a beautiful outdoor environment lacking in the lives of many urban residents. A campsite also would provide the space to accommodate large groups of participants and would relate to the long and successful history of Methodist camp meetings. At the time the grant was made, there were few, if any, places in the state where interracial groups could have overnight accommodations for meetings.

In the fall of 1946, J. Russell Henderson and his wife, Ernestine, later Mrs. Russell McKinney, guided the council through the purchase of an abandoned turkey farm about five miles west of the Little Rock city limits. The 120-acre property was in rough and deteriorated condition, but the buildings seemed sound, utilities already were in place, and there was a dependable source of water from a number of natural springs.

Led by the Hendersons, council members, volunteers from the Wesleyan Service Guilds of Little Rock churches, and others from the community at large went to work. On weekends they scrubbed the floors and walls of the former brooder houses and whitewashed them inside and out. The smaller structures were converted into men's dormitory space, while the existing farmhouse provided sleeping rooms for women and a place for meetings. Two larger buildings were turned into a kitchen and a dining hall. The name "Aldersgate" was suggested for the camp by Rev. Harry Bass of the Southwest Conference, who said that he, too, felt his heart strangely warmed when he went there, just as John Wesley's had been in the church on Aldersgate Lane in London.

Camp Aldersgate was dedicated in June 1947, Bishops E.W. Kelly of the Central Jurisdiction and Paul E. Martin of the South Central Jurisdiction officiating. At an outdoor



Campers swimming at Camp Aldersgate.

ceremony under "Dedication Oak," the property was received from the Woman's Division by Rev. James Major, president of the Little Rock Methodist Council. After the dedication service, an integrated "walk-about picnic" was enjoyed. One participant recalls that "blacks and whites did not yet feel free to sit down and eat together, but we could stand around and eat together!"⁶⁴

One of the first full weekend events was held at Aldersgate on July 31–August 1, 1948. It was a Christian Life Service Retreat for girls and women of the Little Rock Conference, sponsored by the Missionary Personnel Department of the conference WSCS. About sixty young women attended to learn about careers in Christian service—in religious education, teaching, nursing, social work, and homemaking. Women representing these fields, including several active missionaries and deaconesses, led workshops and discussions, and the retreat closed with an outdoor worship and communion service. The success of this retreat proved the value of a camp

setting for inspirational gatherings.

Rev. Robert McCammon became the first full-time director of the camp. He and his wife, Janelle, spent a year there, followed by Rev. Mike Willis and his family from 1950 to 1962. These were the most risky and challenging years for the camp. Willis began summer programs for Methodist youth groups and organizations such as the Boy Scouts, Girl Scouts, YMCA, and YWCA. Young people and church leaders of all races were brought together by such programs as the World Friendship Camp. District youth camps, WSCS Schools of Mission, and camping sessions for the youth of black churches were other important activities during these early years.

National conferences, retreats, and workshops were also held at Aldersgate because it was one of the few places of its kind anywhere in the South where interracial groups were welcome. In the early years, many activities were still segregated, but through the decade of the 1950s the races gradually became more comfortable meeting together. Groups that were already integrated chose Aldersgate as an ideal meeting place.

Some local resentment against the camp did develop because of its active role in promoting racial integration. Rev. Willis hired ethnic minority staff members—a Native American and two young Hispanics—in the first summer. In subsequent years he hired African-American staff workers as well, often students from Philander Smith College. Aldersgate was preparing for the important task it would perform during the next decade.

Desegregation Becomes the Law—1954

A new “Year of Jubilee” seemed to be dawning for black citizens in America in the mid-1950s. In 1954 the U.S. Supreme Court issued its landmark decision in the case of *Brown vs. Board of Education*, overturning the legality of segregated public schools, and Dr. Martin Luther King, Jr., began his campaign for the

nonviolent desegregation of buses and lunch counters in the deep South.

The first voluntary school desegregation in Arkansas took place in the small town of Hoxie (Lawrence County) in the northeastern part of the state. In June 1955, the Hoxie school board voted unanimously to integrate the schools. Several of the board members were Methodists, including Howard Vance, who was quoted as saying there were three good reasons for the action—to save money, because the Supreme Court had made segregation illegal, and because the action “was right in the sight of God.”⁶⁵

Both H.L. “Pop” Robison, pastor of the Hoxie Methodist Church, and Elmo Thomason, district superintendent of the Jonesboro District, publicly supported the action of the board. Organized segregationist groups stepped up their activities after twenty-one black children entered the school on July 11. (Many towns in Arkansas still started the school term in mid-summer so that students could have time off in the fall to help pick cotton.) The board stood firm, however, and one of its strongest supporters was Rev. Robison, a fifty-year-old former boxer who had just been ordained that year by the North Arkansas Conference.

Known around town as a man who “would not take any lip off anybody,” Robison was not intimidated by threats from the segregationists. He believed that the gospel of Christ had a word to say about this division among God’s children, and he spoke that word fearlessly in the pulpit of the Methodist Church and the streets of Hoxie during the summer and fall of 1955. His witness was a source of strength for those in the town who believed their duty lay



H.L. “Pop” Robison.

in adhering to the law and setting an example of Christian brotherhood for their children.⁶⁶

In the spring of 1956, segregated seating on Little Rock's city buses was abolished voluntarily with little disruption. About the same time, interracial groups began to meet quietly at Camp Aldersgate to discuss the Supreme Court ruling and plan for what was hoped would be the peaceful integration of Arkansas schools.

The Arkansas Council on Human Relations (ACHR), organized in 1954, met at the camp in March 1956 to discuss strategies for increasing voter registration and filing lawsuits in desegregation cases, if necessary. This first ACHR meeting brought Aldersgate public notice as a setting for grassroots activism in the cause of integration. It led to other integrated meetings between parents and teachers in Little Rock and ultimately to the formation of the Mayor's Committee on Race Relations. It was hoped that change would come about with only token opposition.

Many books and articles have been published about the complicated and painful desegregation of public schools in Arkansas in the late 1950s, especially in Little Rock in 1957. Like most other churches and community organizations, Arkansas Methodists, both clergy and laity, were widely and intensely divided.

Twenty-seven preachers attending the North Arkansas Conference Pastors' School during the first week of September 1957 spoke quickly in response to the integration crisis at Little Rock's Central High School. They issued a signed statement deploring the actions of Governor Orval Faubus in challenging the authority of the federal government. The statement was circulated by Henry A. Rickey, district superintendent of the Conway District.

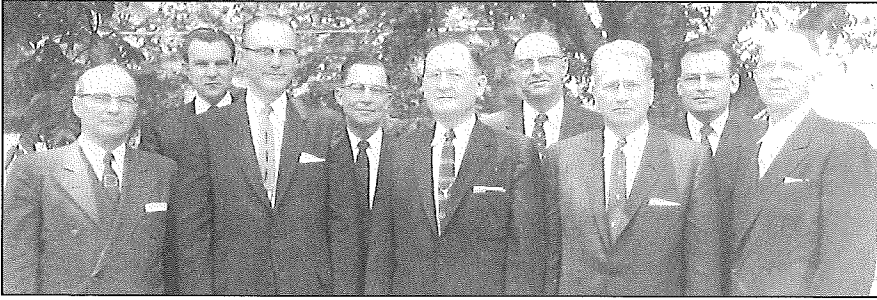
During the tense days of that autumn, another group of Methodist preachers—both black and white, Methodist, CME, and AME—joined to ask for prayers and for “love which

respects the dignity of all children of God and seeks equal justice for them.” Ministers of the Methodist Church who signed this plea were Robert P. Sessions, First Church, Booneville; John D. Jump, First Church, Quitman; Charles E. Martin, St. Luke, Pine Bluff; William O. Byrd, First Church, Pine Bluff; Cagle E. Fair, Carr Memorial, Pine Bluff; and Nat Griswold, then serving as ACHR executive secretary.⁶⁷

On September 21, future bishop Kenneth Shamblin, then pastor of Pulaski Heights Methodist Church in Little Rock, was one of the first individual preachers to go on record in support of the city's public schools. Shamblin is lifted up consistently as a Methodist preacher who spoke with “exceptional clarity and boldness.” He was completely in support of integration, said a fellow minister, “but he did it in a loving, supportive kind of way. He recognized that the segregationists were good people, too.” Shamblin himself explained his philosophy of conflict resolution, “When you're in a counseling situation...you don't raise a barrier...[you] keep the lines of communication open. That way growth can come on both sides.”⁶⁸

The *Arkansas Methodist* was one of only two Arkansas church newspapers to run the Central High story on its front pages. *The Guardian*, official weekly of the Catholic Diocese of Little Rock, was the other. Editor Ewing T. Wayland made the crisis the subject of his lead editorial in the September 5 issue and continued with editorial remarks on September 12, October 10, and October 17.

On September 12, in a column entitled “Conviction and Courage,” Wayland stated that whatever the outcome of the Faubus-federal government controversy, the Supreme Court decision regarding school integration would not change. He praised the courage of the superintendent and the school board members, and he lifted up the equally courageous actions of the nine black children who attempted to



Little Rock Conference pastoral delegates to General and Jurisdictional Conferences, mid-1950s. Left to right: R.B. Moore, Kenneth Shamblin, Arthur Terry, Fred Harrison, Clifton Rule, Cecil Culver, Aubrey G. Walton, John Hefley, and Mouzon Mann.

Rev. R.B. Moore, Jr., who also made the identifications

enroll at Central High. "They wanted that which the nation's constitution and its interpretations guaranteed them," he wrote. "The courage of these students was more than the combined courage of the crowd and those responsible for the guardsmen being there." Finally, Wayland concluded, thoughtful Christian people must be open-minded, firm, and courageous. Right would ultimately prevail.⁶⁹

A month later, on October 10, a front page article in the *Methodist* bore the headline "Religious Leaders Propose Prayer in School Crisis." It was reported that prayer services would be held in numerous churches and synagogues on October 12 to pray for "a ministry of reconciliation in the present school crisis." Wayland's editorial in the same issue was headed "Prayer Will Help." In the column he stated, "No one is without fault, and mistakes have been made in word, judgment, and deed by all parties to the dispute. All stand in need of the Grace of God."

He urged his readers to pray for the forgiveness of sins; for the preservation of law and order; for the leaders of the community, state, and nation; that rancor and prejudice might be replaced with understanding and compassion; for resistance to unthinking agitators; and for the young people so deeply involved in the crisis. The next issue of the *Methodist* reported that more than five thousand people had attended the special services.

Kenneth Shamblin was also one of the first preachers to respond favorably to the activities of the Women's Emergency Committee to Open Our Schools. The WEC, organized in September 1958 by Adolphine Fletcher Terry and others, was composed of women who were determined to

reopen the public high schools in Little Rock, which had been closed that year to avoid racial integration. The names of many prominent Methodist women appear on the list of WEC members, finally made public in March 1998. A few of these were Mrs. Edgar Dixon, Mrs. E.D. Galloway, Mrs. Russell Matson, Mrs. J. Russell McKinney, Mrs. James Rice, Sr. and Jr., and Mrs. Charles U. Robinson. Mrs. Matson's husband was considered a voice of moderation and reason on the Little Rock school board at the time.⁷⁰

A number of other Little Rock area Methodist preachers are remembered today as being openly and courageously in support of peaceful integration. Just a few of these were Elbert Jean, then holding the appointment at St. Luke; Charles Ramsay at Mabelvale; and James Robert Scott at Primrose. Scott and his wife even opened their home to the noted black leader Andrew Young when he came to Arkansas to consult with the Arkansas Council of Churches. The council had been founded in 1955 and was comprised of representatives from the major Protestant denominations in the state. Future bishop Aubrey G. Walton, then pastor at First Church, Little Rock, was active in the founding of this organization, and Shamblin was its president at the time. Scott, in addition to his pastorate at Primrose, was serving as its part-time executive secretary.

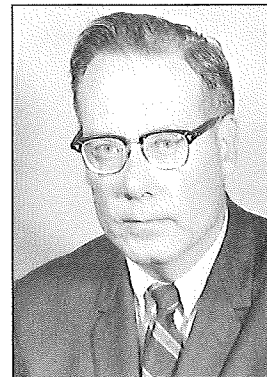
The group was concerned about finding a hotel where Young could spend the night, and Scott spoke to his wife about inviting him to stay with them. "What would you do if he were white?" Mrs. Scott asked. Young did spend the night in their home, although few members of Scott's congregation knew about it.

The opinions of white Arkansas Methodists, however, ranged from one extreme to the other. Some participated actively in groups such as the Council of Methodist Laymen, founded in Little Rock in October 1958. The avowed purpose of this organization was to oppose integration both in the church and elsewhere. Its chairman, William H. Sadler, was a member of First Church, Little Rock. Keynote speaker at the group's first meeting was Homer M. Adkins, former governor of Arkansas and a member of Social Hill Methodist Church near Malvern at the time.⁷¹

Unlikely as it seems, the 1958 Little Rock Conference journal does not mention the integration trouble at Central High School that took place the previous year. The crisis, of course, had not yet been resolved. An oblique reference is found in a motion by Dr. Aubrey G. Walton that Bishop and Mrs. Martin take a "long and much needed vacation." This suggestion was enthusiastically approved. The conference Board of Education also requested that a minimum of ten cents per member be donated by each church on Race Relations Sunday. These funds were to be given to Philander Smith College for its expansion program.

A number of high schools in northwestern Arkansas—Van Buren, Bentonville, Fayetteville, and Charleston, for example—integrated without disruption in 1957. At Van Buren High School, however, segregationist students challenged the doctrine the next autumn. Backed by some of their parents and others in the community, the students went on strike to protest the continued enrollment of black students in their school.

At one public meeting, William M. Wilder, then pastor at St. John Methodist Church in Van Buren, was present, along with a local Presbyterian minister, to urge the crowd to maintain "level-headedness." They also protested white supremacists quoting the Bible to support segregation. In the sermon Rev. Wilder preached the next Sunday, he stated:



William Wilder.

The people cry out that the legislators or the Supreme Court must do what the majority want. Nowhere do I hear that the legislators ought to do what is right, regardless of how many want it. Is a nation under God to be run according to the human conscience...or according to the latest poll? Was Jefferson right when he stated that the principle of American democracy is that it must be the function of the majority to protect the rights of the minority? Or shall we go back to the godless rule of an Israel that was destroyed because "every man did what was right in his own eyes?"⁷²

One impressive feature of the Van Buren story was the courage and good sense of fifteen-year-old Angie Evans. Miss Evans, one of the student leaders who worked to maintain calm within the school, appeared before the school board in a tense session on September 9, 1958. She announced that a poll of 159 students had been taken as to whether they thought the Negro students should be allowed to return to school. The results were eighty-four in favor, forty-five opposed, and thirty didn't care either way. Speaking for the majority, she said, "We think it is only fair that the Negroes be permitted to attend this high school. If we

don't object, why should anyone else? Have you thought what you make those children feel like, running them out of school?"

Miss Evans sang in the choir at St. John and was an officer of the Methodist Youth Fellowship. When asked later if she had received any support, she said, "Yes, sir. My pastor Reverend William Wilder says I did right..."⁷³

The Supreme Court decision of 1954 was a catalyst for change in institutions other than schools. Most of the nineteen black annual conferences sent memorials with their delegates to the General Conference of 1956 urging that body to draw up a plan for integration of the church by abolishing the segregated Central Jurisdiction. In the face of strong opposition from Southern delegates, the General Conference voted to address the issue of integration with "reasonable speed." Amendment IX to the church constitution was passed, inaugurating the plan of voluntarism. This action permitted black churches and annual conferences to transfer into the appropriate geographical white annual and jurisdictional conferences.

Voluntarism required, however, approval of such transfers by a two-thirds majority of both the black and white congregations involved. A black historian analyzed the plan:

White exponents of voluntarism were enthusiastic because to them it used love rather than force to change society. Voluntarists labeled forced change un-Christian and assumed that any desegregation plan adopted by the General Conference that aroused local opposition was coercive. Voluntarists did not ask themselves whether segregation was immoral because it [too] was forced.⁷⁴

The General Conference also appointed a special seventy-member commission to evaluate the jurisdictional system and study ways to improve racial brotherhood within the church. When the 1960 General Conference

began to consider the commission's recommendations, delegate Harold C. Case, president of Boston University, proposed a 1968 target date for elimination of the Central Jurisdiction. This brought immediate opposition from many Southern white delegates, one of whom remarked that Jesus Christ had not set a target date for the coming of God's kingdom.

Discussion and study of the various recommendations continued until 1964. At that year's General Conference, delegates were to address the proposed merger with the Evangelical United Brethren (EUB) Church. A Plan of Union was presented to the conference, but no action was taken. A special General Conference reconvened in 1966 as "The Adjourned Session of 1964" to continue discussion of union. One of the main issues obstructing the merger was the question of the racially segregated Central Jurisdiction. Many delegates asked: How can we consider union with another church until we set our own house in order? "How can we open our doors to another group," one delegate asked, "when our Negro brothers have been waiting on the doorstep since 1939?"⁷⁵

A resolution to abolish the Central Jurisdiction was finally adopted, with the goal of completion within three years. By that time, several of its conferences had already merged into their appropriate geographical jurisdictions. The Lexington Conference, for example, had transferred into the North Central Jurisdiction in 1964, and its bishop, James Thomas, was elected to preside over the Iowa Annual Conference. The Delaware and Washington Conferences then transferred into the Northeastern Jurisdiction, leaving only thirteen annual conferences in the Central Jurisdiction.

Complete integration, however, not only necessitated the transfer of black conferences into white jurisdictions but also the merger of individual black churches into white conferences. One thorny problem concerned pensions and minimum salaries. For the first

time, the church was forced to recognize the disparity between the salaries of its black and white preachers. A special fund was established by the 1964 General Conference to help solve this problem.

Finally, a firm stand endorsing transfer and merger was presented to the annual conferences. The Plan of Union with the EUB Church stated clearly that the newly organized denomination, the United Methodist Church, would have only five geographical jurisdictions in the United States. The plan was ratified by the annual conferences, and the Uniting Conference of 1968 was held in Dallas.

Two other new bodies appeared in 1968 to further the goal of full racial integration of the church. One was the Commission on Religion and Race, established by the General Conference; the other was Black Methodists for Church Renewal, a caucus of black ministers and laity committed to seeing that the merger process did not restrict black opportunity.

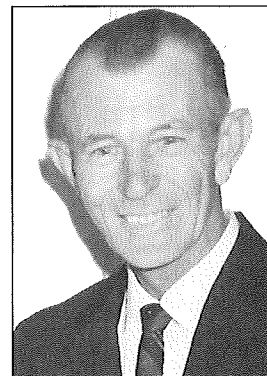
By this time, acceptance of black preachers speaking to white groups had also increased. For example, Rev. Negail Riley preached at First Church, Jacksonville, in February 1968, and Ernest T. Dixon, president of Philander Smith College, spoke to a North Arkansas Conference Youth Rally at Hendrix later that spring.⁷⁶

Other integrated activities were introduced cautiously. The Youth Councils of the Little Rock and Southwest Conferences met together for the first time in February 1968 at Winfield Church in Little Rock. Leadership was provided by Methodist Youth Fellowship (MYF) presidents Bill Roseberry and Virginia Fowler and adult leaders Revs. Gladwin Connell and E.M. Johnson. The youth planned joint retreats at Camp Aldersgate to be held later that summer. Also that February, ministers and laymen met at Wesley Chapel and Philander Smith College to consider pensions, salaries, education, and other issues pertaining

to the merger of the conferences mandated for the 1968–72 quadrennium.⁷⁷

Some Methodist churches and individuals in Arkansas had not waited for official action to force them to participate in interracial activities. As early as the 1920s and '30s, some church and Sunday School leaders were developing cooperative educational training programs with their CME and black ME counterparts. Faye McRae, Ira A. Brumley, and Clem Baker were notable in this work. In 1928 Bishop H.A. Boaz and Paul W. Quillian, pastor of Winfield Church, had addressed a CME conference in Little Rock. In an unusual demonstration of Methodist brotherhood, other speakers during that session included an AME preacher, a professor at Shorter College (AME), and a black ME preacher.⁷⁸

In 1950 J.E. Linam, pastor of the Methodist Church at Swifton (Jackson County), was approached by some members of a nearby black church that had no pastor. Rev. Linam agreed to preach to them on Sunday afternoons and eventually invited them to attend regular Sunday morning services at the Swifton church. Some



J.E. Linam, 1911–1970.

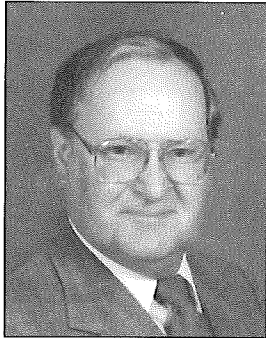
Joe Linam

came and were made welcome, although they always chose to sit in the balcony. Rev. Joe Linam recalls his father saying, "They got more 'preach' out of me than I knew I had." George Kell, former star of the Detroit Tigers baseball team and an honoree in Baseball's Hall of Fame, resigned in 1999 as chair of the Administrative Council at the Swifton church. He had held that position for thirty-eight years.⁷⁹

Another congregation that took the General Conference guidelines on brotherhood in good faith was the church at Charleston

(Franklin County). A few black families were struggling to maintain a Methodist church there in the mid-1960s, but they were unhappy because they could afford only a part-time pastor. A preacher came from Little Rock twice a month, but he didn't have time to visit in the homes or become closely acquainted with the congregation.

Frank R. Clemmons had been appointed to the Charleston church in 1965. He learned of the dissatisfaction at the black church and determined to help them. "In the summer of 1967," he wrote, "I invited the blacks to participate in our Vacation Bible School. They did attend for the full week and were made to feel welcome. At the close of the week the parents attended the event and stayed for refreshments. I was proud of the way the Charleston congregation made them welcome."⁸⁰



Frank R. Clemmons.

Rev. Clemmons began to visit one-on-one with key members of his church to see how they felt about a permanent merger of the two congregations. One of these was future Governor and Senator Dale Bumpers, then a young attorney in Charleston and choir director at the church. "I sure could use Silvia and Etholia in our choir," Bumpers told him. "Sure we may have a few who will object, but it's the right thing to do."

With this kind of support, Clemmons invited the fifteen black Methodists to begin attending his church. "One lady was miffed when some of them sat in 'her pew,'" he wrote later. "A prominent farmer told me that 'It's not right,' yet kept attending. Only one lady quit attending because her church was integrated."⁸¹ David W. Clemmons wrote of his father's accomplishment some years later,

"[The black and white congregations] *voluntarily* united into one. To our knowledge, this is the first time this took place in Arkansas."⁸²

A study of the churches of the Southwest Conference was completed by the General Board of Missions in 1967. The report of its investigation was published and is available in the United Methodist Archives at Hendrix. The commissioners discovered, for example, that about half of all Arkansas blacks who were in their twenties in 1950 had moved out of the state by 1960. Many of those who left were the very individuals who would have been the pastors and leaders of the black churches. Most of those who remained lived in rural areas.

The study showed that nearly one hundred thousand blacks lived in five rural counties in the Arkansas delta, yet in this territory there were only eight Methodist churches to serve them. Five cities with a black population greater than five thousand had no Southwest Conference church, and more than half of its churches in the state had fewer than thirty members.⁸³

The study also addressed the impending conference mergers. Delegates to the 1967 session of the Southwest Conference were asked to answer questions about their contacts with white Methodist churches in their neighborhoods. Three-fourths of the laymen responded that members of their churches had participated in some interracial events. The table on page 252 shows the type and frequency of contact.⁸⁴

Arkansas had fifty-eight Southwest Conference churches combined into twenty-four charges in 1967. Most were in the Little Rock District, some in the Oklahoma District. Wesley Chapel in Little Rock had the largest membership at 294; eleven churches had fewer than fifteen members, and two made no report.⁸⁵

Almost half the pastors had other employment—bellhop, janitor, post office employee, railroad employee, and teacher were a few of the jobs reported. Three ministers ran their

LAYMEN'S CONTACTS WITH WHITE METHODIST CHURCHES, 1967

	At least Once	Invited, Did Not Accept	Not Invited
Pulpit exchange with white minister	16	0	14
Interracial youth meeting	16	1	15
Interracial conference of several days length	15	1	8
Interracial worship service	13	2	13
Interracial summer camp	10	1	10
Social visit with white church members	10	4	17
Action project sponsored with white church	10	1	13
Choir exchange with white church	9	1	17
District rally or adult meeting	8	1	11
Sunday School teacher training	7	0	16
Vacation church school sponsored jointly	6	2	20
Interracial work camp	2	1	12

own businesses. This outside work was necessary because of the pitifully small salaries most Southwest Conference churches were able to pay. In 1967 Wesley Chapel paid its preacher \$5,002, but many of the other churches paid less than ten dollars per week. Obviously the merger was necessary economically, but working out the details of a minimum salary scale, pension rates, a definition of "full-time service," and ministerial qualifications would require careful and sensitive negotiations.

ENLARGED RESPONSIBILITY FOR THE LAITY

The laity has always played an important part in Methodism. In the very beginning, John Wesley authorized the position of class leader, a layman who served each small group of worshippers as a pastoral guide. Also appearing early in the Methodist movement was the position of exhorter, a sort of apprentice preacher just as the class leader was a sort of lay pastor. The office of exhorter was first mentioned by the British Conference of 1746 in the direction "Let none exhort in any of our Societies without a note of recommendation from the Assistant. Let every Exhorter see that this be renewed yearly." A common

understanding was that an exhorter was subject to careful supervision and was strictly forbidden to perform the full duties of an ordained preacher.⁸⁶

The office of exhorter was continued after 1784 in the Methodist Episcopal Church in America and was vital to the expansion of the church into unsettled

frontier regions. Some of the early preachers in Arkansas are noted as having first received a "license to exhort" before ordination and membership in a conference. Exhorters continued to function after the merger of the three Methodisms. The Discipline of The Methodist Church stated in 1940:

The duties of an Exhorter are to hold meetings for prayer and exhortation whenever opportunity is afforded, subject to the direction of the Pastor; to attend all the sessions of the District and Quarterly Conferences, and to present a written report to the same. An Exhorter shall be subject to an Annual Examination of character in the Quarterly Conference, and a renewal of license, to be signed by the President thereof.

The Discipline of 1948 first used the term "lay speaker," requiring that such people be constituted by the administrative board of the church of which they were members and be certified by the quarterly conference. Their duties were to conduct services of worship and to hold meetings for prayer and exhortation, subject to the direction of the pastor. They were to attend all district and quarterly conference sessions and present written

reports, and they were to be subject to an annual examination of character and renewal of certificate. The term “exhorter” disappears after 1956.

A change in the function of the lay speaker took place in 1992. They now may witness to personal Christian faith by serving in various areas of ministry—communication, church and community leadership, and caregiving.

The office was also separated into two levels. One is the local church lay speaker, who serves only in his or her local church and has to complete only the basic course of training. The certified lay speaker may serve abroad in the district or conference as needed but must complete an additional advanced course of training every three years.

METHODIST INSTITUTIONS: 1940–68

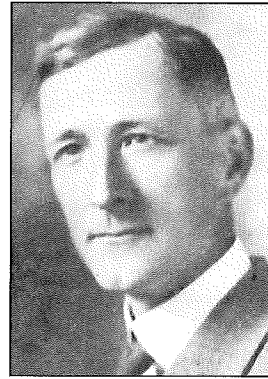
The Methodist Children's Home

James Thomas resigned as superintendent of the Methodist Orphanage just a few weeks before his death in June 1943. E.T. Wayland, editor of the *Arkansas Methodist* at the time, agreed to fill the position until a permanent replacement could be found. John S.M. Cannon, a layman, was elected that October and served until 1952. One former resident remembered, “Superintendents had to be very dedicated people. We all thought Mr. Cannon was a saint.” The same man praised his housemother, Geneva Long Prey, whom he came to call “Mom.”⁸⁷

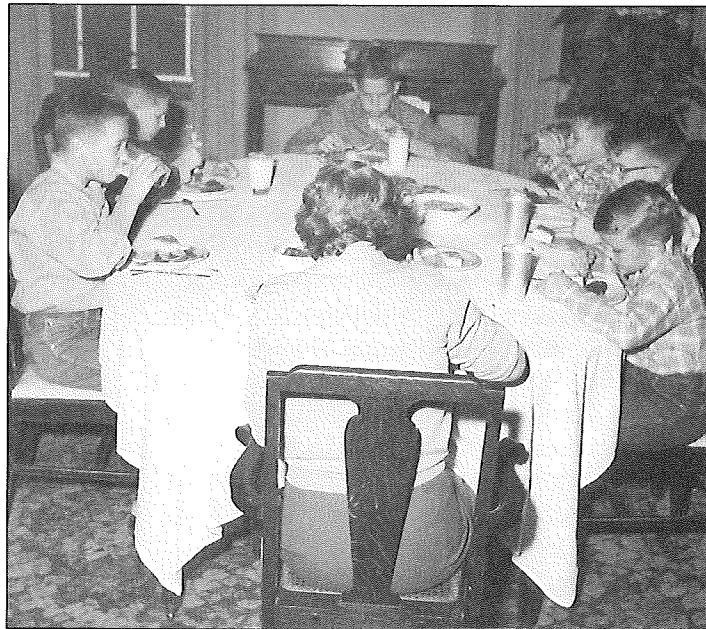
In 1943 a delegation was appointed to visit the Methodist Children's Home in Waco, Texas, where separate cottages housed smaller numbers of children cared for by resident housemothers. By the time the Arkansas institution celebrated its fifty-year “Jubilee” some six years later, Cannon had directed its relocation to an

eighty-four-acre site on the southwestern edge of Little Rock. The property, purchased for ten thousand dollars, was bounded by 20th, 28th, Hayes (now University), and Fillmore Streets. The name was changed from Orphanage to Children's Home, and by 1952, four small houses had been built to replace the original large, institutional-type residence. Each cottage was under the supervision of a housemother and provided the children with more typical family-style living.

Indeed the entire philosophy of the home was modified during the 1940s. Its purpose



John S.M. Cannon, superintendent of the Methodist Orphanage 1943–52.



Residents and housemother at the Methodist Children's Home sharing a meal in a family-style setting.

Arkansas United Methodist Children's Home



T.T. McNeal, superintendent of the Methodist Children's Home 1952–55 (left photo), and R. Connor Morehead, superintendent 1955–62.

changed from finding a home to making a home for each child. Adoption was not as easy as it had been in former years because stricter standards had been set by government agencies. Services were thus expanded to serve not only orphans but also dependent and neglected children who needed special long-term care. The home was still supported largely by the Christmas offering from the two annual conferences and by gifts and memorials. Beginning in 1942, the work of the Children's Home came under the aegis of the newly created Board of Hospitals and Homes.⁸⁸

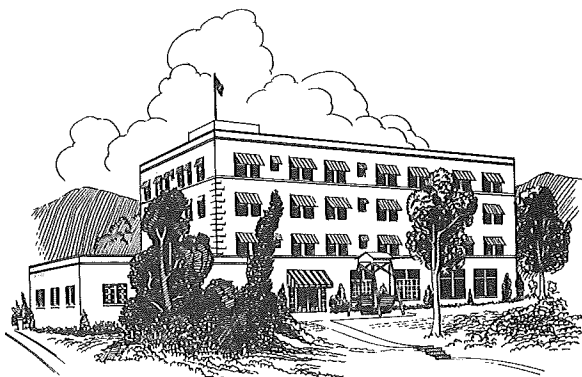
Rev. T.T. "Ted" McNeal was appointed to direct the home from 1952 to 1955 and was the first to live in the new superintendent's residence on site. He was followed by Rev. R. Connor Morehead, who supervised the home until his death in 1962. During Morehead's tenure, the number of residential cottages was increased, and a chapel and activities building was constructed and dedicated in 1958. This building now houses the administrative offices.

In 1959 Morehead described his staff: "Each cottage has a Housemother and we have a Relief Housemother who goes from cottage to cottage to take over while the regular Housemother has her time off. We also have a full-time Seamstress and we have one person to buy the clothing. We have a wonderful and

dedicated staff." He added that educational opportunities were offered even after the children finished high school—business courses, beauty school, nurses' training, even college education. Hendrix College offered financial assistance to those who qualified. The children attended school at Franklin Elementary, Southwest Junior High, and Central High at the time.⁸⁹

Methodist Hospitals and Nursing Homes

In 1943 the Little Rock Conference made another attempt to establish a Methodist hospital in Hot Springs. Again they learned that the financial challenge of operating a hospital was beyond the means of a single conference. Only seven years later, the hospital was sold to a group of doctors, trustees of the Physicians and Surgeons Hospital, Inc. of Hot Springs, for more than one hundred thousand dollars. Most of that money, after certain liabilities were settled, was divided between the conference superannuate endowment fund and Camp Tanako.⁹⁰



Methodist Hospital, Hot Springs, in the 1940s. Drawing from hospital brochure.

The North Arkansas Conference, together with the Memphis and North Mississippi Conferences, continued to support the Methodist Hospital in Memphis. Two large additions to that institution were constructed in 1940—the West Wing and the Doctors' Building—but a

grove of stately oak trees on the property was preserved. Further expansion continued with the North Wing in 1950, the East Wing and a parking garage in 1958, and the William Greene Thomas Wing in 1966. These brought the hospital's bed total to nine hundred.⁹¹

During the 1950s, community hospitals in Paragould, Jonesboro, Mountain Home, and West Memphis also came to be owned or sponsored by The Methodist Church. Methodist Hospital in Jonesboro was sold in 1995 and now has no official connection with the church. The hospital in Paragould is also independent of the church, although the superintendent of the Paragould-Jonesboro District automatically serves on its board of directors.

As of 1998, the North Arkansas Conference retains one-third ownership of Methodist Healthcare, Inc., but the organization currently operates no major health care facility in the state of Arkansas. At its 1998 session, a resolution was passed authorizing a study of the relationship between the conference and the Healthcare organization.

In 1945 the *Arkansas Methodist* described the State Tuberculosis Sanitarium at Booneville as "the largest state-run facility in the world." Patients and staff comprised a community of nearly seventeen hundred people, and there was a branch hospital at Wildcat Mountain near Fort Smith. No full-time chaplain worked at the sanitarium at that time, but Rev. I.L. Claud, pastor at First Church, Booneville, was holding at least a dozen services and visitations there each month.⁹² Rev. Bates Sturdy then held full-time appointment as chaplain there from 1953 to 1969.

The Methodist Nursing Home, located at the former Wildcat Mountain site, was opened as an agency of the North Arkansas Conference in March 1961. In the beginning, the facility contained only thirty-three beds; in 1998 there were 145 beds and a staff of 150. Methodist Village, a ninety-six unit retirement home, was added in 1975. Today both the

nursing home and the village are incorporated as independent agencies, although they retain the Methodist name and the Fort Smith District Superintendent holds a position on the board of directors.⁹³

Hendrix College

John H. Reynolds resigned as president of Hendrix in 1945. His career as a student at the college dated back to its days at Altus, and his presidency extended for thirty-two years. Dr. Matt L. Ellis, former director of the library at Hendrix and president of Henderson State Teachers' College, succeeded Reynolds, bringing to the college his wide experience as an active Methodist layman. Between 1942 and 1952, he was lay leader first for the Little Rock, then for the North Arkansas Conference.

During the first two years of his presidency, Ellis worked closely with Rev. Claude M. Reves of First Church, Conway, to supervise a successful Million Dollar Campaign. The college raised more than eight hundred thousand dollars, and a gift of two hundred thousand dollars from the General Board of Education brought them to their goal.⁹⁴ One of the first major post-war construction projects on the campus was Hulen Hall, the student center and dining hall completed in 1950. This facility was followed in 1951 by Staples Auditorium and the adjoining Greene Chapel.

Another financial campaign, concluded in 1955, raised six hundred thousand dollars to increase faculty salaries and enlarge the institution's endowment fund. New dormitories also were constructed in time for the college's seventy-fifth anniversary in 1959. Couch Hall for men was completed in 1956 and was named for Harvey C. Couch, Methodist layman and founder of Arkansas Power and Light Company. Couch, a longtime member of Lakeside Church in Pine Bluff, had died in 1941.

Raney Hall for women was occupied in 1958. It was named for Alton B. Raney, a 1927

graduate of the college and a generous contributor of both time and money. Raney also endowed a lectureship at Pulaski Heights UMC and was a delegate to General Conference. Participation by people such as these and by churches across the state helped strengthen the bonds between college and church in the 1950s. Hendrix remained an important source of candidates for the ministry and other church-related careers.

Rev. Marshall T. Steel, son and grandson of Methodist preachers, succeeded to the presidency of Hendrix in 1958. His father, Edward R. Steel, had been a student at Central Collegiate Institute at Altus. There he had met and married Lydia Rebecca Burrow, a daughter of I.L. Burrow, the founder of CCI. The young wife died soon after their marriage, but Steel preserved his friendship with her family. Marshall T. Steel, his son by his second wife, also maintained close ties, and when I.L. Burrow's last surviving child died in 1960, President Steel conducted the funeral. Indeed it was his influence that reconciled the Burrow family to Hendrix.⁹⁵

Steel was a Hendrix graduate and had received a bachelor of divinity degree from Union Theological Seminary. After filling several appointments in Arkansas, he was appointed to Highland Park Methodist Church in Dallas in 1936. During his twenty-two-year pastorate there, its membership quadrupled and it became the largest Methodist church in America. Steel brought strong administrative skills to Hendrix and a long list of potential donors for future building projects and enlarged academic programs.

A number of major additions were made to the campus during his tenure. One of these was the Grove Physical Education Building (1961), named for Ivan H. Grove, coach and director of athletics from 1924 to 1959. The Trieschmann Fine Arts Center, named for Mr.

and Mrs. Adam Trieschmann, was completed in 1962. Trieschmann had served twenty-three years as superintendent of the Sunday School at the Crossett Methodist Church and was a member of the Hendrix board of trustees from 1914 to 1929. The family had moved to Chicago, where Trieschmann died in 1959. A family bequest to Hendrix in that year was one of two major gifts donated to the college within a short time. In 1962 H.F. Buhler of Little Rock, a former Methodist minister and a successful real estate developer, added property valued at two and a half million dollars.



James S. Upton.

An influential couple at Hendrix during these years was Rev. James S. Upton and his wife, Virginia. Upton taught religion at Hendrix from 1943 to 1976 and also served as advisor to the "pre-theologs" (pre-ministerial students) and the Hendrix Christian Association (HCA). The HCA was a large and active group in the postwar era. When Wesley Memorial Church was organized in Conway, Upton served as its pastor until a regular appointment could be made. Mrs.

Upton was an assistant librarian at the college and did much to lay the groundwork for what has become the United Methodist Archives.⁹⁶

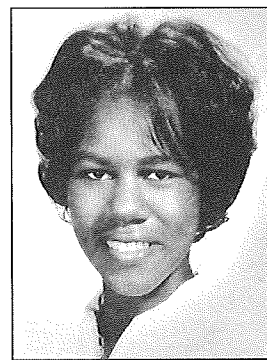
The first step toward racial integration of the student body at Hendrix occurred at a 1955 meeting of the North Arkansas Conference Board of Education. A resolution was passed calling for the trustees of the college "to remove any bar or restriction to the admission of students because of race, creed or religion."⁹⁷ It was not to be that simple. A joint committee of trustees and faculty members studied the problem and released several reports. These appeared to be supportive of integration but contained no concrete proposals, and no action was taken. The North Arkansas Conference continued to address the issue of integration at its 1956, 1957, and 1958 sessions, each time calling for the elimination

of racial barriers at all Methodist institutions in the state.⁹⁸

In March 1960 the trustees considered the matter again and voted to retain the official policy of segregation in spite of the fact that an organization calling itself the Arkansas Methodist Student Movement, meeting at Arkansas Polytechnic Institute (Arkansas Tech) a few days earlier, had called for an end to segregation in church schools. This body, however, was made up of Methodist students at schools other than Hendrix. The board, supported in its decision by President Steel, called attention to church support of Philander Smith College for black students and stated, "Negroes are not at present denied a good college education in Arkansas."⁹⁹

Some Arkansas Methodist preachers, as well as some Hendrix alumni and students, however, continued to question the school's admissions policy. In the spring of 1961, three young ministers of the North Arkansas Conference—Jim Beal, Charles McDonald, and William Wilder, all Hendrix alumni—appeared before the trustees. Beal, class of '51, read a statement they had prepared, adding that they represented other groups of interested persons across the conference. Their statement praised Hendrix for its remarkable physical progress and for its liberal stance on social issues such as academic freedom. They went on to admit, "We [as ministers] must bear the blame in the matter because the Board's actions clearly illustrate that our witness for Christ to the Methodists of Arkansas in the area of Brotherhood has not been what it should have been." They also reminded the board that the witness of missionaries such as Jon Guthrie, class of '56, then serving in the Republic of the Congo, was hampered by the segregation policy.¹⁰⁰

Not until 1965 did Hendrix admit its first black students. President Steel reminded reluctant board members that segregated institutions would soon be ineligible for grants



Linda Pondexter (left) and Emily Johnson (Bunting).
Pondexter photo from 1970 Hendrix *Troubadour*;
Johnson photo courtesy Betty Johnson Shabazz, Little Rock

from the federal government or private sources such as the Ford Foundation. A quiet recruitment search took place, resulting in the enrollment of Emily Johnson of Little Rock, daughter of Rev. E.M. Johnson of the Southwest Conference, and Linda Pondexter of Hope. Miss Pondexter was the first African-American student to graduate from Hendrix. She became a teacher in the Pulaski County School District and has served as president of both the Little Rock School Board and the Arkansas Education Association. Emily Johnson Bunting was killed in an automobile accident in 1975.

In 1968 Roswald Richardson, a graduate of Little Rock's Horace Mann High School and an outstanding basketball player, became the first black athlete to be recruited by Hendrix. Attempts had been made off and on for more than a decade to maintain an intercollegiate football program at the school, but the last game was played in 1960. Students then focused their attention on what was to become an outstanding basketball program.

Rev. David Moose, currently pastor at Rosewood UMC, West Memphis, was a student at Hendrix when the college was integrated. A former faculty member recalls, "Moose was in the forefront in calling for racial integration of the student body, and took as his guest the first black person to be served in the Student Union and Hulen Dining Hall."¹⁰¹

The Arkansas Methodist

The death of A.C. Millar in 1940 brought to a close one of the most influential careers in Arkansas Methodism. Millar had shaped the *Arkansas Methodist* into one of the most widely read church publications in the South; indeed the paper had been so closely identified with Millar that its future seemed uncertain. Dr. Gaston Foote, then pastor at Little Rock's Winfield Church, agreed to serve as interim editor. He continued preaching at Winfield while managing the *Methodist* for about a year and did a creditable job considering the challenges of his dual career. Foote was one of the voices opposing U.S. involvement in World War II.

The fall of 1941 marked the beginning of the eighteen-year editorship of the Waylands, father and son, descendants of one of the oldest Methodist families in Arkansas. Edward T. Wayland immediately launched a campaign to increase subscriptions, and the large increase in readership brought financial resources to wipe out the paper's indebtedness. Dr. Wayland was assisted by his son, Rev. Ewing T. Wayland, and in 1948 the two were named joint editors and managers. During their tenure, the paper was extended to include a *Louisiana Methodist* edition, and they also supervised the area Office of Methodist Information, established in 1953. The senior Wayland retired in 1957, looking with satisfaction on a newspaper that served three conferences and some thirty-five thousand subscribers.

The early 1950s were years of prosperity and conservatism. Controversial topics were avoided by the White House, church pulpits, and newspapers. The Waylands, however, were early to point out that Arkansas had a race problem that was far from solution. It fell to Ewing Wayland to cover the Little Rock Central High School desegregation crisis in the fall of 1957. On September 5, he wrote:

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.

Further editorials during the ensuing months called for calm, prayer, and obedience to the courts.

Wayland left the *Methodist* in 1960 and moved to Chicago as editor of the *Central Christian Advocate* and the monthly church publication *Together*. In 1972 he left church journalism to become Associate General Secretary of what is now the Council on Finance and Administration. Three years later he succeeded to the full secretaryship, thus becoming the chief fiscal officer of the United Methodist Church. After retiring to Little Rock for several years, Rev. Wayland returned to make his home in Wheaton, Illinois.

Alfred A. Knox followed Wayland as editor in 1961. He was a graduate of Candler School of Theology and had seen action in the southwestern Pacific as a World War II chaplain. He had wide experience in the use of audiovisual materials and increased the use of photographs and graphics in the paper. Knox also supervised the installation of more up-to-date printing equipment. Ill health forced him to retire as editor in 1973; he died two years later at the age of sixty-one. Hendrix College had awarded him an honorary doctorate in 1966.

Offices for the *Methodist* had been established in 1928 in the large frame house at 11th and Scott Streets in Little Rock, which also included a residential apartment for Mr. and Mrs. Millar. In 1956 a modern brick building was constructed at 18th and Broadway Streets to house the *Methodist* and other administrative offices of the church. After only nine

years, however, that facility had become too crowded. A special joint conference, held in February 1964, voted to sell it and construct new headquarters on the grounds of the Methodist Children's Home.

Although the old building was sold, a new one was never constructed. The two conferences maintained separate offices in Little Rock and North Little Rock churches at the time. Both voted in 1969 to accept the present suite of offices in the First Church, Little Rock, Annex on Center Street. The *Arkansas United Methodist* also maintains its editorial headquarters there.

Mount Sequoyah (Western Methodist Assembly) and Other Methodist Camps

Despite the financial hardships of the Depression years, Mount Sequoyah had begun to realize greater connectional and individual support. Attendance at assembly activities grew, and the sacrificial labors of men such as A.C. Millar and Sam Yancey began to bear fruit. During the late 1930s, the Epworth Building (Parker Hall) was completed, the superintendent's home was improved, and a donation was received from Mrs. Sarah Clapp to build the auditorium that bears her name.

The question of racial segregation at the assembly was raised after the 1939 Uniting Conference, but restrictions on the use of the camp by black Methodists were not removed until 1952. One of the earliest desegregated activities was a 1953 "interracial adventure" attended by a number of youth and adults of the Southwest Conference.¹⁰²

Rev. and Mrs. Elmer H. Hook came to Mount Sequoyah in 1950. Mrs. Hook was a former deaconess, and her husband was a master woodworker. During the nine years they resided at the camp, Rev. Hook made five dozen chests of drawers, four dozen tables, and 112 beds to furnish the cottages and dormitory rooms. Their tenure also saw the construction of the Martin Educational

Building and Perkins Chapel.¹⁰³

Hook was followed in 1959 by Rev. E.G. Kaetzell, who supervised the construction of a number of new cottages, the administration building, and the cafeteria. Under Kaetzell's direction, there were also changes in programming under the slogan "A New Church for the New Day." The camp became more inclusive through wider opportunities for lay leadership and interracial activities. While serving the Searcy District (1954-58), Kaetzell had been instrumental in establishing a North Arkansas Conference youth camp that later bore his name—Kamp Kaetzell. He retired from the superintendency of Mount Sequoyah in 1969 and died unexpectedly the same year.

Some of the old Methodist campgrounds mentioned in earlier chapters are still in use. Ebenezer celebrated its 178th encampment in 1999 and Davidson its 115th. Salem has been in regular use since 1867 and Ben Few since 1898. The character and use of the camps, however, has changed. Most now have permanent lodges or cabins. Although adult groups or families may attend for a weekend or overnight event, weeklong sessions are usually planned for children and youth.

Nearly every region in the state had some kind of Methodist camp by the late 1940s. Besides Mount Sequoyah in the Fayetteville area, jointly owned by the seventeen conferences of the South Central Jurisdiction, there was Camp Aldersgate at Little Rock. Here the emphasis began with interracial activities and special camping experiences for women, youth, and children of the inner city. Today, camping has been expanded to include people with disabilities as well. Ferncliff, opened in the early 1940s, was also located near Little Rock, but it was later sold to the Presbyterian Church.

Camp Keener in the Monticello District was the first permanent district camp, located perhaps on the site of an earlier campground dating back to the nineteenth century. Keener



Youth of the Prescott District at Camp Clear Fork in 1945.

welcomed its first district campers in 1946 and was dedicated in 1948.¹⁰⁴ Several of its buildings had been purchased and moved there from the Japanese Relocation Center at Jerome.¹⁰⁵

The Prescott District had opened Camp Clear Fork, west of Hot Springs in the Ouachita Mountains, by 1945. There also had been an MP campground near Prescott in the 1890s, which grew out of a camp meeting held by a Sister Rutherford. That camp was later sold to the Nazarene Church.¹⁰⁶

Kamp Kaetzell, located south of Clinton in the rugged north-central part of the state, served the Batesville District. Wayland Spring Camp, south of Imboden, was opened in 1949 for youth of the Batesville, Paragould, and Jonesboro Districts. There were also Shores Lake Camp, north of Mulberry, and Bear Creek (Ethan W. Dodgen) Camp, southeast of Marianna.

In 1948, for nine thousand dollars cash, the Little Rock Conference acquired three hundred acres for its conference camp. The site was located on Lake Catherine about fifteen miles west of Malvern. Some furnishings and fixtures were purchased from the Jerome Relocation Center, and secondhand tents and cots were acquired from the U.S. Army. The agent for incorporation of the camp and one of the guiding forces behind its

creation was Roy E. Fawcett, executive secretary of the conference Board of Education at the time. The first camp sessions were held in 1950. The next year the site was christened Camp Tanako from the Native American word meaning "Valley of Peace." It was also referred to as the Little Rock Conference Methodist Assembly.

The Fort Smith District originally had leased a site from the federal government for its camp at Shores Lake. In 1957, however, the government canceled the lease, and the camp had to be closed and cleared away for the construction of a dam. A site in Logan County was donated that December by Paul Kelley and his wife, Ina, and Shoal Creek Camp opened in 1959. Rev. Kelley also was a building contractor and personally directed much of the construction work at the camp. Renovations and improvements were carried out in 1996, and Shoal Creek is still operating successfully.¹⁰⁷

Not every young Methodist went to camp, but most individual churches had an MYF program to provide education, worship, and recreation on Sunday evenings. This organization of The Methodist Church was founded in the summer of 1941 at Baker University, a Methodist institution in Baldwin, Kansas. Arkansas Methodists sent two representatives,

George Stewart and Francis Christie, to the organizational meeting at Baker.¹⁰⁸ The Methodist Youth Fellowship became known as United Methodist Youth in 1968.

The United Methodist Foundation

The United Methodist Foundation (UMF) was chartered in 1963 as a not-for-profit agency to invest and manage money, stocks, and other property donated or bequeathed to the Methodist Church or to individual churches and institutions in the state. Its establishment was directed largely by Bishop W. Kenneth Pope and Little Rock layman Richard C. Butler. Butler remained active on its board for more than thirty-five years, and at his death in 1999 left a legacy to the Foundation of nearly ten million dollars.

By the late 1970s, however, development of the UMF had slowed. Butler and Bishop Kenneth Hicks persuaded Bryan Brawner to become its part-time executive secretary. The bishop even provided Brawner with desk space and secretarial assistance in his own office. Brawner was not an ordained minister, but he was one of the first professional church financial administrators and had served with Marshall Steel at Highland Park Church in Dallas. From there he went on to serve as General Secretary of the Council on Finance and Administration. After Brawner retired and moved to Little Rock, he was replaced in the CFA office by another Arkansan, Rev. Ewing T. Wayland.

James B. Argue, Jr., was named full-time executive director of the UMF in 1981, coming from a career in banking. At the time he assumed control, the assets of the UMF were just over eighty thousand dollars. Argue continues to hold this position, and assets have increased to eighty million dollars.¹⁰⁹ The Foundation provides stewardship of these funds. It is empowered to make investments and, in turn, to make loans to individual churches or church agencies as needed for important projects.

In March 1998, the UMF moved into its new headquarters building in Little Rock.

PREACHERS AND CHURCHES

Some New Churches: 1940-68

The church continued to grow in Arkansas, even during the war years. Oak Forest Methodist Church was founded in 1943 as a mission of Scott Street Church (originally Main Street ME) in Little Rock. The Scott Street Church moved to the Broadmoor area in 1955 and became St. Luke.

Oak Forest began with an open-air revival preached by Rev. John McCormack of the Scott Street Church. He continued to preach on Thursday evenings to a small congregation meeting in members' homes. Later, retired Rev. H.C. Adams began to preach on Sunday mornings. A.H. Dulaney was given the first official appointment in 1944, and a church building on South Taylor Street was dedicated that October. The church grew rapidly under the pastorate of Dean Mouzon Mann after the war, and a new church on Fair Park Boulevard was erected by 1951. Oak Forest served for some years as the church home of the Methodist Children's Home.

Other new churches established in Little Rock during these years were Markham (1952), Trinity (1958), and St. Andrew (1964). Markham Church began in the summer of 1951 with a revival on a vacant lot on West Markham Street, using a tent borrowed from a nearby Baptist church. That autumn services were held in the Brady Home Demonstration Building. When First Church downtown was planning to build its new educational building the following year, they gave their frame building to the Markham congregation. Within a year it was dismantled, rebuilt on their property, and dedicated as their sanctuary. When the church grew to the point that it needed additional Sunday School space, it was given the Cross Roads Methodist Church building,

which had been removed for the creation of Lake Maumelle. Again members dismantled and rebuilt a structure.

The congregation moved into a new sanctuary farther west on Markham Street in 1966. In 1988 they once again were the recipients of a building when Trinity UMC gave them a Sunday School building to use for youth activities.¹¹⁰

A church was founded at Mountain View in 1947, and the first church to be established in one of Arkansas' retirement communities was established at Bull Shoals in 1950. Parkview Methodist Church opened in Benton in 1952.

The old spirit of church raising by members was revived during this time when Rev. Hershel Richert was appointed to the Bayou Meto Circuit (Pine Bluff District) in 1941. The circuit consisted of the Bayou Meto congregation, which had a church building, and congregations at Stillwell and Brewer, which were meeting in schoolhouses. In 1943 Ed Frownfelter, a member of the Stillwell church, offered to donate an acre of land for a church at Lodges Corner, centrally located in the area. The communities of Turley and New Providence were also canvassed for help; many of the individuals who worked on the building were not even Methodists.

Luckily, Rev. Richert had been a carpenter before entering the ministry. He was able to oversee the early phases of construction, and he and other church members did much of the work themselves. Richert also built the

pews and the pulpit, and he recalled later that all the work on the church was done without the use of a power saw. Construction took only eleven months, and the church was dedicated in 1944.

During this same period, Richert also helped the congregation at Brewer Chapel construct a church building. Services were held there from 1946 until the church disbanded in 1968. Bayou Meto and Lodges Corner are still a combined charge today.¹¹¹

Asbury Church in Batesville was founded in 1947 to provide a church home for Methodists in what was then the east end of town. Fayetteville boasted three new churches established during this period—Wiggins in 1941, Trinity in 1959, and Sequoyah in 1966. Cavanaugh Church, Fort Smith, was organized in 1960, holding its first services in a dairy barn. Its sanctuary, completed four years later, was built by Paul Kelley, a Methodist minister and building contractor. Kelley was mentioned previously in connection with the founding of Shoal Creek Camp.¹¹²

By the mid-1950s, it was obvious that a second Methodist church was needed at West Memphis. A building site had been donated and a congregation organized by 1956, the year that Rev. Vernon Paysinger was appointed to "a vacant lot and an opportunity," as he put it. Three years later, the congregation of Rosewood Methodist Church moved into their new building.¹¹³



Schoolhouse (left) where the Brewer Methodist congregation (Arkansas County) met from 1923 to 1946 and Brewer Chapel Methodist Church (right), built by Richert and the congregation in 1946. Church closed in 1968.

Ellen West, De Witt, Ark.



New buildings and church renovations escalated following the removal of restrictions on building after World War II. In 1945 the North Arkansas Conference had spent some \$160,000 on buildings and improvements; by 1950 the figure had jumped to more than \$800,000. Comparable figures for the Little Rock Conference were \$151,000 to \$851,000. Total giving to the church increased by about one million dollars in Arkansas during the same five-year period.¹¹⁴

More Bishops with Arkansas Ties

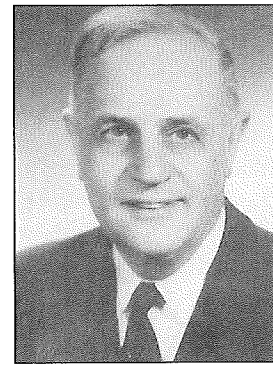
William C. Martin, a native of Arkansas, was one of the first bishops elected by the new South Central Jurisdiction in 1940. His episcopal service was in Nebraska and Kansas. Dana Dawson, elected in 1948, had been pastor at First Church, Fort Smith, from 1927 to 1933; he also served in Nebraska and Kansas until his retirement in 1960.

Henry Bascom Watts was elected in 1952. He had been born in Mountain Home, a son of Methodist preacher J.H. Watts, and had been admitted to the Little Rock Conference

in 1936. He served at First Church, Little Rock, for three years before transferring out of the state. Watts spent all his years as a bishop in Nebraska, where he died in 1959.

Odie Lee Sherman was elected to the episcopacy of the AME Church in 1956. Educated at Shorter College in North Little Rock, he had served a number of years as a preacher and district superintendent in the state.

Bishop Paul E. Martin was assigned to the Arkansas-Louisiana Area in 1944. It fell his lot to preside during the years of postwar adjustment, as well as during the years of tension and conflict resulting from court-ordered school desegregation. His attempts at moderation and conciliation sometimes were misunderstood because it was a time when there



*H. Bascom Watts,
pastor of First Church,
Little Rock, 1936-39.
FUMC, Little Rock*

seemed to be only black and white, no "gray area," no middle ground in opinion.

Arkansas was made a separate episcopal area in 1960. W. Kenneth Pope, newly elected to the episcopacy, became its first resident bishop and served until 1964. Bishops Paul V. Galloway, Aubrey G. Walton, and Kenneth W. Copeland were also elected in 1960.

Galloway, a native of Mountain Home and the son of a Methodist preacher, held pastorates in the state for more



Bishop Aubrey G. Walton and Mrs. Walton on a visit to a Methodist congregation in India.

FUMC, Little Rock

than twenty years before following Bishop Watts to Boston Avenue Church in Tulsa. His first service as bishop was in the San Antonio-Northwest Texas Area. He then returned to Arkansas (1964-72) and guided the merger of the Southwest Conference into the Little Rock, North Arkansas, and Oklahoma Conferences.

Walton, a former cotton broker in Helena, was not a native of the state but began his ministry at Calico Rock and ended with sixteen years at First Church, Little Rock. He spent his entire time as a bishop in the Louisiana Area, but after his retirement in 1972, he returned to Little Rock to live.

Copeland, born at Bexar, Arkansas, in 1912, was an MP minister in Texas for many years. His episcopal service was in the Nebraska Area (1960-68) and the Houston Area (1968 until his death in 1973).

CHANGES IN SOCIAL ATTITUDES

In 1927 Methodist A.L. Rotenberry brought before the state legislature a bill banning the teaching of the theory of evolution in the public schools. It passed the House but was tabled in the Senate. Anti-evolutionists submitted the proposal for public referendum the next year, and it carried by a large margin (108,991 to 63,406), losing only in Pulaski County.

Moves to repeal the initiated act, requiring a two-thirds majority in both houses, failed in 1937, 1959, and 1965. The act was ruled unconstitutional by the Pulaski County Circuit Court in 1966, but the decision was reversed by the Arkansas Supreme Court. In 1968 the U.S. Supreme Court upheld the earlier decision, and again the law was found to be unconstitutional as a violation of the separation of church and state. During these years of controversy, Methodists stood on both sides of the question.

Also in 1968, churches lost a battle against gambling when pari-mutuel betting was legalized in two counties by the state legislature. Thoroughbred horse racing would be permitted in Garland County and greyhound racing

in Crittenden County. Attempts to legalize a state lottery or casino gambling, however, were rejected in the 1990s.

Another blow was dealt to the old Methodist cause of Prohibition in 1935, when the state legislature authorized the sale of liquor in package stores under local control (county option). The old Temperance League of Arkansas was replaced in 1959 by the newly established Christian Civic Foundation, an interdenominational organization founded with strong Methodist participation. The first annual board meeting of this body was held at First Church, Little Rock, in January 1960. Funded by several denominations, its purpose was to oppose liquor, gambling, and vice. Some prominent Methodists involved in the early years of this organization were J.A. Gatlin, Ewing T. Wayland, Kenneth Spore, and R.W. Trieschmann.¹¹⁵

UNION WITH THE EVANGELICAL UNITED BRETHREN: 1968

From the time of its founding in America, Methodism appealed to many German immigrants, although the language barrier presented an obstacle to their membership. John Wesley had been greatly affected by eighteenth-century German pietism in his personal spiritual journey. At the 1784 Christmas Conference, William Otterbein, a missionary of the Reformed Church in America and a close friend of Francis Asbury, was invited to share in Asbury's consecration as a Methodist bishop through the laying on of hands. In 1800 Otterbein himself was made a bishop of the new Church of the United Brethren in Christ, which consisted of German-speaking congregations. He often requested the presence of Methodist ministers or bishops when he ordained new preachers in that faith.

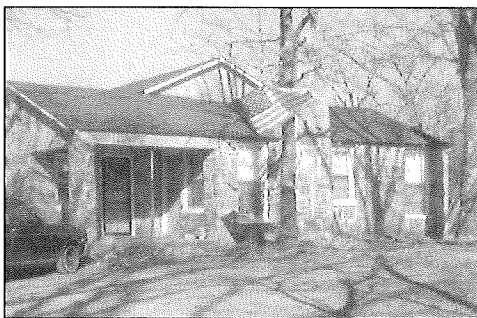
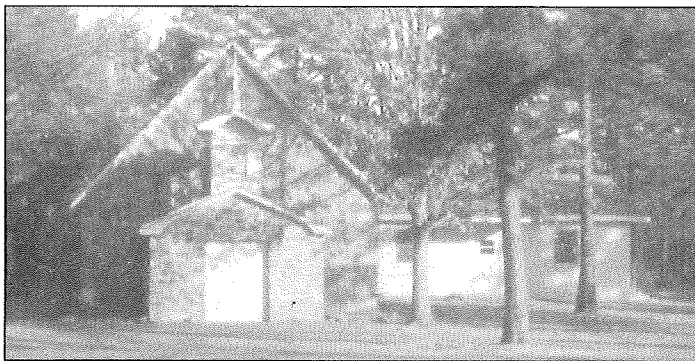
About the same time, Jacob Albright and other German-speaking Christians established what they first called the "Newly Formed Methodist Conference." In 1816 this group

began to call themselves the Evangelical Association, although their organization remained patterned after the Methodist conference system. During the early years, some even referred to Asbury's church as "English Methodists" and the Albright-Otterbein groups as "German Methodists." Wesley's Discipline was translated into German and used by both of the German-speaking churches. Asbury, however, resisted union because of the language problem—German immigrants were tenacious in their retention of their mother tongue. German-language conferences continued in this country until 1925, finally extinguished by the passage of time and the hatred of all things German generated by World War I.

There had been talk of a merger of the two German-speaking denominations after the Civil War, but this did not come about officially until 1946. Methodist Bishop G. Bromley Oxnam attended the service of union and urged even then that the new church, the Evangelical United Brethren (EUB), consider unity with Methodism. Commissions were appointed to study the possibility, which finally was accomplished some twenty years later.

The only EUB congregation in Arkansas at the time had been organized at Wye (Perry County) sometime around 1910. Dr. Ira Holbrook, a former resident of Iowa, had moved to Arkansas for his health. He began meeting with a congregation of eleven people in a school building that is now the Wye Community Center. Holbrook eventually organized five small churches in the area, but all except the first one eventually reverted back to their original denominational affiliations.

In 1942 the Wye congregation, then consisting of three families, acquired forty acres of land. They began to build a small rock church and parsonage, which were completed in 1948.



The church at Wye (top), dedicated in 1948 as an Evangelical United Brethren Church, and the Wye parsonage.

The church bell hung from the limb of a nearby tree. While the buildings were under construction, Austin and Bess Harmon and their grandson, Charles Uhel Harmon, planted daffodils around the property. Today about seven acres of daffodils bloom during the first three weeks in March, and thousands of people travel to Wye to see the beautiful display.¹¹⁶

Mrs. Alice Selby, who had been licensed to preach by a Christian Union Church in 1923 and ordained a United Brethren pastor in Missouri in 1936, came to Wye in 1945. She continued to preach and minister to the Wye congregation for more than forty years. When union came in 1968, her credentials were not recognized by the North Arkansas Conference as those of the MP women preachers had been in 1939. She continued her



Alice Selby.

ministry, however, and was finally listed in the conference journal as a "retired licensed local preacher" in 1982. She served the Wye-Bigelow charge by appointment until 1989 and died in 1994.¹¹⁷

Two current members of the North Arkansas Conference transferred from the EUB Church—Britt Cordell in 1955 and Bennie Ross Harmon in 1968. Harmon, a grandson of Austin and Bess Harmon, had been ordained by the EUB Missouri Conference and appointed to the Wye church in 1966. His credentials were transferred after the merger in 1968. Ira A. McBride, an EUB missionary in Africa for forty years, retired to Arkansas about that time. He occasionally filled the pulpit of the United Methodist church in Mountainburg when the regular pastor was absent.¹¹⁸

The merger of The Methodist Church and the EUB was approved 749-40 at a special General Conference in 1966. Ratification by the annual conferences was completed in time for a 1968 Uniting Conference, held in Dallas, which created the United Methodist Church.

Arkansas delegates to the Uniting Conference were:

Little Rock Conference

Clergy: Otto W. Teague, superintendent of the Arkadelphia District; C. Ray Hozendorf, superintendent of the Camden District; and R.E.L. Bearden, Jr., pastor at First Church, Little Rock

Laity: S.H. Allman of Hot Springs, Dale Booth of England, and Mrs. Edgar F. Dixon of Little Rock

North Arkansas Conference

Clergy: John A. Bayliss, pastor at Fort Smith; Joel A. Cooper, pastor at Fayetteville; and Ethan W. Dodgen, superintendent of the Forrest City District

Laity: E. Clay Bumpers of Wabash, I. Nels Barnett of Batesville, and Henry M. Rainwater of Walnut Ridge

Southwest Conference

Clergy: Negail Riley, employee of the Board of Global Ministries in New York City

Laity: Henry W. Johnson of Tulsa, Oklahoma

Chapter Six

The Final Decades of the Century 1969–2000

THE UNITED METHODIST CHURCH

Arkansas Methodists were not much affected by union with the EUB Church in 1968 because there were few members of that denomination within the state. Greater change came with the reorganization of church structure that followed and the resulting abolition of the segregated Central Jurisdiction.

Boards, commissions, and committees within The Methodist Church had proliferated in the years after the merger of 1939. By 1965, for example, more than forty of these organizations were listed in the journals. On the conference level, the various boards and commissions were guided by what first was known as the Interboard Council, later the Program Council. This body generally consisted of:

- The bishop and district superintendents
- Chairs of the Boards of Trustees, Christian Social Concerns, Deaconesses, Education, Evangelism, Hospitals and Homes, Lay Activities, Ministerial Training, Missions, and Pensions
- Chairs of the Commissions on Archives and History, Christian Vocations, Minimum Salary, TRAFCO (television, radio, and film ministries), and Town and Country
- Conference president of the Women's Society of Christian Service

In Atlanta in 1972, the General Conference reorganized church structure in an effort to streamline and simplify its operation. Much of the program work of the church was divided among four "superboards": Church and Society (advocacy), Discipleship (nurture), Global Ministries (outreach), and Higher Education and Ministry (vocation). The term "Council on Ministries" came into use about this time. One Arkansas delegate recalls that some of the youth at the conference composed a parody on a familiar Methodist hymn. Each time one of the various committees broke from its work, the members were serenaded with "What a Friend We Have in Structure..."¹

This conference also saw a great increase in the number of caucuses and lobbies for a variety of causes—race, ethnicity, gender, and age, for example—and a real effort was made to establish inclusive quota systems for membership on all boards and committees. This activism led to the establishment four years later of the Ethnic Minority Local Church as a mission priority and the creation of the Commission on the Status and Role of Women.

THE MERGER OF THE SOUTHWEST ANNUAL CONFERENCE

Segregation as an official church policy came to an end at the General Conference of 1968, which abolished the Central Jurisdiction. The session convened only nineteen days after the assassination of Rev. Martin Luther King, Jr., and only a few weeks before that of Robert F. Kennedy. The political climate certainly

pressed the delegates into decisive action. Several black annual conferences had already merged into their respective geographical jurisdictions; only thirteen remained segregated, including the Southwest Conference of Arkansas and Oklahoma.

Committees of the Southwest, Little Rock, North Arkansas, and Oklahoma Conferences began working on merger in 1969, but not until 1972 did all four finally ratify the proposal that eliminated the Southwest Conference. The three resulting annual conferences had integrated delegations for the first time the next year. At the same time, however, the North Arkansas Conference rejected a merger with the Little Rock Conference. One reason given was the fear that the size and numbers of the resulting body would be unwieldy.

Also in 1968 the General Conference created the Commission on Religion and Race, and a number of black ministers and laity founded the BMCR (Black Methodists for Church Renewal).² Among the early leaders of BMCR was Negail Riley, formerly a member of the Southwest Conference. By 1968, however, Riley was serving as an executive of the General Board of Global Ministries. His service to the church was cut short by his death in 1987 at the age of fifty-seven.

Briefly, the provisions of the merger of the Southwest Conference were these:

- The four existing conferences in the states of Arkansas and Oklahoma would be merged into three: the Little Rock, North Arkansas, and Oklahoma Conferences.
- No consideration would be given to race, color, national origin, economic condition, or gender. Each conference would include as members all ministers appointed to charges located within its designated geographical boundaries.
- Insofar as possible, ministers and laity serving on boards and agencies of the merging conferences would serve out the quadrennium on like or similar boards and agencies. All such bodies thereafter would be open to appointees without regard to race.
- All conference programs, such as the Women's Society of Christian Service, Wesleyan Service Guild, youth work, leadership training, and the Board of Laity, would be racially inclusive.
- It was recommended that at least one representative from the Southwest Conference serve on each board and agency, and chairs of boards and agencies of the merging conferences were to co-chair the same bodies after the merger throughout the existing quadrennium. Thereafter, it was recommended that one or more of the standing boards and agencies in the Little Rock, North Arkansas, and Oklahoma Conferences be chaired by members of the former Southwest Conference.
- The number of districts in each conference and the boundaries of these districts were to be set by the bishop after consulting the cabinets of the four existing conferences sitting as a single body. It was stipulated clearly, however, that no district would be established on any other than a geographical basis. Former Southwest Conference churches would have a district superintendent appointed during the transition period. Rev. C.C. Hall was appointed to serve both the Little Rock and North Arkansas Conferences.
- At least one district superintendent in each of the merged conferences was to be a member of the former Southwest Conference. It was not until 1981, however, that Bishop Kenneth Hicks appointed Rev. J.W. Lofton to the Conway District.
- A standard level of advancement was to be maintained, and it was strongly recommended that no preacher whose former appointment would be abolished or filled

after merger by a minister from one of the other conferences would be required to go to his next appointment at a loss of salary.

- All ministerial members of the former Southwest Conference were to be covered by the minimum salary standards and pension plans of the other conferences at the time of merger.³

The merger was finally accomplished, but not without some reservations and grievances. Not all members of the Southwest Conference were happy about losing their organization. Some feared they would lapse back into second-class status in the church and that black preachers and laity would be passed over for important conference and committee appointments.⁴

Special efforts were made to send integrated delegations to the General Conference of 1976. At the Little Rock Conference session it was not until the fourth ballot that a black clergyman received any votes. On the next ballot, Rev. John Miles asked those who had been voting for him to cast their ballots instead for a black preacher. After that vote

was taken, Miles was joined in this request by C. Ray Hozendorf and Ed Matthews. Finally, on the sixth ballot, Negail Riley became the first African-American delegate to General Conference from the Little Rock Conference. During the lay balloting process, Zenobia Waters was elected the first black woman delegate. In 1980 Euba Harris-Winton was the first black delegate elected from the North Arkansas Conference.

Several African-American preachers from Arkansas soon achieved positions of leadership in the United Methodist Church. Negail Riley pastored Wesley Chapel in Little Rock and taught at Philander Smith College before accepting a staff position with the Board of Global Ministries in New York City. W. Harry Bass served as president of the Urban League of Little Rock and pastor of McCabe Chapel in North Little Rock before moving to Washington to accept a position with the federal government. Ernest T. Dixon, a former president of Philander Smith College, was elected to the episcopacy in 1972. More recently, Chester Jones, then serving as superintendent of the Pine Bluff District, was named General Secretary of the United Methodist Commission on Religion and Race in 1998.

Richard C. Preston's career reflects a continuing trend among Arkansas' talented African-American ministers in this century. He held several appointments in the state, including the Mallalieu Church in Fort Smith, then transferred to the Kansas West Conference for some years to build a successful church in Wichita. He later returned to his home state to serve as pastor of Haven UMC in Hot Springs until his retirement in 1998.

Bishop Paul V. Galloway (1964-72) is credited with strong leadership in his efforts to strengthen the church after the merger and ensure the position of



Delegates to General Conference, 1976. First row: Bishop Eugene M. Frank, J. Edward Dunlap, James E. Major, George W. Martin, Don L. Riggin, Zenobia Waters. Second row: Virgil D. Keeley, Negail Riley, John P. Miles, John Blundell, Richard P. Meredith.

Zenobia Waters

African-American churches and preachers. In 1971 he ordained seven black local preachers and lay speakers as elders. One of these was William Harold Flowers, a sixty-year-old Pine Bluff lawyer who had been serving the Cotton Plant Larger Parish. Flowers had served on a number of boards and committees in the Southwest Conference, including Trustees, Lay Activities, Pensions, and Higher Education. With the support and encouragement of Rev. Bob Langley, Flowers earlier had become the first black member of Pine Bluff's Lakeside UMC.⁵

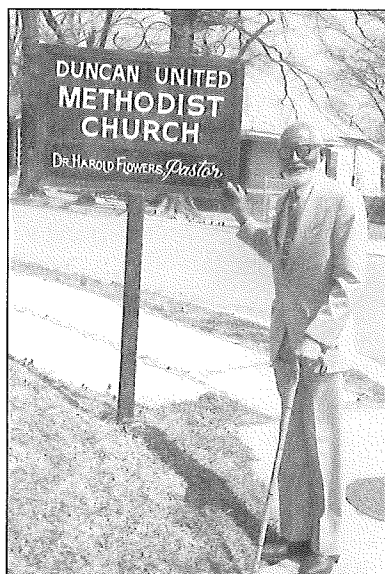
After his ordination, Flowers served as pastor of St. James, Pine Bluff. From 1978 to 1981, he was associate pastor at Hunter Memorial in Little Rock, an integrated congregation. After his retirement in 1981, he continued to preach at Duncan UMC in Little Rock. He died in 1990.

Following the establishment of the Ethnic Minority Local Church as a mission priority by the 1976 General Conference, an Arkansas Area Task Force on the Black Church was appointed by Bishop Hicks. The work of this agency was to explore ways to improve ministry to African-American United Methodist churches in the state. The focus shifted from efforts to integrate individual congregations—a number of churches had already welcomed black members—to finding ways to help the churches that remained predominantly black. Many of these had small congregations and little money for programs.

THE COOPERATIVE PARISH CONCEPT

One approach taken by Bishop Hicks to address the needs of small member churches, both black and white, was the creation of the Area Committee on Cooperative Parish Ministries. Nearly three-fourths of the United

Methodist churches in Arkansas had fewer than two hundred members; half had fewer than one hundred. The task of this committee, headed by Rev. Victor Nixon from 1979 until 1983, was to enable two or more small churches in a given area to develop and share resources, facilities, leadership, and coordinated programs. For example, the churches of



Harold Flowers in 1984.

the John Wesley Parish (Little Rock District)—Hunter Memorial, Mount Pleasant, and Mark's Chapel—combined one year to hire a summer youth director. Developmental funds for Cooperative Parish work came in part from the General Board of Global Ministries.⁶

By 1981 several such cooperative parishes had been established. The Southwest Parish in the Little Rock Conference consisted of eight black churches in Hempstead, Howard, and Sevier Counties: Babel Chapel at Saratoga, Ebenezer at Nashville, Macedonia and Mount Carmel at Lockesburg, Mount Zion at Horatio, New Hope at DeQueen, Wesley Chapel at Center Point, and Wiley Chapel at Clow. Four part-time pastors—J.T. Counts, John Oliver, Perry Lomax, and C.E. McAdoo—were assigned to work in this parish. Others who assisted in guiding the program of the Southwest Parish were J.W. Lofton, Area Director of the Ethnic Minority Local Church, and John F. Walker, Hope District Superintendent.⁷

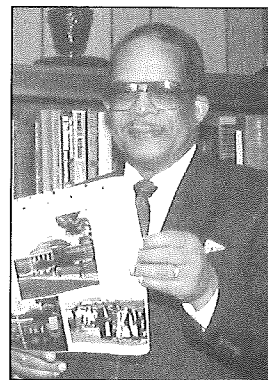
The first cooperative parish in the North Arkansas Conference was centered around Mountain Home, but at the present time the Marianna Larger Parish (Forrest City District) is the only cooperative parish still listed in the appointments. It combines seven churches—Cornerstone, Smith Chapel, Kynette, Livingston Chapel, Scruggs Chapel, Wesley

Chapel, and Taylor Chapel—in cooperative Christian education and youth programs and community outreach. Evelyn Banks, a church and community worker commissioned by the General Board of Global Ministries in 1988, works with the pastors of these churches (in 1999 five appointments). She assists with Girl Scout programs, Vacation Bible Schools, and summer camping. She has also delivered occasional “messages” in the churches on a rotating basis.

Today, more than a quarter-century after the merger of the Southwest Conference, slow progress toward full integration of the United Methodist Church in Arkansas is still being made. Three African-American preachers have held the position of district superintendent since the merger. J.W. Lofton was the

first, appointed to the Conway District in 1981 and serving until 1986. Lofton has also served as director of the Little Rock Conference Council on Ministries (1986–94).

Chester R. Jones was appointed to the Pine Bluff District in 1993 and served through 1998, when he was appointed general secretary to the Commission on Religion and Race. Bennie Warner was named superintendent of the Camden District in 1999.



J.W. Lofton, superintendent of the Conway District, 1981–86.

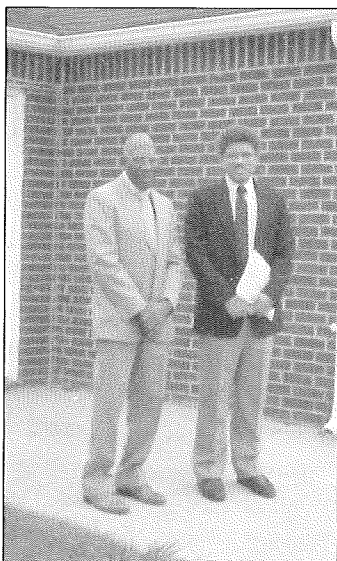
Arkansas United Methodist

J.H. Thompson served as associate director of the North Arkansas Conference Council on Ministries from 1973 to 1977. Bill Thompson, son of the late L.T. Thompson of the Southwest Conference, held the same position from 1994 to 1998. He then was appointed associate pastor of the predominantly white Lakewood UMC in North Little Rock. Jeff Hampton was appointed associate pastor at Pulaski Heights UMC, Little Rock, in 1999.

Dialogue continues among the major Methodist bodies in America examining the possibility of future mergers. In 1987, for example, bishops of the UM, AME, AMEZ, and CME churches met in Arlington, Virginia, to discuss topics of general interest and cooperation. At that time, membership figures were given as follows:⁸

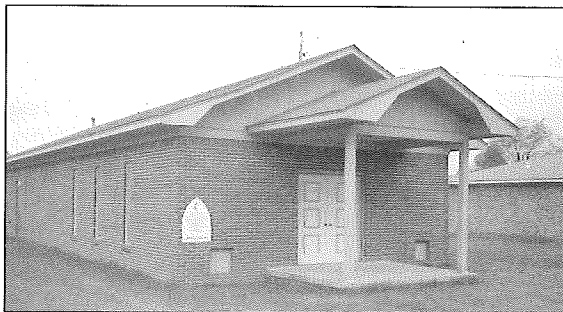
United Methodist	9.2 million
African Methodist Episcopal	2.2 million
African Methodist Episcopal Zion	1.2 million
Christian Methodist Episcopal	718,000

In the spring and summer of 1998, the general secretary of the United Methodist



Two churches of the Marianna Larger Parish (Forrest City District) in the late 1970s:

Edward Davis and Chester Jones in front of Taylor Chapel (top), and Kynette UMC (bottom).



Commission on Christian Unity and Interreligious Concerns again met with the bishops of the three predominantly black Methodist churches. The commission is working to develop "an act of repentance and reconciliation" in time for the 1999 Council of Bishops meeting. This is an effort to lay to rest, once and for all, the stated "historic racism of the Methodist Church toward its black members." The commission also is preparing a plan of union to present to the four denominations in time for their General Conferences of 2000 (UM, AME, AMEZ) and 2002 (CME).⁹ The secretary has noted, however, that some black Methodist leaders remain skeptical, pointing to the lack of cooperation and outreach at the local church level.

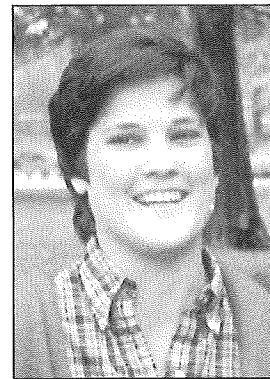
INTEGRATED CHURCHES AND CHARGES IN THE STATE

One Arkansas church has made a valiant effort for many years to maintain a fully integrated congregation. Little Rock's Hunter Memorial was founded as a white church in 1897. Its sanctuary was located on Barber Avenue between 11th and 12th Streets, near what is now MacArthur Park. Funds for the church were acquired from a generous bequest by Leon Le Fevre, member of a family of French descent who had been in Arkansas since territorial days. About ten years later, the congregation had grown so large that a new church was built at the corner of 11th and McAlmont Streets.

By 1970, however, this neighborhood had been disrupted by the construction of an interstate highway nearby. Again the congregation moved, this time far west to the Twin Lakes area off John Barrow Road. Beginning in December 1973, services were held in the Romine Elementary School until the present sanctuary was completed the next year. The new site was in a racially mixed neighborhood, and the congregation was determined to follow an open door policy. Lay visitation was

conducted throughout the area, and the first black members joined the church almost immediately.

In 1977 Don West, an African-American, became associate to the senior pastor, Nicholas Evans, who was white. West was the first black preacher to serve an historically white church in the state of Arkansas. His work was community outreach and evangelism. Through the next decade, Hunter gradually became a predominantly black church, but it continued its policy of an integrated pastorate. It became part of the John Wesley Parish, an appointment consisting of two black churches, Hunter and Mark's Chapel, and one small white congregation, Mount Pleasant. The parish welcomed a young white woman, Beverly Sawyer, as its senior pastor from 1982 to 1984.



Beverly Sawyer.

Chester Jones returned to Arkansas in 1986 to accept appointment as the first black senior pastor at Hunter. White associate pastors were appointed with him until he left in 1993. C.E. McAdoo has been the sole pastor at Hunter since 1994. Currently the church membership is about ninety percent black.¹⁰

In 1987 and 1988, Tumani Mutasa-Nyajeka, a member of the Zimbabwe Annual Conference, supplied the pulpit at St. James UMC, Fayetteville, a predominantly African-American church. She was followed from 1988 to 1992 by Sara Bainbridge, a white lay speaker, now a member of the North Arkansas Conference.

In 1993 an attempt was made to establish an interracial congregation in southwestern Little Rock, but Resurrection UMC never acquired a permanent home. Its congregation met in locations ranging from an office complex on Chicot Road to the Wesley Foundation

building at the University of Arkansas, Little Rock. The membership never rose above thirty, however, and the church was closed in December 1997.

All three churches of the John Wesley Parish are now separate charges, and all three have African-American pastors in 1999. One of these, Carol Ann Blow, holds the appointment at Mount Pleasant, which remains largely a white congregation. Wade Shownes, a white pastor, holds the Danville-Trinity-Waltreak appointment (Conway District) in which Trinity is a predominantly black congregation.

An integrated appointment in the North Arkansas Conference at the present time is Emory Chapel-Hope (Batesville District). Emory Chapel is an historic black church in Newport, named in honor of W.O. Emory, one of the earliest black preachers of the ME Church in Arkansas. Hope is a small church near Tuckerman with a white congregation. The two most recent pastors to hold this appointment have been Nancy Rainwater, who is white, and Kenneth Dunn, who is black.

Numbers may bring about the final destruction of segregation in Arkansas Methodism. Most African-American churches are small, and membership has declined sharply. In order to retain outstanding black preachers in the state, the conferences must make interracial appointments. Where else might such a preacher be assigned after he has pastored Wesley Chapel in Little Rock or St. James in Pine Bluff? Bishop Huie addressed the issue in her 1998 pastoral message to the North Arkansas Annual Conference:

Many African-American pastors are discouraged. They say they've been working for inclusiveness and open itinerancy for a long, long time, and nothing seems to change. When a gifted young person of color prays with his or her pastor about a possible call to ordained ministry and considers the prospect of investing four years and thousands of dollars

in a seminary education, what should that mentor pastor say to him or her about which doors are closed and which doors are open?²¹

It is still tempting for the young black preacher to transfer to another state where wider opportunities are available. Tyrone Gordon, formerly of the Little Rock District and now pastor at the flourishing St. Mark's UMC in Wichita, Kansas, is an example. This is a major challenge facing the church in Arkansas as it enters the twenty-first century. The work begun some forty years ago is not yet finished.

OTHER ETHNIC MINISTRIES

Despite the General Conference emphasis on the Ethnic Minority Local Church as a priority from 1976 to 1988, and despite the increased number of African-American preachers ordained, black membership in the United Methodist Church continues to decline, as does that of Native Americans. Nationwide, the greatest success in creating and maintaining ethnic United Methodist congregations has been among Korean-Americans. More than half the new congregations established in the United States between 1981 and 1991 were Korean.¹² Arkansas in recent years has seen the establishment of two Korean congregations—one in Springdale and one in Jacksonville.

Byung-Mook Kim was the founding pastor of the Hanmaum congregation, sponsored by First Church, Springdale. An ordained United Methodist preacher, he was also teaching at the University of Arkansas. The congregation of some eighty members had been meeting for worship for about two years when they applied to Charles McDonald, then district superintendent of the Fayetteville District, to help them become a United Methodist church. Many of them had been affiliated with the Presbyterian Church in Korea. McDonald baptized some and confirmed the entire group

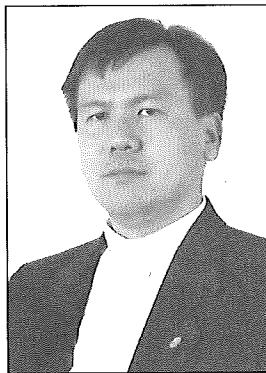
as a new church in February 1988.

The Jacksonville Korean congregation, with Jinwoo Kim as its present pastor, now meets in the Austin UMC sanctuary near Cabot. In 1986 the Board of Global Ministries voted to establish Korean-American missions in each of the church's five jurisdictions; Kim was one of four Korean-American pastors from the South Central Jurisdiction to be commissioned in 1998.¹³

In the late 1970s, Vietnamese "boat people," refugees who had fled their homeland, began to arrive in the United States. Some of those who had no place to go were interned temporarily at Fort Chaffee near Fort Smith. Families and individuals could relocate only when sponsored by a church or community organization, and many Arkansas United Methodist congregations served as sponsors until the Vietnamese people could become self-sufficient. In some cases, the families eventually became members of the church. First Church, Newport, for example, welcomed thirteen new members from the two families they sponsored.¹⁴

The Thepsouvanh multi-generational family of fourteen Laotian immigrants arrived in McCrory in April 1980, sponsored by the United Methodist church there. On January 6, 1982, Rev. Vernon Paysinger conducted the wedding of one young couple in the fellowship hall of the church. Both Christian and Laotian Buddhist ceremonies were performed, followed by a traditional Laotian meal. Some of the younger members of the family did become members of the church at McCrory, but the total number of Vietnamese and Laotians who have converted to Methodism is small.

Arkansas Methodists have long supported the Lydia Patterson Institute, a Methodist school founded in El Paso, Texas, in 1913. Mrs. Lydia Patterson, a committed Methodist, established the school for the children of



Jinwoo Kim

Mexican immigrants fleeing from revolution in their country. The institute is owned today by the South Central Jurisdiction and is supported through regular church apportionments. More than forty thousand dollars was sent to the school from the two Arkansas conferences in 1997.¹⁵

Other than some ministry to migrant laborers from Mexico, Arkansas had no Spanish-speaking congregation until fairly recently.

There was some work with Cuban refugees interned at Fort Chaffee in the early 1980s. Unlike the situation with the Vietnamese immigrant families a decade earlier, however, it was difficult to find sponsors for the mostly male Cubans that Fidel Castro had freed from prisons and hospitals. Helen Wilson, a former medical missionary to Bolivia, volunteered her services as a translator in 1980. Church World Service was helping with resettlement efforts, but there weren't enough Spanish-speaking personnel to answer the phones. "Every minute for two weeks, we were talking with relatives," she said later.

Some of the men were reunited with friends and relatives who were willing to take responsibility for them, but the process was slow and complicated. Others became frustrated, and some rioted in protest. Miss Wilson characterized the Cubans as strong, irascible, and outspoken. Many were open to the Gospel and accepted Bibles offered by the American Bible Society, she said, but "there weren't many Methodists." The largest number who were Protestants belonged to Baptist and Pentecostal churches.

Other Methodists who volunteered during those early weeks at Fort Chaffee were William M. Wilder, then superintendent of the Fort Smith District, and Jim Randle and Floy Looper from First Church, Fort Smith.¹⁶

The number of Hispanic residents in

Arkansas, however, has increased significantly, particularly in the northwestern part of the state. Rev. Ramiro Lizcano, a graduate of Texas Tech and Southern Methodist Universities, came to Arkansas in 1994 to direct the Northwest Arkansas Hispanic Ministries (NAHM) for the North Arkansas Conference. Lizcano had received a license to preach while still a student and was ordained by the Rio Grande Conference.

In 1995 Central UMC, Rogers, built a new church in the suburbs. Part of its congregation remained downtown, purchased the Central Church property, and took the name First Church, Rogers. Through the combined efforts of Central Church, the Fayetteville District, and the North Arkansas Conference, “Nueva Esperanza Iglesia Metodista Unida”—New Hope United Methodist Church—was created. A large upstairs room in the new Central Church became a chapel for the Hispanic congregation, and Rev. Lizcano was given office space. The Hispanic children, most of whom are bilingual, attend Sunday School and Vacation Bible School with the other children of Central.

In 1998 Nueva Esperanza had about sixty members representing eleven Spanish-speaking countries. Average attendance on Sunday mornings was about seventy. Rev. Lizcano, then forty-four years old, usually was



Ramiro Lizcano accepts the charter for Nueva Esperanza UMC from Fayetteville District Superintendent Max Whitfield in 1997.

Ramiro Lizcano

one of the youngest adults present. A United Methodist Women unit was established that December with seventeen charter members. Also in 1998, NAHM received a grant from the General Board of Discipleship Committee on Ethnic Local Church Concerns. The money is being used to develop ministries in Fayetteville similar to those Lizcano directs in Rogers. The program is being carried out with the cooperation of Wiggins Memorial UMC and its pastor David Fleming.¹⁷

NEW SOCIAL CONCERNS

The war in Vietnam was of great political, religious, and social concern to the American people in the late 1960s and early 1970s. Perhaps only slavery and Prohibition had brought about such national interest and conflict. Some delegates at the 1968 General Conference expressed strong opposition to the war, and the conference went on record condemning the “immorality” of American involvement. At the 1970 Little Rock Conference session, Ed Matthews was one of the first members to state publicly his concern about the war.¹⁸ The North Arkansas Conference recorded “spirited discussion” of a resolution condemning the “armed conflict in Southeast Asia” submitted by William C. Haltom, but the resolution was defeated.¹⁹

Both conferences seemed to be more absorbed in the impending merger with the Southwest Conference than they were with a faraway war that was being conducted as official policy of the U.S. government. In 1971 the Board of Social Concerns of the Little Rock Conference did include this statement in its annual report: “We recognize the tragic situation now existing in Indo-China...we most urgently request the President and other national leaders to move expeditiously in every area toward a just and lasting peace.”²⁰

Some pastors received training in counseling conscientious objectors who were facing the military draft. A few Arkansas chaplains,

including Winslow E. Brown, Gerald C. Dean, Robert Howerton, and W.L. Walker, served in Vietnam during the conflict.

Although issues such as gambling, drug and alcohol abuse, and pornography continue to receive attention, the United Methodist Church has begun to deal more openly with new social issues in recent years. These include subjects that would never have been spoken of publicly even forty years ago: abortion, homosexuality, and AIDS.

The words "abortion" and "birth control" did not appear in the Social Principles of the Methodist Book of Discipline until 1972. Prior to that time, references were made to the "proper use of methods and techniques, medically approved, for the purpose of achieving planned and responsible parenthood" (1968, Paragraph 97, "Family Life").

In 1972, however, the issue was addressed more closely (Paragraph 72.II.D, "Birth and Death"). While affirming its belief in the sanctity of unborn life, the church also spoke of the life and well-being of the mother and recommended "searching and prayerful inquiry" into conditions that might make abortion necessary. It also suggested the removal of abortion from the criminal code, making it instead a consideration of medical practice.

Although abortion has become a political as well as a social issue, the official stance of the United Methodist Church has changed little. The Discipline of 1996 continues to endorse the sanctity of unborn human life while recognizing tragic situations that might justify abortion under proper medical procedure. The church does not affirm abortion as a means of birth control and unconditionally rejects it as a means of gender selection. Again, it recommends "thoughtful and prayerful consideration by the parties involved." At its 1998 session, the Little Rock Conference officially stated its opposition to partial-birth abortion.

Methodists also are painfully divided on the issue of homosexuality, particularly relating to ordination and same-sex marriages. The Discipline of 1972 first addressed the issue in its Social Principles (Paragraph 72.C) in a statement that affirmed homosexuals as "persons of sacred worth" who need the ministry and guidance of the church and the spiritual and emotional care of Christian fellowship. It went on to emphasize, however, that the church did not condone the practice of homosexuality and considered it "incompatible with Christian teaching." Of course, the issue was not settled, even though the 1984 General Conference took a definite stand against ordination or appointment of an avowed homosexual.

Addressing these controversial issues has not been acceptable to all United Methodists. At a special meeting held in Houston in 1984, a group of traditionalists drew up what came to be known as the Houston Declaration. This document reflected strong opposition to what was seen as the growing secularization of the church. It affirmed in particular the primacy of Scripture in church doctrine and ministry; a return to traditional language, especially in reference to "Father, Son, and Holy Spirit"; and a strong aversion to the ordination of homosexuals.

The 1996 General Conference went further, adding a statement to the Social Principles of the church that ceremonies celebrating homosexual unions were not to be performed by United Methodist ministers or conducted in United Methodist churches. This prohibition was challenged in 1997 by a Nebraska pastor, Jimmy Creech. Claiming that the Social Principles were not official church doctrine, he performed a marriage ceremony for two women in his church. Other such marriages had been performed by United Methodist ministers, but this time the action was a direct challenge to a part of the Discipline. National news coverage emphasized the painful and divisive debate that erupted within the

membership. Some called for a special session of the General Conference to address the issues of homosexual marriage and whether or not the Social Principles of the church were official statements of church doctrine.

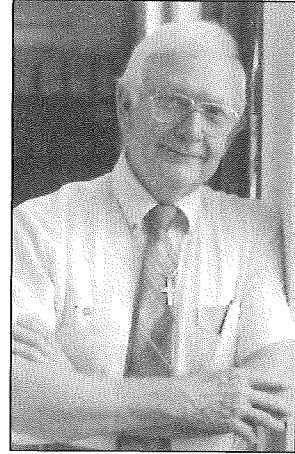
Finally, in August 1998, the Judicial Council of the church ruled that the prohibitions against performing same-sex marriages or permitting such ceremonies to be conducted in United Methodist churches were binding on all its clergy. The restriction had been laid down by official action of the General Conference, the legislative body of United Methodism, and any pastor who violated it would be liable to a charge of disobedience and could be brought to a church trial. Challenges to the ruling have continued, and this issue remains a serious problem within the church as the century draws to a close.²¹

United Methodism held its first churchwide consultation on acquired immune deficiency syndrome (AIDS) in 1986 as the disease approached epidemic proportions in the United States. Tied as it was to the issues of homosexuality and drug use, it was a difficult problem for the church to address. In Arkansas, awareness about AIDS and sympathy for its victims were heightened in 1988. That year Norwood Jones, a respected associate pastor at St. James UMC in Little Rock, announced that he had tested positive for the human immunodeficiency virus (HIV), which causes the disease. He had contracted the virus from a transfusion of tainted blood during open-heart surgery some years earlier.

Jones had been ordained a local pastor in 1988 after retiring from a career in business. Later he said that perhaps his personal tragedy had led him to the real reason for his ministry. He became active in working with AIDS victims and was one of the founders of RAIN (Regional AIDS Interfaith Network) in Arkansas. He gave lectures, preached, even appeared in a television documentary about the disease, encouraging churches to develop

care teams and other programs for people with AIDS. Jones died in 1994 from AIDS-related complications.²²

A new United Methodist Hymnal and United Methodist Book of Worship were approved by the General Conference in 1988, and the New Revised Standard Version of the



Norwood Jones.
Arkansas United Methodist

Bible appeared two years later. During the preparation of these books, efforts were made to remove what might be perceived as racist or sexist terminology. Changes were made to familiar texts—"people" or "persons" for "men" or "mankind," for example, and "God's" for "His." There was grumbling about some of the changes and deletions, but within the past decade, most churches have adapted to the new hymnal, and most preachers are using inclusive-language Bibles for their scriptural readings.

The church retains its strong opposition to gambling as a form of entertainment or fundraising. Matt L. Ellis, former president of Hendrix College, wrote the statement on gambling for the 1972 Discipline. "Organized gambling," he declared, "is a menace to society, deadly to the best interests of moral, social, economic, and spiritual life, and destructive of good government." Arkansans have tolerated legal betting on thoroughbred horse racing in Hot Springs and greyhound racing in West Memphis for many years, but a well-financed campaign in 1994 to expand gambling to include slot machines and a state lottery met resounding defeat at the polls. In recent years, an Arkansas Area task force, United Methodists Against Gambling, has kept

close watch on efforts by pro-gambling interests to legalize casinos, lotteries, or bingo games for money. Both annual conferences continue to reaffirm their opposition to further extension of gambling in the state.

Another agency supported by Methodists over the years is the Florence Crittenton Home. In 1903 Walker Lewis, pastor at First Church, Little Rock, invited Charles N. Crittenton to hold a series of meetings in the church. Crittenton had devoted ten years to helping young women in trouble, especially those attempting to escape prostitution or deal with out-of-wedlock pregnancy. With the support of Methodists, a Rescue Mission Home was established that year and was named for Crittenton's daughter, who had died in childhood.

The home, now a part of Florence Crittenton Home Services, Inc., is still dedicated to working with unwed pregnant young women by providing residential prenatal care and hospital delivery, as well as out-patient counseling and referral services. Even after the baby is born, the young mother may continue to reside in the "House of Hope," a small apartment building nearby, while attending school or looking for a job. The home also operates a Career Development Center where the residents can continue their education and obtain vocational training and parenting skills.

The United Methodist Church provides financial and spiritual support for the home through Advance Special funds from both conferences and donations from local churches, Sunday School classes, and individual members. In 1986 Martha Manees, a member of Winfield UMC in Little Rock, originated the idea of the "Harvest of Hope." Each year since 1987, churches from across the state have donated non-perishable food items, cleaning supplies, paper products, and cash gifts to help with the home's operating expenses. In a recent year these offerings equalled more than eleven thousand dollars; during that same year thirty-six healthy babies were born,

ninety-two pregnant teen-agers had some residential care, and nearly two thousand others received out-patient counseling. Bishop Janice Riggle Huie noted that this generosity resulted from Arkansas United Methodists doing what they could do "one jar of apple-sauce at a time, one family at a time, one young woman at a time, one child at a time."²³

THE NEW EVANGELICALS AND THE CHARISMATIC CONTROVERSY

In the late 1960s, organizations such as the Lay Witness Movement and "Good News" began to develop in American churches, including the United Methodist Church. These movements encouraged the laity to become more involved in and responsive to worship and had a positive influence on many churches. In Arkansas it became particularly strong in the northeastern part of the state at Jonesboro, Marked Tree, Wynne, and Trumann, for example. In these churches, some members gradually moved toward more intense fundamentalism, and a strong Pentecostal influence developed. Some adherents embraced literal interpretation of the Scriptures and exhibited fervid and emotional response to prayer and preaching. Some even practiced glossolalia ("talking in tongues").

This "charismatic movement" presented a serious challenge to some congregations. At First Church, Jonesboro, membership and attendance grew dramatically during the first few years of the ministry of Worth W. Gibson (1969-80), but then the situation fell into the pattern of the old Holiness controversies of the 1890s. The more conservative and traditionalist members, uncomfortable with what they considered excessive emotionalism, began to leave the church, while new members joined who were attracted by the charismatic features of worship. First Church gradually began to withdraw from United Methodist connectionalism, even ceasing to support organizations such as the Wesley Foundation at Arkansas State University.

When Rev. Gibson was to be reassigned by the appointment process, he renounced his conference membership. He and a number of followers chose to establish a new church in Jonesboro. Charles Ramsay, a strong pastor and administrator who had been serving as superintendent of the Batesville District, was appointed to follow Gibson. Two other United Methodist preachers who had become deeply involved in the charismatic movement left the conference. John Lee transferred to a Texas conference, and Charles Thompson became an independent evangelist.²⁴

In 1979 the Upper Room, a ministry of the General Board of Discipleship, established the Emmaus program. Lay-led, the program begins with an intensive three-day retreat, leading to the development of small nurturing groups similar to Wesley's classes. The "Walk to Emmaus" has been sponsored by a number of Arkansas churches.

The Confessing Movement was founded in Atlanta in April 1994. Norman Carter of Hot Springs, now retired from the Little Rock Conference, was one of the original ninety-two members of the organization and the only person invited from Arkansas. This number included bishops, seminary professors, pastors, and laity. In February 1996, board members of the Renewal Movement of Arkansas voted to become the United Confessing Movement of Arkansas (CMA). At the 1998 session of the national Confessing Movement, held in Tulsa, approximately one thousand evangelical United Methodists called for the church to return to its Wesleyan devotional and doctrinal roots. Their statement also emphasized confessing Jesus as the sole route to salvation and Scripture as the written word of God.

Although they stressed their intention of remaining within the United Methodist Church, members of the movement rejected any compromise of the church's stand opposing homosexual marriage. They also protested some expenditures of churchwide and local

church boards and agencies and what they saw as the "exorbitant reserves" of the General Board of Global Ministries. These latter problems, it was argued, were leading some United Methodists to question the system of financial apportionments.²⁵

The CMA publishes a newsletter and sponsors a meal for interested people at one of the two annual conferences each year. It also supports the election of evangelical delegates to General and Jurisdictional Conferences.²⁶

TECHNOLOGY AND NEW MINISTRIES

The 1964 General Conference recognized another opportunity for the church to minister to people in new ways with the establishment of TRAFCO, the Television, Radio, and Film Commission. The major responsibility of this body was to coordinate the use of audiovisual materials—slides and movies, recordings, and radio and television programming—by all church agencies. Some of this technology was relatively new, although the General Board of Evangelism had conducted weekly radio services as early as 1946.²⁷ The commission established programs to train ministers, Sunday School teachers, and others how to use the equipment and guided them in selecting and creating materials. This work now falls under the direction of the General Commission on Communications.

Out of the growing necessity to reach the worshipper at home, more churches began to broadcast their services over radio and television. Others made audio (and now video) tapes to deliver to homebound members. Pulaski Heights UMC in Little Rock was one of the first Methodist churches in the state to televise its Sunday morning services. James B. Argue, Sr., the pastor in 1966, described how the ministry began. Charles Meyer, a lay member of Pulaski Heights, was inspired by the television ministry of its former pastor, Kenneth Shamblin, then serving a large church in Houston. Meyer called together

thirty other laymen and asked them each to donate one thousand dollars toward the equipment needed. "We bought some old black and white cameras from KLRD in Dallas," Argue said. "They were really tied together with baling wire. And we went on Channel 4."²⁸ Today, over thirty years later, Rev. Victor Nixon continues this ministry at Pulaski Heights.

Beginning with a Christmas special in 1985, the United Methodist Church produced a series of thirty-minute television shows called "Catch the Spirit." These programs, using a magazine-type format, were broadcast weekly on a number of cable networks and consisted of stories, interviews, commentary, and meditations by and about United Methodists. Among the episodes featuring Arkansas in the late 1980s and early 1990s were programs about Camp Aldersgate, the Stew Pot ministry at First Church, Magnolia, and a volunteer-operated health clinic co-sponsored by St. James, Fayetteville. Rev. John S. Workman was interviewed in 1993 for a segment on religion and the media. Just a few of the other Arkansas Methodists who appeared on episodes of the show were Bishop Richard Wilke, Chaplain Michael Orr, Revs. John Miles and Maxine Allen, and layperson Euba Harris-Winton.²⁹ Currently, the United Methodist Church broadcasts news, worship services, and other programming on the Odyssey network.

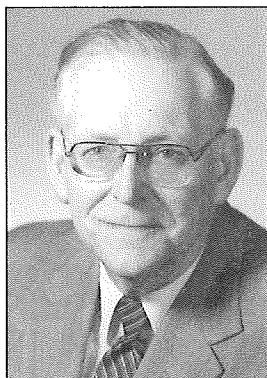
Another use of modern technology is the Arkansas Area electronic mail (e-mail) network, started in 1996 by Jim Lane of Sherwood. Lane, the current North Arkansas Conference lay leader, began by accumulating e-mail addresses for United Methodist clergy and laity across the state. Eventually he acquired

computer software that permitted him to create multiple address listings and send a message to the entire group by clicking just one button. The network is used to promote area and conference events and to pass along prayer requests and illness and death announcements. Lane posts occasional humor columns that he calls "A Potpourri of Humor and Snappy Sermon Illustrations." By 1999, over seven hundred names were entered on the network.

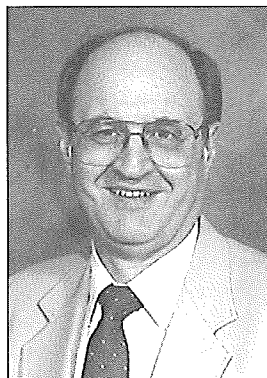
Other e-mail ministries were begun by LaVon Post, then pastor at DeWitt, and John Miles II, pastor at Heber Springs. In 1997 Post began sending daily messages and Bible verses to his daughter, who was in her first year away at college. Each brief message referred to one of God's promises found in the Bible. Post began to expand his list to include students from the DeWitt congregation, and he soon discovered that some of his correspondents were forwarding the messages to friends. He began to receive dozens of responses, and he learned that a relay system was circulating his brief greetings and devotionals all over the United States.

Miles initiated a weekly commentary about theological and social issues facing the modern church. He began e-mail dialogue with friends on the Arkansas Area network, then began to receive

responses from others as the relay system once again took effect. A conservative evangelical in his theology, Miles focuses his discussion topics on contemporary issues facing the church, particularly the effect of liberalism versus conservatism, the divisiveness of the homosexuality issue, and the reasons for the declining membership of the denomination.³⁰



James B. Argue, Sr.



James W. Lane.
Arkansas United Methodist

The use of computer technology also has streamlined the preparation of conference journals and minutes, once a tedious responsibility for conference secretaries. It has simplified production of the *Arkansas United Methodist* and other church mailings and of course is used widely by hundreds of preachers to prepare sermons and church newsletters.

PROGRAMS FOR CHILDREN AND YOUTH

Child care has been another social concern of great importance in recent years, and a number of United Methodist churches around the state have opened day care centers and preschool programs. In 1968 an interdenominational group led by women from First Church, Conway, and professors from Hendrix College established the Clifton Day Care Center. The center operated in the church's education building for three decades. It was the first integrated day-care facility in Conway, catering in part to poverty-level working mothers. Clifton Day Care was supported, to one degree or another, by the church; city, county, and federal governments; local civic groups; and private donations of money, materials, and personal service.³¹

The Gertrude Rimmel Butler Child Care Center operated by First Church, Little Rock, is another well-known facility. This program began in 1973 in the educational wing of the church, but this space was soon outgrown. An old auto supply store was purchased on Spring Street, between 7th and 8th, across the street from the church. The huge building was expanded and remodeled, and the center moved into its new home in 1988. Trinity UMC, Little Rock, also has an outstanding preschool program. First Church, Batesville, typical of many churches across the state, offers both preschool and "Mother's Day Out" programs.

Child care is just one of many outreach ministries offered by Hoover UMC in Little Rock. The congregation acquired the former Highland Methodist Church sanctuary in 1979 and turned it into a thriving "community of

hope." They currently operate an emergency shelter for the homeless; day care and after-school care, including tutoring; programs focusing on substance abuse and gang intervention; an alternative sentencing community service program; and many other social ministries.³²

A blue-ribbon task force was appointed by Bishop Wilke in 1989 to study teen suicide, substance abuse, and pregnancy. Out of this effort grew the Arkansas Area Teen Crisis Ministries, which was primarily a referral agency. It was directed by Donna McSpadden from 1992 until the office was closed in 1997. St. James Church, Little Rock, provided office space for the agency.³³

THE INGATHERING AND OTHER HUNGER RELIEF PROGRAMS

Another successful ministry of Arkansas United Methodism in recent decades has been the World Hunger Ingathering. It began at a special joint annual conference session held in October 1977 after World Hunger Relief had been adopted by the General Conference as a mission priority. A "consciousness-raising" event, sponsored by the Area Task Force on Hunger, was held at Hendrix College that November. One year later, the first Ingathering took place at First Church, Little Rock, with the goal of raising two hundred thousand dollars in money, blankets, clothing, and non-perishable food items. Projects chosen for emphasis were the Delta Pace Project, Heifer Project International, Soya Production in India, and the World Christian Relief Fund for Bangladesh. When all money and goods were counted, five hundred thousand dollars had been raised, more than double the original goal.

Heifer Project International, based in Little Rock, has continued to be a favorite recipient of Advance Special funds and other monetary support from United Methodist churches. Established in 1944, its goal is to supply food-producing animals—goats, sheep, rabbits,

dairy cattle, even bees—to Third World nations in which hunger is an ongoing problem. Along with the animals, educational materials on care and breeding are provided. Each person who receives an animal is expected to give away its first offspring. The program is based on the truism “Give a man a fish and you feed him for a day. Teach him how to fish and you feed him for a lifetime.”

For the next few years (1978–1983) the Ingathering was held at the State Fairgrounds. Some new recipient programs were added—Arkansas Nutrition for the Elderly, the Haiti Goat Project, and Camp Aldersgate, for example. In 1981 an astounding two and a half million dollars was raised. Ingatherings also have been held at Philander Smith College, Robinson Auditorium, Second Presbyterian Church, and the State Capitol. Between 1987 and 1993, other religious denominations also participated, and the event sometimes was referred to as the Festival of Sharing. Work during those years was coordinated by the Arkansas Interfaith Hunger Task Force. Ingathering Day included workshops, speeches, display booths, worship services, food, and entertainment.

Since 1994, however, the Ingathering has been sponsored solely by the United Methodist Church in Arkansas. The focus now is receiving, loading, and distributing food, clothing, blankets, and disaster relief items. Some Arkansas-based organizations receiving support include the Arkansas Food Bank Network, Arkansas Rice Depot, Heifer Project International, World Christian Relief Fund, and Worldwide Rice from Arkansas.

By 1997 more than twelve million dollars in cash, in-kind gifts, and services had been contributed. Money given is used to aid homeless and hungry people in Arkansas, the United States, and abroad. It also is used to respond to crisis situations such as tornados and floods. That same year, actual goods—boxes filled with health kits, school supply

kits, blankets, and emergency relief items—filled a large trailer truck plus two additional large moving vans. The focus that year was the famine in North Korea. An all-time high was reached in 1998 with a total of \$1.7 million worth of food, clothing, blankets, medicines, and other goods, largely headed for areas devastated by Hurricane Mitch.³⁴

Other projects grew out of the emphasis on hunger relief. The Mission Outreach Committee at First Church, Magnolia, initiated its Stew Pot ministry in October 1983. Hot meals, cooked in the church kitchen, are served three times a week, using USDA commodities when possible. The program is funded through individual donations and assistance from the Arkansas Food Bank and the United Way. The work has become interdenominational, with volunteers from other churches, and there are now three paid employees. The Stew Pot serves more than twenty-five thousand meals each year.³⁵ Winfield UMC in Little Rock started a similar program called Stone Soup, which currently operates out of Quapaw Quarter UMC.

Another important ministry, the World Christian Relief Fund (WCRF), was begun in 1975 by Jay Lawhon of McCrory, a Methodist layman, farmer, and farm supply dealer. Lawhon raised money to buy tools, irrigation pumps, seed, and fertilizer and went to Bangladesh several times at his own expense. There he shared the supplies and his knowledge of agriculture and farm equipment. Seed was shipped from McCrory to Bangladesh through the cooperation of the Mennonite Central Committee, and more than two hundred wells were dug to provide water for drinking, washing, and for rice irrigation.

In 1978 Lawhon made his first trip to Haiti and initiated shipments of grain to that island country. He also supported a medical clinic at Pignon by helping to direct volunteers from Arkansas to work there. The work in Haiti expanded into drilling and pumping wells,

instruction and assistance in raising hogs and other livestock, and building a greenhouse to provide seedlings for reforestation. Over the years, many Arkansas United Methodists have gone abroad to carry out hands-on projects for the WCRE, and local churches have been generous in financial support of this work.³⁶ Lawhon was one of the first recipients of the Ethel K. Millar award from Hendrix College.

VOLUNTEERS IN MISSION

Volunteers in Mission (VIM) is a missionary movement within the United Methodist Church that was founded in 1986 and coordinated by the Jurisdictional Council on Ministries. Both clergy and laity are encouraged to offer their skills, talents, and energies for Christian service at home or abroad. They accept short-term assignment, usually as part of a team, and pay their own expenses. Especially welcome are preachers, teachers, child care workers, carpenters, painters, engineers, and medical personnel to serve on health care and construction teams. Youth teams also have been organized.

Here in Arkansas, recent VIM projects have included painting dormitory rooms at Philander Smith College, repairing and refurbishing cottages at Mount Sequoyah, and repairing and remodeling churches such as those at Concord and Keo in the Pine Bluff District. Elsewhere, Arkansas VIM construction teams have built houses in Mexico and Bolivia. An international opportunity was offered late in 1998 as volunteers were sought to work with local Christians in Bethlehem and Jerusalem as they prepare these sites for the two thousandth anniversary of Jesus' birth.³⁷

Since its founding, thousands of Arkansas United Methodists have participated in VIM projects. No centralized records have been kept, however, because individual churches may apply to have their own projects approved.

THE OZARK MISSION PROJECT

This combination camping and volunteer work ministry is an Arkansas-based program established in 1985. It provides church youth groups a chance to spend a week at camp, working on volunteer mission projects in nearby communities during the day and enjoying fellowship and camping activities in the evening.

Campers are divided into small teams of young people and an adult driver called "Families." Their work usually consists of painting and repairing houses or doing yard work, mostly for older adults referred to as "Neighbors." One such Neighbor, an eighty-three-year-old woman residing in Reyno, Arkansas, wrote to thank her Family and described what they had accomplished in just two days:

They were happy, dedicated, courteous. Their work was thorough. They painted bathroom walls and ceiling, scrubbed kitchen walls and ceiling, glazed windows, cut tree limbs off the roof, cleaned out gutters, and painted the porch furniture. I am so appreciative of everyone affiliated with this fine program.³⁸

In 1998 nearly five hundred young people participated in the OMP—about sixty each at Cold Springs near Conway, Wayland Spring at Imboden, Shoal Creek near Dardanelle, Bear Creek at Marianna, Wolf Creek near Dermott, and Camp Canfield at Bradley. Although the project is operated and staffed by United Methodists, some of the camps used are affiliated with other denominations, and some youth groups come from neighboring states.³⁹

Mark Lasater, Allan Bruner, and LaVerne Keahey are individuals named frequently as the developers of this ministry.

ARKANSAS AREA PARTNERSHIP WITH UNITED METHODISM IN RUSSIA

The General Board of Global Ministries established the United Methodist Russia Initiative in 1991 to encourage the growth of Methodist churches in Russia through "sister church" partnerships with local churches in the United States. Six years later, Pulaski Heights, Little Rock, entered into just such a relationship with Return to Christ Church in Ekaterinberg, Russia. Several volunteer mission teams have traveled from the Little Rock church to help the Russian congregation develop their facilities and ministry.⁴⁰ Betsy Singleton Bauer, associate pastor at Pulaski Heights, has led three of the four mission trips to Russia.

Involvement in the Russia Initiative was expanded in October 1998 when Bishop Huie, representing the Arkansas Area, and Rev. Elena Stepanova, superintendent of the Ural-Siberia District in Russia, signed a formal partnership agreement in Little Rock. The Ural-Siberia District covers a vast area encompassing nine time zones. Rev. Bauer has been named coordinator of an Arkansas Area Russian Partnership task force, which will study ways by which local churches from the two regions can implement the agreement.

One of the first contributions from Arkansas was a pair of six-foot stained-glass windows for the Return to Christ sanctuary. The windows were created by volunteer members of St. Paul UMC, Little Rock, and were installed in 1999.⁴¹

DISCIPLE BIBLE STUDY

A group of eighteen pastors, theologians, laity, and educators gathered in Flower Mound, Texas, in March 1986 to develop a pastor-directed Bible study program for training Christian disciples. Arkansas Bishop Richard Wilke was an important contributor to the planning and was asked by the United Methodist Publishing House to write the study manuals. The next year, the first workbook,

Disciple: Becoming Disciples Through Bible Study, appeared. Pastors and laity who have completed the training lead a two-part study of the Old and New Testaments. The study group ideally consists of twelve students and lasts thirty-four weeks. The "disciples" commit to three hours of outside reading and study each week, thirty minutes a day. The courses are introduced by videotapes that consist of observations by prominent Biblical scholars.

Disciple resources for youth were added in 1988, and the workbook was translated into Korean in 1989. The second course of study, *Disciple: Into the Word, Into the World*, was introduced in 1991 and the third course, *Remember Who You Are*, in 1996. A fourth course has also been completed. Bishop Wilke continued to write the manuals, assisted by his wife, Julia, and other Methodist Biblical scholars. Leadership training is now held around the globe, and the workbooks have also been translated into German, Chinese, and Spanish. During the past decade, at least twenty-eight thousand people, representing more than ten thousand churches, have been trained to lead the courses, and nearly a half-million Christians have been enrolled.⁴²

INSTITUTIONS OF THE UNITED METHODIST CHURCH AT THE CLOSE OF THE TWENTIETH CENTURY

Hendrix College

President Marshall T. Steel had brought about many changes during his eleven-year tenure (1958–69), especially to the physical plant. Old buildings and landmarks such as Tabor Hall, Axley Gymnasium, the Lily Pond, and the Spoonholder were removed, and several buildings and dormitories were constructed or remodeled. Varsity football and compulsory chapel were abolished, and rules concerning student conduct and dress were relaxed. A representative of the North Central Association of Colleges and Secondary Schools wrote

in 1969, “[Under Steel’s leadership] Hendrix has emerged from a relatively simple operation involving a small budget into a complex and costly enterprise.”⁴³

Steel was followed as president by Roy B. Shilling (1969–81) and Joe B. Hatcher (1981–92). Shilling found Hendrix and its students much changed from what they had been ten years earlier. The campus environment, student dress and attitudes, and faculty teaching styles were becoming more casual. The following conversation, quoted in James Lester’s history of Hendrix, tells the tale:

“The students threw the new president of the college [Shilling] into the fountain. It was his birthday.”

“They never would have thrown Marshall Steel in the fountain!”

“No. But times change.”⁴⁴

Although Shilling had earned a bachelor of divinity degree and was a licensed Methodist preacher, his graduate studies and work experience had been in the field of higher education administration. He was the first professional administrator to hold the presidency and also the first since A.C. Millar in 1887 who had no previous connection with Hendrix. Under his direction, the school’s endowment more than doubled in value, and three new buildings were built—the Mills Social Science Center, the Cabe Theatre, and the Mabee Activity Center. Enrollment at Hendrix peaked at 1,060 in 1973, but eventually stabilized at about 1,000.

Using funds bequeathed to the college by Mrs. Ruth E. Veasey in 1977, President Shilling and board chairman Edward Lester established the Marshall T. Steel Center for the Study of Religion and Philosophy. Mrs. Veasey had requested that her gift be used for educational and religious purposes, and the center

was to sponsor conferences and provide other opportunities for the study of these subjects. Ten years later, the Steel Center created the Ethel K. Millar Award for Religion and Social Awareness and the Mary and Ira A. Brumley Award for Religious Education.*

Ethel Millar was the daughter of A.C. Millar and had been born in the president’s home on the campus in 1891. After attending Galloway College, she graduated from Hendrix in 1917 and completed a degree in library science at the University of Chicago in 1919. After working for one year in the University of Georgia library, she returned to Hendrix as college librarian. She designed the Hendrix Library (now Buhler Hall), which opened in 1927, and continued to supervise it until her death in 1960. She is also credited with establishing the college archives. Dr. Brumley’s career as a pastor and Christian educator is described elsewhere in



Four presidents of Hendrix College. Standing: Roy B. Shilling (1969–81) and Marshall Steel (1958–69). Seated: Matt L. Ellis (1945–58) and Joe B. Hatcher (1981–91). Hendrix College Archives

* Recipients of these awards are listed in Appendix VI.

this book. His wife was the former Mary Cureton, whom he married in 1920.

Hendrix avoided the violence that struck many American campuses during the 1960s and '70s, although there were some protests against administrative authority and U.S. involvement in the war in Vietnam. African-American students began to express their resentment of what they saw as ignorance of their interests. A memorial service honoring Martin Luther King, Jr., in the spring of 1970 was attended by only four white students and one faculty member. "Are we not students," the black students asked in a public letter, "or just a guarantee for a reception of federal funds?" They also cited the lack of black literature in the library, the absence of black faculty, and the all-white membership of the board of trustees. "Who do we identify with?" the letter continued, "The janitors, the maids, the majority of the cafeteria workers?"⁴⁵

Some steps were taken by the administration almost immediately. A course in African-American literature was introduced in 1970, and Black Awareness Week was celebrated in 1974 with art exhibits, a film series, and dramatic presentations by black artists. In 1979 Glenn L. Dalton, a former Hendrix basketball player and a successful attorney, became the first African-American to serve on the college board of trustees. It was not until 1981, however, that Alice M. Hines was named assistant professor of English and became the first full-time black member of the faculty.

The 1970s also saw a revival of interest in sports on the campus, both intercollegiate and intramural. In 1977 the school first offered limited scholarships to women in volleyball and swimming, and the men's swim team and the Warrior basketball team achieved notable success by the early 1980s.

Dr. Joe B. Hatcher succeeded Shilling as president in July 1981. He was the first president of the college who had neither a degree from a Methodist institution nor training for

the ministry. His degrees were in English from Wichita (State) University and the University of Kansas. Hatcher assumed direction of an institution described as "established and thriving." Because of its secure endowment and efficient management, Hendrix was named by *U.S. News and World Report* in 1982 as one of the fifty best buys in academic excellence in America. The school was concluding a successful eight-year celebration of its centennial at that time.

A potential calamity occurred in February 1982, when a fire destroyed the Administration Building. Fortunately, most vital records were saved, and the newly rebuilt Fausett Hall was dedicated in the fall of 1983. It was named for Little Rock realtor and Hendrix trustee Elbert L. Fausett, a generous contributor of time and money to the school.

Hatcher was succeeded as president of the college by Ann Die in 1992. A native Texan, Die was educated at Lamar University and the University of Houston and holds a doctorate in psychology from Texas A&M University. She came to Hendrix from New Orleans, where she was serving as dean and chief executive officer of the H. Sophie Newcomb College and associate provost of Tulane University.

Among recent additions to the campus at Hendrix is the Bailey Library, opened in January 1994. The previous library, which had an innovative underground design, was abandoned because of a continuing problem with water seeping into the building. Bailey Library currently houses the Winfred Polk United Methodist Archives.

Another recent campus improvement was the renovation of Greene Chapel, completed in 1997. Funds for this work, plus the purchase of a new organ, were donated by Mrs. Ima Graves Peace of Magnolia. Kneelers in the chapel were designed by Joyce Greene Nimocks of Forrest City. They were worked in needlepoint by alumni and friends of the college from across the state.

Most recently, the physical science building has been enlarged to double its previous size, and a new life sciences building is under construction. New student housing includes six small residence houses that will lodge sixteen to twenty students each.⁴⁶

Philander Smith College

Walter R. Hazzard became the seventh president of Philander Smith in July 1969. A native of Maryland, he was a graduate of Lane College in Jackson, Tennessee, and held advanced degrees from Howard University and Crozier Theological Seminary in Chester, Pennsylvania, as well as a doctorate from Temple University. As a Methodist preacher, he had been a member of the Delaware Conference.

Major building projects and renovations completed during Hazzard's tenure included the Kresge Foundation Health Center, a new maintenance building, and a new office complex for faculty and staff. Air conditioning was provided for all offices, classrooms, and the library. The capstone achievement of his presidency, however, was construction of the Mabee-Kresge Science Building, which was completed after he left the college in June 1978. Crawford J. Mims served his first term as interim president from June 1978 until January 1979.

The next president was Grant S. Shockley, a

native of Philadelphia. Shockley had been educated at Lincoln University in Philadelphia, Drew University School of Theology, Union Seminary, and Columbia University. He had experience as a local pastor in the North Carolina Conference and also had been a minister of Christian education, a college professor and president, and a General Board staff member.

Immediately prior to his move to Philander Smith, Shockley had been president of the Interdenominational Theological Center in Atlanta. He remained at Philander Smith only three years, then accepted a position at the Duke University Divinity School. He retired in 1989 and made his home in Atlanta until his death in 1996.

In 1982 the college honored some of its outstanding alumni at a luncheon. President Shockley recognized Hubert "Geese" Ausbie, a popular basketball showman for the Harlem Globetrotters; William T. Carter, assistant general secretary for the United Methodist Board of Global Ministries; James H. Cone, professor at Union Theological Seminary; Joycelyn Elders, professor at the University of Arkansas School of Medicine and future U.S. Surgeon General; Richard King, regional director for the United Negro College Fund; Ozell Sutton, southwest regional director of community relations for the U.S. Department of Justice; Bennie R.



Presidents of Philander Smith College. Left to right:

Walter R. Hazzard, 1969-78; Crawford J. Mims, three-time interim president, 1978-79, 1983, 1987-88; Grant S. Shockley, 1979-83; Hazo W. Carter, Jr., 1983-87; Myer L. Titus, 1988-98.

Williams, a division vice-president of Holiday Inns, Inc.; and many others.⁴⁷

Crawford Mims filled the presidency again from June to August of 1983, when Hazo W. Carter, Jr., was selected to be the ninth president of the college. Carter increased college-community involvement with his endorsement of the concept of Cluster Programs. This idea began in Atlanta in 1981 with the development of church "clusters." Several congregations would cooperate to share ideas and resources for community outreach, especially to the poor and unchurched. The model cluster in Atlanta involved Episcopal, Presbyterian, and United Methodist churches: two were suburban, one an inner-city congregation, one a cathedral in an affluent mid-town location. Three were predominantly white, one black.⁴⁸

Regional accreditation of Philander Smith was retained during Carter's tenure, and its teacher education department was approved by the state Department of Education. A five million dollar capital fund campaign was also initiated. After Carter's resignation in August 1987, Mims assumed the interim presidency for the third time, serving until January 1988.

At that time, Myer L. Titus, an alumnus, was inaugurated as the tenth president of the college. Titus had enrolled at Philander Smith at the urging of Rev. W.D. Lester, who had been a family friend and neighbor while serving a pastorate in Kansas City. Titus had been chief instructional officer for the Board of Community Colleges in the Denver area before returning to his alma mater. During his ten years as president, a large multipurpose complex was constructed on the northern edge of the campus, facing I-630 and downtown Little Rock. It houses the Crawford J. Mims Gymnasium, the physical education department, and the classrooms and offices of the business division. The 1930 James M. Cox Administration Building was renovated and placed on the National Register of Historic Places, and the Myer L. Titus Academic Build-

ing was completed. The campus was enclosed by an attractive iron and brick-columned fence, which defines its space and provides security. Faculty salaries were raised and the endowment of the college was increased from six hundred thousand dollars to more than five million dollars.⁴⁹

After the retirement of Dr. Titus, Trudie Kibbe Reed became president of the college in 1998, the first woman to hold the position. Reed previously had served as director of leadership studies, dean of the Leadership Institute, and director of graduate programs at Columbia College in South Carolina. She had also been an associate secretary of the General Council on Ministries of the United Methodist Church and held a position on the General Commission on Status and Role of Women. One of her first actions as president was to announce the establishment of a Black Family Studies program, believed to be the first such academic discipline in the nation.

The Philander Smith College choir and its various vocal ensembles have become nationally recognized for performance quality. In 1992 the choir was invited to sing at the inauguration of President Bill Clinton and is frequently invited to perform in churches of various denominations around the state and at functions such as the annual meetings of the Arkansas United Methodist Historical Society. Dr. William Powell is the current choir director.

Wesley Foundations

The Wesley Foundation (WF) continues to minister to students in state colleges and universities and provide them with worthwhile extracurricular activities. In 1998, for example, the WF at the University of Arkansas at Little Rock helped sponsor a suicide prevention workshop featuring nationally prominent suicidologists, professors, and educators. That same year, the WF at Arkansas State University held its third Delta PRIDE camping program (People Reaching In and Developing Esteem).

This began as a Saturday activity for youth in the area, but in 1998 it was a four-day adventure.

Most of the foundations share weekly Bible study or informal chapel services and enjoy regular fellowship with music, drama, and sports activities. Some members serve the larger community as tutors or work with at-risk children and youth. Most participate in weekend mission projects, and the WF at Arkansas Tech University has an Adopt-a-Grandparent program.

One particularly dedicated WF director was James M. McKay, Jr., who spent more than twenty years at the University of Central Arkansas. During those years, he was also full-time pastor of Salem, Conway, an appointment he still holds in 1999.

Wesley Foundations currently are active on the campuses of Henderson State—Ouachita Baptist Universities (Arkadelphia), the University of Arkansas at Little Rock, the University of Arkansas at Monticello, the University of Arkansas at Pine Bluff, and Southern Arkansas University (Magnolia) in the Little Rock Conference and at Arkansas State University (Jonesboro), Arkansas Tech University (Russellville), the University of Central Arkansas (Conway), and the University of Arkansas at Fayetteville. Notable directors in recent years include David Scroggin at Arkansas Tech and Gregg Taylor at the University of Arkansas at Fayetteville.

The Methodist Children's Home

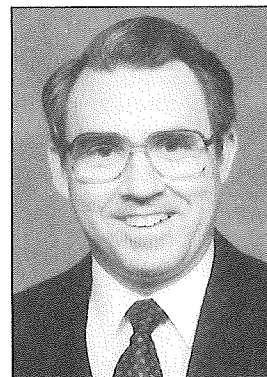
J. Edwin Keith became administrator of the Children's Home in 1962 and continued in that position until his death in 1977. During his tenure, in 1973, a one and a half million dollar endowment was established by the sale of fifty-six acres of home property to the University of Arkansas at Little Rock. Rev. Keith also supervised the establishment of a network of community-based group homes of the cottage-residence type outside of Little Rock. The earliest seems to have been the Magale

Youth Home at Magnolia, dedicated in 1970. Others were situated at Arkadelphia, Fort Smith, Marked Tree, and Searcy, but locations have changed over the years. Group homes are currently located at Batesville, Fayetteville, Searcy, and Springdale, two at Magnolia, and two cottages are still located on the original campus in Little Rock. Each home is supervised by a resident married couple who serve as houseparents.

Joe R. Phillips, Jr., followed Keith as superintendent in 1977 and remained until his retirement ten years later. Phillips had been the founding pastor of St. James, Little Rock, and served as its pastor from 1969 to 1976. By the time he arrived at the Children's Home, it had become less a home for small orphaned children and more a residential and treatment center for older children who had been abandoned, neglected, or abused. It was Phillips who admitted the first black children and integrated the staff at the home in 1978.⁵⁰

A basic skills learning center was added to the campus in 1986 to benefit children having problems in school or needing tutoring. Enrichment activities in music, art, and science were also offered.⁵¹ About fifty children were in residence at that time; about fifty to sixty others were receiving "extended care" off-campus. Those who finished high school were given an opportunity to seek further education, either college or vocational training, financed by the home.

Rev. Bob Orr was appointed to replace Phillips in 1987. For the first time, some board members and others in the community raised questions about the policy of appointing a preacher



Robert A. Regnier, current superintendent of the Methodist Children's Home. Rev. Regnier

to direct the home instead of a trained child care professional. The appointment stood, however, and Orr served as superintendent for four years. He was followed in 1991 by Rev. Robert Regnier, who continues to hold the position.

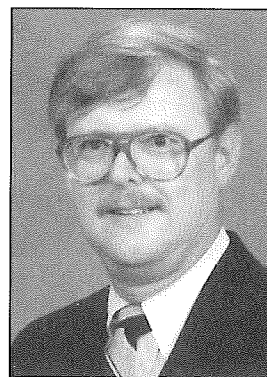
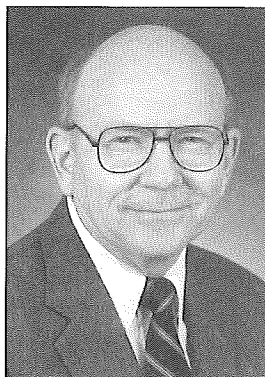
The average age of children in the Methodist Children's Home residences today is about fifteen. Most of them have at least one parent who, for economic or emotional reasons, is unable to care for them properly.⁵²

The Arkansas United Methodist

From 1973 until 1979, John S. Workman served as editor of the *Arkansas United Methodist*. Rev. Workman is the son and grandson of Methodist preachers and a great-grandson of prominent layman George Thornburgh. His career with the *Methodist* was marked by his strong social consciousness and his commitment to the tradition of a free press. He wrote later that the successful denominational newspaper editor must attempt to meet two goals:

It means that the membership of the church be trusted to read news of their church they might rather not hear; and that they be trusted to read editorial opinions with which they may not agree. And it also means that the writer of those opinions be held responsible for them.⁵³

Workman's editorials were thoughtful and plain-spoken, and he did not hesitate to address controversial subjects such as homosexuality (March 14, 1974) and the charismatic movement (April 4, 1974). "We have neglected these issues too long," he wrote. "We have refused to face them openly because they make us uncomfortable or because the answers may disturb our fellowship." Even though he dealt with some difficult issues during his tenure, he said his work gave him an even greater love and respect for the United Methodist Church.



Editors of the Arkansas Methodist: John S. Workman (left), 1973–79, and Jerry Canada, 1979–82.

After his retirement from the *Methodist*, Workman embarked on a ten-year career as religion editor for the *Arkansas Gazette*. He then wrote a weekly column for that paper and its successor, the *Arkansas Democrat-Gazette*, until November 1992. He is the author of two books, *Open Windows* (1987) and *Fireflies in a Fruit Jar* (1988), as well as numerous articles for magazines, newspapers, and journals. *Fireflies in a Fruit Jar* was placed on the recommended reading list for the United Methodist Women's reading program in 1991.

Workman has been awarded honorary doctorates from both Hendrix and Philander Smith Colleges and received the Ethel K. Millar Award from Hendrix in 1992, as well as recognition from many other agencies and institutions. He is now retired and living with his wife in Conway.

Jerry Dale Canada followed Workman as editor of the *Methodist* in June 1979. Soon after he took over the paper in January 1980, an arrangement was negotiated with the weekly *United Methodist Reporter* to move production of the *Arkansas Methodist* to Dallas and make it the front and back pages of the national newspaper. It was an economical arrangement, but it was immediately unpopular with Arkansas Methodists, who wanted their paper to be concentrated solely on the church in their state. The editorials were written out of

state, as were most of the letters in response.

Finally, at a special joint session of the conferences in September 1982, it was decided to return to independent publication. Canada returned to the pastoral ministry that year and was appointed to First Church, Beebe. He became a frequent instructor at Schools of Christian Mission, and in 1990 he was honored with the Mary and Ira A. Brumley Award from Hendrix College. Canada died in Fort Smith in 1995 at the age of fifty-five.

Richard N. "Dick" Drake, then serving as minister of communications at First Church, Little Rock, was hired as part-time interim editor in June 1982, serving until the end of that year. A former Cumberland Presbyterian minister, Drake had joined the staff at First Church a few months earlier. He also had served as advertising manager for the *Arkansas Democrat* and was a political and marketing consultant.⁵⁴

Beginning in January 1983, the *Methodist* once again had a new editor. Georgia M. Daily of Texarkana was the first woman and the first layperson to serve in this position. A graduate of Scarritt College, she was a professional journalist who had been Director of Methodist

Information for the Arkansas-Louisiana Area. She had also worked for the *Texarkana Gazette*, the *Arkansas Gazette*, and the Riverside, California, *Press-Enterprise*. Her first issue was considered Volume I, Number 1, of an entirely new paper called the *Arkansas United Methodist*. Daily served as editor until her retirement in 1987 and today makes her home in Texarkana.⁵⁵

She was followed in 1988 by Jane Dearing Dennis, who continues as editor today. Only a year after Dennis assumed the position, the *Methodist* was chosen the denomination's top newspaper by the United Methodist Association of Communications. During the past ten years, she has introduced computer technology to facilitate production and distribution of the paper. In November 1998, she stated that her goal was to make the *Methodist* a reliable source of information, one that can be trusted to make a balanced presentation of differing viewpoints. Her goal also was to make the reader feel free to express his or her own ideas in letters to the paper.

A consistent format contributes to the success of the *Methodist*; the reader can turn quickly to a favorite section. New graphics and visual elements have also been added. Well past its centennial anniversary, the *Arkansas United Methodist* continues to be the major source of denominational news and information for Arkansas Methodists.

METHODIST CAMPS CONTINUE AS IMPORTANT MINISTRIES

Camp Aldersgate

C. Ray Tribble, a professional social worker and diaconal minister, became director of Aldersgate in 1962. It was he who broadened the focus of the camp and began active development of a wide range of programs for persons disadvantaged by social, physical, or economic conditions.⁵⁶ The first of these, a day camp for children with mentally handicapping conditions, was established in 1964 with



Editors of the *Arkansas United Methodist*: Jane Dennis (left), 1988–present, and Georgia Daily, 1983–87. *Arkansas United Methodist* file photo



Group of campers and staff at Camp Aldersgate.

funds from the Joseph P. Kennedy Foundation. Other camp sessions were developed for young adults from the Arkansas State Hospital and students at the Arkansas Schools for the Blind and Deaf. Literacy programs and a day-time senior citizen program also were implemented.

Perhaps the most innovative of Camp Aldersgate's projects, however, was the establishment of Med Camps, day and residential camping for children with a variety of medical problems. Dr. Kelsy Caplinger, Jr., a Little Rock physician, helped organize the first such camp in 1971. Over the years, organizations such as the Arthritis Foundation and the American Lung Association have assisted in planning physical activities for children and have guided camp personnel in establishing adequate medical supervision.

Aldersgate's board of directors had hoped to build a residential retirement facility on property near the camp. Realizing that such a project would require more funding than a single agency could raise, the board developed an interdenominational partnership. A cooperative effort by the United Methodist, Episcopal, Presbyterian, and Roman Catholic

churches in Little Rock resulted in the construction of Good Shepherd Retirement Center. The center is near enough to Aldersgate that its residents can participate in senior citizen programs provided by the camp. Consisting of both residential

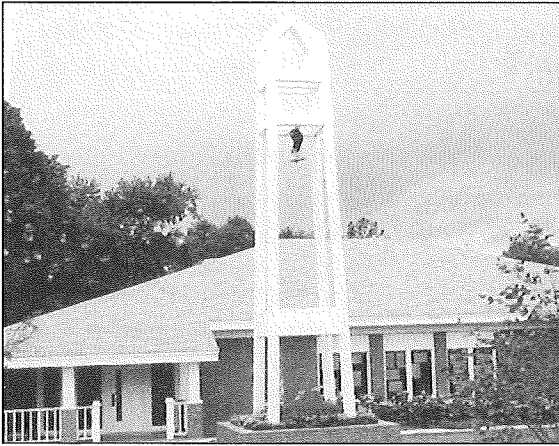
apartments and a full-care nursing facility, Good Shepherd is home to a number of retired Methodist ministers, their widows, and laity.

Mount Sequoyah

After E.G. Kaetzell's retirement in 1969, N. Lee Cate was chosen to be the new superintendent of the Western Methodist Assembly at Mount Sequoyah. Mrs. Cate's experience as a trained dietitian made her a valuable coworker during her husband's superintendency. A popular



N. Lee Cate (second from right) and family at his retirement from Mount Sequoyah in 1985.



Mount Sequoyah's Bailey Conference Center.
Mount Sequoyah

preacher and "church builder," Rev. Cate came to Sequoyah from the Dumas-Gould charge in the Little Rock Conference. He had also served churches in the North Arkansas Conference such as Osceola and Eureka Springs. At Dumas he had supervised the construction of a new sanctuary and had welcomed two hundred new members during his six-year tenure. While he was pastor at Jacksonville, Cate had served as chaplain of the state House of Representatives. After his retirement, he also served as chaplain at the VA Hospital in Fayetteville. He died in 1998.⁵⁷

After Cate's sixteen-year tenure, Donald Waddell served as superintendent from 1985 to 1989, while his wife, Constance, served as director of program activities. The Waddells left Mount Sequoyah in December 1989 to return to the mission field, serving at the Agricultural School and Farm at El Vergel, Chile. During their last year at Mount Sequoyah, the Assembly hosted events involving more than twenty-two thousand participants in activities such as mission training, marriage enrichment programs, conversational Spanish classes, family reunions, church retreats, and other events on the district, conference, and jurisdictional levels. Now retired, the Waddells reside in Bella Vista.⁵⁸

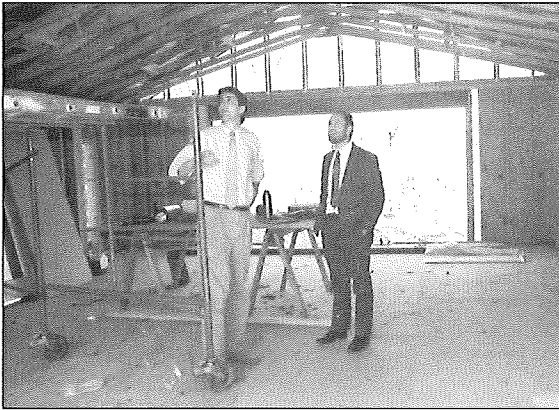
Earl B. Carter, then executive director of the South Central Jurisdiction, served as interim superintendent at Mount Sequoyah from January to June 1990. Robert E. Young, a member of the Central Texas Conference and a third-generation Methodist preacher, then served from 1990 to 1995. Young, a graduate of Texas Christian University and Perkins School of Theology, was a certified mission study leader and a frequent instructor in Schools of Christian Mission during his tenure. He also went on a number of preaching missions in Latin America and Asia.⁵⁹

The current director at Mount Sequoyah is Charles Wallace, who assumed the position in 1995.

Mount Eagle Christian Center

Myers Ranch, a beautiful one thousand-acre property on the Middle Fork of Little Red River, is located in rugged southwestern Stone County some twenty miles from Clinton. It was purchased for a campsite by the North Arkansas Conference in 1970, and much of the initial work in clearing away brush and dilapidated buildings and fences was done by church groups and individuals. Outdoor restrooms and shower facilities for campers were the first construction projects. The property was renamed Nawake Conference and Retreat Center in 1975 and placed under the supervision of the Conference Committee on Outdoor Ministries. During the next twenty years, hundreds of camp sessions, church retreats, family outings, and picnics were held there.

The Batesville District's Kamp Kaetzell was sold to the Woodmen of the World in 1987, and most of the funds were used to build Kaetzell Lodge at Nawake. The lodge, first occupied in the summer of 1989, contained sleeping, eating, and meeting space for thirty-two people. It was equipped and furnished by churches of the Batesville District, inspired and directed by Jim Beal, then the district superintendent. An open-air chapel and a



Roger Beal (left) and Mark Lasater inspect Kaetzell Lodge during construction.

playground were also constructed, and a few hiking trails were cleared through the relatively untouched woodlands. Robert Miller of Fort Smith made a sizable donation toward bringing city water to the site.⁶⁰

In 1996 the name of Nawake was changed to Mount Eagle Christian Center. A master plan was developed that includes residential cabins and meeting sites to accommodate up to four hundred campers, as well as the necessary infrastructure of roads, water and sewer lines, gas, and electricity.

Most of the work of clearing and building Mount Eagle has been done by United Methodists. The first of many "Sweat Equity Days" were held in the fall of 1997, when volunteers cut firewood, cleared around two new cottages, and created space for a miniature golf course. On another day, Hendrix College students laid out a trail from the cottages to a nearby overlook. Rev. David Moose recorded his thoughts after working at the site, "I didn't cut much firewood, but I made one heaven of a difference in the view of the valley behind Kaetzell Lodge. The lodge is situated on a high bluff overlooking the middle fork of the Little Red River, with an extended view of three mountain ridges miles away... the view from the top is once again one that must be seen to be fully appreciated."⁶¹

Charles Barnett, a Batesville layman, is currently the chairman of the board of trustees for Mount Eagle.

Conference and District Camps

The Little Rock Conference supports Camp Tanako on Lake Catherine near Hot Springs as its only official camping facility and assembly site. The Horace C. Cabe Life Center was completed there in 1996. Its large activity room-auditorium, classrooms, and administrative offices permit year-round use. Construction of the center was made possible by the gift of a \$1.3 million horse farm by the Horace C. Cabe Foundation of Texarkana. The farm subsequently was sold, providing much-needed funds to improve the camp. David Leech, president of the camp's board of trustees, reported to the 1998 Little Rock Conference that Tanako had enjoyed a twenty-eight percent increase in attendance during the summer of 1997.⁶²

Three camps are still maintained by districts in the North Arkansas Conference—Wayland Spring, Bear Creek, and Shoal Creek. The latter, opened in 1959 by the Fort Smith District, was revitalized in the 1990s. Work days were held by district United Methodist Men and other church groups to clear the grounds and paint and repair the buildings. New water and gas lines were installed by a former camper, and the kitchen and bath houses were renovated. Camp manager Dick Pettit reported that 588 campers had used the facility for 1,884 camp days during the summer of 1997 after the work had been completed.⁶³

SOME SPECIAL APPOINTMENTS DURING THE PAST QUARTER-CENTURY

Preachers and district superintendents provide the basic foundation for United Methodist clergy work in the conferences, but some special appointments are also of interest. The following are examples found in conference journals of the past thirty years and other sources.

SOME CHAPLAINS

- Winslow E. Brown, Billy Howard Cox, Rex G. Darling, Ronald Durham, Gerald K. Hilton, Robert B. Howerton, Jr., and James Robnolt—U.S. Army
- B. Vernon Dennis, Ronald Durham, Fred Hunter, Marvest Lawson, Withers Moore, and Michael G. Orr—U.S. Navy
- Jeff E. Davis, Paul Dean Davis, LeRoy Henry, Ralph Vanlandingham, Willie L. Walker, and J. Rudolph Woodruff—U.S. Air Force
- J. Michael Campbell, Len Delony, Douglas Edwards, Dan Fleming, W. Edgar Outlaw, C. Edward Pruett, W. David Richards, George Stewart, Bates Sturdy, Samuel W. Watkins, John Wilcher, and James W. Workman—hospital chaplains
- G. Coleman Akin, Charles Armour, Martha Cash-Burless, J. Wayne Clark, Bruce Cook, Willis Harl, and Rockwell Jones—institutional chaplains

Methodist chaplain service at Cummins Prison Farm was discontinued about 1969 at the request of the state, but in 1999 Rev. Carr Dee Racop holds the appointment of chaplain for the Arkansas Department of Correction.⁶⁴

Eugene Efird directed the Arkansas Guidance-Release Program for a number of years. This program was established in 1968 by the Arkansas Council of Churches and was

supported by the United Methodist Church. As director, Efird supervised "New Life" houses for men released from prison.

William E. Brown founded the Arkansas Christian Civic Foundation in 1959 and served as its executive director for eight years. The foundation was established to promote civic responsibility in dealing with problems of alcohol and narcotics, gambling, and pornography. W. Henry Goodloe and Edward Harris were other Methodist preachers who served as directors of this interdenominational organization.

A number of Arkansas pastors have served as professors or administrators at Hendrix College and Philander Smith and as Wesley Foundation directors. Some hold positions at educational institutions outside the state.

SOME DEACONESSES AND CHURCH AND COMMUNITY WORKERS
(FROM ARKANSAS OR WORKING IN ARKANSAS IN THE PAST THIRTY YEARS)

- Judy Atwood (Polk County), Doris Fair (Arkadelphia District), Mona McNutt (Forrest City District), and Bernice Rogers (Batesville District)—church and community workers
- Ann Neidner—Deaconess and director of Christian education at First Church, West Memphis



Delos and Hazel McCauley, who have served as missionaries in Nepal and Kenya.



David and Lidia Jensen, medical missionaries in Bolivia.

- Evelyn Banks of Moro—commissioned by the General Board of Global Ministries in 1988 and appointed church and community worker in the Marianna Larger Parish
- Lillian Day (California)
- Mollie Stahley (Ohio)
- Katie Grover, a US-2, was working with the Crossroads Youth Ministry in Calico Rock in 1999.

SOME WORLD DIVISION MISSIONARIES
(FROM ARKANSAS OR SPONSORED
BY ARKANSAS CHURCHES)

- Delos and Hazel McCauley (Nepal, Kenya)
- Jessie Cavener, Robert V. Martin, and Wanda Stahley (India)
- Jon Guthrie (Congo)
- Ed and Pat Matthews (Congo)
- William and Jimmye Whitfield (Africa)
- Norene Robken and W. Ronald Schooler (Congo)
- Mrs. Robert A. Kauffman (Southern Rhodesia)
- Perry Brown (Sierra Leone)
- Lennie Hache of Fayetteville (Sierra Leone, Liberia)
- William R. and Diana Upchurch, Stephen and Deborah Wolford (Zaire)
- W.M. Elder (Japan, Okinawa)
- Sonja Waldmann-Bohn (Germany)
- A.W. Martin, Jr. (Mexico, Puerto Rico)
- James and Lillie Major (Chile)
- Don and Constance Waddell (Chile)
- Nancy Schisler Tims and Jackie Wright (Brazil)
- Lloyd May, Adele Phillips, Helen Wilson, and David and Lidia Jensen (Bolivia)

In 1998 the entire contents of a dental clinic in Pine Bluff were shipped to Bolivia, where distribution of the

equipment was supervised by Lidia and Dr. David Jensen. The Jensens are medical missionaries and administer several clinics around La Paz. The Pine Bluff property had belonged to the late Dr. Ronnie Curry, a member of Lakeside UMC in Pine Bluff, and was donated by his family.⁶⁵

**THE AMERICAN METHODIST BICENTENNIAL,
ARKANSAS METHODIST
SESQUICENTENNIAL, AND STEPS TO
CONTINUE THE PRESERVATION OF
ARKANSAS METHODIST HISTORY**

In 1984 The Methodist Church in America celebrated the bicentennial of its founding at the Christmas Conference of 1784. In Arkansas, a special service was held that March at Washington UMC, the oldest Methodist church in the state under continuous appointment. Rev. Denzil Gilbert of Dierks, dressed as an eighteenth-century circuit rider, made a ten-day trip on horseback from Shady Grove, near Mountain View, to Washington. Along his route, he held additional services in churches at Mena, Hatfield, Cove, Wickes, Gillham, DeQueen, Lockesburg, Macedonia, Center Point, Nashville, and Mineral Springs. Other special celebrations were observed at First Church, Paragould, and



Some members of Waldron UMC (Fort Smith District) celebrated the Methodist Bicentennial with historical costumes.

at Mount Tabor Church (Lonoke County).

"Methodist Minutes," brief stories and comments on the history of the church, were made available by Abingdon Press to be used in church bulletins and newsletters. On December 28, 1984, as the bicentennial year closed, a statewide observance was held at Robinson Auditorium in Little Rock. A program scripted by Robert, Roger, and Donald Armstrong was presented to a large throng of United Methodists and others. The Armstrong brothers are current members of the Little Rock Conference.

A number of clippings pertaining to the celebrations and a complete set of the "Methodist Minutes" have been collected into a Methodist Bicentennial Scrapbook, which is available in the Arkansas United Methodist Archives.

The Washington Church was named the first United Methodist Historic Site in 1990.*

Arkansas United Methodists marked the 150th anniversary of the founding of the Arkansas Conference in Batesville two years later. A participant in the activities wrote:

Although a cool rain misted the occasion, the spirit of Arkansas Methodism was not dampened when we celebrated our 150th anniversary in Batesville on November 8, 1986.

About seven hundred ministers, laypersons, and interested friends of the church crowded into the sanctuary at First United Methodist Church to attend the Special Called Area Conference, presided over by Bishop Richard B. Wilke.

The service included a reenactment of the historic 1836 session, also held in Batesville, at which the Arkansas Conference of the Methodist Episcopal Church was established. The routine disciplinary questions were repeated, and Lyndal Waits of Batesville, portraying Bishop Thomas Asbury

Morris, addressed the conference. The following ministers also participated in the indoor service: David Prothro of Monticello, Charles Watts of North Little Rock, John B. Hays of Hot Springs, Joe Kennedy of Marion, Bill Connell of West Memphis, Ben Jordan of Fayetteville, Byrl Moreland of Monroe, Louisiana, and David Adair of Talequah, Oklahoma.

Immediately after the service, accompanied by the clanging of the old bell which had been installed in an earlier First Church sanctuary in Batesville, the entire congregation marched four blocks down Main Street to the site of the 1836 conference, at that time a combined store building and lodge hall. They were led by the ministers in full regalia, and all were singing that powerful hymn "O! For A Thousand Tongues To Sing."

As part of the host church committee, I did not make the march, being already at the downtown site to help prepare for the mass communion which was to be observed there. If it was a thrill to march, it was an even more moving experience to watch the marchers approach and hear the growing volume of the singing, the preachers bare-headed in the soft drizzle of rain, with their robes blowing in the breeze. It was a sight and a sound I will never forget!⁶⁶

One action taken at the Sesquicentennial Conference was the chartering of the Arkansas United Methodist Historical Society, Inc. (AUMHS). Bishop Wilke appointed a board of directors, which proceeded to hold its first meeting the next February. Most of these people are still active in Arkansas Methodist history projects today: Rev. R.E.L. Bearden, Jr, of Little Rock; Judge Warren Kimbrough of Fort Smith; Katy Rice of Little Rock; Rev. Charles McDonald, then of Fayetteville, now residing in Conway; the late Virginia Upton of Conway;

* Appendix VII gives the complete list of United Methodist Historic Sites in Arkansas

Rev. William Wilder, then of Jonesboro, now residing in Fort Smith; Marilyn Martin, then of Arkadelphia, now residing in New Jersey; Willie Hardin of Little Rock; Ruth Cobb of Ashdown; the late Judge Franklin Wilder of Fort Smith; and Rev. Jim Beal, then of Batesville, now residing in Conway. Beal was elected the first president of the society and currently holds the position again.

Each year since 1987, the AUMHS has held an annual dinner meeting with outstanding guest speakers such as Charles Yrigoyen of the General Conference Commission on Archives and History; Richard Heitzenrater of the Perkins School of Theology; Ewing T. Wayland, retired pastor of the Little Rock Conference and former editor of the *Arkansas Methodist*; and Dennis Campbell, dean of the Duke University School of Divinity.

The society has published a newsletter since 1988, keeping its members apprised of the many and varied activities in United Methodist history, here in Arkansas and around the world. These *Occasional Papers* are edited by Jim Beal and Nancy Britton.

A Joint Conference Commission on Archives and History was created in 1988, permitting the commissions of both Arkansas conferences to work together on important projects. Among the first of these, carried out in conjunction with the historical society, was a series of church history workshops held in the North Arkansas Conference in the summer of 1989. These were patterned after similar workshops offered by the Religious Organizations Task Force during the 1986 celebration of the Arkansas State Sesquicentennial. Katy Rice of First Church, Little Rock, had chaired that state committee.

The AUMHS workshops, organized by



Charter members of the board of directors, Arkansas United Methodist Historical Society, Inc., created in 1986.

Left to right: R.E.L. Bearden, Jr., Warren Kimbrough, Katy Rice, Charles McDonald, Virginia Upton, William Wilder, Marilyn Martin, Willie Hardin, Ruth Cobb, Franklin Wilder, and Jim Beal.

Nancy Britton of Batesville, were held at First Church, Fort Smith; First Church, Jonesboro; and First Church, Searcy. Participants included Russell Baker of the Arkansas History Commission; Ellen Shipley, field archivist for the University of Arkansas; and Katy Rice and Mickey Riddle, archivists for the Little Rock Conference. Nearly fifty churches were represented at the workshops.⁶⁷

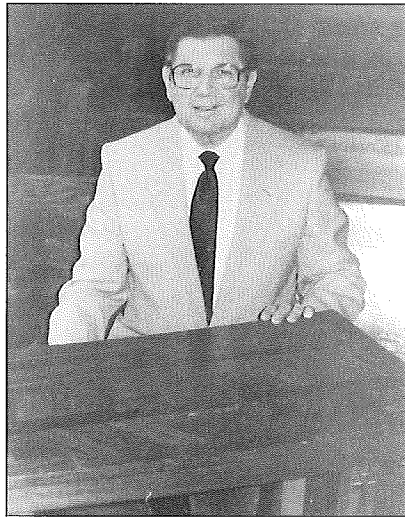
Four additional workshops were organized in 1991 by a planning team under the direction of Iris Bell Hightower of Fort Smith. More than seventy church historians participated in these sessions, which were held in Pine Bluff, Forrest City, Arkadelphia, and Fayetteville.

The joint commission and the historical society have also cooperated in developing the Arkansas United Methodist Archives and the Arkansas United Methodist Museum. Planning for the archives, now located in a suite of rooms in Bailey Library at Hendrix College, began in 1989. An endowment fund was established that year in memory of Virginia Upton, long-time librarian at Hendrix College and North Arkansas Conference archivist, who had been killed in an automobile accident.

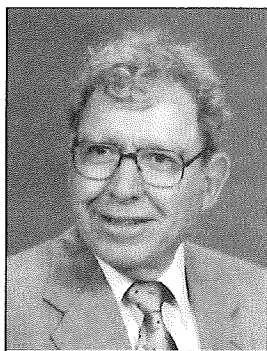
The archives became a reality in 1991 through a generous gift from the estate of Winfred Polk, formerly of Corning. On January 3, 1994, conference archivists Katy Rice (Little Rock) and Mauzel Beal (North Arkansas) took part in a ceremonial procession carrying valuable books and artifacts into the new library facility. Mrs. Rice carried a copy of her book, *A History of First United Methodist Church, Little Rock*, and Mrs. Beal a copy of the 1914 Journal of the North Arkansas Conference.

Holdings in the archives consist of church histories, conference journals, a collection of historic hymnals, and books on Methodist history in general. There are files on individual Arkansas churches, institutions, and ministers, including photographs, newspaper clippings, letters, and journals. The archives are available to researchers at least one day each week, supervised by volunteers.

Planning began in 1990 for an Arkansas United Methodist Museum, and the facility opened officially in the spring of 1995. It currently occupies several rooms in Quapaw Quarter UMC, Little Rock. Prominent in the founding of the museum were Jim Beal, then serving as president of the historical society; Katy Rice, present archivist of the museum; Joel Cooper, Byron McSpadden, and the late Vernon Paysinger, retired preachers who did much of the work to prepare the rooms for the museum



Jim Beal with the Centennial table in the United Methodist Museum.



Vernon Paysinger

collection; and Mary Armstrong, a member of Quapaw Quarter Church.

Among the first items acquired for the museum were two short pews from the abandoned Wideman Church in Izard County, partitioned in the middle to separate male and female worshippers; the mourner's bench from the abandoned Ebenezer Church in Clay County; a piece of charred wood from the Eli Lindsey cabin in Lawrence County; and the Centennial Table, dating from 1936, made from wood from several old

churches and bearing the inscribed names of a number of early preachers.⁶⁸ There are other pews, pulpits, and light fixtures from various historic churches and a collection of deaconess and missionary items donated by Iris Bell Hightower of Fort Smith.

Another interesting display is a collection of commemorative plates from Methodist churches around the state. Several dozen of these are arranged in special racks constructed by Rev. Joel Cooper. The museum is open during special church events in Little Rock or for Sunday School or confirmation classes by arrangement with the Quapaw Quarter Church office.

Another important contribution of the two history-oriented organizations has been the computerized indexing of the *Arkansas Methodist*, the denominational newspaper that dates back to 1884. The project began in 1990 at Hendrix College and is nearly up to date in 2000. The work is being done by selected work-study students. A computer and copy machine have been installed in the archives, and the index is available for researchers. A complete collection of the *Arkansas (United) Methodist* is available on microfilm at Hendrix and also at the

Arkansas History Commission in Little Rock.

Both the Arkansas United Methodist Historical Society and the Joint Conference Commission on Archives and History have supported the History 2000 project, which led to the publication of this book.

The AUMHS currently has about 175 members. In September 1998 it hosted the annual meeting of the international Historical Society of the United Methodist Church. Special guests at the session included Bishop Emilio DeCarvalho of Angola, president of the General Commission on Archives and History and a trustee of Africa University; Bishop Ole Borgen of Norway; and retired Bishop Kenneth Hicks, who makes his home in Little Rock. Borgen received the 1998 Distinguished Service Award of the HSUMC at the opening banquet and read his paper on "John Wesley and Early Swedish Pietism: Carl Magnus Wrangel and Johan Henric Liden."

Dr. Charles Yrigoyen, director of the General Commission Archives at Drew University, was the keynote speaker, addressing the theme of the meeting—"250 Years of United Methodist Commitment to Education." Delegates were taken on a bus tour of Camp Aldersgate, Philander Smith College, and the Central High Museum and Visitor Center. The tour ended at Hendrix College for a luncheon and tour of the United Methodist Archives. Dr. Ann Die, president of Hendrix, and Dr. Trudie Reed, president of Philander Smith, spoke briefly at the luncheon. Bishop DeCarvalho preached at the closing worship service, held at Quapaw Quarter Church.

THE PREACHERS AND THE BISHOPS

New Programs Enable More People to Enter the Ministry

In 1976, drawing from the tradition of the deaconess movement, the General Conference established the office of diaconal minister for both men and women. The majority of these

lay professionals were Christian educators and musicians, although others served as church administrators, evangelists, community workers, counselors, or health care personnel. The office was open to people just starting a career as well as individuals seeking a second career after retirement.⁶⁹

Olive Smith, already a deaconess, was one of the first diaconal ministers in Arkansas.⁷⁰ Ray Tribble, former director of Camp Aldersgate, was another. Currently, about thirty-five diaconal ministers are at work in Arkansas.

The diaconal ministry was replaced by the office of permanent deacon by the General Conference of 1996.

Men and women who wish to become preachers but cannot relocate to attend seminary for one reason or another now have a way to achieve their goal. In 1995 the first Extension Course of Study School west of the Mississippi was offered at Hendrix College. It is officially connected with the Perkins School of Theology. Individuals who hold other jobs can attend occasional all-day classes at Hendrix on Saturdays to complete the twenty required courses. The classes, taught by professors from Perkins and other institutions, enable participants to become licensed part-time local preachers. Rev. Jim Beal was named the first director of the Arkansas Area Course of Study School and continues to hold the position in 2000.

Different approaches have been taken during the history of Methodism in Arkansas to address the support of disabled or retired preachers. In the nineteenth century, offerings were taken at annual conference and distributed to these "worn-out" preachers and the widows and orphans of itinerants. Later this support became a part of annual local church apportionments.

By the 1980s, however, as food, housing, and health care costs increased and retired preachers and their widows were living longer, more money was needed. Now the preachers

and the local churches make regular contributions to a funded retirement account in addition to the amount raised through apportionments. Retirement pensions are based, in part, on years of service prior to 1982. A special fund is also available to pay the average salary to a minister who is unable to accept an appointment because of disability.

Although today's Arkansas United Methodist preachers are more educated and worldly than their brethren of a century ago, they are capable of laughing at themselves. In 1969 Jim Beal, Bob Edwards, and Wayne Jarvis founded ACES, the Arkansas College of Ecclesiastical Sciences. A five dollar check from the "New Holland Hay Balers and Manure Spreaders" supposedly funded an annual lecture series. A preacher may be selected for membership in ACES by performing some outstanding feat of clumsiness or *faux pas*. For example, Jeanie Burton, the current pastor at First Church, Little Rock, was honored after she inadvertently walked through a patch of wet cement. Joel Cooper, one of Arkansas Methodism's most respected ministers, now retired, served only one brief stint as a district superintendent during his long pastoral career. When he became a member of ACES, he was awarded the honorary title "Doctor of Brief Superintendency."⁷¹

The life of a preacher's spouse has also changed over the years. More and more women have entered the ministry, and just as it is understood that the preacher's husband will continue with his own career, so now it is with the preacher's wife. No longer is she expected to attend every meeting of the women's groups, teach Sunday School, or provide frequent parsonage hospitality. While many spouses do work actively in the church, others have careers and outside interests of their own. Even a pastoral divorce, while awkward and painful for the affected congregation, is not the end to a preacher's career.

Bishops of the Past Thirty Years

After the transfer of Bishop W. Kenneth Pope to the Dallas-Fort Worth Area in 1964, Paul V. Galloway, a native of Mountain Home, became bishop of the Arkansas Area. He had personal ties to both Hendrix and Henderson-Brown Colleges, having graduated from the latter in 1926. He also had served as a pastor in the state for twenty-five years, notably at Central, Fayetteville, and Winfield, Little Rock. Galloway supervised the merger of the Southwest Conference into the Little Rock and North Arkansas Conferences and urged increased financial assistance to Hendrix, Philander Smith, and the Wesley Foundations. He also directed the move to increase pension payments to retired preachers.

Mrs. Galloway, a native of Stamps, is credited with bringing the Laubach Literacy movement (a program in which volunteers are trained to teach illiterate adults to read and write) to Arkansas. Bishop Galloway died in 1992 and Mrs. Galloway in 1998 in Tulsa, Oklahoma, where they had retired.

Eugene M. Frank, a Kansan and the first bishop with an ME background to serve in a predominantly Southern area, presided over Arkansas Methodism for one quadrennium, beginning in 1972. He worked to facilitate the racial integration of the conferences, but on his retirement in 1976, he declared himself disappointed in the decline of black membership and what he called the "terrific loneliness" of black Methodists who had not yet recovered the intimate fellowship they had enjoyed in the old Southwest Conference.⁷² After leaving Arkansas, Bishop Frank served for a time as bishop-in-residence at Candler School of Theology, Emory University, Atlanta. He and his wife have since made their home in Kansas City.

Kenneth W. Hicks was the next bishop of the Arkansas Area, serving from 1976 to 1984. Also a native Kansan, Hicks came from a United Brethren background. After joining

The Methodist Church in 1946, he was educated at Iliff School of Theology in Denver and spent most of his pastoral career in Nebraska. During his years as bishop of the Arkansas Area, he was committed to developing area-wide commissions and programs, and he encouraged the concept of the cooperative parish.

In 1981 Bishop Hicks was called as a lead witness in the court hearing that challenged Arkansas' creation-science law. Governor Frank White had signed SB 482, which required public schools to teach the Biblical account of creation as well as Darwinian evolution. There was immediate opposition from the scientific community, and Hicks voiced the concern of mainline religious leaders who saw the law as a violation of the separation of church and state.

"This legislation was passed with no one knowing what it means," he wrote. "Who is going to prepare the curriculum materials? How are science teachers to be prepared to teach the content of a religious document? Who is going to determine when creation-science is being taught correctly?...The Bible makes no claim to be a science document," the bishop added. "It is a faith document."⁷³ Hicks recalls that he received many hostile letters and phone calls after his testimony.⁷⁴

Bishop Hicks also testified at the 1998 church trial of Jimmy Creech, the Nebraska pastor who challenged the United Methodist Discipline by performing a same-sex marriage. Hicks' interpretation of the case was the same as the ultimate ruling of the Judicial Council: the statement opposing such marriages was binding on its preachers according to the law of the church.

After eight years in Arkansas, Hicks was assigned to the Kansas Area, but when he retired in 1992, he and Mrs. Hicks returned to Little Rock to live. He maintains an office at Pulaski Heights UMC as bishop-in-residence and is active in church and community activities, especially those involved with children



*Bishop Kenneth W. Hicks and Mrs. Elaine Hicks.
Arkansas United Methodist*

and education. He has served on the boards of directors of Arkansas Advocates for Children and Families, Friends for Better Schools, and on the Governor's Partnership Council for Children and Families. He also has participated in fundraising for Hendrix College and occasionally preaches or teaches Sunday School or Bible study classes.⁷⁵

Richard B. Wilke became bishop of the Arkansas Area in 1984 and served for the next twelve years. Wilke was yet another Kansan, but his wife, Julia, considered Texarkana her hometown. Probably Wilke's most important contribution while serving in Arkansas was his development of the Disciple Bible Study courses. He also appointed the first woman district superintendent and saw the number of clergywomen in the Area increase to more than forty.

During his tenure, Wilke opened or relocated twenty churches and supervised significant expansion in the work of the laity in programs such as Volunteers in Mission. After retirement in 1996, the Wilkes moved to Winfield, Kansas, where they work with a student discipleship training program at Southwestern College, a Methodist institution

of which their son, Steve, is vice-president.

The Arkansas Area welcomed its first woman bishop in 1996. Janice Riggle Huie, a native Texan, had been a member of the Southwest Texas Annual Conference for twenty-six years. She is a graduate of the University of Texas and holds a doctorate from Candler School of Theology at Emory University. Her husband, Bob Huie, is also a United Methodist pastor. He is employed as a counselor at the Samaritan Center. They are the parents of two sons, one of whom died in an accident in 1994 at the age of thirteen.

Another former bishop now residing in the state is Rev. Bennie Warner, who transferred into the Little Rock District in January 1990. A member of the Liberia Central Conference, a United Methodist bishop, and vice-president of the African nation of Liberia, he was in Indiana attending the General Conference of 1980 when a military coup overthrew the government of his country. In other parts of the world, bishops are not elected for life as they are in the United States, and Warner was in the last year of an eight-year term.

Pretending to support the new government of Samuel K. Doe, he secretly flew back to Africa to meet with leaders of the Organization for African Unity to plan a counter-coup. When this did not materialize, he returned to the United States and requested political asylum.⁷⁶ He accepted a teaching position at Oklahoma City University, then resided in New York for a time. Warner has held several appointments in the Little Rock District and in 1999 assumed the superintendency of the Camden District.

Five Arkansas preachers have been nominated for the episcopacy by their conferences in recent decades: Ed Dunlap in 1976, Joel Cooper and George Martin in 1980, Jim Beal in 1988, and David Wilson in 1996. Aubrey G. Walton is the only person elected to the episcopacy while serving a pastorate in the state.

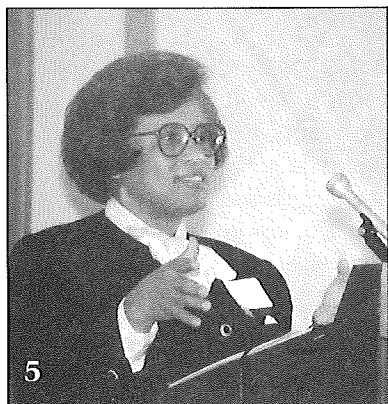
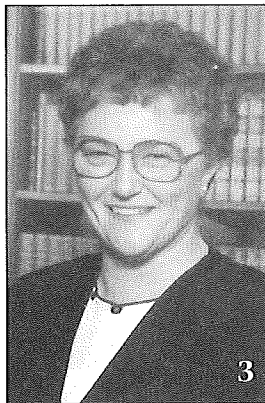
WOMEN ACCEPT NEW ROLES IN CHURCH WORK

The part played by women in the work of the church has changed drastically during the past hundred years. In the last decades of the nineteenth century, they organized cautiously to clean and decorate the churches and parsonages and to sew and bake to raise money for their projects. Some brave and dedicated ladies went abroad as missionaries or worked full time as deaconesses. A few began to speak publicly, particularly in support of missionary work or to fight the use of alcohol and tobacco.

Women did not receive full laity rights in the Southern church until after World War I, and it was at least twenty more years before they began to appear regularly as lay members of conference boards and agencies. Not until 1957 could they be ordained and become full members of a conference, as described in previous chapters.

In 1980 Rev. Marjorie Matthews of Wisconsin was elected the first woman bishop in the United Methodist Church. Among the first women to be elected or appointed to important posts in Arkansas Methodism are the following:

- 1978 Emily Cockrill of Wynne, first woman to serve as Conference Lay Leader of the North Arkansas Conference
- 1980 Joyce Harris (Scott), a graduate of Philander Smith College, first black woman ordained by the North Arkansas Conference. Considered unappointable, she transferred to the Kansas East Conference. She is currently the pastor of Central Avenue UMC in Kansas City, Missouri.
- 1983 Georgia M. Daily, first woman editor of the *Arkansas United Methodist*. She was followed by the current editor, Jane Dennis, in 1988.



Some of Arkansas's notable United Methodist women:

1. Maxine Waller Allen, first black woman to receive an appointment in Arkansas, currently chaplain at Philander Smith College

2. Jeanie Burton, first woman district superintendent in the Little Rock Conference

3. Emily Cockrill of Wynne, first woman lay leader of the North Arkansas Conference

4. Ann Die, first woman president of Hendrix College

5. Joycelyn Elders, former Surgeon General of the United States, a graduate of Philander Smith College

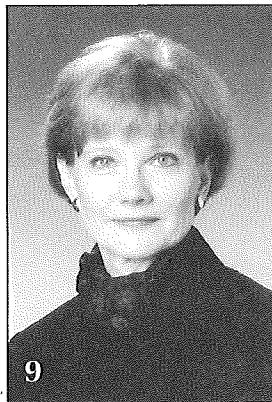
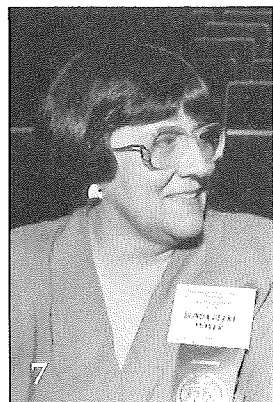
6. Marilynn Loyd, first woman lay leader of the Little Rock Conference

7. Bonda Deere Moyer, first woman district superintendent in the North Arkansas Conference

8. Trudie Kibbe Reed, first woman president of Philander Smith College

9. Sarah Spencer, director of Camp Aldersgate

10. Janice Riggle Huie, first woman bishop of the Arkansas Area



- 1991 Marilynn Loyd of Lake Village, first woman Lay Leader of the Little Rock Conference
- 1991 Sarah Spencer, first woman to serve full time as director of Camp Aldersgate. (She was preceded by Saville Henry, who served one year as interim director)
- 1992 Ann H. Die, first woman president of Hendrix College
- 1993 Bonda Deere Moyer, first woman district superintendent in the North Arkansas Conference
- 1995 Jeanie Burton, first woman district superintendent in the Little Rock Conference
- 1995 Maxine Waller Allen, first black woman ordained by the Little Rock Conference. She was also the first black woman to hold an appointment in Arkansas when she was named chaplain and campus minister at Philander Smith College in 1997
- 1996 Janice Riggle Huie, first woman bishop of the Arkansas Area
- 1998 Trudie Kibbe Reed, first woman president of Philander Smith College

Other Arkansas United Methodist women have become widely known for their church and community service. Just a few of these are First Lady Hillary Rodham Clinton, an active member of First Church, Little Rock, while her husband was governor; Euba Harris-Winton, a longtime Black Community Developer in Fort Smith; Joycelyn Elders, former Surgeon General of the United States and professor at the University of Arkansas for Medical Sciences; and Frances "Freddie" Henley Nixon, who has been

active in many causes related to justice and human rights.

In spite of these successes—or perhaps because of them—membership in the traditional women's organizations of the church has declined. According to statistics in the two conference journals, the Little Rock Conference Women's Society of Christian Service had 10,947 members in 1968. (The name was changed to United Methodist Women the next year.) By 1998 this number was down to 6,930. Comparable statistics for the North Arkansas Conference are 12,631 in 1968 and 8,706 in 1998.

Gone are the days when the Missionary Societies held weekly meetings or when nearly every woman in every church was active in the WSCS. Of course, an important factor is the number of women who now hold full-time jobs. Working all day, then trying to keep up with home and family responsibilities in the evening, leaves little time for church work. Finally, many women are not interested in being president of the United Methodist Women, chairing a UMW fellowship group, or making items for a church



Confirmation class (1992) at First Church, Little Rock. Seated, left to right: Chelsea Clinton, Jennifer McDonnell, Emily Holland, Bradley Hamilton. Standing, left to right: Suzanne Barker (teacher), Jill Hoover, Mary Margaret Rasco, Natalie Tiner, Ryan Miller, Steve Barker (teacher), Cullen Kelly.

bazaar when they can be church lay leader, a delegate to annual conference, or chair the administrative board.

NEW CHURCHES

Catch the Vision, a fundraising program dedicated to building new churches, was initiated in the North Arkansas Conference in 1985. It has become one of the conference's most successful campaigns, raising more than three hundred thousand dollars in its first four years. Each church in the conference is asked to donate sixty dollars for every twenty members; Sunday School classes, families, and individuals may participate for the same amount. A number of new churches have been built with Catch the Vision funds between 1985 and 1998: North Pulaski, Gravel Ridge; Good Shepherd, Sherwood; St. Andrew, Fort Smith; Grace, Rogers; Highlands, Bella Vista; Faith, Fort Smith; Grace, Conway; and St. Paul, Searcy. Other new churches assisted by district and conference funds were Nueva Esperanza, Rogers; Hanmaum Korean, Springdale; Jacksonville Korean; Maumelle; and First Church, Rogers.

The Little Rock Conference has also worked to finance church expansion. During the 1950s, there was the One Thousand Club, in the 1970s the Builder's Club, and in 1984 the Pioneer Development Program. After the success of Catch the Vision in the North Arkansas Conference, a similar project called the Carpenter's Fund was adopted in 1995. The initial goal was to seek one thousand members to pledge one hundred dollars each. About fifty thousand dollars was raised during 1996, and the first grant was made to College Hill UMC in Texarkana to assist in relocation and new construction. The congregation took a new name, Christ Church, to its new home. Within two years, they had completed an all-purpose worship center, largely with volunteer labor, as the first phase of their building plan.⁷⁷

Little Rock's Forest Park Church was founded in Pulaski Heights, in a residence on North McKinley, in 1910. The congregation purchased a basement structure at Pierce and Q Streets from the First Congregational Church in 1914 and completed the sanctuary they would use until 1951. Needing a Sunday School building by the 1930s, the church acquired an empty building on the corner of 11th and Main Streets downtown. A carnival was planning to set up on the vacant lot as soon as the building could be moved, so "carney" workers helped dismantle the structure and carried the lumber in their trucks to its new home in Pulaski Heights.

By 1951 the congregation had outgrown its old sanctuary, even holding services for a time in the Heights Theater. It was decided to sell the church property to the Masonic Lodge and build a new church farther west on Durwood Road in the Kingwood subdivision. The current sanctuary was completed in 1960. Since the church no longer was located in the Forest Park neighborhood, its name was changed to St. Paul.⁷⁸

Other downtown Little Rock churches have followed the residential move to the suburbs. Asbury, founded in 1888 as a mission church in a grocery store at 10th and High Streets, later met in a blacksmith shop, a tent, a building at 10th and Wolfe, then at 12th and Schiller. In 1982 an imposing new sanctuary was built on Napa Valley Road in far western Little Rock.⁷⁹

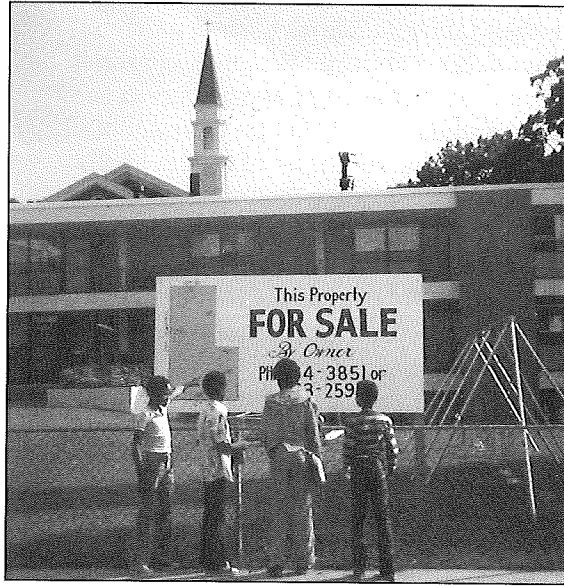
When the grand old Winfield Church moved from 16th and Louisiana Streets to western Little Rock in 1987, its remaining downtown membership was reduced from an all-time high of some thirty-four hundred to about eighty-five. Renamed Quapaw Quarter UMC, its congregation works to provide traditional urban church ministries such as a soup kitchen and counseling programs for Narcotics and Alcoholics Anonymous and youth-at-risk. One suite of rooms in the huge

building houses the United Methodist Museum, and one whole floor was rented by Trinity Episcopal Cathedral in 1997 to provide a temporary home for its day school.

St. James Church was founded in western Little Rock in 1969. By 1988 it was the tenth fastest growing Methodist church in the United States with a membership of more than thirty-six hundred. John Miles, its pastor for nearly twenty years, saw the church grow from 695 members in 1976 to more than 4,300 when he retired in 1995.⁸⁰ Perhaps one explanation for the fantastic growth of the church was Rev. Miles' determination that St. James be known as "the church of the second chance." Longtime members have emphasized that no one felt rebuffed or criticized but always welcomed into church membership. "John Miles and his preaching were the draw," one member explained, "but he always saw to it that new members were connected with the church ministry that served their needs."⁸¹

During the past thirty years, a number of new churches have been formed by mergers of established congregations. In Little Rock, Highland (1910) and Pride Valley (1953) became Highland Valley in 1979. The old Highland sanctuary then became the home of Hoover UMC, chartered in 1981 and named in honor of Theresa Hoover. In Van Buren, First Church (1840) and St. John's (1893) merged in 1985 to form Heritage UMC. This church built a new sanctuary two years later.

As Arkansas became a growing retirement haven, United Methodist churches were founded in communities such as Bull Shoals (1950), Cherokee Village and Horseshoe Bend (1964), Holiday Hills (1965), Fairfield Bay (1970), Hot Springs Village (1973), and Bella Vista (1976). Hot Springs Village established a second church, Christ of the Hills in 1987, and a third, Mountainside, in 1998. Bella Vista added a second church, Highlands, in 1989, and Diamondhead UMC was founded near Hot Springs in 1996. Its first pastor, Robert



The former Highland UMC property in Little Rock became Hoover UMC in 1981.

Arkansas United Methodist

Bledsoe, is an ordained Southern Baptist preacher. A new church is also planned for Mountain Home.

Sugar Hill UMC was organized in Texarkana in 1993 by Dr. and Mrs. Herbert Wren. Wren was a dedicated layman and Sunday School teacher at First Church, Texarkana, as well as a prominent surgeon. He saw the need for a church in the new Sugar Hill neighborhood north of Interstate 30, and he and Mrs. Wren personally called on every home in the area. The congregation first worshipped in a meeting room next door to a motel bar. Some members came from Wren's First Church Sunday School class, others from the immediate neighborhood. Everyone who committed to membership by the end of the year was considered a charter member. In December 1994, the congregation began to meet in a chapel formerly belonging to the nuns at St. Michael's Roman Catholic Hospital Convent. They moved into their new sanctuary on January 7, 1996, with nearly two hundred members.

Bailey Chapel UMC, a black congregation

in the Monticello District, is not a new church, but it moved into a new church home in the summer of 1998. A wind storm had caused a large tree to fall on their one-room frame building southeast of Gould, totally destroying it. Because its congregation numbered fewer than thirty members, it seemed the church would have to disband. Luckily, Monticello District Superintendent Bob Orr was able to put two unfortunate events together to bring about a happy conclusion. Gould UMC, a brick building constructed in 1965, had been standing empty for several years, its congregation having dwindled away. Orr made arrangements for the Bailey Chapel church family, under the leadership of their longtime local pastor Travis Jackson, to purchase the Gould building for one dollar. This transaction put a good church house back in use and gave the Bailey Chapel congregation a new lease on life.⁸²

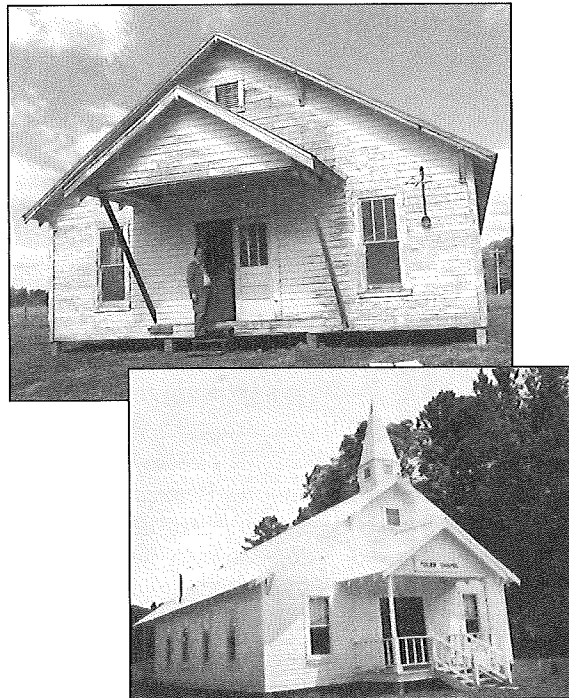
A similar action by the North Arkansas Conference in 1998 permitted the Jacksonville Korean congregation to occupy the Austin church building near Cabot.

These actions illustrate the wisdom of United Methodist policy regarding church property. Church buildings and lots are owned by the church, not the individual congregation. Recommendations related to closing a church or selling a church building are usually made on the district level, then presented to the annual conference session by the conference trustees. With congregational ownership, such sensible arrangements would be much more difficult to negotiate, and friction would arise over property when congregations divided or merged. The rule of church building ownership, the "trust clause policy," was established by John Wesley himself and ensures that Methodist properties "cannot be alienated from their original intent" and are not subject to "theological or ecclesiastical fancies of local leadership."

Recorded conflicts over local Methodist

church property date back as far as 1820, when the trustees of the John Street Church in New York City attempted to arrange for property management and pastoral compensation in variance with established conference policy. More recently, local church schisms were a real threat during the racial integration tensions of the 1960s. The trust clause policy is one of the cornerstones of the connectional concept of Methodism.

Another interesting use of an abandoned church building was demonstrated in Grant County. There the Toler Chapel Methodist Church (1937-63) in the Brush Creek community was moved in 1990 and restored to become a part of Heritage Square, a museum in a village setting in downtown Sheridan. Late in 1998 it was announced that the city of Jonesboro would purchase the sanctuary of the Huntington Avenue UMC and convert it into a community center.



Toler Chapel (Grant County) was restored and moved to Heritage Square in Sheridan in 1990.

Another noteworthy event relating to the churches was the redistricting of the North Arkansas Conference in 1988. A committee headed by Rev. Jim Beal adjusted district boundaries all across the conference to reduce the number of districts from seven to six. Although opposed strongly by many churches in the Jonesboro District, a merger with the Paragould District was negotiated. The creation of the Paragould-Jonesboro District brought a certain symmetry to the conferences as each now has six districts.

LOOKING TOWARD THE TWENTY-FIRST CENTURY

Issues Addressed at the 1998 Annual Conferences

At its 1998 session, the Little Rock Conference approved conference-wide study and observances honoring Dr. Martin Luther King, Jr., during the month of January 1999. It also called on its churches to observe 1998 as Universal Human Rights Year and urged the U.S. government to ratify international human rights documents proposed by the United Nations. Finally, it affirmed 1999 as the International Year of Older Persons, as designated by the United Nations, and urged local churches and institutions to recognize and make stronger attempts to meet the needs of older adults.

The conference stated its continued affirmation of United Methodist efforts to oppose the expansion of legalized gambling in Arkansas. In light of churchwide debate on issues pertaining to homosexuality, it called for prayer and fasting in preparation for the General Conference of 2000.

The North Arkansas Conference considered similar issues but declared its focus on caring for children through the Episcopal Initiative on Children and Poverty. Carol Walker, a United Methodist missionary, was on special assignment in Arkansas in 1997-98

to develop programs ministering to children and people in poverty.⁸³

A special joint conference session in February 1998 approved a new ministry structure for the Arkansas Area. Under this plan, the two Conference Council on Ministries program staffs were replaced by a single Area staff. The purpose of the reorganization was to provide stronger ministry assistance directly to the local churches. Lewis T. See, Jr., was appointed to direct the new staff, consisting of Guy M. Whitney, Jr., minister for congregational development and evangelism; Linda Fox, minister with children and families; Kissa Hamilton, minister with youth and young adults; Don Weeks, minister for Volunteers in Mission; Carole Teague, minister for mission and outreach; Jane Dennis, director of communications; and C.E. McAdoo, ethnic local church consultant. Whether this new structure will lead eventually to merger of the two conferences remains to be seen.

United Methodist Church membership peaked at eleven million in 1968 after union

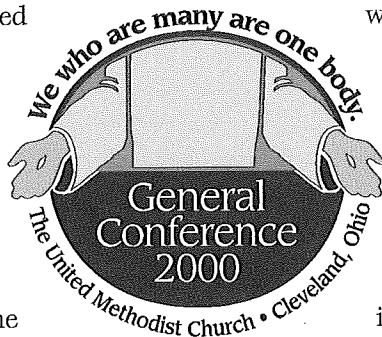


Area staff named by the bishop in 1998: Standing, left to right: C.E. McAdoo, Lewis T. See, Jr., Kissa Hamilton, Carole Teague, and Guy M. Whitney, Jr. Seated, left to right: Jane Dennis, Don Weeks, and Linda Fox.

Arkansas United Methodist

with the EUB Church, then began a long, slow decline. By 1990 the numbers were down twenty percent. In Arkansas, membership in the Little Rock Conference dropped from 84,100 to 65,546 between 1968 and 1997. The North Arkansas Conference showed a similar loss—from 99,524 to 80,729. Recent statistics, however, indicate that the rate of membership decline has slowed. The North Arkansas Conference was one of twenty-two conferences in the United States to show growth in 1997.⁸⁴

There is no question that the ministry also is changing. As the number of ordained elders entering the itinerancy has decreased, they have been replaced by part-time local pastors and lay speakers. This book has noted the great increase in the number of women preachers, and there has been a similar growth in the number of preachers transferring in from other denominations. Pastoral tenure, once limited to one, two, then four years, is now relatively unrestricted. It is



not unusual for preachers to be reappointed to the same charge for ten or fifteen years, undoubtedly a great relief to their families.

And now our story is told. We have watched the circuit riders struggling through the swamps and up and down the rocky hills. We have seen the dedication of their wives and families as they dealt with constant moves, uncomfortable parsonages, and second-hand clothes. We have learned of new congregations worshipping in railroad boxcars, brush arbors, stores, schoolhouses, and homes.

We have noted the efforts of the Methodist Church to become more inclusive, to recognize the devotion and inspiration of women, to weave the raveled threads of Wesleyanism into whole cloth once again, and to bring ethnic minorities into brotherhood within the church. John Wesley's own last words are alive in every United Methodist Church: "The best part is that God is always with us."

Appendix I

A Glossary of Terms Peculiar to Methodism

The ministry of the Methodist Church was originally divided into two classes—the traveling, or itinerant, preacher and the local preacher. The itinerant preacher was a member of an annual conference and was subject to assignment (appointment) by that body. At first he could be transferred from one pastoral charge to another every year, then every two years. By the end of the nineteenth century, a preacher and his family could hope to stay in one place as long as four years if he performed his duties faithfully. Eventually all restrictions as to length of tenure were removed.

A preacher who located, that is one who withdrew from the itinerancy at his own request, made his living in some other way—farming, teaching, or business. He was responsible to his local quarterly conference and could still perform marriages, conduct funerals, or fill a pulpit when needed in his community. Sometimes a preacher was located by his annual conference. This was used as a sort of disciplinary action and meant he could not perform the usual services of the ministry.

After being licensed to preach, a Methodist minister could be ordained a deacon, then an elder. Deacons were to complete certain educational requirements and be approved by the annual conference. They held all the rights of the ministry, except they were restricted to their own charge in administering the Lord's Supper or performing marriages. Elders completed further studies before being elected by the annual conference and invested with full clerical power.

A preacher "on trial" had not yet been received into full connection by a conference. This designation was usually a one-year probationary period. Once received, the preacher was said to be in the "full connection."

ADMINISTRATIVE BOARD—Elected laypersons in a local church with general responsibility for the administration of its programs. In small congregations it is sometimes referred to as the Administrative Council.

ADVANCE SPECIALS—Mission programs, projects, and personnel to which funds can be designated by donors.

AGE LEVEL COORDINATOR—A person elected by the charge, district, or annual conference to advocate and be responsible for programs for age-level groups: children, youth, young adult, adult, older adult, or family.

ALTAR GUILD—An organization, usually comprised of women, who care for the altar and chancel furnishings in the local church.

ANNUAL CONFERENCE—A geographical unit of the United Methodist Church and the yearly business meeting of that unit presided over by the bishop. Delegates are evenly divided between clergy and laypersons.

APPOINTMENT—The assignment of a minister or lay speaker to a charge or circuit by the bishop at the annual conference in which the charge or circuit is located. The process usually includes consultation with the district superintendent, the affected

pastor, and the congregation. A special appointment may be made to an educational institution, hospital, or other agency; the chaplaincy; or some other specialized ministry.

- APPORTIONMENT**—An approved budget amount assigned to each annual conference, district, and church or charge for specified purposes.
- AREA, EPISCOPAL**—One or more annual conferences assigned to a bishop for residential and presidential supervision. The Arkansas Area currently consists of two annual conferences—the Little Rock and the North Arkansas.
- BISHOP**—An ordained elder elected by a jurisdictional conference, consecrated, and assigned to lead an episcopal area of one or more annual conferences.
- BLACK METHODISTS FOR CHURCH RENEWAL (BMCR)**—The national caucus for African-American members of the United Methodist Church, founded in 1968.
- BOARD**—A representative structure of the United Methodist Church that includes elected directors to oversee programs, administration, and sometimes staff. These boards may be on the general, jurisdictional, conference, district, or local level.
- BRUSH ARBOR**—A structure created of poles or a wooden framework covered with brush and vines to create shade for open-air worship.
- CABINET**—A collective body of district superintendents and sometimes other staff and laity in an annual conference. The bishop presides over the cabinet.
- CERTIFIED LAY SPEAKER**—A layperson who has completed the basic courses in lay speaking and has been recommended by the pastor and the administrative board or charge conference of the local church to which he or she belongs.

CHARGE—A ministerial assignment that may be a station church, circuit, or mission.

CIRCUIT—A pastoral charge consisting of more than one congregation.

CLASS—Historically, a small group of people who met together regularly to worship and consider their spiritual progress. Originally they were not necessarily members of the Methodist Church. See Chapter 1.

COKESBURY—The retail division of the United Methodist Publishing House that sells church literature and supplies (a combination of the names of Bishop Thomas Coke and Francis Asbury).

COMMISSION—An organizational structure of the United Methodist Church that includes elected directors and staff and is responsible for performing specific administrative tasks. These may be on the general, jurisdictional, or annual conference level (e.g., the commissions on Education, Evangelism, Archives and History, or Status and Role of Women).

CONFERENCE—Originally a meeting of traveling or itinerant preachers in a given geographical area who met regularly to deliberate on church affairs. Now it also includes lay delegates. The term also denotes the geographical area over which the members have jurisdiction.

- **CHARGE OR CHURCH CONFERENCE**—All members of a pastoral charge, together with any resident members of the Annual Conference.
- **QUARTERLY CONFERENCE**—All official members of a pastoral charge, meeting quarterly.
- **DISTRICT CONFERENCE**—Representatives from each pastoral charge within a presiding elder/district superintendent's district.
- **ANNUAL CONFERENCE**—First composed of all traveling preachers within a

conference. Later a certain number of lay delegates were allowed from each district. Now there is a lay member from each charge. The annual conference meets yearly to admit candidates to the itinerancy or traveling connection, hear reports on the progress of the church in the conference area, vote on constitutional changes, and elect delegates to the General Conference.

- **JURISDICTIONAL CONFERENCE**—A conference held every four years in each of the five geographic regions of the United Methodist Church in the United States. The business of the jurisdictional conference includes the election and assignment of bishops. The Arkansas conferences are part of the South Central Jurisdiction.
- **GENERAL CONFERENCE**—Composed of a certain number of clergy and lay delegates from all the annual conferences, and convened every four years, this is the top policy-making body of the church.

CONNECTIONAL—The distinguishing mark which sets United Methodist people apart from most other church organizations. The network of interdependent relationships among persons and groups on local, regional, national and international levels of The United Methodist Church.

DEACON—Traditionally, the first step toward ordination. A deacon, once approved by his annual conference, held all the rights of the ministry, except he was restricted to his own charge in administering communion or performing marriages. This step is no longer required since 1996. (See Permanent Order of Deacon.)

DEACONESS—Formerly, the title for a woman who was especially trained and consecrated for ministry as a teacher, nurse, social worker, or in some form of church work. The office has almost disappeared since

women achieved the right to full ordination. (See Permanent Order of Deacon.)

DIACONAL MINISTRY—The office of diaconal minister was established by the General Conference of 1976 for lay professionals who would be trained to work as Christian educators, musicians, community workers, counselors, or in health care ministries. (See Permanent Order of Deacon.)

DISCIPLINE—The book of laws of the United Methodist Church, revised every four years by the General Conference.

DISTRICT—A subdivision of an annual conference for administrative purposes. Once supervised by the presiding elder, now called district superintendent.

ELDER—The highest level of ordained ministry with full duties and privileges.

EXHORTER—One who was licensed to “exhort” but not preach or perform the sacraments. He could read the Scriptures and interpret the message therein. Exhorters moved among the worshippers at church services and camp meetings, urging them to go forward to the mourners’ bench. The exhorter was a forerunner of today’s lay speaker.

EVANGELICAL ASSOCIATION—A Protestant body, formed by German immigrants in the early nineteenth century, which merged with the United Brethren in Christ in 1946 to create the Evangelical United Brotherhood Church, which in turn merged with the Methodist Church in 1968, establishing the United Methodist Church.

GENERAL SECRETARY—The chief staff officer of a general church council or board.

ITINERANCY, ITINERANT—The system by which United Methodist ministers are appointed to their charges by the bishop; a member of an annual conference who is under discipline to accept such appointment.

- LAYMAN, LAYWOMAN, LAYPERSON, LAITY—Church members as distinct from the clergy.
- LAY PREACHER—A layperson licensed to preach who is approved by the annual conference for appointment to a charge.
- LAY SPEAKER—A member of a local church who is certified by the charge conference to conduct services of worship and carry out witness of the spoken word.
- LOCAL PREACHER—A licensed preacher who did not move from charge to charge but was empowered to preach in his neighborhood and conduct any of the duties of a clergyman within his own charge.
- LOCATE—The term used when a clergyman gave up the itinerancy and settled in a community to pursue a secular vocation.
- LOVE-FEAST—A singular form of worship in the early Methodist Church. Members of a class, congregation, or conference gathered for worship, singing, and prayer. Bread and water were distributed, and spiritual testimony was given while the participants shared the food and drink. This service was distinctly different from communion.
- MEMOIR—An obituary of a preacher, and later of preacher wives, widows, and sometimes children, as published in the conference journals.
- MOURNERS' BENCH—A pew or bench near the altar where worshippers might come forward to confess their sins and accept salvation.
- ORDINATION—The act of conferring ministerial orders, presided over by a bishop.
- PERMANENT ORDER OF DEACON—This office was created by the 1996 General Conference. It allows a person to be ordained for lifetime ministry in the community or within a specific church congregation. He or she becomes a non-itinerant member of an annual conference. In effect, this office replaces that of deaconess and diaconal minister.
- PRESIDING ELDER/
DISTRICT SUPERINTENDENT—A preacher assigned to the administration of a district, a geographical designation that includes a number of pastoral charges.
- SOCIETY—Originally an organized congregation of Methodists. The term was used in the 17th and 18th centuries in England by dissident Protestants who were forbidden by law to call their organization a church. The term was brought to America by early Methodists.
- STATION—A local church with a full-time pastor appointed.
- STEWARDS—In the early days, members of a congregation, always men, who had charge of the financial affairs of a church. This office in the church has been replaced by the trustees and administrative board.
- SUPERANNUATE—A preacher who was disabled by age or affliction and no longer able to do regular pastoral work.
- SUPERNUMERARY—A preacher who was partially or temporarily disabled by personal affliction or hardship of some kind and thus unable to do the work of active ministry.
- SUPPLY—A local pastor or sometimes a lay speaker who filled a pulpit on a semi-regular basis but did not itinerate. Supply pastors became known as lay pastors in 1968.
- TBS—Abbreviation for "to be supplied."
- TRAVELING CONNECTION—Itinerancy.
- UNITED BROTHERN IN CHRIST—A Protestant body, formed by German immigrants in the late eighteenth century, which merged with the Evangelical Association in 1947 to create the Evangelical United Brotherhood Church, which in turn merged with the Methodist Church in 1968, establishing the United Methodist Church.

Appendix II

Appointments in Arkansas Prior to 1836

When the United States purchased Louisiana from France in 1803, all of that vast territory, including what is now Arkansas, fell under the authority of the Western Annual Conference of the Methodist Episcopal Church in America. Some Methodist preachers had already crossed the Mississippi River to hold services for settlers in that "foreign" land. It is known, for example, that the Rev. John Clark preached at what is now Herculaneum, Missouri, as early as the summer of 1798. John Wesley had been dead for only six years; Clark had known him personally and had heard him preach in the Old Foundry Church in London.

The first tier of states west of the Mississippi were part of the Cumberland District of the Western Annual Conference. Bishop Asbury presided over the conference in 1806 and sent Rev. John Travis to cross the Mississippi River and organize a circuit in the Missouri country. In 1812 the Western Conference was divided to form the Tennessee and Ohio Conferences. What is now Arkansas, still but sparsely settled, fell in the Tennessee Conference, first to the administration of its Illinois District, then in 1814 into the new Missouri District. A separate Missouri Conference was set apart in 1816, which included Arkansas south to the Arkansas River.

The Arkansas Conference was created in 1836, and its first session was held in Batesville. Indian mission work in what are now Oklahoma and Kansas was included in the Arkansas Conference until the Indian Mission Conference was set apart in 1844. Part of East Texas was also included until 1844.

APPOINTMENTS IN ARKANSAS PRIOR TO THE 1836 CONFERENCE

Spelling is exactly as found in conference records. Records of the Mississippi Conference, Louisiana District, Ouachita Circuit, are not available for 1820-1821 or from 1823-1830. This research was done by the late Rev. John Butler Hays. It has not been proved that the Ouachita Circuit (1807-31) officially extended into Arkansas.

YEAR	CONFERENCE	DISTRICT	CIRCUIT	NAME
1807	Western	Mississippi	Ochitta (Ouachita)	Thomas Lasley
1808	"	"	Washataw	Anthony Houston
1809	"	"	"	Isaac McKowen
1810	"	"	"	Hezekiah Shaw
1811	"	"	"	John Jennings
1812	"	"	"	Thomas Griffin
1813	Tennessee	Louisiana	"	Miles Harper
1815	"	"	"	Thomas Griffin
1816	"	"	"	No Appointment

1816	Tennessee	Missouri	Spring River	TBS (Eli Lindsey)
1817	Mississippi	Louisiana	Washataw	Ashley Hewitt
	Missouri	Missouri	Spring River	Philip Davis
	"	"	Hot Springs	William Stevenson
1818	Mississippi	Louisiana	Washitaw	No Appointment
	Missouri	Missouri	Spring River	Alexander McAllister
	"	"	Hot Springs	William Stevenson & John Harris
1819	Mississippi	Louisiana	Washitaw	John Booth
	Missouri	Black River	Spring River	John Schroeder
	"	"	Arkansas	Thomas Tennant
	"	"	Hot Springs	Washington Orr
	"	"	Mount Prairie & Peecon Point*	William Stevenson & James Lowrey
	"	Missouri	St. Francis	John McFarland
1820	Missouri	Black River	Presiding Elder	William Stevenson
	"	"	Spring River	William Medford
	"	"	Arkansas	Washington Orr
	"	"	Hot Springs	William Harned
	"	"	Mount Prairie	William Stevenson
	"	"	Peacon Point	Thomas Tennant
	"	"	(Missionary)	Jesse Walker
	"	Missouri	St. Francis	Philip Davis
1821	Missouri	Arkansas	Presiding Elder	William Stevenson
	"	"	Peecon Point	Washington Orr
	"	"	Hot Springs	Henry Stevenson
	"	"	Mt. Prairie	Gilbert Clark
	"	"	Arkansas	William Townsend
	"	"	(Missionary)	Jesse Walker
	"	Cape Girardeau	Presiding Elder	Thomas Wright
	"	"	Spring River	Isaac Brookfield
	"	"	White River	William W. Redman
	"	"	Saline & St. Francis	Samuel Bassett
1822	Mississippi	Louisiana	Washitaw	Ashley Hewitt-PE, PC
	Missouri	Arkansas	Presiding Elder	John Scripps
	"	"	Arkansas	Dennis Willey
	"	"	Hot Springs	Isaac Brookfield
	"	"	Mount Prairie	John Harris
	"	"	Pecon Point	William Townsend
	"	Cape Girardeau	Presiding Elder	Thomas Wright
	"	"	White River	Abraham Epler
	"	"	Spring River	James Bankston
	"	"	St. Francis	John McCord
1823	Missouri	Arkansas	Presiding Elder	John Scripps
	"	"	Arkansas	John Harris
	"	"	Hot Springs & Mt. Prairie	Samuel Bassett & Gilbert Clark

* Mound Prairie is the correct name of the circuit, but it is consistently spelled Mount Prairie in the conference records.

	Missouri	Arkansas	Pecon Point	William Bryant
	"	"	(Missionary-Mo.)	Jesse Walker
	"	"	(Missionary-Ark.)	William Stevenson
	"	Cape Girardeau	Presiding Elder	Thomas Wright
	"	"	Spring River	Isaac Brookfield
	"	"	St. Francis	Lorenzo Edwards
	"	"	White River	TBS
1824	Missouri	Arkansas	Presiding Elder	William Stevenson
	"	"	Arkansas	Andrew Lapp
	"	"	Hot Springs & Mt. Prairie	John Blasdell
	"	"	Peccan Point & Oporto	Rucker Tanner
	"	Cape Girardeau	Presiding Elder	William Stevenson
	"	"	Spring & White River	James E. Johnson
	"	"	Saline & St. Francis	William Shores & William Moores
1825	Missouri	Arkansas	Presiding Elder	William Stevenson
	"	"	Arkansas	TBS
	"	"	Hot Springs	Green Orr
	"	"	Mount Prairie	Gilbert Clark
	"	"	Peecon Point	Rucker Tanner
	"	"	Oporto	TBS
	"	Cape Girardeau	Saline & St. Francois	James Bankston & Andrew Lapp
	"	"	Spring & White Rivers	Frederick B. Leach & Wm. Shores
1826	Missouri	Arkansas	Presiding Elder	Jesse Hale
	"	"	Arkansas	TBS
	"	"	Hot Springs	Gilbert Clench
	"	"	Mt. Prairie	Green Orr & Rucker Tanner
	"	"	Natchitoches	William Stevenson
	"	Cape Girardeau	Saline & St. Francis	William Shores
	"	"	Spring & White Rivers	Cassel Harrison
1827	Missouri	Arkansas	Presiding Elder	Jesse Hale
	"	"	Arkansas	John Cureton
	"	"	Hot Springs	Parker Snedecor
	"	"	Mt. Prairie	Thomas Johnson
	"	Cape Girardeau	Saline & St. Francis	John W. Yorke
	"	"	Spring & White Rivers	TBS
1828	Missouri	Arkansas	Presiding Elder	Jesse Hale
	"	"	Arkansas	William Shores
	"	"	Hot Springs	TBS
	"	"	Mt. Prairie	Thomas Johnson
	"	Cape Girardeau	Presiding Elder	John Glanville
	"	"	Saline & St. Francis	John W. York & John Trotter
	"	"	White & Spring Rivers	John Kelly & Edward T. Perry

1829	Missouri	Arkansas	Presiding Elder	Jesse Hale
"	"	"	Arkansas	James Bankston
"	"	"	Hot Springs & Mt. Prairie	John Kelly
"	"	"	White River	Parker Snedecor
"	"	Cape Girardeau	Presiding Elder	Alexander McAlister
"	"	"	Saline & St. Francis	Abraham Norfleet & Jerome C. Berryman
1830	Missouri	Arkansas	Presiding Elder	Uriel Haw
"	"	"	White River	John Kelly
"	"	"	Arkansas	John A. Henry & Pleasant Tackett
"	"	"	Hot Springs & Mt. Prairie	Rucker Tanner & Jerome C. Berryman
"	"	"	Helena	John Harris
"	"	Cape Girardeau	Presiding Elder	Alexander McAlister
"	"	"	Saline & St. Francis	Parker Snedecor, John W. York & George W. Teas
1831	Missouri	Arkansas	Presiding Elder	Jesse Green
"	"	"	Helena	John Harris
"	"	"	Hot Spngs. & Mt. Prairie	Nelson R. Bewley
"	"	"	Arkansas	Mahlon Bewley
"	"	"	Mt. Pleasant	Pleasant Tucker
"	"	"	James Fork & White River Mission & Cherokee Mission	TBS
"	"	"	Creek Mission & Washata	TBS
"	"	Cape Girardeau	Presiding Elder	Uriel Haw
"	"	"	Spring & White Rvrs., St. Francis & Saline	James H. Slavens
1832	Missouri	Cape Girardeau	Presiding Elder	Jesse Green
"	"	"	White & Spring Rivers	Nelson R. Bewley
"	"	"	St. Francis	Micah Casteel
"	"	"	Saline	R.W. Owen
"	"	"	Bellview	John Grandville & B.R. Johnson
"	"	Arkansas Dist.	Presiding Elder & Supt. Indian Work	A.D. Smith
"	"	"	Helena	Fountain Brown
"	"	"	Pine Bluff	William A. Boyce
"	"	"	Chicot	John Harris
"	"	"	Hot Springs & Mt. Prairie	Harris G. Joplin & William Duke
"	"	"	Arkansas	John N. Hammill & Richard Overby
"	"	"	Creek Mission	Alvin Baird
"	"	"	Washington & Cherokee Mission	John Harrell & A.M. Scott
"	"	"	Agent for SS, Tract, & Missionary Society	William Heath

1833*	Missouri	Little Rock	Presiding Elder & Supt. of Missions	Andrew D. Smith
"	"	"	Little Rock	TBS
"	"	"	Arkansas	TBS
"	"	"	Washington	William G. Duke
			CREEK MISSIONS	
"	"	"	McIntosh School #1	Harris G. Joplin
"	"	"	Wyans School on Canadian #2	John N. Hammill
"	"	"	Hawkins School near Agency #3	Alvin Baird
"	"	"	Hardridge School #4	Henry Perryman
"	"	"	Lewis School #5	TBS
"	"	"	So. Arkansas School #6	TBS
			CHEROKEE MISSIONS	
"	"	"	Cherokee Circuit	John Harrell
"	"	"	Adairs School #1, #2	Burwell Lee & Thomas Bertholf
"	"	"	Bayou Bennard School #3	TBS
"	"	"	Chisms on the Canadian #4	Richard Overly
"	Arkansas	"	Presiding Elder	TBS
"	"	"	Helena	Micah Casteel
"	"	"	Pine Bluff	William A. Boyce
"	"	"	Chicot	TBS
"	"	"	Washita	TBS
"	"	"	Hot Springs	Henry Cornelius
"	"	"	Mount Prairie	Fountain Brown & Lemuel Wakeley
"	"	"	Red River	TBS
"	Cape Girardeau	"	Presiding Elder	William Ketron
"	"	"	White River	TBS
"	"	"	Spring River	John P. Neil
"	"	"	St. Francis	Christian Eaker
1834	Missouri	Cape Girardeau	Presiding Elder	William Ketron
"	"	"	White River	John H. Rubel
"	"	"	Spring River	Valentine P. Fink
"	Arkansas	"	Presiding Elder	M. Wells
"	"	"	Helena	John P. Neil
"	"	"	Pine Bluff	TBS
"	"	"	Washitta	Henry Cornelius
"	"	"	Hot Springs	Fountain Brown
"	"	"	Mount Prairie	Richard Overby & J.E. Denton
"	"	"	Red River	TBS
"	Little Rock	"	Presiding Elder	Andrew D. Smyth
"	"	"	Arkansas	John H. Rives
"	"	"	Washington	Alvin Baird

* The 1833 Missouri Conference met at Salem, Washington County, Arkansas Territory.

			CREEK MISSIONS & SCHOOLS	
	Missouri	Little Rock	Hawkins #1	Pleasant Tackett
	"	"	Sel's School #2	Learner B. Stateler
	"	"	So. Arkansas School #3	John N. Hammill
	"	"	Hardridge School #4	Pleasant Berryhill
			CHEROKEE MISSIONS & SCHOOLS	
	"	"	Adair's School #1	John Harrell
	"	"	Key's School #2	Thomas Bertholf
	"	"	Canadian School #3	Richard W. Owen
	"	"	Lee's Creek Dist. #4	Burwell Lee
	"	"	Kings' River Mission	J. Brewton, Green Harris, G. Joplin
1835	Missouri	Arkansas	Presiding Elder	C.T. Ramsey
	"	"	Helena	S. Wakeley [Lemuel?]
	"	"	Pine Bluff	W.P. Ratcliffe
	"	"	Washitta	N. Keith
	"	"	Hot Springs	William G. Duke
	"	"	Mount Prairie	Henry Cornelius
	"	"	Franklin	Fountain Brown
	"	"	Rolling Fork	W. Sorrells
	"	Little Rock	Presiding Elder	J.K. Lacy
	"	"	Little Rock	M. Wells, Supt.
	"	"	Arkansas	John H. Rives
	"	"	Washington	Harris G. Joplin
	"	"	Greene	J.P. Neill
	"	"	Kings' River Mission	J.G. Duke
	"	"	Seneca	J.L. Gould
	"	"	White River	Andrew Peace
	"	"	Spring River	TBS
	"	South Indian	Presiding Elder	A.D. Smith, Supt.
	"	"	CHEROKEE	J. Horn
	"	"	School #1 at Adair's	B. Lee
	"	"	School #2 at Bayou Benard	TBS
	"	"	School #3 at Canadian	T. Bertholf
	"	"	School #4 at Vaus	TBS
	"	"	CREEK CIRCUIT	P. Berryhill
	"	"	School #1 at Hawkins	J. Harrell
	"	"	School #2 at Cell's	TBS
	"	"	School #3 at So. Ark.	J.N. Hamill
	"	"	School #4 at Hardridge's	TBS
	"	"	School #5 at No. Canadian	TBS

LAST APPOINTMENTS MADE IN ARKANSAS BY THE MISSOURI CONFERENCE—1835

Batesville District

Burwell Lee, Presiding Elder
 Helena TBS
 Franklin TBS
 Big Creek L. Wakelee
 Jackson J. Powell
 White River Alvin Baird
 Clinton TBS
 Arkansas TBS
 Carrollton TBS
 Washington John Harrell

Little Rock District

C. T. Ramsey, Presiding Elder
 Pine Bluff Fountain Brown
 Wachita TBS
 Hot Springs Henry Cornelius
 Mount Prairie J.N. Hammill &
 W.G. Duke
 Rolling Fork TBS
 Sulphur Fork J.H. Carr
 Chicot J. Rentfroe
 Bartholomew J.M. Gore
 Little Rock Ct. W.P. Ratcliff

South Indian Mission District

P.M. McGowan, Superintendent
 Cherokee Circuit Thomas Bertholf
 School No. 1
 Canadian Fork S.K. Waldron
 School No. 2
 Lee's Creek District TBS
 School No. 3 at Van's TBS
 School No. 4 at
 Caney Campground J. Horne
 Creek Circuit J.L. Irwin
 School No. 1 at
 Hawkins A.D. Smyth
 School No. 2 at Sel's TBS
 School No. 3
 South Arkansas P. Berryhill
 School No. 4 at
 Hardridge's TBS
 School No. 5 at
 Hichittytown J.H. Rives

North Indian Mission District

T. Johnson, Superintendent
 Shawnee Mission W. Ketron
 Delaware Mission
 & School E.T. Perry
 Peori N.M. Talbott
 Kickapoo J.C. Berryman
 Kansas Mission
 & School W. Johnson

ACTIONS TAKEN AT THE FIRST SESSION OF THE ARKANSAS CONFERENCE—BATESVILLE, 1836

ADMITTED ON TRIAL: Andrew Hunter, James Essex, James L. Newman, Enoch Whately, Thomas Benn, William H. Bump, Philip Asborne, J.W.P. McKenzie

REMAINING ON TRIAL: John R. M'Intosh, John Powell, John H. Carr, James M. Gore, Ansel Webber, Arthur W. Simmons, Benjamin Jones

ADMITTED TO FULL CONNECTION: John H. Rives, Henry Cornelius, Winfree B. Scott

LOCATED: William G. Duke, Daniel Sears

TRANSFERRED TO OTHER CONFERENCES: Peter McGowan to Pittsburgh Conference, Alvin Baird to Missouri Conference, and Levi Pearce to Mississippi Conference

SUPERNUMERARY: William Stevenson, Lemuel Wakelee

 APPOINTMENTS MADE AT THE FIRST SESSION OF THE ARKANSAS CONFERENCE—BATESVILLE, 1836

Little Rock District*Charles T. Ramsey, Presiding Elder*

Little Rock Station	William P. Ratcliffe
Little Rock Circuit	Henry Cornelius
Hot Springs Circuit	Arthur W. Simmons
Mount [Mound] Prairie	Erastus B. Duncan and Jacob Whitesides
Rolling Fork	J.H. Carr
Sulphur Fork	Lemuel Wakelee (supernumerary)
Pine Bluff	James Essex

Batesville District*Burwell Lee, Presiding Elder*

Batesville	Ansell Webber and Philip Asborne
Jackson Circuit	John L. Irwin
Litchfield	Enoch Whateley
Carrolton (mission)	TBS
Washington	William H. Bump
Ozark	Thomas Benn
Lewisburg	Robert Gregory

Arkansas District*William H. Turnley, Presiding Elder*

Washita Circuit	Fountain Brown
Chicot	TBS
Bartholomew	John Powell
Helena	John H. Rives
Champagnolle Circuit	TBS
Franklin	James L. Newman
Mississippi	James M. Gore

Monroe [Louisiana] District*John A. Cotton, Presiding Elder*

Monroe Circuit	Benjamin A. Jones
Claiborne Circuit	Sidney Squires
Moronge [Mer Rouge] African mission	John A. Cotton

Alexandria [Louisiana] District*W.H. Turnley, Presiding Elder*

Alexandria Station	Richmond Randle
Cheneyville	TBS
Opelousas	Winfree B. Scott
Franklin and Newtown mission	John N. Hamill
Lower Vermillion	John R. McIntosh
Natchitoches	Jesse A. Guice and William Stevenson (supernum'y)
Little River	TBS
Harrisonburg	TBS

South Indian Mission District*John Harrell, Superintendent*

Cherokee Circuit	Thomas Bertholf
School No. 1 at Canadian Fork	TBS
School No. 2 at Vans	TBS
School No. 3 at McDaniel's	TBS
School No. 4 at Bethel Campground	TBS
School No. 5 at Bayou Baynard	Andrew Hunter
Creek Circuit and schools	TBS
Choctaw Circuit	J.W.P. McKenzie and Moses Perry
Missionary school for the benefit of the Creeks and other Indian tribes	A.D. Smith and one to be supplied

SOURCE: *Minutes of the Annual Conferences*, United Methodist Archives, Hendrix College, Conway, Arkansas. Transcribed from the journals into *Appointments [of the] North Arkansas, White River and Arkansas Conferences*, 1820-1990, in three volumes, by the late Rev. Vernon Paysinger, Eva Lee Paysinger, and Mauzel Beal. These volumes are also available at the archives.

Dates of appointments vary from source to source. For example, a man may have been appointed who never took up the assignment, being replaced by someone else whose name never got in the records. Also confusing is the fact that conferences then were held late in the calendar year, in November or December, so the man appointed to a particular charge actually spent the following calendar year or part of it fulfilling his assignment.

Appendix III

ME or "Northern" Appointments in Arkansas 1863, 1866-68

The official position of the Methodist Episcopal Church was that Southern withdrawal from the original church and the establishment of a new body with the word "South" added did not change the name of the Methodist Episcopal Church. The names "Northern Methodist" or "ME, North" were considered misnomers. The Methodist Episcopal Church never confined itself to the North, nor did it give up its territory in the South until compelled to do so by adherents of slavery. [From Goodspeed's "Central Arkansas," 409.]

The following appointments in Arkansas were obtained from ME Conference journals of the Civil War and Reconstruction years in the General Commission on Archives and History, Drew University, Madison, New Jersey. Some of these preachers were black (Tarlton Harden, W.W. Andrews), some were white (William H. Gillam).

**MISSOURI AND ARKANSAS
ANNUAL CONFERENCE, 1863
(MEETING IN HANNIBAL, MISSOURI)**

J. [Joseph] Brooks, chaplain in the army and member of Union Church Quarterly Conference, [St. Louis]

**MISSOURI AND ARKANSAS
ANNUAL CONFERENCE, 1866
(MEETING IN LOUISIANA, MISSOURI)**

Little Rock District: J.W. Alderman, P.E.
LR Centenary Church J.W. Alderman
LR Wesley Chapel Lewis H. Carhart
New Zion William W. Anderson
Mawmelle [sic] TBS (to be supplied)
Pine Bluff TBS
Helena TBS
Prairie Center John L. Hatfield

Fort Smith District: W.H. Gillam, P.E.
Fort Smith station A.H. Powell
Fort Smith—
Van Buren circuit TBS
Clarksville TBS
Dover TBS
Roseville TBS
Fayetteville W.L. Molloy
Huntsville TBS
Jasper TBS
Lebanon TBS
Carlton TBS
Yellville TBS
Batesville L.C. Pace
Pocahontas TBS
Clinton TBS
Manuel City William B. Moody

Arkansas District (colored):

	William W. Andrews, P.E.
Little Rock circuit	Tarlton Harden
Pine Bluff	TBS
Camden	TBS
Washington	TBS
Arkadelphia	TBS
Dardanelle	TBS
Fort Smith	TBS
Van Buren	TBS
Fayetteville	TBS
Clarksville	TBS
Duval's Bluff	TBS
Helena	TBS
A.C. McDonald transferred to the Mississippi Mission Conference.	

MISSOURI AND ARKANSAS**CONFERENCE, 1867****(MEETING IN INDEPENDENCE, MISSOURI)**

Arkansas District:	W.H. Gillam, P.E.
Little Rock	S. Alexander
Little Rock Circuit	T. Harden, J.A. Jones
Huntersville [sic]	R. Le Grand
Batesville	M.S. Hyde
Fayetteville	W.L. Molloy
Fort Smith	W.J. Gladwin
Clarksville	G.T. Rutherford
J. Matlock transferred to the North Ohio Conference.	
H. Cox transferred to the California Conference.	

MISSOURI AND ARKANSAS**CONFERENCE, 1868****(MEETING AT ST. LOUIS)**

Arkansas District:	W.H. Gillam, P.E.— Residence, Batesville
Little Rock	S. Alexander
Little Rock Circuit	T. Hardin, John A. Jones
Huntersville [sic]	R. Legrand
Fort Smith	R.W. Hammett
Fayetteville	W.L. Molloy
Batesville	W.J. Gladwin
Carrollton/ Bluff Springs	D.W. Calfee, W.D. Campbell
Van Buren	E.C. Patchel
Ozark	T.B. Ford

Springfield & Dover: TBS

Waldron	TBS
Charleston	TBS
Huntsville	TBS

W.S. Blackburn transferred to the Nebraska Conference.

J.W. Alderman transferred to the Central Ohio Conference and appointed District Superintendent of Western Seamen's Friend Society for Northwestern Ohio, and member of LaGrange St. Quarterly Conference, Toledo, Ohio.

Appendix IV

Bishops, College Presidents, Directors, and Editors

ARKANSAS AREA BISHOPS

1960-64	W. Kenneth Pope
1964-72	Paul V. Galloway
1972-76	Eugene Frank
1976-84	Kenneth W. Hicks
1984-96	Richard B. Wilke
1996-	Janice Riggle Huie

PRESIDENTS OF ARKADELPHIA

METHODIST/HENDERSON-BROWN COLLEGE

1890-97	G.C. Jones
1897-99	Cadesman Pope
1899-1904	G.C. Jones
1905-11	John H. Hineman
1911-15	George H. Crowell
1915-26	James M. Workman
1926-29	Clifford L. Hornaday

PRESIDENTS OF GALLOWAY COLLEGE

1889-92	Sidney H. Babcock
1892-97	John H. Dye
1897-1907	Charles C. Godden
1907-33	John M. Williams

PRESIDENTS OF HENDRIX COLLEGE

1884-87	Isham L. Burrow
1887-1902	Alexander C. Millar
1902-10	Stonewall Anderson
1910-13	Alexander C. Millar
1913-45	John Hugh Reynolds
1945-58	Matt L. Ellis
1958-69	Marshall T. Steel
1969-81	Roy B. Shilling, Jr.
1981-91	Joe B. Hatcher
1992-	Ann H. Die

PRESIDENTS OF PHILANDER SMITH COLLEGE

1877-96	Thomas Mason
1896-1924	James M. Cox
1924-36	George C. Taylor
1936-60	M. Lafayette Harris
1961-64	Roosevelt D. Crockett
1965-69	Ernest T. Dixon
1969-79	Walter R. Hazzard
1979-83	Grant S. Shockley
1983-87	Hazo W. Carter
1988-98	Myer L. Titus
1998-	Trudie Kibbe Reed

PRESIDENTS OF QUITMAN COLLEGE

1870-73	Peter A. Moses
1874-79	James A. Peebles
1880-81	Jerome Haralson
1882	W. A. Rogers
1883	Jerome Haralson
1884-86	Sidney H. Babcock
1887-93	O.H. Tucker
1894-95	Frank Barrett
1896	F. M. Malone
1897-98	O.H. Tucker

DIRECTORS OF CAMP ALDERSGATE

1949	Robert McCammon
1950-62	Mike Willis
1962-79	C. Ray Tribble
1979-81	Mackey Yokem
1981-91	John Blundell
Interim	Saville Henry
1991-	Sarah Spencer

**SUPERINTENDENTS OF THE METHODIST
ORPHANAGE/CHILDREN'S HOME**

1903-05	Mrs. Charles Wightman (lay)
1905	J.M.D. Sturgis
1905-07	T.W. Fisackerly
1907-08	M.B. Umstead
1908-22	George Thornburgh (lay)
1923-43	James Thomas
Interim	E.T. Wayland
1943-52	John S.M. Cannon
1952-55	T.T. McNeal
1955-62	R. Connor Morehead
1962-77	J. Edwin Keith
1977-87	Joe R. Phillips, Jr.
1987-91	Bob Orr
1991-	Robert Regnier

**SUPERINTENDENTS OF THE WESTERN
METHODIST ASSEMBLY AT MOUNT SEQUOYAH**

1922-27	J.L. Bond
Interim	James M. Workman
1927-50	Sam M. Yancey
1950-59	E.H. Hook
1959-69	E.G. Kaetzell
1969-85	N. Lee Cate
1985-89	Donald Waddell
1990-95	Robert E. Young
1995-	Charles Wallace

**EDITORS OF THE ARKANSAS
METHODIST/ARKANSAS UNITED METHODIST**

1880-83	John W. Boswell
1883-84	Boswell, S.G. Colburn, and Julien C. Brown
1884-87	A.R. Winfield
1888-1904	Z.T. Bennett
1904-13	James A. Anderson and A.C. Millar
(1906-13)	P.R. Eaglebarger, assoc.
1913-40	A.C. Millar
1940-41	Gaston Foote
1941-48	Edward T. Wayland
1948-57	Edward T. Wayland and Ewing T. Wayland
1957-60	Ewing T. Wayland
1961-73	Alfred A. Knox
1973-79	John Workman
1979-82	Jerry Canada
1983-87	Georgia M. Daily
1988-	Jane Dearing Dennis

Appendix V

Women Who Have Served as Conference Presidents of Women's Work

(All ME, South, except where designated)

FOREIGN MISSIONARY SOCIETY

Little Rock Conference

1878-79 Mrs. H.D. McKinnon
 1879-84 Mrs. Andrew Hunter
 1884-1907 Mrs. Lou Hotchkiss
 1907-12 Mrs. James Thomas

Arkansas Conference

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

White River Conference

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

HOME MISSIONARY SOCIETY

Little Rock Conference

1895-97 Mrs. S.N. Marshall
 1897-1900 Mrs. W.C. Ratcliffe
 1900-02 Mrs. C.T. Walker
 1902-12 Mrs. F.M. Williams

White River Conference

1897-1904 Mrs. A.G. Dickson
 1904-05 Mrs. J.C. Hawthorne
 1905-11 Mrs. Leon Roussan

Arkansas Conference

1901-09 Mrs. O.E. Jamison
 1909-10 Mrs. J.C. Holcombe

Arkansas Conference (ME Church)

(records incomplete)

1909 Mrs. C.M. Hollett
 1917-18 Mrs. William McCall

UNITED HOME AND FOREIGN SOCIETIES

Arkansas Conference

1910-13 Miss Lila Rollston
 1913-15 Mrs. J.C. Holcombe

White River Conference

1911-13 Mrs. Leon Roussan
 1913-14 Mrs. J.O. Blakeney
 1914-15 Miss Mary Fuller

WOMAN'S MISSIONARY SOCIETY*Little Rock Conference*

1912-14	Mrs. James Thomas
1914-22	Mrs. F.M. Williams
1922-25	Mrs. C.F. Elza
1925-30	Mrs. E.R. Steel
1930-34	Mrs. W.P. McDermott
1934-40	Mrs. J.M. Stinson

North Arkansas Conference

1915-20	Mrs. F.M. Tolleson
1920-27	Mrs. Preston Hatcher
1927-36	Mrs. E.F. Ellis
1936-40	Mrs. Henkel Pewitt

WOMAN'S SOCIETY OF CHRISTIAN SERVICE**Little Rock Conference*

1940-46	Mrs. A.R. McKinney
1946-50	Mrs. E.D. Galloway
1950-54	Mrs. T.S. Lovett
1954-56	Mrs. J. Russell Henderson
1956-60	Mrs. M.E. Scott
1960-64	Mrs. Alvin Stone
1964-68	Mrs. Edgar F. Dixon
1968-72	Mrs. E.T. Davenport

North Arkansas Conference

1940-42	Mrs. Henkel Pewett
1942-46	Mrs. R.E. Connell
1946-50	Mrs. J.E. Critz
1950-54	Mrs. Johnnie McClure
1954-56	Mrs. E.G. Kaetzell
1956-60	Mrs. Jessie Gilstrap
1960-64	Miss Mildred Osment
1964-65	Mrs. Harold Womack
1965-68	Mrs. R.K. Bent
1968-72	Mrs. Howard Johnson
1972-73	Mrs. Joe Crumpler

Southwest Conference

1940-45	Mrs. M.F. Strong
1945-48	Mrs. T.J. Griffin
1948-52	Mrs. B.F. Scott
1952-56	Mrs. G.H. Rumph
1956-60	Mrs. C.G. Washington
1960-64	Mrs. Norma Savery
1964-68	Mrs. Lula M. Tillmon
1968-73	Mrs. Alice L. Preston

UNITED METHODIST WOMEN*Little Rock Conference*

1973-76	Mrs. James E. Nix
1977-80	Mrs. Hubert Blakley
1981-84	Mrs. Doris Fish
1985-88	Mrs. Leona Bonsall
1989-92	Jimmie Lee Stephens
1993-96	Mattie Mae Rice
1997-	Claudia Herren

North Arkansas Conference

1973-76	Mrs. Harold D. Womack
1977-81	Marie Jordan
1982-85	Pat Freemyer
1986-89	Euba Harris-Winton
1990-93	Nell Bruner Barling
1994-97	Elaine Lethem
1998-	Lynn Baker

* In 1968 the term "Woman's" was changed to "Women's."

Appendix VI

Recipients of the Ethel K. Millar and Ira and Mary Brumley Awards, Hendrix College

	<u>Ethel K. Millar</u>	<u>Ira and Mary Brumley</u>
1983-84	J. Noal Lawhon Harold Flowers	Ira Nelson Barnett, III Charles Casteel
1984-85	Elizabeth T. Workman Thomas A. Abney	Calvin Mitchell Lula Doyle Brand
1985-86	Jack Hill James Guthrie	Joy Bates Wesley Moreland
1986-87	Sam Albright Brownie Ledbetter	Virginia Lindley Arvill C. Brannon
1987-88	Thomas E. Sparks Euba Harris-Winton	Mattie Mae Rice Earl B. Carter
1988-89	Ferris & Marion Baker Floyd "Buddy" Villines	Verna Maxwell Olive Smith
1990-91	Freddie Nixon William Robinson	Jerry Canada Pat Halwes
1991-92	Ron Lanoue Barbara Netherton	Kathryn Rice John Christie
1992-93	John Workman Johnnie Hassan	David Deere Pat Matthews
1993-94	Trudy James	Allan Bruner
1994-95	Jack Bell	James Meadors
1995-96	Bryan Fulwider	Lynn Lindsey James E. Rush
1996-97	Joycelyn Elders Ann Davis	Jim Beal Lamar Davis
1997-98	Ruby Lee Jackson	Lu Harding
1998-99	Marie Jordan Jon Guthrie	James M. McKay Crawford Mims
1999-2000	Kenneth Hicks	Richard Wilke Julia Wilke



Appendix VII

National Methodist Historic Sites in Arkansas

The national landmark plaque is cast in bronze in the shape of a shield about 6 by 8 inches in size. On the face of the plaque is a globe, since John Wesley said the world was his parish. Superimposed on the globe is a circuit rider on a horse. Above the figure are the words "United Methodist" and below, "Historic Site" and the number of the site honored.

Washington United Methodist Church.

Washington, Little Rock Conference (designated in 1990). This church, founded in 1821 as the successor to Henry's Chapel, is the oldest congregation in Arkansas under continuous appointment. The present building was erected in 1861 and remodeled to its present appearance in the 1920s. The china door-knobs, a silver communion set, one pew, some window glass, the chancel rail, pulpit, and the hinges that hold the window shutters are said to remain from the 1861 building.

Soulesbury Institute. Batesville, North Arkansas Conference (1991). Established as a school of the ME Church, South, in 1849. Closed during the Civil War. An attempt to reopen the school was unsuccessful and the property was sold in 1872. Local tradition claims that the building was used as a hospital during the war. Now remodeled into a private residence, the house has been in the possession of the same family since 1872.

Mount Zion Methodist Episcopal Church, South, Site. Vanndale, Cross County, North Arkansas Conference (1993). The church that once stood here was organized about 1848 and was the site of the organization of the

White River Annual Conference in 1870. The congregation moved to Vanndale in 1885; only the well-maintained cemetery and an outdoor chapel, constructed in 1962, remain at the site today.

Old Philadelphia Church. Near Melbourne, IZARD County, North Arkansas Conference (1995). One of the oldest rural church buildings still standing in north Arkansas and an excellent example of its type. The nearby cemetery is the resting place of Rev. Benjamin F. Hall (d. 1879) and Rev. Henry Hays (d. 1897).

Quitman College Site. Quitman, North Arkansas Conference (1995). A Male and Female College was established here by the Arkansas Conference in 1870. Adequate financial support by the church was never available, and the school was closed in 1898.

Eli Lindsey Memorial Church. Jesup, Lawrence County, North Arkansas Conference (1995). The church at Jesup was renamed in 1952 to honor Lindsey, the first preacher to hold an official appointment in Arkansas. A marker has been placed near the church, indicating the approximate site of the Lindsey home.

Salem Spring. Southwest of Lincoln, Washington County, North Arkansas Conference (1999). A campground was established at Salem Spring prior to 1833, and it was here that the Missouri Conference of the ME Church held its annual conference session that year. In the conference journal it was referred to as Mountain Spring Campground. Churches in the Arkansas Territory were a part of the Missouri Conference at the time. This was the first annual conference to meet in what is now the state of Arkansas. It was presided over by Bishop Joshua Soule, the first bishop to set foot in Arkansas. Nothing remains at the site except a log barn which once served as a store and post office. The campground was located less than a mile from what is now the Oklahoma state line. This remote site was probably selected to enable preachers working at the Indian mission schools to attend.

Camp Aldersgate. Little Rock, Little Rock District (1999). This Methodist camp was opened in 1947 on property which had once been a turkey farm. Existing buildings were cleaned and remodeled to provide somewhat primitive facilities for eating, sleeping, worship services, meetings, and study sessions. Aldersgate first gained wide recognition for its pioneering efforts in racial integration. It was one of the first places in the state where blacks and whites could hold integrated meetings, even overnight sessions, in privacy and safety. Aldersgate is known today for providing camping experiences and out-of-doors activities for children and young adults with disabilities and special needs. There are other programs for senior citizens and for youth-at-risk. It is said that Rev. Harry Bass, a black minister, suggested the name for the camp because he "felt his heart strangely warmed" when he entered its premises, just as John Wesley had felt at Aldersgate Chapel.

Appendix VIII

Mini-histories of Methodist Churches in Arkansas

These mini-histories were abstracted and arranged by Helen Davenport of Horseshoe Bend from information collected and compiled by the late Vernon Paysinger of Batesville, assisted by the late John Butler Hays and by Jim and Mauzel Beal. Each existing church in the state was asked to submit a brief history of their church on a specific form. If the reader does not find a particular church, it means that no form was submitted. Rev. Paysinger and Ms. Davenport did not do research on any church for which there was no form. The complete files as submitted are available at the United Methodist Archives at Hendrix College.

Proper names in these mini-histories are spelled exactly as they were submitted on the forms. Sometimes individual handwriting was difficult to decipher, and the committee apologizes for any misspelled names.

The community and county where each church is now located appears in parentheses following the name of the church. Where the original name of the community could not be determined from the form, the current post office is given. Since all the churches are now United Methodist, that part of the name is omitted. Where previous affiliation is available, that information has been included. All churches established between 1845-1939 were Methodist Episcopal, South, unless otherwise identified. Abbreviations are listed at the end of the introduction to this book.

Acorn (Mena, Polk Co.) Merged with First Church Mena in 1939.

Adkins Memorial (Social Hill, Hot Spring Co.) Organized in 1874 as the Pisgah Methodist Church, the name was later changed to Social Hill. Shortly after his death in 1964, the church was renamed in memory of Homer M. Adkins, a generous and devoted member and former governor of Arkansas.

Adona (Adona, Perry Co.) Organized about 1886. A building was finished sometime before 1904. Early families: Sharp, Fowler, Turner, Adney, Holbrook.

Alderbrook (Desha, Independence Co.) See Desha.

Alma (Alma, Crawford Co.) Organized in 1875 and a church house was erected in 1887. The congregation continues to occupy the original building which has been renovated and expanded. Early families: Baker, Howell, Martindale.

Almyra (Almyra, Arkansas Co.) Organized in 1891 as a Sunday School. The group met in a schoolhouse until a building was constructed in 1901-02. Early families: Bennett, Alderson, Wheeler.

Alpena (Alpena, Boone Co.) Organized in 1921. The church was built with donated land, labor, and materials. Early families: Paul, Bellamy, Price, Dunlap.

Altheimer (Altheimer, Jefferson Co.) Organized in 1870 as Flat Bayou ME Church. The original location was four miles northwest of Altheimer in an area known as Flat Bayou. That site was chosen because ME church rules forbade the location of a church within three miles of a place that sold whiskey. By 1885 the town of Altheimer had voted against the sale of whiskey, and the church moved to its present location. Early families: McDonnell, Crittenden, Morgan, O'Neil, Davis, Hudson, Garrett, Wilson, Dickey.

Altus (Altus, Franklin Co.) Founded in 1876.

Amboy (North Little Rock, Pulaski Co.) The church was founded by 34 charter members on April 15, 1956. Rev. Maurice Burroughs was the founding pastor. Early families: Buckels, McBryde, Puckett, Tisdale, Morgan, Malone, McDowell.

- Amity** (Amity, Clark Co.) This church began as Thompson's Chapel and was located about three miles from the present location. In 1873 Amity was organized with twenty members. Early families: Massey, Conine, Runyan, Holmes.
- Andrews Chapel** (Wilmar, Drew Co.) Organized in 1874. A church was built on land donated by Richard and Harriet Stanley. Early families: Anderson, Stanley, Thompson, Blakely, Nelson, Torian, Smith.
- Antioch** (Beebe, White Co.) Founded April 13, 1901, it was known as Mt. Zion and was located half a mile east of the present church. A small church, Grace Methodist, 2 miles west of the present building, was demolished in 1912 and the members came to Mt. Zion. A union church was built at the present site in 1927 for Methodists, Presbyterians and Baptists. United Methodists and Baptists still share the building.
- Antioch** (Danville, Yell Co.) See Trinity.
- Antoine** (Antoine, Pike Co.) Conflicting information surrounds the origin of this church. It may have begun as a union church. Members reorganized as Antoine ME Church, South, about 1895. The present red brick church was dedicated in 1948. W.J. Davis pastored the church from 1888 until 1892.
- Argenta** (North Little Rock, Pulaski Co.) See North Little Rock.
- Arkadelphia** (Arkadelphia, Clark Co.) First Church, Arkadelphia, was organized from an existing congregation. Mary Dixon deeded an acre of land to the Methodist church in the early 1800s. In 1851 construction began on a frame sanctuary at Sixth and Caddo. In 1864 a new building was erected facing Clinton Street. This building was successively replaced in 1876 and 1907. Early families: Huie, Barkman, Henderson, Dixon, Hemphill.
- Arkansas City** (Arkansas City, Desha Co.) Organized as part of a preaching circuit with Parson Knott in 1868. The original property deed dates from 1873. The present church was built in 1889 to replace an earlier structure which blew away. Early families: Bowles, Trippe, Sweet.
- Asbury** (Batesville, Independence Co.) Rev. Lynn Wade of First Church, Batesville, had a vision for a church on the east side of town to serve people not attending First Church. A revival in 1947 saw the beginning of Asbury. Early families: Pruett, McClure, Burkes.
- Asbury** (Little Rock, Pulaski Co.) Organized in 1888 as a mission church to serve West Little Rock. The first property was purchased on the northwest corner of Tenth and Wolfe in 1889. The church relocated to Twelfth and Schiller in 1908, then to 1700 Napa Valley Drive in 1982. Early families: Joyner, Casey, McPherrin, Williams, Hightower, Glidewell.
- Asbury** (Magnolia, Columbia Co.) Organized in 1880 as Jackson Street MP Church by Rev. W.F. Wingfield and thirty charter members. A church with a steeple and belfry was built in 1889 on a lot donated by R.L. Emerson. When the congregation moved to the present location in 1969 the name was changed to Asbury UMC. Early families: Grimmett, Doss, Stewart, Burdine, Crumpler, Emerson.
- Asbury** (New Edinburg, Cleveland Co.) See New Edinburg.
- Ash Flat** (Ash Flat, Sharp Co.) Organized in 1878. Methodists worshipped in a log community church which they shared with the Baptist and Church of Christ congregations. The first property deed was made in 1880. In 1923 the old building was torn down and all usable material was used to build the present church house. Early families: McConnell, Worel, Overton.
- Ashdown** (Ashdown, Little River Co.) The church was organized 1854 as Richmond Mission, meeting first in a schoolhouse. A union church was completed in 1867. Early families: Bellah, McCrary, Hemphill, Britt, Carolan, Davis, Patterson, Hollowell.
- Atkins** (Atkins, Pope Co.) The first building was constructed in 1874. The church moved to its present location at 306 North Church Street in 1910. Early families: Reynolds, Tucker, Gibson.
- Augusta** (Augusta, Woodruff Co.) At the time of organization in 1851, Augusta shared use of a two-story building constructed and owned by Thomas Hough. Methodists and Presbyterians used the lower story, with the Masonic Lodge, Knights, and the Ladies of Honor organizations meeting rooms upstairs. Deed to the present property dates from 1871. Early families: Echols, Garland, Wilkinson.
- Austin Station** (Old Austin, Lonoke Co.) When the railroad bypassed Old Austin, Austin Station was established three miles away and a separate congregation organized. The frame building they built in the 1930s or '40s is now occupied by Hope Korean UMC (formerly the Jacksonville Korean congregation) of the North Arkansas Conference. See Old Austin for more information. Early families: Burkhead, Grant, Muriel, Evans, Gibson.
- Avery's Chapel** (McCaskill, Hempstead Co.) Organized in 1855, the church was given the land and money for construction by the Rev. Alexander Avery, an itinerant Methodist pastor. The church itself was built by an African-American carpenter known as Uncle Jim Walker, who lived in the Bunker Hill School District on Ozan Creek. The building was remodeled in the mid-1960s but still retains much of the original structure.
- Bailey Chapel** (Gould, Lincoln Co.) Organized in 1918 as an ME church, it acquired a building in 1923. After a windstorm destroyed their building, the

- congregation purchased the former Gould UMC. Early families: Bailey, Nelson, Tucker.
- Bald Knob** (Bald Knob, White Co.) The first property deed was made in 1889. The church house burned in 1925/26 and was rebuilt on the same site. Early families: Smith, Steed, Fleming, Stevens, Bethune.
- Bard** (Paragould, Greene Co.) See Christ.
- Barling** (Barling, Sebastian Co.) First called Spring Hill Methodist Church. Land was donated for a church house in 1889, and the name was changed to conform to the newly established post office. Early families: Tinsley, Edwards, Holland, Turner.
- Barnett Memorial** (Branchville, Drew Co.) See Star City.
- Batesville** (Batesville, Independence Co.) First Church, Batesville, was organized in 1835 by Presiding Elder Burwell Lee, and was the site of the organization of the Arkansas Conference the following year. In 1844 it became an ME, South church. The original sanctuary at Third and College was built in 1838; a second was built at the same location in 1883. The third structure was erected at the present location in the 600 Block of Main Street in 1913. In 1884 the ME congregation moved across the street to join First Church. Early families: Neeley, Case, Maxfield, Williams, Lowe, Smith, Pelham, Folsom, Bowman, Dickinson, Waugh, Wycough, Carter, Egner.
- Battlefield Union** (Hope, Hempstead Co.) See Springhill.
- Bauxite** (Bryant, Saline Co.) See Bryant.
- Bay** (Bay, Craighead Co.) Organized in 1878 by Rev. Alonzo Griffin. The first permanent building was constructed in 1888. The present sanctuary was built in 1956. Early families: Vick, Bern, Bowen, Jacobs, Blalock, Thorn.
- Bay Village** (Bay Village, Poinsett Co.) Organized in 1837 as the Sugar Creek Methodist Church by Rev. John M. Steele and Rev. Markley S. Ford following a revival. The first services were held in the home of Charles Shaver in the Shaver Settlement, located on the line between Poinsett and Cross counties. The name was changed when the Bay Village post office was established in 1876. The third church house, a large frame building, was erected in 1888. The present sanctuary was erected in 1953. Early families: Shaver, James, Harris, Thrower, White.
- Bayou Meto** (Bayou Meto, Arkansas Co.) The Bayou Meto cemetery, established in 1876, preceded the church and was located on land donated by Allen Gibson. In 1881 thirteen charter members organized Mt. Zion Methodist and built a frame building on the southwest corner of the cemetery lot. In 1915 the church moved across the road. Early families: Billings, Clabourn, Montgomery, Simpson, Yeager.
- Beacon** (North Little Rock, Pulaski Co.) Merged with Rose City UMC. See Trinity.
- Bear Creek** (Evening Shade, Sharp Co.) Although there are records of Methodist activity in the area, the earliest mention of Bear Creek Church is when Allen and Elizabeth Fowler deeded land to the trustees in 1866. Bear Creek UMC is about three miles west of Evening Shade. Early families: Moser, Stokes, Moody, Williams, Sanders, Fowler, Barnhill.
- Beebe** (Beebe, White Co.) The church was organized and the first building constructed in 1874. A new building was erected in 1949 and a chapel added in 1960. Early families: Williams, Canada, Crow, McIntosh, DeMent, Strange, Apple, Goodman, Powers.
- Beech Grove** (Beech Grove, Greene Co.) Organized about 1850 by Rev. H.M. Granade. The charter members were converted at a camp meeting at what is now known as Camp Ground. The first log church house was built in the 1850s. The second, built about 1876, was located about one-half mile east of Beech Grove. The third structure was a box house built across the road from the second. The fourth, and present, church was built in 1938. Early families: Breckenridge, Friar, Lovelady, Taylor, Williams.
- Bell Chapel** (Chidester, Ouachita Co.) Organized in 1880 as Shady Grove, this church was referred to as Pleasant Grove in one old record. The name was changed to Bell Chapel in 1963 when the present church was built. Early families: Worthington, Rawlings, Moore, Morgan, McDonald, Floyd, Bell, Smith, King, Tannahill, Ricketts.
- Bella Vista** (Bella Vista, Benton Co.) Organized in 1976. "First" was added to the name in 1989. Early families: Rev. Vernon Becker, Williamson, Basore, Parrish, Stone, Holmberg, Rappard.
- Bellefonte** (Harrison, Boone Co.) Organized about 1872. Early families: Uninston, Goodelock, Chandler, Ruble, Franklin, Dees, Sheppard, Robinson.
- Belleville** (Lockesburg, Sevier Co.) Located on Arkansas Highway 317, the first church house was built on land donated by Isaac W. and Elizabeth C. Jackson, Henry C. and Harriett D.R. Pride, and Thomas S. and Mary Ann Bell. The second church house stood west of the original building and was probably the two-story structure built jointly with the Masonic Lodge about 1866. The present church house was constructed in 1904 after an exchange of land between the church and the Appleton family. Early families: Stallcup, Jackson, Pride, Bell, Higgins, Pickens, Whisenhunt, Sloan, Grady.
- Bell's Chapel** (Bell's Chapel, Pope Co.) Located three miles southwest of Atkins, this church is named for Warren M. and Sarah Eliza Darr Bell who, in 1876, gave the land to the trustees. In 1925 the congregation, having decided to erect a new church nearer to the center of the community, returned the land to the Bell family and built on the present site. The

present sanctuary was built in 1964–1965. Early families: Bell, Grigg, Reed, Lazenby, Austin.

Belmont (Nashville, Howard Co.) See Wakefield.

Ben Lomand (Ben Lomand, Sevier Co.) The first church house was constructed on land given by A.S. Rhyne in 1895. Early families: Beck, Maxey, Lagrone, Miller.

Benton (Benton, Saline Co.) First Church, Benton, was organized in 1817 by the well-known circuit rider Rev. William Stevenson. In 1836 William E. and Jane Eliza Woodruff deeded land to the church trustees, and the church has remained in that original location. New sanctuaries were constructed in 1918 and 1957. Early families: Davis, Hughes, Lockhart, Herald, Pelton, Buchan.

Bentonville (Bentonville, Benton Co.) First UMC, Bentonville, was organized in 1839 as a Methodist Society following a revival held by the Rev. Walter Thornsberry. Two grown sons of Rev. Thornsberry, Walter and Martin, and their families moved to Bentonville and were active in the Society. In 1858 land was deeded by John and Jane Gray to the trustees of the ME Church, South, and a frame building was constructed. The church location has not changed since 1858. Early families: Clark, Peel, Floyd, Corley, Clement.

Bergman (Bergman, Boone Co.) Organized in 1911, under the leadership of Rev. J.W. Griffin, by the seven Methodists living in Bergman. Mr. Sorrell donated land that same year, and in 1913 Rev. J.W. Black took in twenty-eight members followed by Rev. W.D. Forrest who took in twenty-four. In 1954 the church moved from the town of Bergman to the present location on Highway 7 North. Early families: Miller, Roark, Rushing, Sands.

Berryville (Berryville, Carroll Co.) The church was in existence in 1851, but details of its organization have not been discovered. The original site on South Springfield Street was given by a man named Drinon. The present building at 400 Eureka Street dates from 1968. Early families: Hailey.

Bethel (Ash Flat, Sharp Co.) See Corinth.

Bethel (Emmet, Nevada Co.) See Emmet.

Bethel (Fayetteville, Washington Co.) See Wiggins.

Bethel (Grant Co.) Organized as Rock Creek in 1880. The original location was on the Finus Watson place a half-mile east of the present site. (See Cane Creek for additional information.) In 1955 it merged with Marvin's Chapel. Early families: Ross, Hodge, Ward, Anderson, Dodd, Watson, Duncan, Swafford, Letlow, Clark, Gammel, Bryant, Tabor, Capel, Kerr, Sullivan, Osburn, Green, Faucett, Walker, Dickie, Miller.

Bethel (Hazen, Prairie Co.) See Hazen.

Bethesda (Batesville, Independence Co.) The original land was deeded by Rev. Juba Estabrook on

October 16, 1841. Originally called Campground Methodist Church, the first building was a log house. Construction started on a second church building in 1872 and was completed in 1886. There is now a third sanctuary. Early families: McSpadden, Calaway, Harmon.

Bethesda (Rose Bud, White Co.) Organized in the 1850s, Bethesda UMC is located about three miles southwest of Rose Bud and about one mile west of Highway 5. The church building, remaining at its original site, is now used by groups for funerals and homecomings. Early families: Goodloe, Maddox, Foreman, Harlan, Dupriest.

Bethlehem (Joan, Clark Co.) Organized in 1848. The congregation met in a log building across the street from the present church. In 1855 land was donated by James M.Y. and Lucinda Y. Blood and members built a log church house, where services were held until about 1900. Then they built a larger frame structure with two front doors. In 1948 the frame building was torn down and the present church built. Early families: Blood, Williams, Harris, Davidson, Pratt.

Bethlehem (Lonoke, Lonoke Co.) Begun in 1871 when Elijah McCrosky gave land on condition that neighbors would construct a building. A new church house was built in 1888 and again in 1916. Early families: McCrosky, Fawcett, Glover, Tedford, Baker, Hays, Cochran.

Bigelow (Bigelow, Perry Co.) There is no record of the founding of the church, but the present building, now on the National Register of Historic Places, was erected in 1908.

Bingen (Nashville, Hempstead Co.) Founded in 1891.

Birdsview (Waldron, Scott Co.) Organized in 1911.

Land was acquired the following year. Early families: Payne, Waganer, Taff, York, Powers.

Birta (Birta, Yell Co.) Organized in 1946. A church house was built that same year on property donated by John and Sarah Ellison. The church was declared abandoned in 1988 and most of the members began attending Ola UMC. Early families: Johnson, McGhee, Hambright, Storment, Ellison, Speights.

Bismark (Bismark, Hot Spring Co.) Organized in 1885 as Hopewell ME Church, probably from an existing union congregation. In 1886 the present site was bought and a white frame building in "meeting house" style was constructed. Early families: Emerson, Kinnaird, Dewoody, Perry, Massey.

Black Oak (St. Joe, Searcy Co.) See St. Joe.

Black Rock (Black Rock, Lawrence Co.) Organized in the early 1900s, though records suggest there was some earlier Methodist activity. Early families: Moore, Spade, Rash, Tate, Brower.

Bland Chapel (Rogers, Benton Co.) Located fifteen miles east of Rogers, Bland Chapel held its first

- service in November 1948. After the Oak Grove Methodist near Monte Ne was torn down, the materials were moved and used to build Bland Chapel. The church was named for Albert Bland, who donated the land for the church.
- Blevins** (Blevins, Hempstead Co.) See Bruce Memorial.
- Bluffton** (Bluffton, Yell Co.) The Bluffton church was organized in 1895.
- Blythe Chapel** (Blytheville, Mississippi Co.) See Blytheville.
- Blytheville** (Blytheville, Mississippi Co.) First Church was organized in 1875 and named Blythe Chapel in honor of Rev. Henry T. Blythe, a local preacher and founder of Blytheville. The original chapel stood by the old cemetery in what is now Pioneer Park. After Blythe Chapel burned in 1892, a frame church was built on Lake Street. The church moved to its present location in 1909, and the present sanctuary was completed in 1952. Early families: Sudbury, Holipeter, Ledbetter, Edwards.
- Bolivar** (Harrisburg, Poinsett Co.) See Pleasant Valley.
- Bonanza** (Bonanza, Sebastian Co.) The church was founded in 1892 as Misenheimer Memorial Methodist Church.
- Bonesboro** (Lincoln, Washington Co.) See Lincoln.
- Bono** (Bono, Craighead Co.) Originally, a small group of Methodists met with a group of Baptists until 1902 when their number was sufficient to organize a Methodist church. Bono UM Church was organized as New Liberty ME Church, South; the first property deed dates from 1900. In 1931 the trustees of the Presbyterian Church deeded their property (lying just west of the original site) to the Methodists; the Presbyterians then disbanded and their memberships were transferred to the Methodist rolls. Early families: Lamb, Stephens, Browning.
- Booneville** (Booneville, Logan Co.) Organized in 1868 in a log schoolhouse on the bluff east of Booneville Creek on Highway 10. Rev. F.M. Moore, Sam Perkins, and nine families were present. The first church house, completed in 1875, was a two-story frame building on College Street south of Highway 10. This building also housed the Fort Smith District High School. In 1890 a one-story frame structure was built at Sharpe and Magazine Streets. The present building on Broadway was completed in 1911. Early families: Condict, Rhyne, Lee, Knowles, Sadler.
- Boyd Union** (Fouke, Miller Co.) Organized in 1937 with the Baptists. Early families: Lamb, Bryant, Belew, Simmons, Sims.
- Bradford** (Bradford, White Co.) Methodists met in the schoolhouse until 1890, when the first property deed was made. The first church house stood where the parsonage is today. Early families: Durham, Wilson, Pollard.
- Bradley** (Bradley, Miller Co.) Organized in 1903. Land was deeded to the church in 1904 by T.J. Evans. Until the first frame building was completed, services were held in the Lodge Hall above a store and post office. A later church building was completed in 1947. Early families: Brock, Adams, Hamm, Hanson, Garner, Price, Hamiter.
- Branch** (Branch, Franklin Co.) Organized in 1901. The first building was erected in 1903 and destroyed by storm in 1919. Rebuilt in 1923, the current structure was bricked in 1974. Early families: Chastine, Callen, Brown, Cotner, Bradberry, Sparks.
- Brasfield** (Brasfield, Prairie Co.) The church was founded in 1927, and the current building was erected in 1950. Early families: Williams, Sample.
- Braswell's Chapel** (Marysville, Union Co.) See Marysville.
- Briggsville** (Briggsville, Yell Co.) Organized in the early 1880s as a Congregational Church. Early families: Sullivan, Montgomery, Castleberry.
- Brightwater** (Brightwater, Benton Co.) The original deed is dated June 10, 1880. Land was donated for the first church building by Mrs. Gladys Short, Albert Peel and Mr. and Mrs. W.H. Haines. In 1927 the congregation erected a new building, which was destroyed by a tornado in 1947. An army chapel was secured in 1948 from Camp Crowder, Missouri, and moved to the site. The Avoca church merged with Brightwater in 1977.
- Brinkley** (Brinkley, Monroe Co.) Organized in 1870 by Rev. Thomas H. Howard and twelve charter members, the new church met in the lower part of a two-story log house on the corner of New York and Euclid Streets. The Masonic Lodge used the upper floor. The land where the present church house stands was bought in 1893 and a new brick church built. The building was destroyed by a tornado in 1909 and then replaced. The present sanctuary was constructed in 1966. Early families: Howard, Lentz, Earle, Cox, Henderson, Brickell, Stout, Pope.
- Brookland** (Brookland, Craighead Co.) Begun about 1882 when the railroad came across the swamp lands east of Crowley's Ridge and the town formed. In 1893 the school sold a building to the trustees of the ME Church, South; tradition holds that the old building was used for both school and church purposes. The present church house was built in 1975-1976. Early families: Mills, Grady, Jones.
- Bruce Memorial** (Blevins, Hempstead Co.) Organized in 1878 as Marvin ME Church, South, the church was originally located on the Duckett farm south of Blevins. The frame building was moved to Blevins in 1906, replaced by another frame building, and the name changed to Blevins Methodist. The church was destroyed by fire in 1950 and rebuilt in brick. Early families: Bruce, Bittick.

Bryant (Bryant, Saline Co.) First Church Bryant began when Methodists held a meeting in the woods at the present Bryant Cemetery. Wesley's Chapel was built on that location by 1868. In 1884 the church moved to Second and Hazel Streets in Bryant, and in 1978 to 508 North Reynolds Road. In the 1970s Bauxite Methodist merged with Bryant. Early families: Rev. Hunt, Elrod, Ulmer, Horn.

Buckingham (Havana, Yell Co.) See Havana.

Buckner (Buckner, Lafayette Co.) Begun in 1881, when Methodists met in a school building south of town. In 1891 a church house was built on a site adjoining Highway 82. It was rebuilt after the original structure was destroyed by a tornado. The present church was built in 1957.

Buena Vista (Camden, Ouachita Co.) Located ten miles from Camden on Highway 79 South, this church was organized in 1859 as Ten Springs Methodist. The church remains at its original site. Early families: Pope, Lewis, Randle, Strickland, Stockman, Ingram.

Bull Shoals (Bull Shoals, Marion Co.) Organized in 1950 after services held jointly with Baptists. The church building was started in 1951. Early families: Batchholder, Jopling, Woods, Miller, Raider, Watkins.

Cabin Creek (Hardy, Sharp Co.) See Hardy.

Cabot (Cabot, Lonoke Co.) Organized in 1879. The congregation met in a cabinetmaker's shop at Adams and Main Streets until a frame building was built at Second and Olive Streets. The present location is 2003 South Pine. Early families: Elliott, Brooks, Baskerville.

Calico Rock (Calico Rock, Izard Co.) Organized in 1906. The congregation met in an old school building until they could construct a new frame church house. In 1924 construction began on the present building. Early families: Sears, Smith, Milburn, Copp, Hayden, Sharp, Matthews, Woods, Wyatt, Rand, Rodman, Jett, Benbrook, Noe, Evans.

Calion (Calion, Union Co.) Begun in 1922 when six girls started out to get donations and pledges to build a church. The church was organized in 1924 when T.S. Nelson got Rev. Ross Neighbors to come to Calion and hold a revival meeting in a brush arbor. The church house was built the following year. The six girls were two school teachers and four students: Miss Eva Harper, Miss Grace Rucks, Elizabeth and Mary Upton, Myrtle and Elsie Plemons.

Camden (Camden, Ouachita Co.) First Church was organized in 1843 as the Methodist Episcopal Church of Ecore Fabre with Alexander Avery as pastor. There had been Methodist preaching for seventeen years prior and a regular circuit appointment for eleven years. In 1839 a preacher named Timmons erected

the first building at the corner of Van Buren and Harrison Streets. Before the church moved to its present site in 1845, they met across the street. When the building was destroyed in 1931, members rebuilt the next year. Early families: Pope, Gooch, Hickman, Agee, McGlasson.

Camp (Camp, Fulton Co.) In 1878 Benjamin Franklin Sutherland donated land, and a building was constructed which served as both church and school. The building retains its original form. Early families: Sutherland, Cain, Cochran.

Camp Ground (Paragould, Greene Co.) The church was organized in 1815. Presley Straughn gave 10 acres for the church house, and it was originally called Straughn's Chapel. During the Civil War, soldiers camped near the spring at the church, so the name was changed to Camp Ground. The first building, made of logs, was constructed in 1816-17. The oldest part of the present building was constructed in 1889. Seven members of this church became pastors: John McKelvey, Lonzo McKelvey, Ed Davidson, Marvin Thompson, Elvis Wright, Gaither McKelvey, Paul Dubar.

Camp Shed (Tichnor, Arkansas Co.) Organized in 1876, the church began on thirteen acres used for camp meetings. At some unknown date sheds were built for the convenience of those attending. In 1898 J.H. Topping and his wife, who were also active members, deeded the land to the trustees of the Methodist Episcopal Church and a church building was erected.

Camp Springs (Kingsland, Cleveland Co.) See Kingsland.

Campground (Bethesda, Independence Co.) See Bethesda.

Campground (Monticello, Drew Co.) See Mount Pleasant.

Cane Creek (Sheridan, Grant Co.) Organized in 1880, Cane Creek church was originally a half-mile east of the present location, and it was a part of the Park Watson Place. The move to the present location occurred between 1883-1886. The present building was constructed in 1942. The name was changed to Bethel Methodist by order of the conference. Early families: Ward, Tabor, Swafford, Clark, Graves, Miller.

Cane Creek Society (Star City, Drew Co.) See Star City

Cane Hill (Lincoln, Washington Co.) See Lincoln.

Capitol View (Little Rock, Pulaski Co.) Organized in 1906 in a home at 209 Pulaski Street. The congregation moved after the first year to a larger building on West Third Street and then into an old store building on West Fourth Street. The current sanctuary was built in 1958. Early families: Herriott, Abrams, Staples, Arendt, Shepherd, Ridley, Dempsey, Ritter, Spiers, Whitney, Sullivan, Harper, Evans.

Caraway (Caraway, Craighead Co.) First Church, Caraway, began by meeting in homes and theaters. In 1946 a one-story building was erected to replace a

- four-room house that had been used. The present church house was built about 1954. Original families: David, Land.
- Carlisle** (Carlisle, Lonoke Co.) In 1878 the first church building was erected as a union church composed of Methodists, Baptists and Presbyterians. In 1922 a Methodist church was erected at Third and Livermore Streets. Early families: Terrentine, Perkins, King.
- Carr Memorial** (Pine Bluff, Jefferson Co.) Organized as Riverside Mission in a store building on Pennsylvania Street just north of East Second Avenue. In 1896 a church was built on East Second. When this building was destroyed by fire in 1907, the church relocated to the corner of East 6th and Dakota. In 1964 the church moved to 10th and Wisconsin. Early families: Duff, Jones, Yaney.
- Cavanaugh** (Fort Smith, Sebastian Co.) Begun about 1960. Members acquired land from Wallace B. Rainwater on which they planned to build a church. Until the sanctuary was completed in 1964, they met in an old dairy barn on the church property. Early families: Rainwater, Stephens, Dunn, Higgins, Skinner, Didier, Harrison, Ibison, Holt, Dalton.
- Cave City** (Cave City, Independence/Sharp Co.) The ME Church, South, congregation was organized about 1858. The town also had an MP congregation, and the ME Church was organized in 1898. The three churches merged in 1939 and built a church house of Batesville marble. This building burned in 1998 and a new church structure was erected at a new location in 1999. Early families: Jackson, Laman, Peters, Sims, Ball, Green.
- Cave Creek** (Independence Co.) Begun before 1871 as a "class" of the ME Church, South, Cave Creek UMC lies in Ashley Township. In 1871 John F. and Louezar G. Cavenar deeded about two acres at Button Hollow on Cave Creek for a church and school. The present building was constructed in 1965. Early families: Chinn, Reves, Cannady, Fields, Cavenar.
- Cedar Bluff** (Amity Route, Clark Co.) See Sweet Home.
- Cedar Grove** (Floral, Independence Co.) This church was organized in 1842. It is thought that the congregation first met at a residence about a quarter of a mile west of the Cedar Grove spring. The next meeting place was a residence about 125 yards north of the spring. After the Civil War, the church and school met at a store belonging to a Dr. Allen and Mr. Jenkins. The store was two hundred yards east of the spring. In 1881 the Methodists and the Masons combined to erect a two-story building for joint use about fifty yards north of the store. This building served until 1939 when it was replaced by the present church building. Early families: Sims, McClendon, Rutledge, Allen, Delouch, Cox, Lindsey, Pearce, Massey, Brown.
- Cedar Grove** (Yellville, Marion Co.) Organized in 1850, this church was known as Shiloh until about 1900. In the early 1850s Joseph and Nancy Burleson gave an acre of land. The first building burned during the Civil War; the second and present building dates from 1867/68. Early families: Burleson, Brown, Cory, Frazer, Parker, Davenport, Brooksher, Pierce.
- Center** (Nashville, Howard Co.) Organized about 1877. The church was located about two miles east of the junction of Highways 26 and 371. The first church house, built on land deeded by Henry Y. Graves, had two doors facing west. Early families: Britt, Waters, Graves, David, Koonce, Shannon, Huddleston, Gallaher.
- Center Camp Ground** (Sheridan, Grant Co.) See Center Grove.
- Center Grove** (Okolona, Clark Co.) Organized in 1873. Early families: Clark, Peters.
- Center Grove** (Sheridan, Grant Co.) In 1951 the Center Camp Ground church and the Oak Grove church merged to form today's Center Grove UMC. The newly merged church purchased a W.P.A.-built schoolhouse located on Highway 270 east of Sheridan. In 1991 this building, now Center Grove UMC, was placed on the National Register of Historic Places. Early families: Faulkner, White, Garner, Culpepper, Hornbeck.
- Center Point** (Nashville, Howard Co.) This church was organized in 1837 as Propps Chapel. John C. Kolbe and Sam Allen were early pastors. In 1854 the church moved from beside the Center Point Cemetery to its present location. Salem Church merged with Center Point in 1923. After the church house was destroyed by a tornado in 1967, the present building was erected. Early families: Boyd, Cannon, Graves, Clardy, Henry, Tolbert, Hayes, Propps, Walker, Carr, Messer, Turrentine, Keaster, Russey, Latimer.
- Centerton** (Centerton, Benton Co.) In 1866 a log cabin, used for both a church and a school, was built on the present church property. In 1868 Richard and Matilda Wommack gave the ground, and in 1872 a new church was dedicated. New buildings succeeded the original ones in 1905 and 1923. Early families: Wommack, Abbott, Stagner, Fair.
- Centerville** (Centerville, Yell Co.) Begun in 1886 when the congregation met under a brush arbor on land provided by G.W. Anderson. In 1888 the ME Church, South, constructed a frame church house that was used until around 1939 when a new structure was erected. As attendance dwindled, the building ceased to be used for regular services but continued for homecoming, funerals, etc. until a tornado destroyed it in 1976. Many members transferred to Liberty Hill. Early families: Anderson, Crow, Frisbee, Petillo, Jennings, Cloninger, Prior, Walker, Chesser,

- Alberson, Cain, Carter, Hovis, Bates, McMullin, Foster, Davis, Worsham, Raymer, Pearson.
- Centerville** (Greenbrier, Faulkner Co.) Located in open country approximately eight miles northeast of Greenbrier, Centerville UMC was organized in 1916. Originally known as Union Grove, this church was the result of the union of two Methodist churches, Pleasant Hill and McNew Chapel. William and Elizabeth McNew donated land for McNew Chapel in 1893. Early families: Jolly, Blythe, Johnson, Fowler, McNew, Hardy, Blessing, Shumate.
- Central** (Fayetteville, Washington Co.) In 1832 sixteen members met in the home of Lodowick Brodie to organize a church. In 1836 Brodie deeded the first land to the church, naming as trustees himself, David Reise, M.H. Clark, James Kinnebrough, and William Woodruff. The original church was on West Center Street. In 1899 it moved to Dickson and Highland Streets and in 1953 to West Dickson Street. Early families other than the trustees: Cardwell, Skelton, Clark, Anthony.
- Central** (Wynne, Cross Co.) Organized in 1940 in the Hamlin community following a revival held by Rev. J.H. Hoggard. The church was named Farris Memorial in memory of Rev. J.K. Farris who had served for several years in an unorganized church. Services were held in the Hamlin schoolhouse until 1947, when the congregation moved to their newly constructed church ten miles west of Wynne on U.S. Highway 64. With the move, the name was changed to Central. Early families: Wood, Henderson, Wisemore, Owen, Rhea, Brock, Gailey.
- Central Avenue** (Batesville, Independence Co.) Organized in 1889 as West Batesville Mission. Services were held at the Red Hill School until 1892, when a frame building was erected at Central Avenue and Baker Streets. The present stone church was built on the same site in 1937. Early families: Williams, Wagnor, Rosebrough, Maxfield, McMillan, Russell, Dorsett.
- Chambersville** (Thorton, Calhoun Co.) Organized as Sardis. The first property deed is dated 1851. Early families: Bass.
- Charleston** (Charleston, Franklin Co.) Organized about 1858 as an ME Church by Rev. Russell Reneau, who was pastor for about a year. Disbanded during the Civil War, the church reorganized in 1868. Meetings were held in the Union Church until a frame building was erected in 1899 on the corner of Main and Tilden. In 1923 a red brick building replaced the old frame structure. In 1967 the Charleston African Methodist Episcopal (AME) congregation united with Charleston UMC.
- Cherokee Village** (Cherokee Village, Sharp Co.) Organized in 1964 in the new community of Cherokee Village. The congregation met in temporary quarters until the sanctuary was completed in 1970. Early families: Cooper, Basore, Shaver, Purkey, Blackwood.
- Cherry Street** (Little Rock, Pulaski Co.) See First Church, Little Rock.
- Cherry Valley** (Cherry Valley, Cross Co.) Organized in 1885 by Rev. J.F. Jernigan who became the first pastor. Early families: Taylor, Stacy, Mitchell, Brooks, Cagle, Brown, Caveness.
- Chickalah** (Dardanelle, Yell Co.) The church was founded in the early 1840s. The first building had two stories; the bottom floor was used as a school and church and the top floor as a Masonic Lodge. Because of constant flooding from Chickalah Creek, the building was dismantled and moved to higher ground on what would become Highway 27.
- Chidester** (Chidester, Ouchita Co.) See Rushing Memorial.
- Chismville** (Logan Co.) See Cole's Chapel.
- Christ** (Paragould, Greene Co.) Christ UMC was formed in 1963 by uniting three congregations: Bard, Morning Star, and New Liberty. Early families: Allen, Howard, Hoyer, Baldwin, Cupp, Martin, Reddick, Widmer, Smoot, Wooldridge, Tbombs, Rudi, Thomason.
- Christ** (Texarkana, Miller Co.) Christ UMC is a descendant of College Hill Methodist Church, which was organized by Rev. George S. Sexton in 1887. Their first building was built in 1922. In 1967 another church replaced this one, and in 1997 the congregation built the third church and changed the name to Christ UMC. The parsonage that had served the 1920s church burned in the summer of 1999. Early families: Nolan, Fawbush, Goodwin, Peavy.
- Christ of the Hills** (Hot Springs Village, Garland Co.) Organized in 1987. The first property deed dates from 1989. Early families: McBride, Pyatt, Carter, Miller, Shellstrom.
- City Heights** (Van Buren, Crawford Co.) The church was founded in 1910.
- Clarendon** (Clarendon, Monroe Co.) The church was organized in 1845 as Shady Grove. The original location was at Shady Grove Campground northeast of Clarendon. That same year Henry L. Roberts and his wife deeded the two acres of land that comprises the older part of the cemetery. When Clarendon became the county seat in 1857, services were held in the courthouse. From 1870 until members built their own church house in 1884-1885, services were held in the Cumberland Presbyterian church. After the first church burned, the present one was built in 1912. Early families: Wheelock, Ewan.
- Clarksville** (Clarksville, Johnson Co.) The church was founded in 1836. The first building was erected in 1843 at the present site, and a new church house was built in 1859. In 1863 the church building was used as a commissary by Federal soldiers, who burned it

- to the ground when they left town. Another church house was built in 1872, and the present building was completed in 1956.
- Clear Creek** (Malvern, Hot Spring Co.) Organized about 1874. This church passed out of existence in the mid-1950s. It was located about nine miles southeast of Malvern on the west bank of Little Clear Creek. A copy of the church register is on microfilm at the Arkansas History Commission. Early families: Bailey, Cooper, Fitzhugh, Sessor, Kennedy, Phillips, Reed, Worley, Williams.
- Cleveland** (Morrilton, Conway Co.) The first service was held August 30, 1942, with Rev. J. Albert Gatlin as the first pastor. Early families: Halbroom.
- Clinton** (Clinton, Van Buren Co.) The Clinton church was organized in 1835. The first church building was a two-story frame structure erected by the ME, South. The upper story was used as a Masonic Hall. When the courthouse burned in 1859, sessions of the county and circuit court were held in the church building until 1869. A new church house was constructed in 1915, and the current sanctuary was completed in 1960.
- Cole's Chapel** (Logan Co.) Cole's Chapel was organized in the Friendship community in 1881 and moved to Chismville in 1886. In Chismville the congregation met in a schoolhouse on property given by Jonathan Cole. About 1908 they moved to the present site and constructed a building—also on land donated by Mr. Cole. The current rock building replaced the older church in 1948. Early families: Cole, Holiday, Metcalf, Taylor, Lee, Robinson, McClelland, St. Clair.
- College Hill** (Texarkana, Miller Co.) See Christ.
- Colt** (Colt, St. Francis Co.) The deed to the first property is dated April 5, 1890. The first building was destroyed by a windstorm in 1930 and rebuilt in 1933. The current church building was erected in 1968.
- Community** (Manila, Mississippi Co.) The church was organized in 1964 by Rev. Jack Glass, and the building was erected the same year. Early members: Boling, Ramsey, Bollinger, Shelton, Bell.
- Concord** (Concord, Cleburne Co.) Concord Methodists and General Baptists each had half interest in a building known as "The Little Brown Church," and pastors from congregation, the two alternated. In 1954 the Methodists sold their interest and acquired their own building. Early families: Ward, Cooley, Pasley, Spinks.
- Concord** (Eudora, Chicot Co.) See Scott Memorial.
- Concord** (Furlow Township, Lonoke Co.) Organized in 1850. This church building began as a schoolhouse and place of worship in memory of Dr. James Robinson's two-year old daughter. Early families: Robinson, Hicks, Tanner.
- Concord** (Strong, Union Co.) See Strong.
- Congo** (Congo, Saline Co.) Organized in 1914 following a revival held by Rev. John F. Taylor and Rev. Hugh Revelly, members bought an existing church house from the Presbyterians and moved it to where an old schoolhouse had stood. The building burned in 1918, but the organ and seats were saved. A new church was built in 1921. Early families: Wills, Perry, McCray, Pelton, Graves, Vandegrift, Davenport, Hale.
- Conway** (Conway, Faulkner Co.) The first building for Conway First Church was a frame, two-story structure, at Mill and Front Streets, donated to the congregation in 1873. Temporary, volunteer ministers served the congregation until 1879 when Dr. J.J. Roberts became the first pastor, appointed by the Arkansas Conference of the ME Church, South. In 1883 a lot on Prince and Locust Streets was given to the church. A building was erected here and used until 1899. The current site at Prince and Clifton Streets was acquired in 1899. A building was built and used until the present sanctuary was erected in 1915. The education building and chapel were built in 1955, and the Fellowship Center in 1969. Early families: Mitchell, Charles, Robinson.
- Corinth** (Ash Flat, Sharp Co.) Located about five and a half miles southeast of Ash Flat, Corinth's church was built about 1911. The congregation was created by joining New Hope and Bethel churches, with some members transferring from Shiloh. Land for the new church was donated by W.O. Rogers. Early families: Rogers, Holt, Oyler, Underwood, Wiles, Whited, Gipson, Harmon, Weaver, Cunningham, Berry, Morgan, Pemberton, Spurlock, Casey, Stokes, Underwood, Nicholson, Powell.
- Cornerstone** (Jonesboro, Craighead Co.) See Huntington Avenue.
- Cornerstone** (Pleasant Plains, Independence Co.) Organized in 1885, it was originally named Pleasant Grove. The church moved to Cornerstone School in 1917, then moved and built a new church in 1926. Early families: Harris, McMullin, Putnam.
- Corning** (Corning, Clay Co.) The church was organized in 1873 with Rev. W.H. Phipps as the first pastor. The first church building was constructed, at the corner of Third and Pine Streets in the late 1880s. This building was replaced in 1906 by a brick building, which was used until it was destroyed by fire in 1916. The current church house was completed in 1976. Early families: Beloate, Harb, Green, Mahan, Thomas.
- Cotter** (Cotter, Baxter Co.) See Wesley.
- Cotton Plant** (Cotton Plant, Woodruff Co.) The church was organized in 1882, and the current building erected in 1912.
- Cove** (Hatfield, Polk Co.) Merged with Hatfield in 1988.

- Crawfordsville** (Crawfordsville, Crittenden Co.) The church was organized in 1850 by James Albert Alexander. The first building was erected in 1857, and the current one in 1917.
- Crigler** (Star City, Lincoln Co.) See Trinity.
- Cross Roads** (Kingsland, Cleveland Co.) See Kingsland.
- Crossett** (Crossett, Ashley Co.) Deed to first property is dated 1902. Later, a building was constructed overnight to prevent a saloon from being built in the town. Early families: Aiken, Gates, Crow.
- Cummins Chapel** (Pollard, Clay Co.) Organized about 1883 as an MP church. The church and school shared the same building until a new church could be built. The deed to the church property is dated 1895. Early families: Renfro, Brawner, Kirk.
- Curtis Grove** (El Dorado, Union Co.) Organized in 1898 as an MP church, this church merged with Pleasant Grove in 1941.
- Cushman** (Cushman, Independence Co.) Methodists began meeting in the 1860s in a log church house on the Hightower Place about one and a half miles west of Cushman. In 1895 the ME Church, South, built on the western edge of Cushman and the ME Church built on the present site of Cushman UMC. This church burned in the early 1920s and the congregations merged.
- Daisy** (Kerby, Pike Co.) Organized in 1966. The minister at that time took four dollars out of his pocket and paid the owner to hold the property until funds could be raised.
- Dalark** (Dalark, Dallas Co.) The first church building was constructed in 1888 and replaced by the present structure in 1955–1956. Early families: Littlejohn, Davidson, Stewart, Atchley, Herring, Lancaster, Hunter, Dunn, Vanosdell, Evans, Smith, Hart, Shipp, Clements, Holloway, Griswold, Harris.
- Damascus** (Damascus, Van Buren Co.) Lester Hutchins, Ruth Lloyd, and others came together with the Rev. A.A. Noggle and organized the church in 1946. They built that same year. Early families: Hutchins, Lloyd, Hartwick, Ward, Johnson, Hall, Crownover.
- Danville** (Danville, Yell Co.) The church was founded in 1871, and the site where the present church stands was purchased in 1901. A large frame building was erected in 1909, and the current sanctuary was built in 1965. Early families: Jameson, Field, Howell, Stafford, Briggs, McCargo, Swilling, McCarroll, Pound, Keithley.
- Dardanelle** (Dardanelle, Yell Co.) Organized in 1851 in the Kimbell & Perry storerooms on the corner of Quay and Second Streets. Members constructed the first church house in 1858. It was on the north side of Second and Locust Streets. A new brick sanctuary was built in 1891–92 and rebuilt again in 1918. Early families: Jacoway, Howell, Strayhorn, Parker, Williams, Neeley, Ewing, Cox, Johnson, Brearly, Balch, Johnson, Mason, Ross, Craig, Nolen.
- DeAnn** (Hempstead Co.) Organized in 1883/84. This church is located just off Highway 332 on Highway 195 on land deeded by H.W. and Lula Whipple. The new building erected at that time burned and was rebuilt. In 1917 the second building was torn down and replaced with the present one. Dwindling attendance closed the doors from 1968 until 1974 when Mrs. Ruth Lloyd led successful efforts to reopen DeAnn UMC. Early families: Grimes, Hartsfield, Timberlake, Ducket.
- Decatur** (Decatur, Benton Co.) The church was founded in 1881.
- Delight** (Delight, Pike Co.) Organized about 1898. Early families: Cheek, Frost, McCullom, McKinney, Humphry.
- Dell** (Dell, Mississippi Co.) From 1878 to 1906 the congregation met at Moore's Chapel, some two miles north of Dell. The Dell church was organized in 1906 by Rev. T.N. Lot. The first building was erected in 1906, and the current building in 1949. Early families: Rozell, Mitchell, Moody, Gill, Dell, Henderson.
- DeLuce-Prairie Union** (DeWitt, Arkansas Co.) Formed from the merger of two churches in 1963, the DeLuce church was moved intact and joined onto the Prairie Union building. Prairie Union dates from 1902, DeLuce from before 1910. Early families: Alter, Fox, Ruffin, McGahhey, Derrick, Hargrove, Turner.
- Denton** (Smithville, Lawrence Co.) Merged with Smithville in 1957.
- DeQueen** (DeQueen, Sevier Co.) In 1897 Rev. J.A. Parker organized the church with eighteen members. They started under an open shed, later met in a school building, and finally occupied the new church house in 1899. The church rebuilt on the same lot in 1951. Early families: Rogers, Buckner, Smith, Williamson, Henderson, Tinney, Williams, Worrell.
- Dermott** (Dermott, Chicot Co.) Organized in 1886 from the Methodist portion of an existing union church, John T. Crenshaw and his cousin, Mrs. Hattie Peddicord, are credited with its formation. A new church house was built in 1901. Early families: Crenshaw, Peddicord.
- Des Arc** (Des Arc, Prairie Co.) First Church, Des Arc, is built on property donated by J.B. Porter in 1858. The church served as a hospital during the Civil War. New buildings were erected in 1895 and 1971. Johnson Chapel merged in 1970 and New Bethel in 1974. Early families: Porter, Stanfield, Booe, Jackson.
- Desha** (Desha, Independence Co.) Organized in 1836, this church was known as Alderbrook for many years. The congregation met first in a building that stood on the south bank of White River about one-fourth

- mile east of the mouth of Greenbrier Creek. J.L. Craig was the first known clergyman. Following a flood, the building was torn down and reconstructed a quarter of a mile east of the present site. When the church house burned in 1879 the new building was erected at the present location. Early families: Neill, Dickson, Mayfield, Houldhouser, Apple.
- DeValls Bluff** (DeValls Bluff, Prairie Co.) Organized in 1885. In 1965 the Pepper's Lake Methodist church merged with DeValls Bluff, and the church moved from near the school to a new building located on Highway 70 West. Early families: Sory, Densdale, Carlee, Parker, Shearer, Thweatt, McClintock, Atkins.
- DeView** (DeView, Woodruff Co.) Organized in 1863, the present church house is built from cypress lumber from the old building. Early families: Crossett, McMurtry, Burkett, Wells, Barber, Thompson, Starks, Wright.
- DeWitt** (DeWitt, Arkansas Co.) First Church began informally after 1853 when the county seat was established at DeWitt. Many of the early members had relocated from Arkansas Post. The members organized, and the first church building was erected in 1870 on property deeded in 1860. Early families: Heigh, Price, Lane, Rowsey, Luckett.
- Diamond City** (Diamond City, Boone Co.) Organized in 1978. Early families: Lendon, Chambers, Holmes, Crosby, Hendrickson, Kuhn, Johnson, Boslough.
- Dierks** (Dierks, Howard Co.) Organized in 1908. Early families: Baker, Keener, Young, Stephenson.
- Doddridge** (Sulphur Fork, Miller Co.) Organized in the Sulphur Fork community in 1850 by Mark Lively, the church was moved to Doddridge in 1908. The present location is on Highway 160 west of Highway 71 South. In February of 1958 the church was torn down and a new brick church built. Early families: Tidwell, Lovelady, Davis, Puckett, Riley.
- Dodson Avenue** (Fort Smith, Sebastian Co.) See Goddard.
- Dodson's Chapel** (Hot Springs, Garland Co.) See Oaklawn.
- Dogwood** (White Co.) The earliest property deed found dates from 1883. Early families: Pence, Smith, Bailey, Ross.
- Douglasville** (Little Rock, Pulaski Co.) See Western Hills.
- Dover** (Dover, Pope Co.) The earliest extant church records are for 1857. First located on Water Street, the church was approximately one block west of its present location on the corner of Elizabeth and Water Streets. Early families: Rye, Kirchoff, Brown, West, Swan.
- Drowscombe Memorial** (Fort Smith, Sebastian Co.) See Wyatt Memorial.
- Dumas** (Dumas, Desha Co.) Movement to organize a Methodist church began around 1890 with a protracted meeting conducted by the Rev. Walter Nelson in a railroad coach on a side track. In 1902 the congregation erected its own church building, a simple frame structure, on the site of the present educational building. The present brick sanctuary was built in 1922. Early families: Meador, Dollarhite, Sharp, Pennington, Burnett, White.
- Dye's Chapel** (North Little Rock, Pulaski Co.) See North Little Rock.
- Dyer** (Dyer, Crawford Co.) Organized in 1892, this was the first Methodist church in the township. The Old Valley School was a one-room log building and the teacher, W.G. Davis, was also a Methodist minister who preached to the people of the community. Land was donated in 1892 by John Shelton Chastain. One of the original members told that Grandmother Ursula Moss bought a Nazarene Church which was being torn down, and this material was used to build the first Methodist church house. Work began on a new building in 1937. Early families: Moss, Wright, Davidson, Floyd, Anderson.
- Earle** (Earle, Crittenden Co.) First Church began in 1906 when a small group of Methodists and Baptists organized a Sunday School, meeting in a small frame building at 1232 Second Street. Before 1906, local Methodists attended Gibson Bayou Church. In 1907, with Rev. Harris, they organized and built the Earle Methodist Church on the northeast corner of Fourth and Barton. In 1928 a new church was built across the street. Early families: Barton, Boone, Nance, Fullwood, Machen, Morehead, White.
- East Van Buren** (Van Buren, Crawford Co.) See Heritage.
- Ebenezer** (Farmington, Washington Co.) See Farmington.
- Ebenezer** (Moorefield, Independence Co.) See Moorefield.
- Ebenezer** (Nashville, Howard Co.) Organized in 1876 under a brush arbor by Rev. Elza Roberts in the same year he entered the ministry. The congregation bought two acres of land and constructed a log church house which burned in 1930. When they rebuilt, they relocated the church to the center of the Bengin community in Pike County. In 1963 the church relocated again, returning to the present site in Howard County. Early families: Wesson, Thompson.
- Ebenezer** (Stephens, Columbia Co.) Organized in 1849 as an MP church, the members met in the New Hope schoolhouse two miles southeast of the present site. In 1852 sixteen new members joined and W.D. Miller donated land on which a new hewn-log church was built. Elizabeth Rogers Wilson suggested the new church be named for a church at her old home near Wee-Tump-Sah in Autauga County, Alabama. Successive structures have been built at the original site. Early families: Wells, Carteric, Myatt, Wilson, Crumpler, Franklin, Shannon, Allen.

- Ebenezer** (Tull, Grant Co.) Formally organized about 1884, the Methodist congregation in Tull began in 1825 when Eli Lindsey held the first services in private homes. William Crowson came from Alabama to Tull in the late 1840s and built a church where the tennis court is now located. This church burned and the present one was built in 1884. Early families: Orr, Crowson, Stockton, Lindsey, Burrow, Brumbelow.
- Ebenezer** (Wildcat, Washington Co.) See Harmon.
- Ecote Fabre** (Camden, Ouachita Co.) See Camden.
- Edmonston** (Greene Co.) See Harvey's Chapel.
- El Dorado** (El Dorado, Union Co.) Organized in 1833. The first log church house sat on land purchased from Warner Brown that same year. The church remains at that same location. Early families: Cornish, Askin, Lucas, Brown, Hayes.
- Elaine** (Elaine, Phillips Co.) Organized in 1911 or 1912 as a union church on the site of the present Baptist Church, the Methodist part of the congregation acquired its own building in 1917. Early families: Stanley, Parker, Klwitts.
- Eli Lindsey Memorial** (Jesup, Lawrence Co.) Long known as Shady Grove, the church was renamed in 1948 to honor an early Methodist preacher who lived nearby. Eli Lindsey's work began in 1815, and he was appointed to the Spring River Circuit in 1816. The first Shady Grove church house was a substantial log structure, built in 1848-1849, at the same location as the present church. The present rock church was built in 1906. Early families: Wallis, Taylor, Howard, Guthrie, Wallace, Storey.
- Elkins Community Church** (Elkins, Washington Co.) Records for this church begin in 1919.
- Ellis Chapel** (Jolly-Ellis, Cross Co.) Organized in the 1890s as a community church to serve the needs of both Methodists and Baptists. Services were held in a schoolhouse until 1933/34 when a frame building was constructed at the same location. In 1952 trustees of Ellis Chapel Church obtained clear title to the property, and construction began two years later on the present brick building. The Baptist congregation, which shared Ellis Chapel, last held organized services in the late 1960s. Early families, including Baptists: Speer, Ellis, Thompson, Summers, McFarland, Brown, Baker, Wade.
- Elm Springs** (Elm Springs, Washington Co.) Organized in 1832 by the Rev. H.G. Joplin who was the first pastor. Early families: Webster, Saunders, Deaver, Pearson, Wasson, Ennis, Steele, Glover, Webster.
- Emmet** (Emmet, Nevada Co.) Organized by 1855 as Bethel Methodist Church. The present church house was built in 1917 a short distance from the original site. Early families: Tyree, Vickers, Snell.
- Emory Chapel** (Newport, Jackson Co.) Organized in 1880.
- England** (England, Lonoke Co.) Organized in 1890.
- Enterprise** (Ozark, Franklin Co.) See Grenade's Chapel.
- Eudora** (Eudora, Chicot Co.) See Scott Memorial.
- Eureka Springs** (Eureka Springs, Carroll Co.) First Church, Eureka Springs, was organized in 1879 and originally located on Eureka Street. It was known as Pine Street Methodist from 1887 until 1901 when located on that street. The name was changed again with the move to the present location on Spring Street. The ME Church organized in 1880, but the membership had so dwindled by 1920 that they disbanded and transferred to First Church. Early families: Alexander, Breeding, Glitsch, Poynter, Ross, Thach.
- Evening Shade** (Evening Shade, Sharp Co.) By 1848 there was an organized Methodist congregation at Evening Shade, and it appears regularly as a preaching location. A brick Methodist church house, in existence in 1877, had cracked so badly as to be unsafe by the 1880s. The present frame church was erected in 1898-1899. Early families: Williams, Shaver, Moody, Horton, Wainwright, Wilson, Cochran, Edwards.
- Everton** (Everton, Marion Co.) Organized in 1906. The church moved to a larger building across the street in 1961. Early families: Potts, King, Swafford.
- Extra** (Hamburg, Ashley Co.) The 1873 deed to the church property predated the 1879 formal organization of this church. The first services were held in a crude building used as a saloon, located on the east side of the highway across from the present building. In 1876 the building was moved across the road and used as a school. Later a frame building was built with pews made of split logs. This building was torn down and the present building erected just north of the old one. Early families: Calahan, Langford, Holland.
- Fair View** (Prescott, Nevada Co.) Six or eight neighboring families banded together to organize this church. The earliest property deed dates from 1924. Early families: Jones, Barnes, Montgomery.
- Fairfield Bay** (Fairfield Bay, Van Buren Co.) Organized in 1969 by a small group in the new retirement community of the same name. Early families: Walker, Hollis, Owen, McConnaha, Meacham.
- Fairview** (Fairview, Ouachita Co.) Organized in 1927 by a merger of three churches: Old Union (dating from 1840), McMahan's Chapel (1897), and Wilson's Chapel (1917). Services were held in Fairview School until a frame church house was constructed on Mt. Holly Road. The present brick church was built at the same location in 1945. Early families: McAnulty, Milner, Fogle, Matthews, Jenkins.
- Fairview** (Hope, Hempstead Co.) See Spring Hill.
- Fairview** (Mountain Home, Baxter Co.) The deed to the first property is dated 1878. Trustees were J.B. Schoggens and Morris Savage; grantors were William and Elizabeth Mitchell.

- Fairview** (Texarkana, Miller Co.) Begun in 1871 as part of a union church with Baptists, the church was located in the Spring Lake Park area on the Texas side of Texarkana. In 1890 this membership transferred to the Fairview Mission at the present location at 16th and Laurel Streets. 1888 is recognized as the date of Fairview's beginning because it was that year that Rev. G.C. Hardy held a very successful meeting near the church's present location. He bought a plot of ground, and by 1890 a church called Fairview Mission had been built. Early families: Moore, Watts, Benge, Fisher, Parsons, Carpenter, House.
- Faith** (Hot Springs, Garland Co.) Organized in 1898 as Forest Home. The name was changed to Tigert in 1907 in memory of a Methodist bishop. In 1993, at the time of the move to the present location, the church was renamed Faith UMC. The three names correspond to three successive locations: Grand Avenue at Cypress Street, Spring Street, and Nash Street. Early families: Freese, Harris.
- Fake's Chapel** (McCrory, Woodruff Co.) This congregation has some old records that go back as far as 1899. They met for years in the Red School House. The present building was constructed about 1937. Early families: Dobbs, Holder, Boggs, Fraser, Rishing, Pulley.
- Farm Hill** (Harrisburg, Poinsett Co.) The original log building, used as both church and school, was constructed by a local merchant, Dr. J.P. Hardis, in 1844. A survey showed the building was on adjoining land owned by the Duke family. The present eight-acre site was donated by both the Hardis and Duke families. In 1854 Rev. John M. Steele held a revival meeting and organized a Methodist congregation. Early families: Hardis, Duke.
- Farmington** (Farmington, Washington Co.) Organized in 1831 as Ebenezer Methodist, the congregation met in the home of Josiah Trent, the first pastor. The first church house was a log building that also housed the school. This early building was replaced in 1848 by a similar building and was called "Hawthorn." A frame church and schoolhouse erected in the 1850s survived the Civil War when federal troops took lumber from many of Farmington's buildings to Fayetteville. The cornerstone for the present building was laid in 1891 on land donated by W.H. Engels. Early families: Trent, Engels.
- Farris Memorial** (Wynne, Cross Co.) See Central.
- Few Memorial** (Texarkana, Miller Co.) Organized in 1874 as Mount Pleasant Community Church, the church moved to its present location near the intersection of Highways 71 South, and 237 in 1900. In 1920/21, Mr. Allen Asbury Few contributed five thousand dollars toward the construction of a new church. Early families: Winham, Few, Butler, Dufлот, Meadow.
- Fisher** (Fisher, Poinsett Co.) The church was organized in 1920, and the first pastor was a Rev. Champion. The congregation became a part of a union church in the 1930s and re-organized as a Methodist Church on November 7, 1952. The present church was built in 1955. Early families: Darter, Ford, Weld, Davis, Phelps.
- Fisher Street** (Jonesboro, Craighead Co.) Following a revival where one hundred people made a commitment, they began meeting for prayer. The church was organized in 1906 as North Jonesboro Methodist. The name was changed to Fisher Street in 1910. Early families: Hoover, Carson, Farrar.
- Five Oaks** (Marmaduke, Greene Co.) See Marmaduke.
- Flat Bayou** (Altheimer, Jefferson Co.) See Altheimer.
- Flat Bayou** (Wabbaseka, Jefferson Co.) See Wabbaseka.
- Flat Rock** (Cave City, Independence Co.) See Cave City.
- Floyd** (Beebe, White County) The church was organized in 1880. The first building was built that year, and the current building was erected in 1911.
- Fordyce** (Fordyce, Dallas Co.) Organized in 1887, the church has occupied sites at Third and Moro Streets, East Third and Springs Streets, and East Fourth and Springs Streets. Early families: Holderness, Chandler, Parham, Acruman, Smith.
- Foreman** (Foreman, Little River Co.) Organized in 1855 as Rocky Comfort, the church was relocated and renamed in 1902. A new church was built that year on land donated by seven Cannon brothers. New buildings have been erected in 1917 and 1975. Early families: Cannon.
- Forest Hill** (Strong, Union Co.) See Strong.
- Forest Home** (Hot Springs, Garland Co.) See Faith.
- Forest Park** (Little Rock, Pulaski Co.) See St. Paul.
- Forrest Chapel** (Brockwell, Izard Co.) The record says, "In the spring of 1876 a Sunday School was started on Uncle Thompsie Forrest's front porch." That summer a log cabin was moved to the current church site. Rev. Henry Hays actually organized the church September 1, 1876. The first building was built in 1880, and a larger one in 1884. The present church house was built in 1953. Early families: Forrest, Cook, Mason, McCollum.
- Forrest Chapel** (Forrest City, St. Francis Co.) Built in 1850, this was the first church built in the Newcastle community. Originally located on the Eldridge property (now Summersweet Orchards), the building was torn down and then reconstructed on a hill south of the crossroads on the east side of Newcastle Road. Dr. McKnight donated the new site. When a storm demolished the church house in 1938, a smaller replacement was built. Early families: Rhodes, Eldridge, Allen, Jones.
- Forrest Chapel** (Ola, Yell Co.) See Ola.
- Forrest City** (Forrest City, St. Francis Co.) Organized as Mount Vernon Methodist, in 1870 the congregation

moved to Forrest City and erected a frame building. A brick building was begun in 1886, and the present building about 1916.

Forrest Hills (Forrest City, St. Francis Co.) Located in the Forrest Hills subdivision, this church began in a trailer with visiting preachers. The first land was acquired in 1965 and a fellowship hall was built. Early families: Townes, Robinson, Hogan, Brown, Rodenizer.

Fort Smith (Fort Smith, Sebastian Co.) An organized Methodist congregation had met in homes in the 1840s. When the congregation occupied its first building in 1853, it was called Harrell Chapel, for Rev. John Harrell. In 1886 the congregation divided, creating First ME, South, and Central ME, South. The two congregations reunited in 1920. Early families: Harrell, Hunt, Jackson, Sanger, Mickle, Stanford, Lewis.

Fort Smith First ME Church (Fort Smith, Sebastian Co.) See Wyatt Memorial.

Fountain Hill (Fountain Hill, Ashley Co.) Established in 1844, the church remains in its original location. Early families: Simpson, Daniels, Harris.

Fountain Lake (Hot Springs, Garland Co.) Organized in 1944 by several members transferring from Pullman Heights Methodist Church. Early families: Sargo, Harlan, Johnson, Roach.

Fourth Street (Rector, Clay Co.) See Rector.

Franklin (Horseshoe Bend, IZard Co.) Merged with Horseshoe Bend in 1964.

Friendship (Blevins, Hempstead Co.) Organized in 1881 as Redland ME Church by Rev. John Lowery. The church began in a one-room schoolhouse on the site where the present church is located. The original church building was across the road.

Friendship (Friendship, Hot Spring Co.) Organized in 1874. In 1884 P.B. Tisdale and W.T. Morehead donated land for a building. Logs were donated by John Fisher, Sr. and sawed into lumber by Elijah Rhodes. The second floor of this two-story building was used by the Masonic Lodge and the Eastern Star. In 1967 the original building was replaced with the present one. Early families: Tisdale, Morehead, Fisher.

Friendship (Pine Bluff, Jefferson Co.) See St. Luke's.

Friendship (Springfield, Conway Co.) See Mallettown.

Garden Point (Osceola, Mississippi Co.) In 1933, due to an unfortunate occurrence during a funeral held at the school, it was decided that the community needed to construct a church. Soon after, construction of the church was begun; it was completed in 1935. In 1966 Riverside UMC merged with Garden Point, but the church was discontinued in 1993. Early families: Shelton, Clay, Chrismond, Sepplins.

Gardner (Hot Springs, Garland Co.) Tracing its beginnings to 1898, this church grew out of a Sunday

School class that began meeting in homes. The members later met in a school building, without a salaried pastor. In 1927 a building was erected which was shared by school and church for thirty years. The present building was completed in 1954. Early families: Carter, Baber, Stokes, Green.

Gardner Memorial (North Little Rock, Pulaski Co.) In the summer of 1903, Rev. N.E. Gardner, pastor of what is now First Church, held a protracted meeting under a brush arbor where this church now stands. The decision was made to organize a church and to name it for Rev. Gardner. The first building was erected in 1904. Early families: Miller, Hayes, May, Russell, Roberts, Priest, Mowbray.

Garland (Garland, Miller Co.) A community church was first built near the homeplace of Mr. King Lain. In the early 1900s this church was moved to a lot in the northwest corner of the block where the elementary school now stands. In the early 1930s, Mrs. Charlene Persons was very ill and promised God that if He would heal her, she would build a church. He did; she did. Through her tireless efforts and financial assistance, the present building was completed and has been used as a community church ever since. Early families: Price, Lowe, Persons, Cabiniss, Williams.

Garner (Garner, White Co.) First Church was organized in 1914, and the current church building was constructed in 1961. Early families: Ellis, Cherry, Bell.

Gassville (Gassville, Baxter Co.) See Wesley.

Gentry (Gentry, Benton Co.) Organized in the 1890s when the city of Gentry was founded. Early families: Wasson, Steele.

Geyer Springs (Little Rock, Pulaski Co.) Organized in 1922 following a revival held by Rev. Roy Jordan. The church was organized with forty-one members who built on the west side of Mabelvale Pike in 1923. In 1960 the present church house was built directly across the road. Early families: Jones, Jaynes, Harrison, Myers.

Gibson Bayou (Earle, Crittendon Co.) A log church was built at Gibson Bayou shortly after 1865. After the log building burned in 1886, the congregation erected a frame church building in which they worshipped until a storm blew it away. Again, the church was rebuilt. Methodists who organized the church at Earle worshipped at Gibson Bayou before 1906. Early families: Fulkerson, Lewis, Chism.

Gillett (Gillett, Arkansas Co.) Organized in 1893 as an ME congregation, it still occupies its original site.

Glenwood (Glenwood, Pike Co.) Organized in 1909, the church was located at 405 Broadway. It was moved the following year to 410 Broadway and, in 1924, the current brick church house was built at that location. In 1981 the church established a Christian school. Early members: Arnold, Brantley,

- Coker, Hicks, Lawless, Penrod, Pryor, St. Coeur, Sullenburger, Thompson, White, Wisner.
- Glover Memorial** (Fort Smith, Sebastian Co.) See Wesley.
- Goddard** (Fort Smith, Sebastian Co.) Organized in 1907 as Dodson Avenue Methodist. A brush arbor was followed by a rough shed and then a white frame church house. The present brick sanctuary was completed in 1931. The church was renamed in 1941 in memory of Dr. O.E. Goddard who was pastor there from 1937 until 1940. The church has remained at the corner of Jenny Lind and Dodson. Early families: Goodrich, Nash, Wilson, Yadon, Catron, Travis, Lester, Furner.
- Good Faith** (Pine Bluff, Jefferson Co.) Formed in 1847 as Good Faith Society. Meetings were held outside or in private homes. About 1855 a log church house was built on land donated by Mary R. Walker. This building was on Stephens Road about one mile northeast of the present location. When the railroad came through in 1887, the church relocated to land donated by J.R. and Sarah Westbrook on the Sulphur Springs highway. Early families: Walker, Monk, Simpson, Owens, Westbrook, Winters, Dyson, Wilson, Ragan, Sinclair.
- Good Hope** (Warren, Bradley Co.) Organized in 1869 by settlers from the Carolinas, Georgia, and Alabama. Bethel School first occupied the site. The first property deed dates from 1899; new buildings were erected in 1904, 1942, and 1958. Early families: Reaves, Ritchey, Weeks, Wherry, Neely.
- Good Shepherd** (Sherwood, Pulaski Co.) In 1886 the property was purchased by the North Arkansas Conference of the UMC. In 1988 Bryan Fulwider was appointed to organize the church, and in 1993 the congregation moved from rented facilities to their own building on Brockington Road. Early families: Bond, Grantham, Wood, Lippert, Umsted, Pelt, Campbell, Fowler, Speck, Cox.
- Goshen** (Goshen, Washington Co.) Although a Methodist campground was established in 1853, the church was not organized until 1880. The current sanctuary was built in 1945 to replace an earlier one that was destroyed by fire.
- Gould** (Gould, Lincoln Co.) The church was organized in 1919. A new building was constructed in 1965, but the congregation had disbanded by the 1990s. In 1998 the congregation of Bailey Chapel was permitted to purchase the brick church house for one dollar.
- Grace** (Beebe, White Co.) See Antioch.
- Grace** (Conway, Faulkner Co.) Under the leadership of Bishop Wilke, District Superintendent Herschel McClurkin, and representatives from each of the four UM churches in Conway, a decision was made in 1992 to establish a new congregation. Dr. Joel Cooper was appointed pastor, and the first worship service was held the following year. Early families: Ballard, Cooper, Jackson, McClurkin, Wilson, Farris.
- Grace** (Kingsland, Cleveland Co.) See Kingsland.
- Grace** (Little Rock, Pulaski Co.) See Quapaw Quarter.
- Grace** (Rogers, Benton Co.) Organized in 1985, the church met at Westside School until the first building was completed two years later. Members of Central UMC, Rogers, with support and finances. Early families: Hubbert, Slagle, Leflar, Endecott, Bouton, Phasey, Walker, Nordsell, McGee.
- Grace** (Searcy, White Co.) Organized in 1955. The first meetings were held in an old building on East Race Street, but the church house was soon built on land bought by First Church, Searcy, and donated to Grace. Smyrna UMC merged with Grace in the 1970s. The name was changed to St. Paul UMC and the church relocated to Beebe Capps Expressway in 1996. Early families: Green, Coleman, Kaetzal, Slaughter, Gentry, Wilson, Howerton, Mann.
- Grady** (Grady, Lincoln Co.) The church started in 1871 in the home of J.K. and Josephine Hawley. The first building was built in 1905 on the Street of Plenty; another was built in 1920. A new educational building was completed in 1970 and the sanctuary remodeled. Early families: Pruitt, Gatlin, Hawley, Hellums, Lovett, Waldrep.
- Graham's Chapel** (Conway, Faulkner Co.) The church was organized in 1892 and named for Rev. Thomas Graham, its first pastor. Early families: Kelsey, Thompson, Holmes.
- Grand Avenue** (Fort Smith, Sebastian Co.) See Wyatt Memorial.
- Grand Avenue** (Hot Springs, Garland Co.) Organized in 1887 as South Hot Springs Methodist Church, the name was changed to Third Street in 1905 and to Grand Avenue in 1928. Early families: Woodcock, Price, Bowen, Covington, Shaw, Willoughby, Campbell, Lloyd.
- Grand Avenue** (Stuttgart, Arkansas Co.) Organized in 1886-1887 as an ME church with fifty-eight charter members. One of the founders wrote, "The Methodist Episcopal members first worshipped as a separate group in 1886-87 meeting first in a store building... on Main Street." By 1889 land was acquired and a small Gothic-style frame church built. The present building, now expanded, occupies that same site.
- Grant's Chapel** (Bonnerdale, Hot Spring Co.) It is unclear when Grant's Chapel was organized as a Methodist church, but the land for this church and cemetery was given by Benjamin Franklin Grant in 1890. The original church house was built of logs and faced south. The first sermon preached there was by a Church of Christ minister, and for a time a Presbyterian circuit rider kept regular appointments. Rev. James McKinley was a charter member and

pastor for many years. Early families: Grant, Pennington, McKinley.

Gravelly (Gravelly, Yell Co.) The church was founded in 1881. The first building was used by the church and the Masonic Lodge. In April 1921, the building was destroyed by a tornado and was replaced the next year.

Gravette (Gravette, Benton Co.) The date First Church, Gravette, was established is unknown, but it began as a mission and was later served by a circuit rider. The first assigned pastor was H.A. Armstrong in 1888. Early families: Gravett, McAllister, Sturdy, Foster, Bullock, Soder, Ross, Butterfield, Ragsdale, Austin.

Gray's Chapel (Sandtown, Independence Co.) Organized as an MP congregation. The church house was built on land donated by Andrew and Rebecca Gray in 1889. The abandoned church burned in recent years. Early families: Gray, Tugwell.

Green Forest (Green Forest, Carroll Co.) Organized in the 1830s, the meeting places on the original site were successively a log structure, a frame building, a second frame building that burned, a rock building, and finally the present church, built in 1996. Early families: Buell, Grim, Thorne, Dunlap, Wilson.

Green Hill (Wilmar, Drew Co.) Salem Church was organized in 1857 as an ME, South, then reorganized as an MP in 1888. Green Hill was begun by Oliver Peyton Bond, the village blacksmith, who rebelled at the reorganization. The name was changed to Green Hill in the late 1940s. Another split occurred in 1900 when about thirty members left. Early families: Bond, Berryman, Stephenson.

Greenbrier (Greenbrier, Faulkner Co.) The church was founded in 1888 with Rev. R.S. Maddox as its first pastor. The first building was erected in 1891. Early families: Cooper, Lunsford, Bailey, Sanders, Glover, Westerfield, Wilson.

Greenhaw Memorial (Marshall, Searcy Co.) See Marshall.

Greenwood (Greenwood, Sebastian Co.) Organized in 1867 with eight charter members. The first meetings were held in the courthouse. In 1888 members acquired the property where the church house stands today. Early families: Little, Johnson, Cowne, Tatum, Gains, Heartsill.

Greers Chapel (Magnolia, Columbia Co.) Although organized about 1840, but the oldest documentation is an 1860 deed showing that William M. Richardson gave two acres to the ME, South. The original building was a log structure which was shared by the local school. Greers Chapel was reorganized in 1905 as an MP church after a period of inactivity. Abandoned again during World War II, it was reorganized without affiliation in 1950 and became a to a connectional church in 1961. The name and location of Greers Chapel and Cemetery has remained

unchanged from the beginning. Early families: Yarbrough, Palmer, Runyon, Thompson, Tidwell, White, Richardson, Greer.

Grenade's Chapel (Ozark, Franklin Co.) The church was organized by Rev. I.L. Burrow following a revival in July 1880. In 1894 Enterprise and Grenade's Chapel united and built the first church building. The current sanctuary was constructed in 1936. Early families: Barnes, Philpot.

Griffin Memorial (Paragould, Green Co.) Organized in 1903 after a series of prayer meetings led by Rev. A.C. Griffin. There were twelve charter members. A building was erected that same year on land donated by Richard and Jenny Jackson. The present sanctuary dates from about 1950. Early families: Jackson, Mack, Spillman, Collier.

Griffithville (Griffithville, White Co.) The church was organized in 1900, and a church house constructed in 1907. Early families: Smith, Collinsworth, Jones.

Guion (Guion, IZard Co.) Baptists and Methodists worshipped together until 1959, when the Baptists bought the Methodist interest in the building. A new church house was constructed on land donated by Jay and Nancy Q. Arnold. Early families: Harris, Arnold, Williamson.

Gum Springs (Searcy, White Co.) Established in 1850 as a union church by Methodists and Cumberland Presbyterians. The joint congregation purchased several acres, including the spring, where they erected a log building to be used for religious and educational purposes. In 1871 they replaced the original building with a frame structure which was used until it was destroyed by a tornado in 1952. The present building, no longer used as a school, stands on the original property. Early families: Archer, Baldock, Barnett, Booth, Burrow, Cavelle, Coffey, Fuller, Holt, Meek, Schoffner, Siddalle, Smith, Steele, Tettleton, Trull, Walker, Wilks.

Gurdon (Gurdon, Clark Co.) First Church, Gurdon, was organized in 1881 by Rev. Joseph Nicholson. Early families: Key, Barnes, Gant.

Hackett (Hackett, Sebastian Co.) The church was organized in 1876.

Hall Memorial (Sulphur Township, Miller Co.) Organized as Visitors Chapel in 1884, but the name was changed to Hall Memorial in 1941. Begun in a tent, the church grew to a wooden structure, then to a two-story brick building, and finally moved to the present location on Cleveland Street. Early families: Smith, Gaiter, Jackson, Cross, Davis, Hawkins, West.

Hamburg (Hamburg, Ashley Co.) Mary Bond organized the first Sunday School in Hamburg about 1848. By 1850 there were enough Methodists there that a minister, Rev. Peter Haskew, was appointed, and the

congregation built a small one-room church. This church was used until 1858 when the site of the present building was purchased. The present church was placed on the National Register of Historic Buildings in 1991. Early families: Bond, Thompson, Rolfe.

Hamilton (Carlisle, Lonoke Co.) Organized as an ME church. Land was donated by John and Eleanore England of St. Louis in 1912. Early families: Fletcher, Tolbert, Elmore, Cochran.

Hampton (Hampton, Calhoun Co.) Organized in 1893, the church first purchased land in 1908. Early families: Means, Tobin, Hollingsworth.

Hanmaum Korean (Springdale, Washington Co.) Created in 1988 when a Korean congregation affiliated with the United Methodist Church. Early families: Ok Dong Park, Byung Hoon Jung, Moon Ja Kauck.

Hardy (Hardy, Sharp Co.) Organized in 1878. The Methodist, Baptist, Presbyterian, and Church of Christ congregations shared a union church house on the corner of Fourth and Spring Streets. In 1939–40 the Methodists paid each of the other congregations one hundred dollars and secured sole ownership of the property. They tore down the old church and built a new cobblestone structure. In 1921 the Cabin Creek Methodist Church merged with Hardy.

Harmon (Wildcat, Washington Co.) Organized as Ebenezer Methodist, in 1882. Several families moved from Springdale to what was then the community called Wildcat. Eleven of them took over an old schoolhouse from a group of people called the “Soul Sleepers.” Early families: Wright, Brown, Sullivan, Heywood, Thompson.

Harmony (Emmet, Nevada Co.) Organized in 1849. That same year the first church building was built of logs on one of the few “through roads” then existing. The church remains in its original location. Following a fire the current church house was built in 1980. Early families: Garrett, Wren.

Harmony (Magnolia, Columbia Co.) Organized in the 1850s. The church held services in homes, a brush arbor, and a shed by a cotton gin. The first deed is dated 1860, and the first church was a log building. The present frame building was erected in 1940 at the original location. Early families: Hunt, Souter, Johnson.

Harmony (Searcy, White Co.) The first Harmony church house was built about 1860, although the first property deed is dated 1879. In 1937 the church was torn down and rebuilt on the west end of the property, nearer to Highway 305. Early families: Dowdy, Barger, Dewberry.

Harmony Grove (Ouachita Co.) Originally located on the Princeton highway toward Camden, the church was organized as Shady Grove Church in 1857 and renamed Harmony Grove Church in 1862 after the

church house burned. In 1919 the church moved to the present site about one mile toward Camden from the original site. Early families: Dunlap, Agee, Broadnax, Rumph, Boddie, Stone.

Harrell (Harrell, Calhoun Co.) Organized in 1912, evidently from an existing congregation, as the first property deed dates from 1910. The first site was about five miles southeast of the present church. In 1920 Shiloh church merged with Harrell. Early families: Bennett, Jones.

Harrell Chapel (Fort Smith, Sebastian Co.) See First Church, Fort Smith.

Harrisburg (Harrisburg, Poinsett Co.) First Church was organized in 1845 by Rev. John M. Steele who lived his last years here. The church remains at its original site. Bolivar Methodist merged in 1858 but was reorganized in 1870 and returned to its old location. Bolivar was renamed Pleasant Valley in 1907. Early families: Steele, Harris, Thrower, Simmons, Rooks.

Harrison (Harrison, Boone Co.) An ME congregation was founded in 1870. The ME church constructed a building for a conference seminary and printed a conference newspaper, *Methodist Herald*. In 1873 Rev. Nathan Fair and a small group of Methodists met in the Boone County Courthouse and organized an ME, South, church. The group later met in the Christian Church until 1881, when a new Methodist church building was completed. The two churches united in 1939. In 1979 a massive explosion seriously damaged the church building, and the congregation relocated to the end of Bower Avenue on May 31, 1981.

Hartford (Hartford, Sebastian Co.) Established as the Jones Memorial Church at Hartford in 1856. The current building was erected in 1921 and remodeled in 1974.

Hartman (Hartman, Johnson Co.) Thompson Memorial Methodist at Hartman was established in 1901.

Harvey's Chapel (Marmaduke, Greene Co.) This congregation was founded before the Civil War and known as the “Society at Edmonston's.” Early families: Steel, Granade, Edmonston, Wyatt, Meredith, Percell, Freeman, Whitworth, McClesky, Webb. See Marmaduke for additional information.

Hatfield (Hatfield, Polk Co.) Organized in 1899. The present brick building was erected on the original site in 1960. Cove UMC merged with Hatfield in 1988. Early families: McDonald, Henderson, Finger, Richardson.

Havana (Havana, Yell Co.) The church was established as Buckingham church in 1879 when a Rev. Loving was pastor. The congregation met at Liberty School until a church building was constructed about 1901. The current building was erected in 1907 and has

- been remodeled several times. Early families: Smith, Mitchell, Ferguson, Lipe, Pennabaker.
- Haven** (Hot Springs, Garland Co.) Organized in 1877 as an ME chapel, this church moved to 214 Walnut Street in 1919.
- Hawley Memorial** (Pine Bluff, Jefferson Co.) Begun in 1902 at the home of C.W. Robertson. A store at 7th and Hickory served as a meeting place until the congregation erected a church house at 11th and Hickory. In 1924 a new brick structure replaced the original, and in 1979 the church moved to Ridgway Road. Early families: Robertson, Vaughn, Illing.
- Hawthorn** (Farmington, Washington Co.) See Farmington.
- Haygood Memorial** (Searcy, White Co.) See Searcy.
- Hays Chapel** (Clarksville, Johnson Co.) Organized in 1872 by Methodists who had been meeting in homes and in the Cherry Valley schoolhouse since before the Civil War. H.B. Hays donated land for the first church house and he, Dr. James King, and A.J. Clemmons each gave one hundred dollars toward construction of the original frame building. The present church was built at the same location in 1946. West Mount Zion merged with this church in 1987. Early families: King, Hays, Clemmons.
- Hazel Edwards Memorial** (Newark, Independence Co.) After a sanctuary burned in 1888, a new building was built in 1923. The Newark church was renamed to honor the daughter of C.M. Edwards. Mr. Edwards left the church a sizeable legacy at his death in the 1950s. Early families: Adams, Dearing, Raney, Austin.
- Hazen** (Hazen, Prairie Co.) The first congregation of about twenty members was organized in 1867 by Rev. John H. Hudson at Pleasant Point, about four miles northeast of the present town of Hazen. In 1874 the church relocated to Bethel, about one mile north of Hazen. The church relocated to the town of Hazen at 204 West Adams in 1884 and to North Hazen Avenue in 1934. Early families: Hudson, Hazen.
- Heber Springs** (Heber Springs, Cleburne Co.) The town of Heber Springs was incorporated in 1882. First Church, Heber Springs, is made up of three older Methodist congregations. Central ME and ME, South, congregations were organized shortly after the town was established and met with the Baptists in the courthouse until each constructed its own building. Later an MP congregation united with the two previously mentioned. In 1974 the congregation purchased land at 11th and Pine and in 1979 moved into a new church. Early families from Central: Aldridge, Hall, Siefert, Snells, Kever, Smith, Houston, Jauck, Love, Stewart, Mauk, Wallace, Logan, Brawley, Dougherty, Dial, Bridwell, Patchell, Johnson, Mahan, Daniels, Gebhart, Dodd, Reaves. Early families from ME, South: Dickenhorst, Griffin, Olmstead, Barnett, Chesbro, Casey, Dickson, Deal, Irwin, Alexander, Robbins, Matthews, Cheek, Thompson, Barrett, Smith, Wallace, Morbut, Reaves, Mullens, Huson, Wilson, Henderson, Kelley.
- Hebner** (Marmaduke, Greene Co.) See Marmaduke.
- Hebron** (New Edinburg, Cleburne Co.) This congregation dates from the 1860s, after the Civil War. It met for some years in the Gravestown schoolhouse one mile east of the present sanctuary. In 1884 Amanda Urquhart and Kate Fraser gave land for a church and cemetery. The church built that year burned in 1917, and the congregation met for a time in a brush arbor. The replacement church was remodeled in 1986. It is now part of the Kingsland Circuit. Early families: Childress, Merrill, Marks, Fraser, Mitchell, Tolfree, Urquhart, Rogers, Owens, Graves, Davis, Wolf, Lavillian, Morgan, Hamaker, Harris, Harrison.
- Helena** (Helena, Phillips Co.) A Methodist Society was organized here as early as 1822. Rev. John Harris was appointed pastor in 1829. The church occupied two previous sites in Helena before moving, in 1880, to the present location. The current church building was erected in 1913-14. An education building and chapel were added in 1959. Early families: Moore, Hanks, Stephens, Clary, Clements, Hurt, Keller, Scottimer, Hornor, Rightor, Wooten, Burnett.
- Heritage** (Van Buren, Crawford Co.) Heritage UMC was created May 5, 1985, when the congregations of Van Buren's First and St. John's churches merged. First Church was founded in 1840. Its first building, erected in 1849, was used as a hospital for the Confederate Army in 1862. St. John's dated from 1893. It was first known as Long Beach Methodist. In 1939 it was named East Van Buren Methodist Church. The name was changed to St. John's in 1950. The current sanctuary was completed in 1987.
- Hickory Plains** (Hickory Plains, Prairie Co.) Established in 1853, the original building was replaced on the same site in 1931. Early families: Reinhardt, McCoyle, Harshaw.
- Hickory Ridge** (Hickory Ridge, Cross Co.) The church was founded in 1910 by Rev. H.J. Raney. In 1913 a building was constructed on Baptist property and used as a union church. The first Methodist sanctuary was constructed in 1926 and replaced in 1956.
- Higginson** (Higginson, White Co.) The first property deed dates from 1900. A new building was completed in 1963 at the same location. Early families: Mills, Durham, Chrisp, Boyd, Wood, Walker.
- Highfill** (Gentry, Benton Co.) Organized as Hoover Methodist before 1865 and located in Old Hoover, the church moved to its present location on Highway 12 in 1908. Land for the present location was conveyed by Hezekiah Highfill and a Mr. Felkner. Early families: Holland, McIntyre, Story, Scoggins, Smith, Rife.

Highland (Little Rock, Pulaski Co.) See Highland Valley.

Highland Valley (Little Rock, Pulaski Co.) Highland Valley UMC was created in 1976 by the merger of Highland and Pride Valley. Highland organized in 1910 in the Heckler Store at the corner of Twelfth and Elm Streets. The original Highland church property is presently the site of Hoover UMC. Pride Valley, organized in 1953, met in a chapel moved onto the present location from Fourche Dam Pike. Early families: Williamson, Hankins, Davis, Douglas, Pippier, Hall.

Highlands (Bella Vista, Benton Co.) Organized in 1988, the first meeting was in the home of Vern and Char Sidler with twenty-four people present.

Hileman's Chapel (Pea Ridge, Benton Co.) See Pea Ridge.

Hinton (Hinton, Hempstead Co.) Organized in 1913 in the Hinton schoolhouse with seventeen charter members. The Rev. J.A. Black was pastor. A building was erected in 1915 about 150 yards southeast of the school. Land located two and a half miles east of Patmus was donated by Mrs. Jake Hinton. The property where the church now stands was donated in 1957 by Paul and Darlene Lyons. The new church was built entirely with materials from the old building and donated material and labor. It stands two miles east of the old church. Early families: Hinton, Henderson.

Hiveley Memorial (North Little Rock, Pulaski Co.) See Levy.

Holiday Hills (Greers Ferry, Cleburne Co.) The church started in 1946 in a trailer-chapel on land next to the old post office in Higden. Feeling the need to be on the highway, the congregation moved a trailer across from Cothren's Grocery/Razorback Market on Highway 16. The church, then known as Holiday Hills Trailer Chapel, became Holiday Hills UMC in 1967 and moved into a new building. Early families: Nixon, Bond, Tucker, Phelps, Hawkins, Westerman, Ball.

Holly Creek (Dierks, Sevier Co.) See Green's Chapel.

Holly Grove (Holly Grove, Monroe Co.) Presbyterians built at Macedonia Cemetery in 1867, and Methodists held services there until 1871. In 1872 they built their own frame church on the southeast corner of the school ground on land donated by James A. Kerr. This church burned and was rebuilt on the same site in 1883-1884. In 1933 the present brick church on Second Street was completed. Early families: Kerr, Pride, Trice.

Holly Springs (Lockesburg, Sevier Co.) See Mount Carmel.

Holly Springs (Texarkana, Miller Co.) Located between Genoa and Boyd, Holly Springs was organized in 1849 by John W. Crank. He donated land for the church and an adjoining cemetery, which

already held graves of pioneer families. Three buildings have succeeded the original 1852 log building at this site. Early families: Kemp, McClure, Crank, Goodson.

Holly Springs (Willisville, Nevada Co.) See Willisville.

Hollywood (Hollywood, Clark Co.) Organized in 1856. Ira Bridges, local postmaster, donated one acre of land on which the congregation erected a hewn-log church. New buildings were erected on the same site in 1904 and 1925. Early families: Bridges, McAnally, Kimbrough, Teague.

Hoover (Gentry, Benton Co.) See Highfill.

Hoover (Little Rock, Pulaski Co.) Founded in 1980, the church is named for Theresa Hoover, longtime staff member of the General Board of Global Ministries and a native Arkansan. Hoover occupies the property of the former Highland Methodist Church.

Hope (Hope, Hempstead Co.) First Church, Hope, was organized and built in 1874. The original building burned in the late 1890s and the congregation rebuilt on the south side of the railroad tracks at 2nd and Pine streets. Early families: Bayliss, Ware, Lowrey, Fair, Folsom, Briant, Arnold, Billingsley, Sandefur, Barton, Hicks, Hardcastle, Hervey, McCorkle, Wright, Purkins, LaGrone, Weaver, Hatch, Sims, Agee, Carrigan, Lewis, Ethridge, McMath, Williams.

Hope (Tuckerman, Jackson Co.) Organized in 1915 as New Prospect, when two Methodist congregations united and built halfway between their two meeting places—a building near Cheshire Cemetery and the Yellow Schoolhouse. The schoolhouse meeting place was at a crossroads where brush arbor revivals were held. A new church at the present location was built in 1920 on land donated by H.E. James. Early families: Pennington, James, Penix.

Hopewell (Bismark, Hot Spring Co.) See Bismark.

Hopewell (Mabelvale, Pulaski Co.) See Mabelvale.

Horatio (Horatio, Sevier Co.) In 1895 fourteen members of the Mount Rose Methodist decided to form a church in Horatio. They met in the union church house until 1902 when they built on land given by the Henry Carter Pride family. Early families: Pride, Greer, Smith, Martin, Everett.

Horseshoe Bend (Horseshoe Bend, IZard Co.)

Organized in 1964, primarily to serve a new residential development for retired people. The nearby Franklin Methodist church, with nine families, soon merged, and a substantial building was constructed on lots donated by the developer. Early families: Carson, Eubanks, Cliff, Hudspeth.

Hot Springs (Hot Springs, Garland Co.) First Church, Hot Springs, was organized in 1817, when circuit rider William Stevenson preached here. After early gatherings in a community log meeting house, the congregation built a church at the corner of Central

- and Park Avenues. After that church burned in 1872, a frame church house was built at Central and Chapel. In 1888-89 the frame building was rebuilt with brick. The brick church burned in 1905 and, in 1906, work began on a new chapel at Central and Olive. This church burned in 1913. The present sanctuary, at Central and Orange, was completed in 1914. Early families: Barnes, Aiken, Seaburn, Sabine, Chase, Burnham, Fullerton, Fisher, Runyan, Echols, Butler.
- Hoxie** (Hoxie, Lawrence Co.) The church was organized in 1903 by Rev. G.S. Morehead. The first building was erected in 1908 and burned in 1927. The current church was built in 1928. In recent years, Strangers Home UMC merged with Hoxie, and the Strangers Home building was moved to the Hoxie property to be used as a fellowship hall.
- Hughes** (Hughes, St. Francis Co.) The church was organized in 1915 and the first building built in 1918. The current building was erected in 1955. First pastor was Rev. Jakie Farrish.
- Hulbert** (West Memphis, Crittenden Co.) See West Memphis.
- Humnoke** (Humnoke, Lonoke Co.) Organized in 1926, this was a congregation without a home until 1938, except for the little white schoolhouse and the Baptist church, which opened its doors to them. Early families: Walker, Baker, Ward.
- Humphrey** (Humphrey, Jefferson Co.) Organized in 1888, the church relocated inside the town in 1904. Sunshine Church merged in the early 1940s. Early families: Kavanaugh, Acklin, Guy.
- Hunter Memorial** (Little Rock, Pulaski Co.) Organized in 1896 by Methodists in the eastern part of Little Rock. Leon LeFerne gave twenty-eight hundred dollars for the construction of a church. It was named to honor pioneer minister Dr. Andrew Hunter. Later, the church moved to West Little Rock. Early families: LeFerne, Fisk, Crawford, Blackman.
- Hunter's Chapel** (Casscoe, Arkansas Co.) Organized in 1859 in a log building east of the present Casscoe post office. William A. Price was pastor. The present church is located on two acres, deeded to the trustees of Hunter's Chapel by A.F. and Margaret Hinson in 1879. Early families: Trice, Price, Duke, Shelton, Mayberry, Allen.
- Huntington Avenue** (Jonesboro, Craighead Co.) Organized July 23, 1914, by Rev. S.F. Porter. A simple frame building was completed in 1915. The current sanctuary was built in 1967 and a Family Life Center constructed in 1987. In 1998-99 the Huntington Avenue property was sold. The church was renamed Cornerstone, and will move to a new site on Highway 49 North in Jonesboro.
- Huntsville** (Huntsville, Madison Co.) The church was organized in 1840. Little is known of its early history because the town was burned two or three times during the Civil War, and all records were destroyed. Early families: Bohannon, Sumner, Bolinger, Spurlock.
- Hurricane** (Marmaduke, Greene Co.) Organized in 1877. Ancrum and Emily Hilburn gave four acres of land for a building. The church relocated to Highway 34 East in 1969. Early families: Segrove, Wright, Thompson, Ledbetter, Hartsoe, Liddell, Newberry.
- Huttig** (Huttig, Union Co.) See Jack Mayfield Memorial.
- Imboden** (Imboden, Lawrence Co.) Organized in 1884 by twelve women and one man, J.S. Sullivan. The original building burned in 1921, and a new building was constructed about a block east the following year. Early families: Sullivan, Henderson.
- Jack Mayfield Memorial** (Huttig, Union Co.) Organized in 1908 from a non-denominational church built by the Union Sawmill Company. Early families: Lucas, Maroney, Jeffers.
- Jackson Street** (Magnolia, Columbia Co.) See Asbury.
- Jacksonville** (Jacksonville, Pulaski Co.) The church was organized by Rev. Bascom Monk about 1858 in the Bayou Meta Cemetery. It was moved to the present location about 1880. The current church building was erected in 1994. Early families: Wilson, Gray, Jones, Harpole, Bealls, Stovall, Clark, Hodges, McBride, Dupree.
- Jamestown** (Jamestown, Independence Co.) Organized about 1842, the congregation worshipped with the Cumberland Presbyterians on land owned by John Craig where a Methodist campground and sanctuary were located. John and Margaret Craig deeded the land "in consideration for the love and goodwill we entertain for literature and religion." This church has a constant history of goodwill and cooperation with the Presbyterians, intermittently sharing facilities. The present church was constructed in 1977-78. Early families: Cornwall, Baker, Waggoner, Peel, Walton, McFarland, Craig, Inman.
- Janssen** (Vandervoort, Polk Co.) See Vandervoort.
- Jasper** (Jasper, Newton Co.) Organized as an ME congregation, this church is listed in the Conference Journals of 1850 as Newton Mission or Jasper Mission. Land was acquired in 1889. The original building was damaged in a storm and a new sanctuary built in 1936-37 on the same lot.
- Johnson Chapel** (Des Arc, Prairie Co.) See Des Arc.
- Joiner** (Joiner, Mississippi Co.) The church was organized in 1898 as Louise Methodist. Louise was the name of the wife of Judge J.M. Dickerson, who gave the land for the church. The congregation later moved into the town of Joiner.
- Jones Memorial** (Hartford, Sebastian Co.) See Hartford.

Jonesboro (Jonesboro, Craighead Co.) First Church, Jonesboro, began in 1861. The first sermon was preached by Rev. W.R. Foster in the partly finished livery stable of Fergus Snoddy. Rev. Foster returned later that year and held a revival in the courthouse. Twenty-four were converted, and for thirteen years the Methodists worshipped in any building offered them. Finally, in the fall of 1885, they occupied a church of their own, situated on the northeast corner of Main and Matthews. In 1899 the frame structure was replaced by brick. The present marble building on the southwest corner of Main and Matthews was completed in 1926. Early families: Watson, Ellis, Muse, Malone.

Joplin (Mount Ida, Montgomery Co.) Organized in 1887 as an outreach church to serve people in the area around Lake Ouachita. Early families: Spears, Milholen, Nash, Hawkins, Hunter, Teague.

Judsonia (Judsonia, White Co.) An ME church was organized here in 1881 after a revival meeting in the Judsonia University Auditorium. In 1910 part of this congregation withdrew to organize an ME, South, church. The two congregations merged in 1929.

Junction City (Junction, Union Co.) The church was organized in 1894, the same year the town was born. In 1904 the church joined with Hart's Chapel in Claiborne Parish, Louisiana. The first wooden church building was replaced in 1909 by a brick structure. Early families: Blackman, Neal, Couch, Simmons, McDonald, Hale, Elys, Cupps, Mullins, Stevenson, Leakes, Harper, Petty, Thompson.

Keiser (Keiser, Mississippi Co.) Organized about 1918, when Rev. E.K. Sewell came from Osceola in a borrowed horse and buggy and held services two Sunday afternoons a month in the schoolhouse. For several years Methodists worshipped in a community church built by Lee Wilson in 1931. In 1935 a church house was erected on land donated by H.P. Dunavant. In 1971 the original building was moved after it was donated to the Church of God in Christ, and the Methodists built a new church house on their lot. The new church burned and was rebuilt between 1977-80. Early families: Robinson, Taylor, Dunavant.

Keith Memorial (Malvern, Hot Spring Co.) Organized in 1919. Most of the forty-five charter members were from the Rockport community. The church remains at its original location. Early families: Keith, Crain, Erwin, Gibbs, Page, Rozell, Carr.

Kelso (Watson, Desha Co.) Built in 1860, the Kelso church was at the south end of the cemetery just opposite the old Robert Kelly place. Kelso Methodist became known as Spann's Chapel after the Rev. Richard Spann came to Kelso between 1885 and

1895. In 1970 Kelso merged with Watson. Early families: Berry, Phillips, Mixter, Hilleman, Smith.

Kensett (Kensett, White Co.) The first church was organized in 1888 with ten women and three men as charter members. A frame building was started the following year. In 1923 work began on the present red brick building, located across the street from the original church. In 1945/46 West Point Methodist Church merged with Kensett. Early families: Beviel, Williams, Cowan, Fondren, White, Watkins, Develin, Blackwell, Gifford.

Keo (Keo, Lonoke Co.) Organized in 1909 with fifteen charter members, the church was built on land given by W.N. Morris.

Kibler (Kibler, Crawford Co.) In 1886, when church records begin, the town was called Prairie Grove. J.W. Bryant was pastor, and Methodists were meeting in a log schoolhouse on the corner directly across from the lot where Dan Engles' home once stood. The school then secured a lot from Henry Kibler and the log building was moved. The Methodists continued to use the building after it was moved to the present school lot. In 1887 the congregation built a parsonage on two acres given by Thomas Bushmaier, leaving room for a church. The parsonage was sold in 1889. In 1902/03 a frame church was built on another tract of land across the road from the old parsonage. Early families: McIntyre, Greig, Bushmaier, Brodie, Kibler, Keller, Conyear, Furie.

Kingsland (Kingsland, Cleveland Co.) Organized before 1882, this congregation originally shared a building with the Masonic Lodge at 3rd and Larch Streets. A new sanctuary was built in 1948-50. Grace, Droughn, Camp Springs, and Cross Roads Methodist churches merged into Kingsland during the 1940s. The church is now part of the Fordyce Parish charge. Early families: McCoy, Barnett, Childs, McKinney.

Kynette Chapel (Forrest City, St. Francis Co.) Organized in 1882 as an ME church. Property was acquired that same year. Early families: Neely, Roper, Heuing, Graham, Howes.

L'eau Fraiz (Malvern, Hot Spring Co.) In 1880 Mrs. J.D. Eason deeded property to the church. A Sunday School was begun in 1926. Early families: Hawkin, Cooper, Ledbetter, Eason.

Lacey (Lacey, Drew Co.) Organized in 1886. Prairie Chapel joined with Lacey about 1954/55. Early families: Roberts, Nunn, Lewis, Jenkins, Downey.

Lafferty Memorial (Batesville, Independence Co.) Organized about 1864 as a black ME church, the first church house was on lower Main Street and dated from 1871. The congregation moved into White ME church on 3rd Street in the 1880s. In 1917 the congregation

- built a rock church on 8th and Neely Streets, where it remained until the congregation went over to the ME, South, in 1969. Early families: Lafferty, Pinkett, Kitchen, Montgomery, Smiley, McDonald.
- Lake City** (Lake City, Craighead Co.) The church was organized in 1875. In 1910 a three-story building was completed at the present location. A brick sanctuary was built in 1953, and a fellowship hall was added in 1976. Early families: Harrison, Springer, Sathoulate, Griffin, Ridge, Riggs, Springer, Newton, Davis, Stotts, Grady.
- Lake View** (Lake City, Craighead Co.) Property was deeded for a church building between Lester and Dixie in 1894. In 1996 the North Arkansas Conference declared the Lake View Church abandoned, and its membership merged with Lake City UMC. Early families: McGaughey, Hafer, Woods, Gibson, Morgan, Ryan, Garner.
- Lakeside** (Camden, Ouachita Co.) Organized in 1905 by Rev. J.C. "Cyclone" Williams, who came from Onalaska with his wife and three daughters. Services were held in the schoolhouse across the road from where the church house now stands. In 1912 members bought a building from the Onalaska Saw Mill, tore it down, and hauled it to the Lakeside community. In 1931-32, after the church suffered storm damage, it was torn down and rebuilt. Early families: Linebarrier, Snow, Robertson, Purifoy.
- Lakeside** (Lake Village, Chicot Co.) Organized in 1884 by Mrs. Eleanor Avent, who conducted services in private homes and in the courthouse. The first church, built in 1891, was on the same site as the present building, which was constructed in 1948-49. Early families: Avent, Bunker, Hunnicutt, Kruse, Meade.
- Lakeside** (Pine Bluff, Jefferson Co.) Organized in 1887 by Rev. John F. Carr, then pastor of the church that would eventually be known as First Church. Carr succeeded in getting a young lawyer named Charles B. Brinkley appointed pastor at Lakeside. In 1888 a church house was constructed on a lot given by W.L. Dewoody on the southwest corner of 15th and Olive. The sanctuary was replaced in 1908 and has been expanded since then. Early families: Brewster, McCain, Roberts, Vining, Lawton.
- Lakewood** (North Little Rock, Pulaski Co.) Organized in 1955 with thirty-eight charter members. The church was constructed in 1957 at Topf Road and Avondale (now Fairway). Early families: Munnerlyn, Woodward, Isaacson.
- Lamartine** (Waldo, Columbia Co.) See Waldo.
- Langley Chapel** (Langley, Pike Co.) Organized about 1905, and the present building was erected in 1938. There were two earlier structures, one about a quarter of a mile from the present location. Early families: Dunson, Pinkerton, Jones, Tedder.
- Leachville** (Leachville, Mississippi Co.) Organized in 1898 by Rev. J.W. Honnoll, the church began with twenty-one charter members. The original site was where the abandoned Frisco Depot now stands. In 1915/16 the church moved to its present location. Early families: Honnoll, Hipp, Matthews, Withan, Hill.
- Lebanon** (Dierks, Sevier Co.) See Green's Chapel.
- Lebanon** (Searcy, White Co.) See Searcy.
- Lee's Chapel** (Moorefield, Independence Co.) See Moorefield.
- Leonard** (Rector, Clay Co.) See Rector.
- Lepanto** (Lepanto, Poinsett Co.) The church was organized in October 1903 by Rev. L.F. Taylor. The church building was completed in 1924, and an education building was constructed in 1948. Early families: Butler, Lamb, Campbell, Hatton, Jones, Stewart, Jackson, Scarbrough.
- Leslie** (Leslie, Searcy Co.) Leslie UMC began as McGuire Chapel at the northwest edge of town, across Begley Creek in what is known as Dink Town. This first church house was a two-story log building. About 1909 the church moved into central Leslie, holding services in a tent across from where a permanent brick sanctuary would be erected later. There was another Methodist congregation on Oak Street in Leslie, which may have been an ME congregation. They merged about 1909/10. Early families: Bratton, Boyd, Griffin, Hatchett, Cotton, Mays, Redwine, Thomas.
- Letona** (Searcy, White Co.) See Mount Pisgah.
- Levy** (North Little Rock, Pulaski Co.) Organized about 1920 as Hively Memorial, the first location was at 35th and Schaer. In 1968 the church relocated to 701 West 47th Street and constructed a new building. Early families: Moore, Jenkins, Bottomley, Smith.
- Lewisville** (Lewisville, Lafayette Co.) Methodists, who had been meeting in the Presbyterian church and in homes, constructed a church house in 1892-93. The present sanctuary, at the same location, was built in 1913. Early families: Harrel, Nance, Hamiter, King, Warren, Snow, Connevey.
- Lexa** (Lexa, Phillips Co.) Organized in 1915 by Mrs. Muscalino, Mrs. Gist, and Mrs. Warfield. Land was bought in 1919 and a school building in 1922. Early families: Muscalino, Gist, Warfield.
- Liberty** (Morrilton, Conway Co.) See Overcup.
- Liberty** (Springdale, Washington Co.) See Springdale.
- Liberty Hill** (Liberty Hill, Sharp Co.) It is believed that the first log building, erected in 1861, was built as a community church, and a school was soon added. The building burned in 1911, and the church was rebuilt in 1912 by Jesse Martin, the Methodist preacher at the time. In 1978 that building was torn down and the present building erected to serve as a

church house and community building. Early families: Spurlock, Murphy.

Liberty Hill (Yell Co.) Located about one mile south of Highway 154 on a dirt road going to Slaty's Crossing, this church was organized before 1893. The first church house, built on land donated by E.D.M. and Margaret J.J. Stevenson, was used until 1950. It was replaced by the present building, located about two miles east of Centerville, on Highway 154. Thomas Kirksey donated land for the new church. When Centerville UMC was discontinued in 1976, many members transferred to Liberty Hill. Early families: Stevenson, Rizo, McMullin, Parks, Bennet, Cook, Merritt, Toland, Burns, Gaydon, Ringer.

Lincoln (Lincoln, Washington Co.) Organized in 1833 at Bonesboro (now Cane Hill), the congregation met in the old schoolhouse. In 1903 the congregation moved to its present location in Lincoln and built a frame church house. The present sanctuary was constructed in 1924. Early families: Jobe, Brown, Venable, Whittenburg, Hathcock.

Little Red River Mission (Searcy, White Co.) See Searcy.

Little Rock (Little Rock, Pulaski Co.) The congregation that became First Church was organized in 1831. The original building was on Cherry Street, known now as West Second Street, on the north side between Main and Louisiana Streets. In 1879 the church relocated to the northeast corner of Eighth and Center Streets. Early families: Knighton, Langtree, Hunter, Ratcliffe, Parker.

Lockesburg (Lockesburg, Sevier Co.) Organized in 1872. A church house was built on land given by J.R. and Jane Hudson. Bro. H.D. Jenkins was the first pastor. Early families: Coulter, Williamson, Brown, Hudson, Steel.

Lodges Corner (Lodges Corner, Arkansas Co.) In 1944 members from the Grand Prairie communities of Stillwell, Turley, and New Providence, where church services had been held in school buildings for many years, joined together to organize Lodges Corner Methodist Church. Land on Highway 165 between DeWitt and Stuttgart was donated by E.B. Frownfelter. Early families: Frownfelter, Berryman, Phelps, Jessup, Hargrove, Eldridge, Goetz, Bueker, Heien, Kennedy, Schwartz.

London (London, Pope Co.) In the late 1860s, meetings were held in the home of Robert and Liza May. Land for a church house was secured in 1870. Early families: May, Rye, Strayhorn.

Longbell (Van Buren, Crawford Co.) See Heritage.

Lonoke (Lonoke, Lonoke Co.) Organized in 1870, though the actual founding of this church can be traced back to 1840 meetings in a log schoolhouse located one and a half miles east of what is now the city of Lonoke. In 1870 the congregation moved into

a two-story frame building, which they shared with the Masonic Lodge. Early families: Hicks, Ross, Booe, Swaim, Cihart, Colburn.

Louann (Camden, Ouchita Co.) See St. Mark.

Louise (Joiner, Mississippi Co.) See Joiner.

Lynn (Lynn, Lawrence Co.) Organized as an ME, South, and known as Raney's Chapel, the church was built about two miles southwest of the present building on land donated by Green Raney in 1894. There were nine members, and the pastor was Rev. Register. About 1924 the church relocated and built a new church house on land donated by J.L. and Emma E. Casper. The present church was built at this same site. In 1940 Shiloh Methodist Church united with Lynn. Early families: Raney, Fortenberry, Osburn, Goodwin, Clinton, Hedrick, Adams, Brannon, Jones, Birmingham, Morrison, Epperson, Segraves, Birdsong, Dawson, Newport.

McCabe (North Little Rock, Pulaski Co.) Organized as an ME church in 1903 at 13th and Magnolia Streets in Argenta by Rev. Duncan William Nelson, the church was named to honor a Civil War chaplain, Charles Cardwell McCabe. The church relocated in 1914 to 1601 Pine Street, and the present building was completed in 1959. Early families: Pembroke, Mason, Robinson, Shields.

McCrorry (McCrorry, Woodruff Co.) Three Methodist church houses have been erected at what is now Edmonds Avenue at Third Street. The first was a frame building, replaced in 1916 and again in 1932. Early families: Edmonds, Fakes, Lewis, Williams, Jelks, Taylor, Raney, Kyle, Jeffries, Wherry, Atkinson, Hailey, Pettit, Cook, Johnson, Shearer, Hargis, Cox, Patterson, Marsh, Scales.

McElroy (Wynne, Cross Co.) The church was organized in 1866.

McGuire Chapel (Leslie, Searcy Co.) See Leslie.

McHue (McHue, Independence Co.) Organized in 1899 as Oak Valley Methodist by the members of the "Jamestown Class," the church is located near where the McHue store and post office stood for many years. The original building, located on land donated by C.M. and M.E. Cullins, has been remodeled and modernized and is still used today. Early families: Mayhue, Jones, Morrison, Stewart, Baker, Apple, Carlisle, Inman, Finley, Clark, Duree, Massey, Matheny, Yearson, Webb, Volner.

McMahan's Chapel (Fairview, Ouachita Co.) See Fairview.

McNeil (McNeil, Columbia Co.) Organized in 1887 with help from Rev. George W. Logan, pastor at Logan Chapel. Services were held in the home of Ben F. Dudley until a church house could be built. The building was replaced in 1920 after a storm

- destroyed the original one. Early families: Dudney, Hayes, Wallace, Ingram.
- McNew Chapel** (Greenbrier, Faulkner Co.) See Centerville.
- McRae** (McRae, White Co.) The first church was organized about 1900, soon after the town was founded. A new sanctuary was built in 1946. Early families: Pope, Lewis, Weir, McClure, Goodrick.
- Mabelvale** (Mabelvale, Pulaski Co.) Begun in 1846 as a non-denominational Sunday School, the group affiliated with the Methodist Church in 1847 as Hopewell Methodist Church, named for a nearby spring. In 1851 a church house was built on a corner of Woodman and Cochran Streets. In 1965 the church moved across Woodman Street. Early families: Moore, Bayle, Martin.
- Macedonia** (Calico Rock, Izard Co.) See Spring Creek.
- Macedonia** (Lockesburg, Sevier Co.) Organized as an ME church in 1884 in a small house. The congregation later constructed a small building where preaching was held once a month. The present church was constructed in 1924. Early families: Clardy, Carr, Neal, Scroggins.
- Macedonia** (Rector, Clay Co.) See Rector.
- Macedonia** (Sparkman, Dallas Co.) Organized in 1870, the church remains on the first site acquired in 1873. Early families: Lea, Holmes, Winstead, Sorrels.
- Madison Dumas Memorial** (El Dorado, Union Co.) Organized in 1940 following a revival held by Rev. P.D. Alston and Rev. William Onstead in the Magnolia Heights Home Demonstration Club House. Mrs. Madison Dumas gave land for the church with the stipulation that it be named for her husband. A white frame church was built. About a year later this building burned and the present brick church constructed. Early families: Jones, Buckalew, Miller, Wingfield, Wilson.
- Magnet Cove** (Magnet Cove, Hot Spring Co.) Organized in the late 1840s. The first building was built in 1886. It was large one-room structure that has been added to and remodeled in later years.
- Magnolia** (Magnolia, Columbia Co.) The town of Magnolia and First Church were both founded in 1853. In 1854 trustees of the ME, South, acquired the first lots in the present location and erected a church house. Subsequent additions and rebuilding occurred in 1892, 1899, and 1949. Early families: Trammell, Smith, McKinney, Shepherd, Thompson, Linnious, Young.
- Main Street** (Little Rock, Pulaski Co.) See St. Luke.
- Mallalieu** (Fort Smith, Sebastian Co.) The church was established March 7, 1886 by Rev. Robert Lee Nelson. It was named for ME Bishop Willard Francis Mallalieu. A brick building was begun in 1919. While the older building is still standing, the congregation occupied a newer building. The Mallalieu Community Center opened in 1971.
- Mallettown** (Springfield, Conway Co.) Organized in 1872 as Friendship Methodist, and located five miles east of Springfield just off Highway 124. The first church was a single room log building on four acres of land given by James M. and Hannah Jane Mallett. A larger building was constructed in 1912 and used as both a church and school. About 1921 the name was changed to Mallettown. The present native stone building was constructed in 1947. Early families: Mallett, Williams, Smith, Miller, Wharton, Norwood.
- Malvern** (Malvern, Hot Spring Co.) First Church, Malvern, was organized in 1836 at Rockport. In 1877 the congregation voted to move the church building to the new town of Malvern since most of their members had moved there. In 1888 members remaining in Rockport bought the structure, dismantled it, and moved it back to Rockport. The brick church house built at the same site in Malvern was destroyed by a tornado in 1909 and the present church built.
- Mammoth Spring** (Mammoth Spring, Fulton Co.) About 1880 the congregation organized. The congregation acquired land and completed a white frame church house by 1886. During the same time period an ME church was organized. That congregation owned a building at Third and Tate Streets, where services were held after 1900. Membership dwindled, and the church disbanded. Most members probably began attending the ME, South, church. In 1912 the congregation decided to build a new church. They moved the frame building across the street and constructed a native rock building at the old site. Early families: Golden, Tunstall, Woolridge, Bodegrew, Gentry, James, Mop, Greathouse, Archer, Daniel.
- Manchester** (Arkadelphia, Clark Co.) In 1837, when the Nathan Strong family arrived, Mrs. Nancy Looney Strong said they could not live without a church. A week later they met in a neighbor's home and organized the church. A log church was built in 1844 about two miles west of Dalark. Early families: Strong, Hudson, and one black member named Lancy.
- Manila** (Manila, Mississippi Co.) The congregation began meeting in 1880 in a two-room school building about one mile northeast of the present church. Rev. Jasper P. Newton was the first pastor. The church formally organized in 1887. The first building, completed in 1903, was destroyed by a storm; construction of the current sanctuary was completed in 1919. The education building was erected in the 1940s. Early families: Bollinger, Ashabranner, Thompson, Helm, Jones, Underwood, Jackson, Sweeton.
- Mansfield** (Mansfield, Sebastian Co.) Organized in 1886 by Rev. J.M.C. Hamilton. Services were first

held in the schoolhouse. About 1888 a church was built on the corner of West Center Street and Highway 378. The present brick church at West Center and Division Streets was erected in 1923.

Marianna (Marianna, Lee Co.) First Church, Marianna, was founded in 1858. Methodists met and organized in the old James K. Jones home two or three miles northwest of town. The first building, made of logs, was located across the Old Military Road from the Jones house. In 1872 the congregation followed the Marianna settlement to its present site and built a frame church house. In 1911-12 the frame structure was sold, removed, and a new sanctuary built. Early families: Jones, Clark, Griffis.

Marion (Marion, Crittenden Co.) Organized in 1835. Marion Methodist was the first church organized in Crittenden County. The original building, located on Marion Lake, was destroyed by a tornado in 1873. The first church at the present location was built in 1918. Early families: Rieves, Berry, Garrett, Butler, Allen, Lyons, Koen, Sinclair.

Marked Tree (Marked Tree, Poinsett Co.) A Sunday School was organized in 1884. In 1898 Marked Tree was designated a mission under the care of Rev. Tom Seaton. In 1904 the church was officially organized, land was acquired, and a church house built. Early families: Ritter, Hickman, Eberhardt.

Markham (Little Rock, Pulaski Co.) Organized in 1951 by five families in the neighborhood. Early families: Lewis, Shelton, Saugey, Cratty, Tucker.

Marmaduke (Marmaduke, Greene Co.) Organized in 1874. The Methodists and Baptists used the same building on alternate Sundays. Edmond Hold donated land for the first frame building. Merged: Harvey's Chapel about 1962; Hebner, also known as Five Oaks, about 1965; and St. Mark's in 1991. Early families: Thompson, Holt, Parker, Conger, Jackson, Cupples, Simpson.

Mars Hill (Piggott, Clay Co.) Organized in the early 1850s. The first building was a log structure and stood about 300 feet southwest of the present building. Named by Mrs. William Dines. Some of her descendants are members of the present congregation. Early families: Holifield, Parrish, Mayes, Harris, Hardin, Burton.

Marshall (Marshall, Searcy Co.) Organized about 1880, the congregation met in the Old Plank Schoolhouse which sat east of the cemetery on College Street. Construction on a sanctuary began in 1885, and the church was renamed Mary Greenhaw Memorial to honor the person who donated the land. In 1983 a new church was built on Zack Ridge Road, on land donated by Dr. Charles and Sharon Daniel. Early families: Greenhaw, Bratton, Daniel, Wilcox, Horton, Smyth.

Marvin's Chapel (Blevins, Grant Co.) See Bethel.

Marysville (Magnolia, Union Co.) Organized in 1862, the congregation located on land donated by the Vinson family for use as a church and cemetery. The cemetery is still there. In 1963 the church moved and rebuilt on Highway 82. Early families: Vinson, Davis, Braswell.

Marysville (Union Co.) Organized in 1857 as Braswell's Chapel with charter members: G.J., B.R., and I.S.T. Braswell, M.E. Pearson, A.J. Kern, I. Melton, W. McBride, Braswell's Ike (colored), and Pearson's Mina (colored). The deed to the church property, given by George J. and Mary Braswell, is dated 1863. The church relocated, and the present sanctuary, dedicated in 1966, is located on Highway 82. Early families in addition to charter members above: Williamson, Turrentine, Clement, Russel, Brazier, Williams, Hogg, Lee, Smith, Davison, Wimberly, Higin.

Matthews Memorial (Oark, Johnson Co.) Reorganized in 1957 at the home of Bro. Tess Moore, the church was named in honor of a Rev. Matthews. Early families: Moore, James, Dewberry, Vaught, Glass, James.

Maumelle (Maumelle, Pulaski Co.) Organized in 1976 as Maumelle Cooperative Ministry and sponsored by four denominations: Presbyterian, Episcopal, Disciples of Christ, and United Methodist. In 1987 the congregation voted to affiliate with the UMC and is now housed at 1201 Edgewood Drive. Early families: Kuonen, Barrett, Wools, Wright, Cowger.

Maxville (Sharp Co.) Located between Evening Shade and Cave City, this church was also known as Watson's Chapel in recognition of Levi Watson, a local preacher. There was probably an earlier building on the same site as the church sits, on a corner of the land originally settled by Levi Watson in the early 1850s. In 1867 Joseph M. and Nancy McCord gave land to the ME, South, and a newly chartered Masonic Lodge. A two-story log structure was erected at that time. The building—destroyed by a tornado in recent years but rebuilt—is now owned by the Cemetery Association and has been lowered to a single story and the church and lodge disbanded. Early families: Simpson, Harrell, Jordan, Watson, Shirley, Johnson, Witten, Carpenter, Williams, Kent.

Mayflower (Mayflower, Faulkner Co.) A preaching place on the Conway Mission Circuit as early as 1890. Land was acquired for a church building in 1892; a building was started but never finished. The Methodist congregation met for a time with the Baptists. The present site and a two-story school building were donated in 1938. The current building was completed and consecrated in 1967. Early families: Berry, Ledrick.

- Maynard** (Maynard, Randolph Co.) The first property deed was made in 1899. A new church was built on the original site in 1925. Early families: Spence, Robinson, Phipps.
- Mena** (Mena, Polk Co.) The church organized in 1896 in a brush arbor at 4th and Maple. Members quickly acquired a lot at the corner of Seventh and Church Streets and constructed a church using rough lumber and a sawdust floor. In 1907 the church relocated to Ninth and Port Arthur. Acorn Methodist Church merged with First Church. Early families: Harshman, Christmas.
- Midland Heights** (Fort Smith, Sebastian Co.) Organized as Thompson's Chapel in 1901. Methodists began meeting before 1900 at the Nolan Springs schoolhouse. A new church was built at Van Buren Road and Spradling Avenue on land donated by T.A. Trusty. In 1909 this frame building was razed and the cornerstone laid for a new brick sanctuary. The present sanctuary was completed in 1959. Early families: Cato, Smith, Evans, Pendleton, Shoemaker, Oliver.
- Midway** (Prescott, Nevada Co.) Organized in 1861. Services were held in a brush arbor until a log church house was built. It was succeeded in 1918 and 1964 by new sanctuaries at the same location. Early families: Anderson, Vaughn, Snell.
- Miller's Chapel** (Wilmot, Ashley Co.) See Wilmot.
- Mineral Springs** (Mineral Springs, Howard Co.) Organized before 1870. Services were held in the Masonic Hall. The first church house, built between 1914-16, was razed and rebuilt on the same site between 1964-66. Early families: Graves, Dillard, Jones.
- Misenheimer** (Bonanza, Sebastian Co.) See Bonanza.
- Missouri** (Chidester, Ouchita Co.) See Rushing Memorial.
- Monette** (Monette, Craighead Co.) The deed to the church property is dated November, 1903, the same year the first building was built. Rev. A.F. Haynes was the pastor. In 1929/30 a new sanctuary, fellowship hall, and education building were erected. The most recent education building was erected in 1959. Early families: Blankenship, Bass, French, Stoddard, Sparks.
- Monticello** (Monticello, Drew Co.) First Church, Monticello, began in 1843 at Rough and Ready Hill. The church has been relocated to three successive sites, all on South Main Street. Early families: Crook, Jordan, Rhodes, Wells, Turner, Ridgell.
- Montrose** (Montrose, Ashley Co.) One of the first buildings constructed in the newly formed town of Montrose was the Methodist Church in 1904. The one-room frame building, to which two rooms were later added, served its congregation until 1953, when a new church was built. Early families: Waddell, Simpson, Haskew, Lee.
- Moorefield** (Moorefield, Independence Co.) Begun in 1850 and known as Ebenezer, the church house was a log cabin located one and a half miles northwest of Moorefield. In 1870 the congregation moved to a site known as Lee's Chapel one and a half miles north of Moorefield. In 1920 they moved to the present location, constructed a fieldstone building, and later, the present building. Early families: Lee, Gilbreath, Stark, Carter, Lowe, Engles, Moore.
- Moore's Chapel** (Sheridan, Grant Co.) Organized in 1874, the present location is one-half mile down Highway 46 from the first. Early families: Moore, Dortch, Gregory, Catelling.
- Moreland** (Russellville, Pope Co.) The church was organized March 5, 1950, with Rev. Tom Kinslow as the organizing pastor. When the Moreland and Dover Schools consolidated, the Methodists bought the Moreland School property for the church. Early families: Ludwick, Hemmer, Mackey, Reynolds, Feldman, DuVall, Nordin, Hankins, Kinder, Burris, Kinslow.
- Morning Star** (Garland Co.) Organized in 1883. A Methodist minister named Jim Echols preached to the first congregation, a movement of the Holy Spirit was felt, and after all-night worship they saw the Morning Star—thus the name. The first building was erected in 1883 on land donated by the Benedict family. Successive buildings date from 1912, the 1930s, and 1946. Early families: Benedict, Doss, Echols, Irwin, Harris.
- Morning Star** (Paragould, Greene Co.) See Christ.
- Morrilton** (Morrilton, Conway Co.) Organized by 1836 in Lewisburg. A "Sabbath Day School" was held in a log schoolhouse with services by an itinerant preacher. In 1872 the ME, South, erected a frame church which was moved from Lewisburg to Morrilton in 1880 and reassembled on lots 1 and 2, block 10, of the Moose addition. In 1888 a red-brick, Gothic-style church with stained glass windows replaced the frame structure. Early families: Stockton, Moose, Bentley.
- Morrow** (Morrow, Washington Co.) Morrow UMC was formed by a merger of the Morrow Methodist and Crozier Presbyterian Churches, effected when neither congregation was able to support a pastor. The church building was moved about 1920. Another first property deed was made around 1952. Early families: Reed, Carmack, Baugh, Kidd, See.
- Mount Carmel** (Jonesboro, Craighead Co.) The church was organized informally at Pleasant Hill in 1892. The first building was erected in 1912, a few yards north of the present site. The current church building was built in 1954. Early families: Findley, Graham, Young, Benton, White, Harvey.

Mount Carmel (Lockesburg, Sevier Co.) The church was built in the Lockesburg community in 1926, burned in its first year of existence, and was rebuilt in 1927. In 1953 Mount Carmel and Holly Springs merged, and the new building, completed in 1957, is still used today. Early families: Neal, Goodloe, Richardson, Whitmore.

Mount Carmel (Rison, Cleveland Co.) The first building, a two-story log structure, stood on land given by Calvin and Sarah Sinclair in 1872. The second floor was used by Henry Masonic Lodge No. 25. This building and a second building both burned. A third building, constructed about 1905, was placed on the National Register of Historic Places in 1985. Early families: Sinclair, Holmes, Rhodes, Huntley.

Mount Ida (Mount Ida, Montgomery Co.) Organized in 1868. Services were first held in the courthouse that later became Mount Ida's first schoolhouse. Early families: Fulton, Watson, Buttram.

Mount Olive (Van Buren, Crawford Co.) Claiming to be the oldest black congregation west of the Mississippi River, this church was organized in 1869 by Rev. Issac G. Pollard. The building was completed in 1877 and completely restored in 1981. It is on the National Register of Historic Places.

Mount Olivet (Calmer, Cleveland Co.) Organized in 1867, the church stands on land donated by Anson and Harriet Black. The original building was given to the Cleveland County Fairgrounds to become part of Pioneer Village. A new sanctuary was built in 1990. Early families: Berry, Woolley, Greenlee, Henderson, Kesterson, Williams.

Mount Pisgah (Searcy, White Co.) Organized in 1881 as Salem Methodist. School District No. 56 deeded land to the church that same year. The original location was about one mile north of the current church. When a Methodist church in Letona closed about 1894, most of their members transferred to Mount Pisgah. A 1913 deed to the present location is to the trustees of Mount Pisgah. Early families: Droke, Williams, Fawcett, Hughes, Epperson, Horn.

Mount Pleasant (Monticello, Drew Co.) Organized in 1843, Mount Pleasant Church is commonly known as Campground. Services were held in the home of Edward VanLandingham until Rev. Milton Carr gathered Methodists and Baptists for the work of building a church. In 1852 Andrew Cavaness bought the land belonging to Isaac Price and deeded twenty acres to the church. Early families: Carr, Hall, Hale, Price, Van Landingham.

Mount Pleasant (Pulaski Co.) Organized in 1884, the church stands on property deeded to the church by the LeMaster Family. This family had previously deeded, then received back, the land to the school

commissioners. Early families: LeMaster, Keener, Ranson.

Mount Pleasant (Quitman, Faulkner Co.) The church was organized in 1876. After two church buildings were destroyed by tornadoes in 1926 and 1960, the present church building was erected. Early families: Moore, Tarver, Kennedy, Brown, Flowers.

Mount Pleasant (Texarkana, Miller Co.) See Few Memorial.

Mount Rose (Horatio, Sevier Co.) See Horatio.

Mount Tabor (Cabot, Lonoke Co.) This church first met in 1862 in a small building on the present property. Early families: Perry, Johnson, Moore, Glover.

Mount Tabor (Monticello, Desha Co.) Located thirteen miles east of Monticello on Highway 138, the first building was a one-room log structure on four acres bought from Jacob Prewitt in 1859. The second building, which faced due north, burned. The present structure was erected in 1900. Early families: Newman, Peacock, Breedlove, Ellis, Jones.

Mount Vernon (Forrest City, St. Francis Co.) See Forrest City.

Mount Zion (Bayou Meto, Arkansas Co.) See Bayou Meto.

Mount Zion (Horatio, Sevier Co.) Organized in 1867 as an ME congregation by two white ministers, Rev. Wilson and Rev. Capps, in the home of Mrs. Matilda Piggee. Called Mount Zion Union Congregation, this became the first black Methodist Church in Horatio. In 1888 the congregation built a log church house on the Harry Walker homestead. The first pastor was Rev. Stokes; Rev. G.B. Donnelly was the first black pastor. In 1894 a frame building was erected on land donated by Adam Martin. This is where the Sunset Acres Cemetery is now. The present location was purchased in 1904, and a new church house built. Early families: Donnelly, Piggee, Lowery.

Mount Zion (Lonoke Co.) Organized in 1867 as Pleasant Grove, this church relocated across the road in 1903. The original site was one acre given by John T. and Mary Hicks to be used for a church or school. Early families: Hicks, Eagle, Glover.

Mount Zion (May Hill Road, Clark Co.) This church existed in 1869, but its date of organization is not known. The earliest deed shows Mr. and Mrs. William Skinner donated land to include the church and cemetery. Early families: May, Pennington, Carter, Davison, Denison.

Mount Zion (Wynne, Cross Co.) In 1847 a month-long religious camp meeting was held here with over five thousand people in attendance. In 1848 Mt. Zion was organized and Col. David Cross gave eighteen acres for a church house. In 1850 a frame building was erected with four white columns across the front. The White River Annual Conference was organized

here in 1870. In 1885 the building was disassembled and moved to Vanndale along with its membership. The cemetery at the original site fell into disuse in the 1940s, but recent efforts have restored and marked this historic site. An outdoor chapel was built with funds given by T.B. and Fannie Hydrick in honor of her mother, Mrs. Hattie Myers Tyer. The site is now owned by the Wynne UMC.

Mountain Home (Mountain Home, Baxter Co.) First Church, Mountain Home, was organized in the early 1870s. Records are sparse, as the church building was blown away in 1904. By 1879 the Methodists were housed in a two-story building located at what is now 8th and Baker Streets. By 1924 they had purchased a structure erected by the Cumberland Presbyterians on South Main Street. Even with rebuilding and additions in 1963, 1973, and 1975, the Main Street location proved inadequate to accommodate the expanding population. In 1988 the congregation relocated to a new ten-acre site on West Road and Bucher Street.

Mountain View (Alma, Crawford Co.) Augustus Henry Lark started the church in his home in 1876, then moved it to the Walker schoolhouse. Some years later he donated land, and a church house was built in 1890. A new sanctuary was built in 1962. Early families: Lark, Shell, Walker, Fetterton, Langston.

Mountain View (Little Rock, Pulaski Co.) See Winfield Memorial.

Mountain View (Mena, Polk Co.) Organized in 1948. Shady Grove UMC merged with Mountain View in 1981. Rocky Methodist had previously merged with Shady Grove. Early families: Hoover, Simpson, Jovett, Hunter, Philpot.

Mountain View (Mountain View, Stone Co.) In 1877 an organized ME, South congregation, in a joint effort with the Masonic Lodge, moved their building from Riggsville to Mountain View. In 1904 the lodge sold its interest in the building to the church. A new church house was built at the same site in 1970. Early families: Brewer, Lancaster, Lackey, Kemp, Case, Rosa, King.

Mulberry (Mulberry, Crawford Co.) The church was organized in 1882 and the first building erected. In 1910 this building was torn down, and a red brick building was constructed. The present church house was built in 1967. Early families: Bledsoe, Randolph, Dugan, Holden, Alexander, Hight, Marlar, Pendergrass.

Murfreesboro (Murfreesboro, Pike Co.) First Church, Murfreesboro, began sometime before the first property deed was made in 1841. Services were held in the log courthouse. Before locating to the present site on Second Avenue in the 1960s, the church was on School Street. Early families: Davis, Orrick, Kizzia.

Nashville (Nashville, Howard Co.) Organized in 1880, the congregation met for a time in the Rector Building and then in the Baptist church until 1886, when the Methodist church was built. In 1900 a white frame church was built on the corner of Main and Shepherd Streets. A new brick building was completed in 1924. Early families: Baldrige, Lee, Lane, Rector, Shepherd.

Naylor (Naylor, Faulkner Co.) The church was organized in 1868 by Rev. John R. Maddox. The present building was constructed in 1947. Early families: Graham, Prothro, Casey, Maddox, Harris.

Nettleton (Jonesboro, Craighead Co.) The church was organized about 1890. The congregation met first in the loft of a store building and then in a building that was used as a school, community meeting house, theater, and church. The first sanctuary was erected in 1894 and the current one in 1964.

New Bethel (Des Arc, Prairie Co.) See Des Arc.

New Edinburg (New Edinburg, Cleveland Co.) First named Asbury Methodist Church, it was changed to New Edinburg in 1873. The original sanctuary burned in 1935. The present church, built in 1936 across the highway, is part of the Kingsland Circuit. Early families: Clements, Keoth, Marlock, Steward, Ritchie, Weeks, Parrott.

New Hope (Ash Flat, Sharp Co.) See Corinth.

New Hope (Benton, Saline Co.) Land for this church was donated by First Church, Benton, in 1908 or 1909. The church house built at that time was destroyed by a wind storm, and the present building was constructed in 1955. Early families: Dawson, Smith, Kidd, Caple, Barlow, Smith.

New Hope (DeQueen, Sevier Co.) Organized in 1897 as New Hope ME Church. The building was wrecked twice by dynamite charges in 1900 and 1902. Early families: Whitmore, Clardy, McKeller.

New Hope (Griffithville, White Co.) In 1914 the New Hope congregation bought the schoolhouse where they had been meeting since 1910. After the building was destroyed by a storm in 1937, it was rebuilt at the same location.

New Hope (Hutchinson Mountain, Independence Co.) In 1905 D.W. and Rosa Jobe deeded two acres of land to the trustees of the ME, South, and the General Baptists. By 1928 this land had passed to the Hutchinson School. Early families: Jobe, Collum, Cuzzort.

New Hope (Taylor, Columbia Co.) See Unity.

New Liberty (Bono, Craighead Co.) See Bono.

New Liberty (Paragould, Greene Co.) See Christ.

New Prospect (Tuckerman, Jackson Co.) See Hope.

New Salem (Chidester, Ouachita Co.) See Red Hill.

New Salem (Hot Springs, Garland Co.) Begun about 1867/68 as a union church. In 1883 the majority of the members voted to become a Methodist church.

The first building was on land given by Finley T. Godwin on the east side of Clear Creek on the old Cedar Glades Road. About 1919 the building was moved one-eighth of a mile south to conform to a new road alignment. In 1964 members began an incremental rebuilding to construct the present building. Early families: Godwin, Lavender, Echols, Brady, McGrew, Robbins, Heller.

New Salem (Point Cedar, Hot Spring Co.) See Point Cedar.

Newark (Newark, Independence Co.) See Hazel Edwards Memorial.

Newberry Chapel (Alma, Crawford Co.) The congregation met in a schoolhouse until they constructed a church on land given by James A. Newberry in 1908. Early families: Hancock, Creekmore, Rozell, Stanfield, Newberry, Lark.

Newport (Newport, Jackson Co.) First Methodist, Newport, was organized in 1874 by Rev. M.B. Umsted. The original location on Second Street was traded for a lot on Third Street, and the present church constructed in 1912. Early families: Umsted, Rohrer, Horton, Dills, Steen.

Newton Chapel (Desha Co.) Organized in 1892 under the leadership of Rev. W.F. Newton, a local preacher, who gave the land on which the church was built and for whom the church was named. The original building was destroyed by a tornado in 1939 and rebuilt.

Newton Mission (Jasper, Newton Co.) See Jasper.

Norfolk (Norfolk, Baxter Co.) The earliest records show this congregation meeting in an old school building where the present Norfolk City Garage and Storage Building are located. The congregation also met for a time in the south room of the Wolf House in 1893. Many of the early members came from Galatia Methodist. Members from Lone Rock moved to Norfolk when the railroad was built in 1903. The present building was finished in 1910. Early families: Harris, Cunningham, Schogglen, Blevins, Torrance, Wolf.

Norman (Norman, Montgomery Co.) Organized as Womble Methodist, land was bought from Womble Land and Timber Company in 1912 and a frame church house built. In 1925 the town renamed itself Norman, and the church followed the town's lead. The present building was completed in 1956. Early families: Ayers, Graves, Montgomery.

North Jonesboro (Jonesboro, Craighead Co.) See Fisher Street.

North Little Rock (North Little Rock, Pulaski Co.) Organized about 1877 as Argenta Methodist. The church was also known as Dye's Chapel around 1900. In 1918 the name was confirmed by vote as First Methodist Church of North Little Rock. Early families: Ramsey, Faucette, Barlow.

North Mission (North Texarkana, Miller Co.) See Sugar Hill.

North Pulaski (Gravel Ridge, Pulaski Co.) The first worship service was held on February 28, 1982, in a mobile chapel on Highway 107. Rev. Jim West was the first pastor.

Oak Forest (Little Rock, Pulaski Co.) Organized in 1943 as a mission of the Scott Street Methodist Church. The first service was an open air revival. Then the congregation began meeting in the Sam Ballou home. Land was acquired at 25th and Tyler Street in 1944 and a church house constructed. In 1968 the present sanctuary, was dedicated on an adjacent lot. Early families: Harrison, Ballou, Pettus.

Oak Grove (Dardanelle, Pope Co.) Organized as the Oak Grove Society. Private letters mention a James Dunn Adney ordained as minister at Oak Grove Methodist Church on January 1, 1844. All that remains to mark the original location on Pole Pin Creek is a pile of stones and sixty-one unmarked graves. The church was relocated in 1893 and is now just one quarter of a mile off Highway 27, three miles out from Dardanelle.

Oak Grove (Hope, Hempstead Co.) Organized in 1854 at Oak Grove, eight miles southeast of Hope. The original deed, recorded in 1863, conveys the land to the ME church and the MP church of Hempstead County. In 1905 the church moved about one-half mile north of the first location. The building was remodeled and rebuilt in 1939. Early families: Ross, Mouser, Albert, Baker, McRoy.

Oak Grove (Rogers, Benton Co.) See Bland Chapel.

Oak Grove (Sheridan, Grant Co.) Organized in 1879 as an ME church. In 1951 this church merged with Center Campground Methodist Church. See Center Grove for more information. Early families: Faulkner, White, Culpepper, Garner, Hornbeck.

Oak Ridge (Cord, Independence Co.) Begun in the late 1800s as a community church. The first church house was built cooperatively with the Free Will Baptists and located about one-fourth mile south of Oak Ridge schoolhouse. When W.N. Osborne purchased the land he donated the site to the Methodist church. In the late 1940s a tornado damaged the church, and the congregation began meeting in the schoolhouse, which they eventually purchased. After a fire in 1978, members met at Hopewell Church until they could rebuild that same year. Early families, including some Baptists: McDaniel, Parr, Latting, Melton, Damron, Stone, Page, Berry, Osborne.

Oak Valley (McHue, Independence Co.) See McHue.

Oakland (Holland, Faulkner Co.) Founded in 1849 by early settler James Ford. The congregation met in the home of Jonathon Hardin until 1863, when Civil War fighting in the area made it unsafe to meet. At the close of the war, members met in a log building

constructed by James Ford and his son. In 1889 a frame church was built across the road, and in 1952 the current rock structure was built. Early families: Hardin, Ford, Parsons, Grisham, Reedy, McCarty, Lackey.

Oaklawn (Hot Springs, Garland Co.) Organized in 1906 as Dodson's Chapel. The name was changed to Oaklawn in 1917. Anna Austin, Mattie Dennis, Ed Meux, and Jennie Tindal met with Mrs. Katie Austin Brazil in her home and then in a store building owned by Will Sheets. The group organized a Sunday School and enrolled sixty-five people. Early families: Brazil, Austin, Dennis, Meux, Tindal, Loyd, Dodson.

Oakley Chapel (Rogers, Benton Co.) Organized in 1869, the congregation met in the Droke schoolhouse, about one and a half miles distant from the present building. In 1872 Haywood and Elizabeth Oakley donated land, and a building reported to seat 300 was built. This building burned and the present chapel was erected in 1896. Early families: Shelton, McFarlin, McSpadden, Spencer.

Oark (Oark, Johnson Co.) See Matthews Memorial.

Oden (Oden, Montgomery Co.) The church was possibly founded in 1880 by a small group who began meeting in a one-room log cabin one mile southeast of Pencil Bluff. The congregation moved into the present structure in 1924 in a property swap. Early families: Flemmons, Chapman, Robbins.

Ogden (Ogden, Little River Co.) The church was organized in 1892. Judge Bates, a Catholic, helped build the combination church and school located near Highway 71. Early families: Crouch, Adcock, Smithson.

Okolona (Okolona, Clark Co.) The first church was built in 1870 on property donated by Charles Cargile and his wife. The present building was erected in 1946. Early families: Cargile, East, Rush, Weir, Barfield, Rushing, Osburn, Hardin, Ross, Winfield, Fair, Hill.

Ola (Ola, Yell Co.) Organized as Forrest Chapel in 1880, the congregation held regular services in a building constructed on land which J.J. Sandlin deeded to the Methodist Church for cemetery, church, and Masonic lodge. After this building burned in 1888, a new church was built on land donated by J.M. Harkey at the corner of Center and Leigh Streets. In 1931 a tornado destroyed that building, and the present sanctuary was built. In 1988 the Ola and Plainview churches merged. Early families: Sandlin, Adney, Pitts, James, Neal, Brown.

Old Austin (Cabot, Lonoke Co.) A building dating perhaps as early as the 1830s was built on land donated by the Muriel family. The Methodist congregation was organized about 1845 and shared the building with the Baptists. According to tradition, it was used as a field hospital during the Civil War. The

original sanctuary was razed, and a new one built in the 1930s using some of its hand-hewn timbers. A church school building was added in 1976, and a new brick church constructed in 1991. Old Austin is in the Little Rock Conference. See Austin Station for more information.

Old Harmony (Welcome, Columbia Co.) See Welcome.

Old Union (Fairview, Ouachita Co.) See Fairview.

Olive Branch (Bright Star, Miller Co.) Organized April 1860, the church was built by local families on land donated by W.H. Dodd and Nathan Stuckey. About 1955 the church was moved across the road. Early families: Larey, Patterson, Taylor, Adcock, Ryan, Dodd, Stuckey, Grogan.

Omaha (Omaha, Boone Co.) Organized in 1890 as an ME church. The congregation met in different locations until 1892, when A.C. and Eleanor A. Ware donated land where the church and cemetery are now located. Services were discontinued in the early 1900s, and the first building deteriorated. A revival held by Rev. J.R. Marsh in the 1920s resulted in the construction of a new building on the site, but the church again fell into disuse after his death. In 1943 the church was reorganized and the building renovated and repaired.

Oppelo (Morrilton, Conway Co.) Located six miles south of Morrilton at the intersection of Highways 9 and 154, the first group of people met in a log schoolhouse at Oppelo Spring. In August of 1868 four people were baptized into the church, probably by a circuit-riding preacher. In 1887 the present property was acquired and a long white frame building with double doors erected. The frame building was replaced in 1912, and that building has been expanded and remodeled. Early families: Wood, Moore, Wear.

Osceola (Osceola, Mississippi Co.) In 1873 the first minister was assigned to the Osceola Circuit, which included fifteen settlements. All denominations used the Masonic Hall for services. Kavanaugh ME Church was the first Methodist building erected, in 1892. In 1920 this building was demolished, and the congregation met in the county court room until a new building was completed in 1925, taking the name First ME Church, South. A new Gothic sanctuary was built in 1951, and an education building added in 1966. Early families: Bard, Keiser, Brickey, Edrington, Rhodes, Jackson, Marlin, McCollom, Rose, Driver.

Overcup (Morrilton, Conway Co.) Organized in 1881 as Liberty ME church. In 1938 the congregation moved into a new native rock building across the street from the older site. Early families: Crowder, Bostian, Lasater, Charton, Underwood, James, Grooms, Poteete, Williams, Yocum, Yates, Bradshaw, Gardenhire, Hill, Powell, Holly.

- Oxford** (Oxford, Izard Co.) A 1933 deed shows property being conveyed by the Davis and Smith families to be equally divided between the ME church and the Cumberland Presbyterian church. The Methodists were to use the building on first and third Sundays; Presbyterians on second and fourth Sundays.
- Ozark** (Ozark, Franklin Co.) Organized in 1871 by twelve people meeting in the home of Rev. Hastings Puckett. In 1876 they purchased the land on which the present church stands and constructed a frame building. In 1909 the frame building was torn down and replaced with the present native stone building. In 1940 the Ozark Church and the MP church were consolidated. Early families: Glenn, Calloway, Godwin, Sanders, Matthews, Cambell, Puckett.
- Palestine** (Johnsville, Bradley Co.) Organized in 1859. The first building was a small log cabin located twenty feet behind where the present building stands. The present building was at one time a two-story structure with a Masonic hall upstairs. Early families: Lowry, Stewart, Campbell, Martin.
- Paragould** (Paragould, Greene Co.) The first service leading to the organization of First Church, Paragould, was held in 1883 in an unfinished store building on the south side of West Main Street. Their first church house, and the first town, was begun that same year at West Main and 2nd Streets. The church relocated to a new building at 4th and Main in 1926. During the Depression, creditors foreclosed on the building, but the members were finally able to regain possession. Early families: Hammonds, Dickson, Scott, Davis.
- Paris** (Paris, Logan Co.) Although 1874 marks this church's appearance in conference records, oral tradition credits I.B. Hickman with organizing Paris Methodists in 1871. In 1878 the church joined with the Masonic Fraternity to erect a building, which also served as a school, on a lot given by Robert D. Waddill. Early families: Hixson, Wolf, Miles, Harley, Hickman, Humphrey, Fuller, Teague.
- Parkdale** (Parkdale, Chicot Co.) Organized in 1847 as Poplar Bluff Church. Two-story building was erected in the early 1850s where the Parkdale Cemetery is now located. Newer buildings date from the late 1800s and 1926.
- Parker's Chapel** (El Dorado, Union Co.) Rev. James Anthony Parker organized this church in 1872. It was created by a consolidation of Shady Grove Methodist and Sweetwater Methodist. Plum Grove, perhaps the same as Shady Grove, is also remembered as merging. The church building was moved to the present site in 1909. Early families: Lowery, Cumming, Foster, Reynolds, Pickering, Fennell, Combs, Howard, Greer, Lawrence, Lacy, Akins, Kinard.
- Parkin** (Parkin, Cross Co.) Organized by Mr. and Mrs. Rolland W. Minnie in 1903, the church was first located at 1 Sparrow Avenue. The church later relocated to the corner of Church Street and Smithdale Avenue in north Parkin. Early families: Minnie, Pierce, Rogers.
- Parkview** (Benton, Saline Co.) Organized in 1952 by Rev. H.O. Bolin from First Church, Benton. The church members began meeting in temporary quarters on Edison Avenue. In 1953 they moved into a new building on Border Street at McKelvey, on land given by H.L. Dickinson. Early families: Houston, McCray, Gorly, Springer, Kidd.
- Pea Ridge** (Pea Ridge, Benton Co.) Organized in 1843 as Hileman's Chapel, with William T. Anderson as the pastor. The earliest baptismal records date from in 1869, for Martha J. McCool and Mary A. Mitchell, with John M. Clayton as pastor. Hileman's Chapel was about one mile west of its present location. The cornerstone for a frame building at the present location was laid in 1907 and the building occupied in 1908. The frame building was replaced by the present brick structure in 1973. Early families other than those mentioned: Lee, Withrow, Hileman, Sturdy, Miser, Martin, Stewart.
- Pepper Lake** (DeValls Bluff, Prairie Co.) See DeValls Bluff.
- Perry** (Perryville, Perry Co.) Organized in 1902. Services were held in a school building until the first church was built in 1906 on land obtained from John S. and Addie Harris. Storm damage resulted in rebuilding on the same site in 1965-66. Early families: Harris, Holmes, Burrow, Mosley, Creasey, Colvin, Crager, Gadd, Carl, Rev. Bishop.
- Perryville** (Perryville, Perry Co.) This church was organized in 1845 in the home of John and Harriet Rison. In 1849 worship was moved to a log schoolhouse that John Rison built across the street. In 1883 a church building was erected up the street from the Rison home; this building was moved to New Perryville, where it burned. Services were held in the schoolhouse until property was purchased in 1922 and a frame church built in 1927. In 1997 the congregation relocated to a new building on Highway 9. Early families: Rison, Gutowski, Morgan, Poteete, VanDalsm, Suffridge, Bowen, Wooford, Reeder, Tarvin.
- Philadelphia** (Philadelphia, Columbia Co.) Organized in 1859 as an ME church. The first building was a combination church and school built on land donated by Edward and Mary McGehee. Successive structures were erected on essentially the same site in 1883, 1908, 1932, and 1950. Early families: Thomas, McKinney.

- Piggott** (Piggott, Clay Co.) First Church, Piggott, began in 1877 with services held in the Hazel Brush log schoolhouse, three-quarters of a mile from town. In 1892 the Christian church was built, and the Methodists used that building one Sunday each month. In 1895 D.D. Throgmorton donated lots at 3rd and Cherry for a new church building. A second building was erected in 1927. Early families: Lentz, Thomas, Throgmorton, Thrasher, Brandon, Hoggard, Champ, Mowery, McNiel.
- Pine Bluff** (Pine Bluff, Jefferson Co.) First Church was organized in 1830, and the first house of worship built in 1837. The original church house was at Pullen and Alabama Streets. Successive relocations occurred in 1854 to Fourth and Main, in 1886 to Sixth and Main, and in 1921 to the present site at Sixth and Pine. Early families: Groce, German.
- Pine Log** (Brookland, Craighead Co.) Susan, daughter of pioneer settlers Dr. James and Elizabeth McNally, died and was buried in 1859. Hers is the oldest headstone in the cemetery adjacent to the church. In 1866 Elder Tennyson organized, or more probably re-organized, the church built of pine logs at this location. In 1901 a new church was built on the same property, just north of the 1866 church. In 1959 the present building was constructed where the 1901 building stood.
- Pine Street** (Eureka Springs, Carroll Co.) See Eureka Springs.
- Pine Street** (Fort Smith, Sebastian Co.) See Wesley.
- Piney Grove** (Hot Springs, Garland Co.) Organized in 1913 with Rev. J.G. Ditterline as the first pastor. Early families: Chambers, Ballard, Phillips, Allen, Morpew, Chambers, Wenzig, Puckett.
- Pisgah** (Social Hill, Hot Spring Co.) See Adkins Memorial.
- Pisgah** (Yell Co.) Organized in 1871. The original church was built on land donated by Elias and Sarah Lynn about one mile west of Highway 7 South on Yell County Road 97. About 1904 a new church was built at the intersection of Highway 28 and County Road 97. Early families: Lynn, McConnell, Fulton.
- Plain Chapel** (Wheatley, St. Francis Co.) See Wheatley.
- Plainview** (Ola, Yell Co.) Merged with Ola in 1988.
- Plant's Chapel** (Rosebud, White Co.) Located about three and a half miles east of Rose Bud on Highway 36 West, this church was organized in 1884 by J.T. Wilkinson. Charley Plant donated two acres of land for a church house. The church merged with Rose Bud Methodist Church, and the building was sold in 1957. Early families: Plant, Troxell, Lankford, Wilkinson.
- Pleasant Cove** (Bradford, White Co.) Located just outside of Bradford on the old John Randall farm, this church was organized as an ME church. John Randall was authorized to preach the Gospel in 1877.
- Pleasant Grove** (Chidester, Ouachita Co.) See Bell Chapel.
- Pleasant Grove** (DeWitt, Arkansas Co.) Organized in 1886 from a union church composed of Methodists and Baptists. The congregation grew large enough that they agreed to tear down the church, divide the lumber, and build separate churches. The Methodists rebuilt about three miles from the present location on land donated by Walter Miffelton. They moved to the present location in 1913 and constructed a new building in 1956. Early families: Veale, Ellis, Almond.
- Pleasant Grove** (El Dorado, Union Co.) The congregations of Pleasant Hill ME and Curtis Grove MP joined to form a new church. A building was completed in 1941. Pleasant Hill had been organized in 1875 and Curtis Grove in 1898. Early families: McKinnon, Roberson, McKlesky.
- Pleasant Grove** (Lonoke Co.) See Mount Zion.
- Pleasant Grove** (Paragould, Greene Co.) See Pruet's Chapel.
- Pleasant Grove** (Pleasant Plains, Independence Co.) See Cornerstone.
- Pleasant Hill** (Alexander, Saline Co.) Organized in 1880. The congregation met in the Pleasant Hill schoolhouse where the church now stands. In 1893 the church bought the land from the Vaughn family, and the school building was removed. The church, built in 1894, is on the National Register of Historic Places. Early families: Mitchell, Grimmert.
- Pleasant Hill** (El Dorado, Union Co.) See Pleasant Grove.
- Pleasant Hill** (Greenbrier, Faulkner Co.) See Centerville.
- Pleasant Hill** (Texarkana, Miller Co.) The property was deeded to this church on April 3, 1876. Early families: Giles, Jones, McBride.
- Pleasant Hill Society** (St. James, Stone Co.) See St. James.
- Pleasant Plains** (Pleasant Plains, Independence Co.) The first church was located at Putman Cemetery; in 1885 it was named Pleasant Grove. The exact date of organization is not known. In 1895 services were held in the Cornerstone School. The congregation moved to its present location in 1926. Early families: McMullin.
- Pleasant Point** (Hazen, Prairie Co.) See Hazen.
- Pleasant Ridge** (Yellville, Marion Co.) Organized about 1848, a log building was erected just west of the present church. The adjacent cemetery dates from 1836, when Corporal J.M. Bearden, who was killed in the Second Seminole War, was buried there. Jerome Dixon was the first owner, and he conveyed it with the understanding that the land where the cemetery and church stood be deeded to the ME, South. Early families: Dixon, Summers, Doshier, Watts, Smith, Tatum, Sims, Mayers.

- Pleasant Valley** (Harrisburg, Poinsett Co.) What was originally Bolivar Methodist Church merged into Harrisburg in 1858. Bolivar reorganized in 1870 and moved back to a location near its old site. The name was changed to Pleasant Valley in 1907.
- Plum Grove** (El Dorado, Union Co.) See Parker's Chapel.
- Plummerville** (Plummerville, Conway Co.) The church was officially organized in 1884, although circuit riders preached at Plummer Station as early as 1835. The new congregation met in an old saloon building until a church was built on a lot donated by John and Emily Hobbs. This and a second building burned, and the present building was erected in 1929. Early families: Plummer, Hobbs, Hull, James, Gipson, McCravens, Lucas, Malone, Brown, Crawford, Venable, Allgood.
- Pocahontas** (Pocahontas, Randolph Co.) The first building was built for church and school use on the present church site in 1852. In 1879 a one-room building was erected across the street; in 1908 another building back at the present site; and in the 1930s and 1940s this structure was converted into an educational plant, and a sanctuary was built. Early families: Johnson, Grant, Inman, Miller, Brown, Wells, Blankenship, Stacy, Phipps, Dalton, Wells, Martin, Green, Bledsoe.
- Point Cedar** (Point Cedar, Hot Spring Co.) In existence before the Civil War, the church moved to New Salem in 1866, then returned to its original log building in 1869. In 1902 they moved to the present location. Early families: Easley, Campbell, Small, Hawkins, Lookadoo, Shoush.
- Poplar Bluff** (Parkdale, Chico Co.) See Parkdale.
- Portland** (Portland, Ashley Co.) First mentioned in old records in 1852. The first pastor was H.R. Withers, and the first church was a small one-room building across from what is now the Portland Masonic Lodge Hall. J.W. Pugh gave the land where the present church was built in the 1920s. Early families: Cockerham, Pugh, Shirrel.
- Posey** (Wheatley, St. Francis Co.) See Wheatley.
- Pottsville** (Pottsville, Perry Co.) The ME, South congregation dates from 1847; The ME church was built in 1913. The two congregations met jointly, alternating between the two buildings, until they merged in 1939. Early families: Stegall, Martin, Rackley.
- Powell's Chapel** (Poughkeepsie, Sharp Co.) Begun in the 1850s in the home of Dave and Grace Powell, the church became inactive during the Civil War. In the 1880s the Powell's sons, John Lee and J.W., reorganized the church, and renamed it Powell's Chapel. A church house was built on Powell land, then in the early 1900s, a frame building was built just north of the present church. That building burned in 1918 or 1919 and was then rebuilt. The present building was completed in 1974. Early families: Runsick, Powell, Shirley, Goff, Anderson.
- Powhatan** (Powhatan, Lawrence Co.) Organized in 1850. The original building was closer to Black River. In 1874 the Lindsay family deeded land, and the present church was built. Early families: Stuart, Wayland, Rainey, Wickershaw, Lindsay, Matthews, Thornsburgh.
- Prairie Chapel** (Fountain Hill, Drew Co.) Begun in 1848 in a farming community between South Lacey and the Saline River, the congregation soon built a log church. Later it was replaced with a frame church house on land donated by the Withers family in a slightly different location. Prairie Chapel merged with Lacey Methodist about 1954/55. Early families: Withers, Lambert, Haskey, Downey, Caruth.
- Prairie Grove** (Kibler, Crawford Co.) See Kibler.
- Prairie Grove** (Prairie Grove, Washington Co.) Organized in 1856. The first building was constructed in 1880; the present sanctuary was built in 1903 at the original location. Early families: Mock, Carl, Buchanan, Rogers, Neal, Crowell, Sanders.
- Prairie Union** (DeWitt, Arkansas Co.) See DeLuce-Prairie Union.
- Prescott** (Prescott, Nevada Co.) The congregation was organized in 1874 by Rev. Finch M. Winburn in the home of P.C. Hamilton. A church was built in 1877 on the land where it remains today. Early families: McRae, Hamilton, Hawkins, Reppy.
- Presley Chapel** (Alabam, Madison Co.) Organized in 1885. Church buildings have been erected in 1885 and in 1962. Early families: Presley, Norwood, Everett, Hatfield, Porter, Walden.
- Pride Valley** (Little Rock, Pulaski Co.) See Highland Valley.
- Primrose** (North Little Rock, Pulaski Co.) Organized in 1867, this church was named in honor of its first pastor, Rev. G.W. Primrose. In 1869 George and Sarah Peil deeded five acres "including the church and graveyard" to the church trustees. Early families: Dickson, Geyer, Peil.
- Propps Chapel** (Nashville, Howard Co.) See Center Point.
- Prosperity** (Pansy, Cleveland Co.) Organized in 1859. The first building was constructed of logs on land donated by James Harper. This original site is what is now the Prosperity Cemetery. A second church house succeeded the original. In 1913 the church moved to Pansy, and the current structure was built in 1958. Early families: Harper.
- Providence** (Austin, Lonoke Co.) Organized in 1884 by Rev. J.A. Biggs. Early families: Bennett, Thompson, Reed, Jackson, Duke.

- Pruett's Chapel** (Paragould, Greene Co.) Founded in 1858 by Charles Pruett, Robert Pruett, and John Garland as a community church named Pleasant Grove. The church moved from Finch Road to the present location in 1892. The current church was built in 1974. Early families: Dover, Garland, Gramling, Wood, Granaway, McElver, Pruett.
- Pulaski Heights** (Little Rock, Pulaski Co.) Organized in 1912. This church began in 1909 when nine Methodist families organized a Sunday School rather than ride the street car downtown. Building started immediately on property at Woodlawn and Beech. Early families: McDonnell, Strawn, Rosenbaum, Branch.
- Pullman Heights** (Hot Springs, Garland Co.) Organized out of a small Sunday School started in 1884, Hot Springs Mission met in a three room cottage at 108 Bower Street. They purchased the Glen Street Baptist Church building, then bought a lot and built at the corner of Park Avenue and Pullman. In 1927 they moved to Pullman and State Street. Successive name changes reflect the new locations.
- Quapaw Quarter** (Little Rock, Pulaski Co.) When Winfield UMC relocated, about sixty members elected to remain at the 16th and Louisiana location. Reorganized in 1988, this church was known as Grace UMC from 1994 until 1996. Early families: Scudder, Dewey, Armstrong, Toland, Weidemeyer.
- Quitman** (Quitman, Cleburne Co.) Associated with Quitman College, dating from about 1875-99. Early families: Rollow, Stewart, Gregory, Sowell, Martin, Moore, Williams.
- Ramer's Chapel** (Marmaduke, Greene Co.) Organized in 1894, the church and cemetery are on land donated by T.J. and Sarah Ramer. Early families: Ramer, Beaton, Butler.
- Raney's Chapel** (Lynn, Lawrence Co.) See Lynn.
- Ravenden** (Ravenden, Lawrence Co.) Organized in 1944. The first building was erected in 1951 and the education annex in 1957.
- Rector** (Rector, Clay Co.) Organized in 1881, soon after the town was founded. Presbyterians, MP and ME, South, congregations worshipped together. Following a great revival in 1892, the ME church, South, sold their interest in the jointly owned building and erected their own first building. In later years Simmons Chapel, Macedonia (Leonard), and Fourth Street Rector, all originally MP churches, merged with Rector First Church. The present building was erected in 1916, with education facilities being added in 1947-48 and in 1960-61. Early families: Cox, Miser, Copeland, Hill, Harper, Blackshare, Mobley, Trantham, Woods, Dooley, Pierce, McPherson, Hailey, Hardin, Janes, King, Goldsby, Dalton.
- Red Brick** (Conway, Faulkner Co.) See Conway.
- Red Hill** (Chidester, Ouachita Co.) Organized in 1872 as New Salem MP Church, the church house was built on land donated by T.J. Coulder. Tradition holds that the first song sung was "Revive Us Again." The original building, damaged by a tornado in 1930, was replaced with the present brick structure. Early families: Coleman, Coulder.
- Redfield** (Redfield, Jefferson Co.) The church was organized in 1883 and reorganized in 1955. Renovations to the building were done in 1955 and in 1987.
- Redlands** (Blevins, Hempstead Co.) See Friendship.
- Resurrection** (Little Rock, Pulaski Co.) This church was organized in 1993 to minister to the African-American community in southwest Little Rock. It closed in 1997. Early families: Miller, Clay, Hart.
- Rhea** (Rhea, Washington Co.) Organized in 1874. The congregation met in the school until 1910. Buildings were erected in 1910 and 1971. Early families: Stevens, Crawford, Gregory, Hartley.
- Richmond** (Ashdown, Little River Co.) Organized in 1854. Members met in homes until a log schoolhouse was built in what was known as the Radford field. In 1857 Dr. Bellah donated four acres for the benefit of all evangelical denominations, and in 1860 a combination church and Masonic hall was built there. In 1883 the Presbyterians built on the site known as the Hugh Wilson home, and they and the Methodists conducted services alternately. In 1900 Methodists returned to the 1860 site and rebuilt. The present building, constructed in 1924, is at the 1860 site. See Ashdown.
- Riggsville** (Mountain View, Stone Co.) See Mountain View.
- Rison** (Rison, Cleveland Co.) Organized in 1888, the first property also dates from that year. Early families: Niven, Harrison, Renfrow, McMurtrey, Boyd.
- Riverside** (Oceola, Mississippi Co.) See Garden Point.
- Riverside** (Pine Bluff, Jefferson Co.) See Carr Memorial.
- Rock Creek** (Grant Co.) See Bethel.
- Rock Springs** (Greene Co.) Organized in 1885 by Rev. James Phillips.
- Rock Springs** (Rock Springs, Drew Co.) This church began in 1858 with Sunday School meetings in homes. The present building is the fourth on the site. Early families: Mays, Carr, McKeown, Harper.
- Rockport** (Malvern, Hot Spring Co.) See Malvern and Keith Memorial.
- Rocky** (Mena, Polk Co.) See Mountain View.
- Rocky Comfort** (Foreman, Little River Co.) See Foreman.

- Roe** (Roe, Monroe Co.) The bell from the original church, built in the 1890s, is used in the present church building, constructed in 1961.
- Rogers** (Rogers, Benton Co.) First Church, Rogers, was organized in 1995 out of Central UMC Rogers. Early families: Swearingen, Wright, Mack, Harmon, Lewis.
- Rondo** (Texarkana, Miller Co.) Now Rondo Methodist, this church was organized as Rondo Union Church, as all denominations worshipped together while the Masonic Lodge No. 146 used the upstairs. The first property deed was made in 1836. Early families: Alexander, Owen.
- Rose Bud** (Rose Bud, White Co.) This church was organized in 1914 by H.A. Stroup, a brush arbor revivalist, with about a hundred charter members. The church house was completed in downtown Rose Bud in 1915. The present location is a half mile east on Highway 36 West. Plant's Chapel merged with Rose Bud in 1957. When Bethesda Methodist Church dwindled and disbanded, most of its members also went to Rose Bud. Early families: Plant, Holt, Robbins, Biles.
- Rose City Beacon** (North Little Rock, Pulaski Co.) Organized in 1952 as Rose City Methodist Church, it was built on a lot given by Frank Warden at 4525 Lynch Drive. In 1964 Beacon Methodist Church merged with Rose City. Early families: Orne, Venable, Waters, Cavin, Tippitt, Chandler, LeMay, Maxwell, Mehl.
- Rosewood** (West Memphis, Crittenden Co.) Organized in 1956. District Superintendent Otto Teague remarked that it was the first time he had ever sent a pastor to a vacant lot and an opportunity. Eighty-three members and Rev. Vernon Paysinger worked hard to get the church started. Early families: Woodard, Bagley, Roberts.
- Rushing Memorial** (Chidester, Ouachita Co.) Organized in 1881, this was the first church built in the new town of Chidester. It was a plain box structure built of rough lumber on land donated by T.J. Smith. Many of the early members transferred from Steele's Chapel, four miles to the southeast, or from Missouri Methodist, about five miles to the north. The second church was a two-story frame structure, built jointly with the Odd Fellows and Missouri Masonic Lodge about 1890-92 on land donated by A.S. Rushing. The present brick church was dedicated in 1938. Early families: Cathey, Lafferty, Rushing, Martin, March, Carson, Haddox, Fort, Beavers.
- Russell** (Russell, White Co.) Organized in 1892. The first pastor was Rev. Henry Remley. The first building was near the railroad, and services were frequently interrupted because of noise from trains. A rock building erected at the present site burned in 1951, and the brick church was built in 1954. Early families: Belville, Roetzel.
- Russellville** (Russellville, Pope Co.) First Church was organized in 1873. The congregation met in the Cumberland Presbyterian church house, conducting services once or twice each month and holding a joint Sunday School each week. The present location was acquired in 1876, and a frame church erected. The property has been expanded and new sanctuaries constructed in 1905 and 1923. Early families: Erwin, Tucker, Hartsell, Ferguson, Wells, Barrow, Bernard, Howell, Wyatt.
- Salem** (Benton, Saline Co.) Organized in 1859. This church traces its origins to Salem Campground, earlier known as Scott Campground. The campground was originally on Patrick Scott's property near Lee Cemetery in Benton. The log church house where this congregation organized must have already been on the campground. The present church was completed in 1966. Early families: Zuber, Scott, Cameron, Pipkins, Harris, Winfield.
- Salem** (Nashville, Howard Co.) See Center Point.
- Salem** (10 miles southwest of Palestine, Cross Co.) Beginning with informal meetings in 1881, the church was organized in 1884. The first property deed also dates from 1884. Early families: Cross, Henley, Adams, Chipman.
- Salem** (Searcy, White Co.) See Mount Pisgah.
- Salem** (Wilmar, Drew Co.) See Green Hill.
- Sardis** (Bauxite, Saline Co.) In 1869 Methodists in the community erected a two-story building where the current church now stands. The name was suggested by "Uncle" John Green. Early families: Simmons, Roark, Steed, Caple, Green, Poe, Tull, Wilson.
- Sardis** (Thornton, Calhoun Co.) See Chambersville.
- Scotland** (Scotland, Van Buren Co.) Organized in 1890. The congregation met in a log building on the north side of the Batesville-Dover Road. The present building, completed in 1904, is on land donated by Dr. T.H. Jones. The second story is occupied by the Pleasant Grove Masonic Lodge. Early families: Culpepper, Lindsey, Hawkins, Morgan, Hatchett, Hall.
- Scott Campground** (Benton, Saline Co.) Named for Patrick Scott, the campground on his land dates from the 1830s. After he helped organize the Salem church in 1859, the campground came to be called Salem Campground. Camp meetings have been held every year since 1867. See Salem Church, Benton, for related information.
- Scott Memorial** (Eudora, Chicot Co.) Organized in 1905 as the Eudora ME Church, South. The name was changed to Scott Memorial in the early 1920s when Concord and Eudora Methodists merged and

- built a new building. Scott Memorial was closed about 1974. Early families: Scott, Hilliard.
- Scott Memorial** (Lockesburg, Sevier Co.) Organized in 1868. That same year Laura Walker and M.L. Stanley donated land for a church house. The church remains in the same location. Early families: Willis, Neal, Walker, Miles.
- Scott Street** (Little Rock, Pulaski Co.) See St. Luke.
- Searcy** (Searcy, White Co.) First Church traces its beginning as early as 1836, when Henry Cornelius preached there as a part of the Little Rock Circuit. In 1842 it became part of the Little Red River Mission with A.L. Kavanaugh as minister. In 1851 it became the Searcy Mission of the MEC South with R.G. Brittain as minister. Israel M. Moore donated land in 1851, and a church house was built. The present brick sanctuary was completed in the early 1870s. In 1936 Haygood Memorial Methodist Church merged with First Church, Searcy. Early families: Moore, Kellum, Butler, Bond, Typre, Carlisle, Adair.
- Second Street** (Little Rock, Pulaski Co.) See Little Rock.
- Sedgwick** (Sedgwick, Lawrence Co.) Organized in 1931, the church met in homes and occasionally at Meadows Park on the Cache River. The present lot at the corner of Smith Avenue and Cypress Street was purchased in 1932 and a frame church house constructed. The present sanctuary was built in 1951-52. Early families: Rodgers, Vance, Crader, Healey, Manning, Hewitt, Trotter.
- Selma** (Selma, Drew Co.) Organized in 1860. A lot for the first building was deeded in 1872. The present church building, acquired in 1885, was built in 1874 as a Baptist church and is on the National Register of Historic Places. An interesting feature is the arrangement of the pews, which were apparently part of the original church furnishings. A solid partition or railing divides the center section of pews after the custom of the early days when men and women sat on separate sides of the church.
- Sequoyah** (Fayetteville, Washington Co.) Organized in 1965, the church met at several locations until a sanctuary could be built. A second sanctuary was dedicated in 1987. Early families: Qualls, Hinkle, Milton, Alford, Eidson.
- Shady Grove** (Chidester, Ouachita Co.) See Bell Chapel.
- Shady Grove** (Clarendon, Monroe Co.) See Clarendon.
- Shady Grove** (El Dorado, Union Co.) See Parker's Chapel.
- Shady Grove** (Jesup, Lawrence Co.) See Eli Lindsey Memorial.
- Shady Grove** (Mena, Polk Co.) Merged with Mountain View UMC in 1981. Rocky had previously merged with Shady Grove.
- Shady Grove** (Ouachita Co.) See Harmony Grove.
- Sharman** (Taylor, Columbia Co.) See Unity.
- Sharp** (Independence Co.) Organized in 1906 as an MP church. Members bought land and built a brush arbor. Following a revival they decided to acquire a more permanent building. The present site results from a land swap in 1914. Early families: Tugwell, Raney, Heflin, Mayo, Robertson.
- Sheridan** (Sheridan, Grant Co.) This church appears for the first time in the Little Rock Annual Conference Journal in 1878. The present sanctuary was constructed in 1977-78. Early families: Rev. J.C. Greenwood, Reese, Johnson.
- Shiloh** (Harrell, Calhoun Co.) See Harrell.
- Shiloh** (Huntsville, Madison Co.) Organized in 1842. Early services were held under a brush arbor. The first log building was used for both church and school. School was held there until 1966. Early families: Sugg, Sisco, Reeves.
- Shiloh** (Jonesboro, Craighead Co.) Organized about 1830. The first building served as a community church and school. The present brick building is at approximately the same location as the original log building, and later a frame structure. Early families: Lindley, Gambill, Dodd, Collier.
- Shiloh** (Lynn, Lawrence Co.) Shiloh was organized by C.W. Rook in 1885. Many early members transferred from Rock Cove, Oak Grove, and Shady Grove. It merged with Lynn UMC in the 1940s.
- Shiloh** (Yellville, Marion Co.) See Cedar Grove.
- Shirley** (Shirley, Van Buren Co.) The 1915 minutes of the church list twenty-two charter members. The Shirley Community Church was built in 1927 by Baptist, Church of Christ, Presbyterian and Methodist churches. Previous services had been held in the school or other churches. Shirley United Methodists and Bethel General Baptists continue to meet in this community building, rotating pastoral leadership. Early families: Simpkins, Endicott, Holbrook, West, Gennings, Eubanks, Cunningham, Hackett, Cottrell, Phelps.
- Shughtown** (Paragould, Greene Co.) See St. Paul.
- Sidney** (Sidney, Sharp Co.) Organized in 1892, this has been a joint congregation with the Cumberland Presbyterians since 1941. Early families: Oliver, Arnn, Ball, Koface, Simpson, Meeks, Young, Meeker.
- Siloam Springs** (Siloam Springs, Benton Co.) First Church, Siloam Springs, was organized in 1880 as an ME church. In 1882 an ME, South, group formed a separate church. The two joined in 1939. Early families: Axtell, Turner, Bennett, Stahl, Ewing, Dodgen.
- Silver Hills** (Mt. Holly, Union Co.) Organized in 1902 on land given by the Davis family. Early families: Davis, Watson, Smith.

- Silver Springs** (Ouachita, Columbia Co.) Organized in 1878. A white frame building built that year stood at the current location for eighty-five years. It was destroyed by a tornado in 1963, and a new brown block building was erected that same year.
- Simmons Chapel** (Rector, Clay Co.) See Rector.
- Sixteenth Section** (Ward, Lonoke Co.) A 1914 deed shows that two acres of land were conveyed by J.E. and Mollie Turnage to the trustees of the Sixteenth Section church.
- Smackover** (Smackover, Union Co.) A fire in 1924 destroyed all records of the original church and its formation. Some sources say the church was moved a short distance in 1894 from Cooterneck in Ouachita County to the present location in Smackover. Early families: Murphy, Byrd, Laney.
- Smithville** (Smithville, Lawrence Co.) It is not clear when the Methodists of Smithville first organized, but it was probably at the Old Solomon schoolhouse across from Smithville cemetery. In 1866 services were being held one Sunday each month in the Baptist church. In 1875 a frame church house was built on land donated by Captain W.C. Sloan. The original church building was replaced in 1938. Denton UMC merged with Smithville in 1969. Early families: Sloan, Self, Patton, Fortenberry.
- Smyrna** (Delight, Clark Co.) Organized in the early 1870s. Land for the church and cemetery was deeded by Dr. Matt Moore.
- Smyrna** (Searcy, White Co.) See Grace.
- Social Hill** (Social Hill, Hot Spring Co.) See Adkins Memorial.
- South Bend** (Jacksonville, Lonoke Co.) Organized around 1869 by several area families who, in the absence of a convenient church, had been meeting in homes. The first building burned in 1941, and a new site on the corner of Military and John Shelton Roads was selected. Early families: Hollis, Bragg, Ellis.
- South Fayetteville** (Fayetteville, Washington Co.) See Wiggins.
- South Hot Springs** (Hot Springs, Garland Co.) Organized by 1887 as South Hot Springs Methodist Church, it has been successively named Third Street and Grand Avenue Methodist. Early families: Woodcock, Price, Bowen, Covington, Shaw, Willoughby, Campbell, Lloyd.
- Southside** (Batesville, Independence Co.) Organized in 1966 following a tent revival, with fifty-seven charter members. A church house was soon constructed at the present site. Early families: Thomas, Martin, Bowman, Mitchell, Millikin, Green.
- Spann's Chapel** (Watson, Desha Co.) See Kelso.
- Sparkman** (Sparkman, Dallas Co.) Begun about 1914 when Rev. Tom Hughes preached at union services in the new community of Sparkman; the church organized the following year. Early families: Launius, Sinquefield, Arnold, Marion, Leonard, Burdina, Bailey, Robey.
- Spring Creek** (Calico Rock, Izard Co.) Organized in 1866 as Macedonia ME Church. The current building was constructed about 1886 on the original site. Early families: Clark, Benbrook, Wood, Staggs, Langston, Harber, Matthews.
- Spring Hill** (Barling, Sebastian Co.) See Barling.
- Spring Hill** (Hope, Hempstead Co.) Organized in 1886. The church remains at its original location. Fairview Bethlehem and Battlefield Union churches merged with Spring Hill in the late 1930s or early 1940s. Early families: Thompson, Turner, Allen, Johnson, Collins.
- Spring Street** (Little Rock, Pulaski Co.) See Winfield Memorial.
- Springdale** (Springdale, Washington/Benton Co.) A small group organized in the early 1850s and shared a building with Baptists. In 1872 the congregation, with two Baptist congregations, and the Masonic Lodge, constructed a building together. By 1884 the "South" Methodists had erected their own building. The ME church was organized in 1852 at Liberty, two miles from Springdale. In 1870 this congregation began sharing the building that the ME, South, Baptists, and Masonic Lodge were using. In 1884 the ME built a frame building. The two churches united in 1929, using the name ME, South, until 1939, when these branches of Methodism formally united to become The Methodist Church. The present building was erected in 1936/37 with major expansions being done in more recent years. Early families: Banks, Howard, Rankin, Ginnip, Hellstern, Price, Graham, Riggs, Nickerson, Shelton.
- Springfield** (Springfield, Conway Co.) The building was erected in 1879. At that time Springfield had a college, and the Methodist congregation often numbered 150. The building was renovated in 1952, led by a Hendrix College student pastor.
- Springtown** (Gentry, Benton Co.) Organized in 1881, W.D. Wasson and his wife gave land for the first church. Early families: Wasson, Condrey, McHargue, Davis, Barlett.
- St. Andrew** (Arkadelphia, Clark Co.) In 1953 a group in southwest Arkadelphia met and began to organize this new Methodist church. Early families: Collins, Baber, Adair.
- St. Andrew** (Fort Smith, Sebastian Co.) Organized in 1987. A core group first held services in a Boys Club and moved the next year into a warehouse building. The congregation moved into its new building in 1991. Wyatt Memorial UMC and St. Andrew merged in 1995 and retained the name St. Andrew. St. Andrew

- was discontinued in 1999 and the property assigned to Wesley UMC. Early families: Anderson, Echols, Wigington, Keller.
- St. Andrew** (Little Rock, Pulaski Co.) Organized in 1954 with fifty charter members. Services were held in the Baseline School until a borrowed trailer was set on land intended for a permanent place of worship. In 1965 the church occupied the newly constructed building which has since been expanded. Early families: Hart, Sawyer, McNeal.
- St. Charles** (St. Charles, Arkansas Co.) Organized in 1867. The first property deed found is from 1891. Early families: Woolfolk, Murray, Parker, Davidson, Watts.
- St. Francis** (New Edinburg, Cleveland Co.) Organized by Rev. Cornelius Robinson and a small group of Christians as an ME church, the first property deed dates from 1835. It merged with St. Luke Church in 1951. Early families: Robinson, Barnett, Rainey.
- St. Francis** (St. Francis, Clay Co.)
- St. James** (Fayetteville, Washington Co.) Organized in 1880 as an ME Church, it was housed in a frame building constructed on Rock Street by freed slaves. In 1907 the church moved to the corner of Willow and Center Streets. Early families: Joiner, Hoover, Manuel, Rogers.
- St. James** (Little Rock, Pulaski Co.) Organized in 1969, the church had its beginning in a series of meetings held in homes of Methodists in northwest Little Rock. Worship services were held in the chapel of the Methodist Children's Home until a new facility on Pleasant Valley Drive was completed in 1970. In 1983 a new sanctuary was completed to accommodate the rapidly growing membership. Early families: Peck, Cottey, Swilling, Hook, Hall, Puryear.
- St. James** (Lonoke, Lonoke Co.) Organized in 1902. The original location was just off the highway about six miles from Lonoke. The present church is at 401 Roberts Street in Lonoke. Early families: Moses, Perry, Tavorn, McCulley, Yancey.
- St. James** (Mountain View, Stone Co.) In the 1820s, when St. James was settled, the Methodists, Baptists, and Church of Christ worked together to build a log house to be used as a church and school. A Methodist Society was organized and was the only organized church in the community, although preachers of other denominations preached there occasionally. At one time the Methodists were known as the Pleasant Hill Society. In 1852 a large two-story building was constructed for the Masonic lodge, church, and school. Church services were discontinued from 1934 until 1943. In 1968 the church moved to its present location.
- St. Joe** (St. Joe, Searcy Co.) Organized about 1880 as Black Oak Methodist Church. The church house was located about a half mile east of the present town of St. Joe. The frame and cobblestone building in use today was built in 1932. Early families: McNair, Henley, Rainbolt, Garrison, Russell, Rogers, Cash.
- St. John** (Hope, Hempstead Co.) Organized in 1984 with twenty members present. The congregation moved into a permanent facility in 1986. Early families: Huckabee, Bradford, Caudle, Sparks, Born.
- St. John** (Van Buren, Crawford Co.) See Heritage.
- St. Luke** (Fort Smith, Sebastian Co.) See Wesley.
- St. Luke** (Little Rock, Pulaski Co.) St. Luke began as Scott Street Methodist, formerly Main Street Methodist. Scott Street was the only white ME congregation in Little Rock. Early families: Glover, Bass, Baer.
- St. Luke** (New Edinburg, Cleveland Co.) See St. Francis.
- St. Luke** (Pine Bluff, Jefferson Co.) In 1953 the Fellowship Class of Lakeside Methodist Church sponsored a new church for the Fairgrounds Addition of Pine Bluff. Members raised enough money for the down payment on a house, which eventually became the parsonage. A new church house was built in 1955-56. Early families: Brown, Strange, Sutton, McDaniel, Thompson.
- St. Mark** (Camden, Ouachita Co.) Organized in 1959 in the Jewish synagogue as a mission from First Church, Camden. There were forty-nine charter members. A lot was acquired at 1315 Washington and a church house constructed in 1962. In 1990 the Louann UMC merged with St. Mark. Early members: Peace.
- St. Mark** (El Dorado, Union Co.) See Vantrease Memorial.
- St. Mark** (Marmaduke, Greene Co.) See Marmaduke.
- St. Mark** (Pine Bluff, Jefferson Co.) Begun as a mission; Rev. Joseph Henry was appointed in 1933. Early families: Sanders, Burns, Mercer, Jackson, Cobbs, Smith.
- St. Paul** (El Dorado, Union Co.) Organized in 1859 as an outreach of First Church. The first meeting was in the home of James Spencer. Early families: Spencer, Warren, Kjeldgaard.
- St. Paul** (Harrison, Boone Co.) John Shelton, Wayne Kendall, Ray Turney, Marvin Smith, George Connell, and Arther Barrett were appointed in 1956 to study the possibility of establishing a second Methodist church in Harrison. The first services were held in 1959 in a rented house at 518 South Cherry Street. The committee selected the current South Oak Street site, and a building was erected. Early families are those of the committee mentioned.
- St. Paul** (Jonesboro, Craighead Co.) About 1950, Methodists from Jonesboro and Nettleton began to work for a church in south Jonesboro. The first frame sanctuary was built in 1955 and the present brick one in 1966. Early families: Greene, Douglas, Hannah.

- St. Paul** (Little Rock, Pulaski Co.) Organized as Forest Park Church at a meeting in the home of S.C. Grooms in 1910. Members met at 1900 North McKinley until 1914, when they moved to Cantrell and Pierce Streets, then to the present location. Early families: Cutting, Grooms, Martin.
- St. Paul** (Malvern, Hot Spring Co.) Organized in 1955, services were held in a five-room house purchased by interested persons from First Church, Malvern. Early families: Kriegel, Batt, Orr.
- St. Paul** (Maumelle, Pulaski Co.) Organized in 1870 by Rev. Allen Akridge, who was ordained following emancipation and became a circuit rider and pastor. About 1885 the Maumelle congregation divided and moved to Thorny Grove, located on Newton Farms near the banks of the Arkansas River. In 1903 the Thorny Grove Church relocated, building on land given by Jim Clark, a property owner and a relative of the Wilkins family. At this time the church was renamed St. Paul. In 1956 the church relocated to Pinnacle Valley Road. Early families: Akridge, Clark, Harris, Scott, Nelson, Wilkins, Nelson, Bailey.
- St. Paul** (Paragould, Greene Co.) Formally organized in 1938 as St. Paul Episcopal. Elsie Shug got permission to have Sunday School in the two-room schoolhouse where she taught. Early families: Higgins, Cook, Wineland, Lawrence.
- St. Paul** (Searcy, White Co.) See Grace, Searcy.
- St. Paul** (St. Francis, Clay Co.) See St. Francis.
- Stamps** (Stamps, Lafayette Co.) The church was founded in 1894.
- Star City** (Branchville, Drew Co.) Organized as Cane Creek Society in 1869. The name was changed to Star City Mission in 1871, to Barnett Memorial Church in 1919, and finally to First Methodist in 1966. Early families: Ligon, Young, Chance, Brown.
- Steele's Chapel** (Childester, Ouchita Co.) See Rushing Memorial.
- Stephens** (Stephens, Ouachita Co.) First Church began in 1849 with preaching in a school building. In 1884 the church was chartered, and in 1885-86 a new frame church house was built on purchased land. Early families: Blount, Gentry, Gray, Morgan, Britt, Smith, Edwards, Parker, Polk, Elmore, Garner.
- Stoney Point** (Beebe, White Co.) Re-organized in 1947. An earlier church across the road had disbanded when World War II began. Early families: Fisher, Burkett, Rye, Liles.
- Strangers Home** (Strangers Home, Lawrence Co.) See Hoxie.
- Straghn's Chapel** (Paragould, Green Co.) See Camp Ground.
- Strong** (Strong, Union Co.) Elisha Nelson donated land for the first church, date unknown, located southwest of Strong and named Forest Hill. A record shows that Elisha Nelson's daughter joined this church in 1851. The congregation moved to Strong in 1904, but the building they built there was destroyed by a tornado in 1927. The present building was erected immediately afterward. Early families: Nelson, Mason, Grace, Clower, Norris, Hughes, Berry, Phillips, Nunnally.
- Stuttgart** (Stuttgart, Arkansas Co.) First Church, Stuttgart, was organized in 1888. That same year a site at Fourth and Grand was purchased, and a plain, square frame building was constructed. The present building is at essentially the same site. Early families: Pegg, Porter, Strong, Vanhook, Walcott, Wilson.
- Sugar Creek** (Bay Village, Poinsett Co.) See Bay Village.
- Sugar Hill** (North Texarkana, Miller Co.) Begun in 1991 as North Mission by Texarkana surgeon Dr. Herbert B. Wren and his wife. Dr. Wren was licensed to preach in 1992. Early families: Freeze, Gleason, Gray, Purifoy, Wren.
- Sugar Loaf** (Heber Springs, Cleburne Co.) See Heber Springs.
- Sulphur Springs** (Sulphur Springs, Benton Co.) Begun in 1889, the building was not completed until 1910.
- Sulphur Springs** (Sulphur Springs, Jefferson Co.) Organized earlier, the first church house was built in the early 1850s and was located where the Sulphur Springs Elementary School now stands. It was used as a hospital during the Civil War. The present property was donated by Mrs. Elizabeth Ingram in 1896 and adjoins the school property. Early families: Ingram, Watson, Petty, Merritt.
- Sunshine** (Humphrey, Jefferson Co.) Merged with Humphrey Methodist Church in the early 1940s.
- Sweet Home** (Amity Route, Clark Co.) Organized in 1900 as Cedar Bluff Methodist. The congregation met in the Cedar Bluff schoolhouse until 1932. At that time a large frame building was completed on the present site. Early families: Runyan, Stroope, Copeland, Massey, Small, Henson, Lambert, Lookadoo, Daniel.
- Sweet Home** (Sweet Home, Pulaski County) Organized in 1874 as an ME Church. Land adjoining the school was bought that same year. In 1952 the original building was razed and a smaller church built at the same site. Early families: Hardin, Saffo, Davis, Burton.
- Sweet Water** (El Dorado, Union Co.) See Parker's Chapel.
- Sylvan Hills** (Sherwood, Pulaski Co.) In 1947 a group of ten people met at the home of Mr. and Mrs. Fred M. Rains to organize a church. Mr. and Mrs. Ernest Gragson gave the lot for a building. Early families: Powell, Holmes, Dollarhide, Stinnett, Rains.

- Tabernacle** (North Little Rock, Pulaski Co.) See Washington Avenue.
- Taylor** (Taylor, Columbia Co.) Organized in 1923, the church had its beginning in a small white frame building at the corner of Pope and Forest Streets. The congregation moved to new facilities in 1983. Early families: Dodge, Gordon, Whitehead, Stuart, Hudnall, Beene, Smith.
- Taylor Chapel** (Cotton Plant, Woodruff Co.) The church was organized in Salsboro using the name Todd's Chapel. In 1888 the congregation moved to Cotton Plant and the church name changed to Taylor Chapel. Early families: Blake, McClinic, Darby, Arbor, Brinker, Macon, Johnson, Holland.
- Temperance Hill** (Bearden, Dallas Co.) Organized in 1853. The first property deed dates from 1877. Early families: Stell, Pennington, Parham.
- Ten Springs** (Camden, Ouachita Co.) See Buena Vista.
- Texarkana** (Texarkana, Miller Co.) First Church, Texarkana, was organized at a meeting in the Miller County Courthouse in 1902. The congregation used Mt. Sinai Synagogue until the present church was built.
- Third Street** (Hot Springs, Garland Co.) See South Hot Springs.
- Thompson's Chapel** (Amity, Clark Co.) See Amity.
- Thompson's Chapel** (Fort Smith, Sebastian Co.) See Midland Heights.
- Thompson Memorial** (Hartman, Johnson Co.) See Hartman.
- Thornton** (Thornton, Calhoun Co.) Originally called Union Chapel, the church was organized in 1880. Methodists and Baptists jointly built a church house, meeting on alternate Sundays. A new building was built about 1913, and the current building was erected about 1972.
- Thorny Grove** (Maumelle, Pulaski Co.) See St. Paul.
- Tigart** (Hot Springs, Garland Co.) See Faith.
- Tillar** (Tillar, Drew Co.) The church was organized in 1881 by twenty-three people under an oak tree in the yard of the Frank Tillar home. Services were held in members' homes until about 1883. The second church was a classical revival style building constructed in 1913. Early families: Hyde, Cheairs, Tillar, Birch, Homes, McMahon, Lane, Peo, Grisham, Herron, Davidson, Duncan, Henry.
- Tilton** (Tilton, Cross Co.) The first services were held in the school in the early 1900s. The first building was erected in the late 1940s, but burned in 1977. The present building was constructed the following year. Early families: Stoering, Slocum, Smith, Burns, Wallin, Holleman, Ramsey, Graff, Kilgore, Pulley, Sisco.
- Todd's Chapel** (Cotton Plant, Woodruff Co.) See Taylor Chapel.
- Towson Avenue** (Fort Smith, Sebastian Co.) See Wesley.
- Traskwood** (Traskwood, Saline Co.) Services were first held in Winter's store building in 1889. The present building was erected in 1955 and is one and a half blocks south of the earlier church. Early families: Westbrook, Sanders, Cunningham, Winters, Rhoades, Hawthorne, Martin.
- Trinity** (Danville, Yell Co.) Organized as Antioch ME Church in 1894 in the home of John Moore. Services were held in homes until a brush arbor was built on John Howell's place, now the location of the Earl Ladd Cemetery. Services were also held in the AME church and in the courthouse. G.W. Torrence, Sr. donated land next to Howell's Cemetery for the first church house. Bros. G.W. Torrence, William Torrence, and Van Barnett were licensed as local preachers and served in the absence of a pastor. In 1920 the old building was torn down and moved to the present location. The name was changed to Trinity. The present building was erected in 1958.
- Trinity** (Fayetteville, Washington Co.) Organized in 1959. The cornerstone for the first building was laid in 1960, and a new sanctuary was begun in 1971. Early families: Leonard, Brockway, Watson.
- Trinity** (Fort Smith, Sebastian Co.) See Wyatt Memorial.
- Trinity** (Little Rock, Pulaski Co.) Organized about 1959 to serve the rapidly expanding western part of the city. A sanctuary was constructed in 1987. Early families: Bridges, Crawford, McDowell, Fawcett, Matkin, Fowler, Griffin.
- Trinity** (North Little Rock, Pulaski Co.) Organized in 1977 on the site of the previous Rose City Beacon UMC. Early families: Brown, Lane, McKelvy, Files, Turner.
- Trinity** (Okolona, Clark Co.) The earliest property deed was made in 1895. Early families: Burton, Robb, Skinner, Jacobs.
- Trinity** (Star City, Lincoln Co.) Organized as Crigler Methodist Church in 1938, Trinity Church is located five miles east of Star City on Highway 11. Early families: Robinson, Young, Erwin.
- Trinity** (Warren, Bradley Co.) Begun about 1959 as the fruits of a revival held in a vacant store building. Early families: Savage, Knowles, Veasey.
- Trumann** (Trumann, Craighead Co.) Organized in 1916, Methodists had met since 1897 in interdenominational facilities.
- Tuckerman** (Tuckerman, Jackson Co.) James T. and Amanda Henderson deeded land to the church trustees in 1886. The original frame building was rebuilt in brick in 1908. In 1949 a larger stone sanctuary was built, and the older structure became the fellowship hall and classrooms. Early families:

Graham, Armstrong, Dowell, Greenhaw, Conditt, Jowers.

Tuck's Chapel (Rogers, Benton Co.) The building was constructed in the winter of 1871-72 on three acres donated by Thomas and Susan Tuck. Early families: Buttram, Lee, Winton, Tuck.

Turner Memorial (Foreman, Little River Co.)

Organized in 1939. Early families: Turner, Jones.

Turrell (Turrell, Crittenden Co.) Circuit rider Tom Newton first preached in Turrell in 1907. Services were held in the school-community building until 1921/22 when a church-community building for all denominations was built. In 1926 the Women's Study Club building was remodeled for the Turrell Methodist Church. Turrell UMC was declared discontinued in 1995 and torn down. Early families: Stalls, Etter, Flippo, Caruthers, Jones, Holloway.

Twenty-Eighth Street (Little Rock, Pulaski Co.) See White Memorial.

Tyronza (Tyronza, Poinsett Co.) Organized in 1901 in a community church building. The first Methodist pastor was Rev. Sam Wiggins in 1917. The present building was constructed in 1928-30. Early families: Gill, Kelly, Ferguson, Emrich, Shockley, Webber, Beasley, Davis, McDaniel, East.

Umpire (Dierks, Howard Co.) The first property deed is dated 1900. Early families: Green, Burgess, Young, Lacefield.

Umsted Memorial (Newport, Jackson Co.) The organizational meeting was held in 1920 in the home of Rev. M.B. Umsted, a superannuate minister who was the first pastor. Lots were donated by Poney Littleton and a church house built in 1921. The present sanctuary and education building were completed in 1960 and 1963 respectively. Early families: Littleton, Hawthorne, Brown, Weaver, Waldon, Crutcher, Spencer, Phillips, Snetzer, Taylor, Ivy, Coe, Rice.

Union (Warren, Cleveland Co.) Organized about 1850 by Thomas G. and Sarah Harper, Samuel Harper, and Harriet Blankenship. The original building served as a church and a school. Harriet Blankenship deeded land to the church in 1855. Early families: Reynolds, Harper, Blankenship.

Union Chapel (Thornton, Calhoun Co.) See Thornton.

Union Grove (Greenbrier, Faulkner Co.) See Centerville.

Unity (Taylor, Columbia Co.) Organized in 1961 by the merger of two small churches—New Hope and Sharman—each of which had much earlier beginnings. New Hope church was founded to serve the Bussey community well before 1898. Although the first church records bear that date, a log building there served as the church sanctuary years before then. Sharman church was founded in the early

1900s to serve the community of that name. On Easter Sunday of 1962, the first meeting was held in the new Unity Methodist Church sanctuary. Early families: Davis, Bussey, Garrett, Barnette, Christian, Welbourn, Jack, Keith, Emerson, Harris, Whaley, Glass, Owen, Scott, Sweet.

Valley Springs (Valley Springs, Boone Co.) Organized before the Civil War. Although the first property deed was not made until 1885, Valley Springs Methodist later merged with the Congregational Methodists. Early families: Wilson, Sampley, Bentley, Morrison, Wheeler.

Valley View (Harrison, Boone Co.) The first property deed dates from 1912. The present church was built in 1970 after an earlier structure burned. Early families: Morris, Rowland, Bailey, Wagner, White.

Van Buren (Van Buren, Crawford Co.) See Heritage.

Vanndale (Vanndale, Cross Co.) Vanndale Church had its origins in the Mount Zion Church one and a half miles southeast of town. In 1885 that church moved to town, and a new church was constructed using some of the materials from the old Mount Zion building. The church was rebuilt at the same location in 1926. Early families: Gardner, Hare, Vann, Sigman.

Vantrease Memorial (El Dorado, Union Co.)

Organized as St. Mark Methodist Church. Members met in a one room building on Spring Street until a church house could be built. The first land deed dates from 1928. Construction of the present building at 2010 West Hillsboro began in 1977. Early families: Kelley, Kinard, Gobson, Briffing, Boldings, Blackwell.

Village (Hot Springs Village, Garland Co.) Village UMC was organized in 1973 in the DeSoto Fire Station on Calella Road. The congregation moved into a new facility on Carmona Road in 1977. Early families: Faulkner, Isenhower, Garritson, Taylor, Mead, Walker, Painton.

Vilonia (Vilonia, Faulkner Co.) Organized in 1884. A frame building was begun in 1885. In 1903 D.L.R. and Amanda Greenlee donated land for a new church. When the first frame building was torn down, a sheet of paper dated 1885 with fifty-two names on it was found in the cornerstone. Heading the list was J.N. Simpson, Leader of Class. Early families: Montgomery, Fortner, Simpson.

Viney Grove (Prairie Grove, Washington Co.)

Organized by settlers from Tennessee in 1853 as an ME church. The present building, located within two hundred yards of the original frame structure, was built after a second building burned in 1885. Early families: Woodruff, Beaty, Crawford, Edmiston, Matthews, Rollans, Rhea.

Viola (Viola, IZARD Co.) In 1874 a group of Methodists began meeting for worship. In 1878 the group constructed a two-story frame building with an Odd Fellows hall on the upper floor. The stone building of today dates from 1934. Early families: Rev. T.J. Franks, Rev. W.E. Watson, Jinkins, Jackson.

Visitors Chapel (Sulphur Township, Miller Co.) See Hall Memorial.

Wabbaseka (Wabbaseka, Jefferson Co.) Organized in 1891 as Flat Bayou Methodist, the church was originally located about three miles from Wabbaseka at a place known as Vinegar Hill. Land was donated by Captain N.T. and Florence W. Roberts. The first minister was Rev. G.W. Mathews from Virginia. A new building was erected in Wabbaseka in 1925, and the church was renamed to reflect the new location. Early families: Morgan, Lytle, Andrews, Roberts, O'Neal, Walkins, Hudgens, Townsend.

Wade's Chapel (Foreman, Little River Co.) Organized in 1903, the chapel was built on land given by Louis Dollarhide. In 1940 the original chapel was torn down and the present church built. Early families: Wade, Dollarhide, Wise, Davis.

Wakefield (Nashville, Howard Co.) Organized in 1886 as Belmont Methodist Church. Services were held in a schoolhouse for several years until a building was erected on land donated by J.T. and M.A. Wakefield in 1900. The current building was partially constructed with materials from the original. Early families: Young, Davis, Whitten, Wakefield, Brown.

Waldo (Waldo, Columbia Co.) Organized about 1850 as Lamartine Methodist Church and located in the community of that name. In 1884 the Lamartine congregation moved the church to Waldo and changed the name to reflect the new location. Early families: Neill, Kendrick, Moreland, Pace, Dismuke, Arnold, Nash, Cloud.

Waldron (Waldron, Scott Co.) Organized in 1912. The church remains in its original structure, now located across the street from the first site.

Walters Chapel (Crossett, Ashley Co.) In 1906 Methodists began meeting in the home of Captain W.J. Donaldson, in the Cooter area, to hold church services and to talk of organizing a church. That same August they built an arbor, and Rev. Walters held a revival. The church was organized as MP and remained so until the merger in 1939. The first permanent structure was a small one-room building set on four acres given by the Crossett Lumber Company. The school used the church building until they built across the road from the church. Early families: Murphy, Stinson, Rice.

Walnut Ridge (Walnut Ridge, Lawrence Co.) Organized by Rev. S.D. Evans in 1885 following a

revival held at a brush arbor in the east end of town. In 1886 a frame church was built near the corner of East Walnut and NW Fourth Streets. In 1921 that building was sold and the present church built on the corner of SW Second and West Vine Streets. Early families: Andrews, Richardson, Henry, Childers, Jackson.

Ward (Ward, Lonoke Co.) The first church building was built in 1882 and was used by Presbyterian, Baptist and Methodist congregations. In 1938 the present Methodist Church was erected on the site where the old one had stood, using the bell from the original building. Early families: Grant, Wilson, Starrett, Moore.

Warren (Warren, Bradley Co.) First Church, Warren, was formally organized about 1838 by a circuit rider, Jacob Hearn. Tradition holds that there were twelve original members. Earlier, beginning in 1827, Methodists had met in a log building about two and a half miles from Warren and northeast of what is now East Cedar and North Bradley. Later buildings were constructed in 1855, 1906, and 1949. Wheeler Springs UMC merged with First Church in 1969.

Washington (Washington, Hempstead Co.) About 1817 a colony of Missourians settled five miles northwest of Washington, two years before Arkansas Territory was organized. Among them was a Methodist preacher named John Henry. He founded a Methodist church there in 1818. The church moved a mile away, and was named Henry's Chapel. Washington Church was on the Mound Prairie Circuit until 1842, when it was changed to the Washington Circuit. The present building was constructed in the early 1860s and was likely finished as it is now in 1868. A marker in the Washington churchyard acknowledges Henry's Chapel, organized in 1820 by the Missouri Conference, as the original source for the Washington Church.

Washington Avenue (North Little Rock, Pulaski Co.) Organized as a mission in 1915 by Gardner Memorial. An open-air tabernacle was built at 2220 East Washington Avenue, and when a permanent building was constructed, it was called Tabernacle Methodist. In 1924, when the church moved to 2401 East Washington, the name was changed to Washington Avenue Methodist. A merger made the congregation a part of Trinity UMC, North Little Rock in 1976. Early families: Wright, Lyon, Robinson, Scott.

Waterloo (Waterloo, Nevada Co.) Organized in 1938 by Sid and Mary Ward and Hoyle Houser. The congregation rented a vacant store building before merging with Willisville Methodist in 1947. Early families: Ward, Gerharts, Butler, Murry, Scarrett, Magee.

Watson (Watson, Desha Co.) Organized in 1880, the congregation met in a vacant house. A frame building constructed in 1908 was destroyed by the flood of 1927. In 1934 J.C. and Emma Stroud gave the present church lot, and a building was moved onto the lot. The present structure was built in 1946. In 1970 the Kelso and Watson churches merged. Early families: Howell, Morgan, Jackson.

Watson's Chapel (Maxville, Sharp Co.) See Maxville.

Weiner (Weiner, Poinsett Co.) Organized in 1929 as a union church. The first building was built in 1946/49. Early families: Bryant, Bame, DeGood, Haden, Hogue, Whatley, Wilferth, Wofford.

Welcome (Welcome, Columbia Co.) Organization date unknown. The church was first named Old Harmony and changed to Welcome in 1898. Three church buildings have been used, the second constructed in 1906 and the third between 1946 and 1947. Early families: Harvey, Henderson, Bird, Dean, Keoun, Hanson, Russell, Wynn.

Wesley (Cotter, Baxter Co.) Formed in 1987 by the merger of Cotter UMC and Gassville UMC. The Cotter church was organized in 1903, and Gassville began the same year as a Sunday School. Early families: Robertson, Hackler, Tate, Marler, Dishier.

Wesley (Fort Smith, Sebastian Co.) Wesley is the product of a 1961 merger of St. Luke's and Glover Memorial Methodist Churches. St. Luke's had been organized in 1910; and Glover in 1935 following a revival. Early families: Garner, Jensen, Lewis, Strang, Longley, Lovett, Patton, Fiser, Hightower, Kelton, Wilson. See Wyatt and St. Andrew.

Wesley (McGehee, Desha Co.) Organized in 1956 to fill the need for a church in the southern part of McGehee. Early families: Sturgeon, Shook, Chastain.

Wesley (Pine Bluff, Jefferson Co.) Sponsored by the Lakeside Methodist, Wesley was organized in 1952 with fifty-three charter members. Services were held outside until a church house could be built on land donated by Baker Goodman. Early families: Wayman, Caras, Tiner, Wood.

Wesley (Russellville, Pope Co.) Organized in 1956 with the support of Russellville First Methodist, the first services were held in the Arkansas Tech Wesley Foundation building and later in the old Washington Grade School. In 1957 the congregation bought the Cumberland Presbyterian Church property: a sanctuary (built in 1913), a parsonage, and a fellowship hall. The present church building was erected in 1967. Early families: Strickland, Krohn, Rackley, Reasoner, Webb, Vance, Cunningham, Barnett, Cauthron, McIlroy, Jones, Yow, West, Hines, Miller, Ford, Rankin, Colburn, Smith, Gilbert, Alford.

Wesley Chapel (Forrest City, St. Francis Co.) Organized in 1865 by settlers Benjamin May, Ben

Giles, and Evan and Thomas Hughes. The original church was a log building with split log pews and was located on Crow Creek a half mile west of the present location. The building was moved to its present site and organized as Wesley Chapel in 1887. Early families: Arnold, Fitch, Giles, Hughes, Lindsley, Moore, May.

Wesley Chapel (Little Rock, Pulaski Co.) In 1853 the black members worshipping at First Methodist, South, moved into a large, neat, frame building near Eighth and Broadway. Although still governed by the white structure, they were served by black local preachers. Following emancipation, Rev. William Wallace Andrews, a black local preacher, called upon the members to vote themselves out of the ME Church, South, and into the ME Church, which they did. The church relocated to its present site in 1883. Early families: Andrews, Stephens, Hill, Richmond.

Wesley Memorial (Conway, Faulkner Co.) Organized in 1947 at 710 Fourth Street, the church moved to 2310 East Oak Street in 1992. Early families: Rhode, Holloway, Hudson, Jones, Wright, Lewis, Neeley.

Wesleyan Chapel (Point Cedar, Hot Spring Co.) See Point Cedar.

Wesley's Chapel (Bryant, Saline Co.) See Bryant.

West Batesville Mission (Batesville, Independence Co.) See Central Avenue.

West Helena (West Helena, Phillips Co.) Begun as a Sunday School for all denominations, the church became a mission of Helena Methodist Church in 1910. The church was organized in 1914-15 and a building completed in 1919. A new church building was constructed in 1982. Early families: Burch, Boatner, Topp, Henderson, Lee.

West Memphis (West Memphis, Crittenden Co.) First Church, West Memphis, was organized in 1933 under the leadership of Rev. I.L. Claud. It began as a mission of the Hulbert Methodist Church, now closed. Early families: Wilson, Craig, McAuley, Breese.

West Mount Zion (Clarksville, Johnson Co.) This church merged with Hays Chapel in 1987.

West Point (Kensett, White Co.) Located about five miles east of Kensett, this church merged with Kensett in 1945 or 1946.

Western Hills (Little Rock, Pulaski Co.) Organized as Douglassville Methodist in 1915, the church began as a union Sunday School. The church was renamed in 1966/67 with the move from 7501 Asher Avenue to 4601 Western Hills. Early families: Douglass, Martin, Rives, Dodd, Kirkpatrick, Scott.

Westside (Camden, Ouachita Co.) Organized as a Sunday School in 1947 following a revival held by Rev. H.R. Nabors. The first property was acquired in 1953, and the building was dedicated in 1955. Early

- families: Nabors, Greening, Claypoole, Corbell, Walker, Barnum, Russell, Wilcher, Stott, Cross.
- Wheatley** (Wheatley, St. Francis Co.) Organized in the early 1870s. Members met in homes for several years. The first church house was dedicated in 1882. When Posey—or Plain Chapel—closed, the membership consolidated with Wheatley. The present brick sanctuary was built in 1925. Early families: Hammonds, Settles, West, Brooks.
- Wheeler Springs** (Warren, Bradley Co.) See Warren.
- White Hall** (White Hall, Jefferson Co.) Organized in 1875. About 1880, three acres of land were provided for a church house and cemetery. This land lay on the hill above and to the west of Crenshaw Springs. Three structures housing Methodist sanctuaries have stood here. Early families: McCallister, Knox, Davis.
- White Memorial** (Little Rock, Pulaski Co.) Organized in 1889, the congregation met in a frame building at 17th and Valentine Streets. The church has relocated to 2801 Wolfe Street, the old 28th Street Methodist Church. Early families: White, Brown, Burks.
- Wickes** (Wickes, Polk Co.) Church records for 1890–1912 indicate that an ME, South, congregation existed in Wickes, probably meeting in various places. Reorganizing in 1923, the congregation acquired the present property in 1928. The present sanctuary was completed in 1986. Early families: Everett, Ross, Brewer, Felts, Hamby, Kirby, Hunt.
- Widener** (Widener, St. Francis Co.) The church was founded in 1911.
- Wiggins Memorial** (Fayetteville, Washington Co.) Organized in 1941 as South Fayetteville Methodist following a tent revival. The church was also known as Bethel Methodist for a time. The original church building has been expanded several times. The present sanctuary was dedicated in 1974. Early families: Kindy, Webb, Carrigan, McCarty, Hand, Paschall, Vaughn, Jones, Mayes, DeVore, Nail, Coleman, Miller, Lichlyter.
- Wiley Chapel** (Ozan, Hempstead Co.) Organized in 1900 as an ME church by Rev. George Allen Hall. The first building was completed in 1901 and a second building in 1942. Early families: Hall, Gamble, Marshall, Sampson, Scoggin.
- Willisville** (Willisville, Nevada Co.) Organized as Holly Springs ME, South, the property deed made in 1872 refers to an existing graveyard. The church relocated to Willisville in 1946 and used lumber from the old building at Holly Springs in the construction of a new church house. Waterloo Methodist merged with Willisville in 1947. Early families: Singleton, Basden, Thompson, Bailey, Franks, Fincher, Cox.
- Wilmar** (Wilmar, Drew Co.) Organized in 1893. Mrs. A.H. Gates, Mrs. R.C. Rue, and Mrs. Drinkuth circulated a petition and secured money to build the church house. J.T.D. Anderson donated land and, in 1907, Gates Lumber Company gave liberally for the building of a larger church. J.C. Rhodes was the first pastor. Early families: Gates, Rue, Drinkuth, Kinnebrew, Cotner, Bird, Anderson, Oslin.
- Wilmot** (Wilmot, Ashley Co.) The property deed was made in 1920. Miller's Chapel was closed, and the membership merged with Wilmot. Early families: Brown, DeYampert, Horton, Newton, Wooten, Eatman, Keller.
- Wilson** (Wilson, Mississippi Co.) Organized in 1909. The original frame building at Adams and Jefferson Streets was replaced in 1946 by a brick structure at Jackson and Jefferson streets. Early families: Cullum, Annable, Wilson.
- Wilson's Chapel** (Fairview, Ouachita Co.) See Fairview.
- Winchester** (Winchester, Drew Co.) Early services were held in two different buildings after the church was organized about 1896. In 1912 the congregation erected a building which was used until the church was closed in 1994. The remaining members transferred to Dumas and Tillar UMCs. Early families: Cheairs, Knox, Peacock, Courtney, Taylor, Gibson, McCarver, Daniel, Marks, Harris, Mikesell, Clayton, Morris, Hopkins, Smith, Oswald.
- Winfield Memorial** (Little Rock, Pulaski Co.) Organized in 1868 by a group of Methodists, most from the church now known as First Church, meeting in the home of W.H. Field. The group planned a church house on Tenth Street between Louisiana and Center, which they never built, meeting instead in an old store building at Tenth and Spring. The first church building was built between 1870–72 at 12th and Spring Streets and was known as Spring Street Methodist. In 1886 the congregation and a black Methodist congregation swapped the Spring Street church for a lot at 15th and Center Streets. The chapel was replaced in 1888–89, and the new church was renamed to honor Dr. Augustus R. Winfield. In 1921 the 15th and Center church house was sold, and construction was begun at 16th and Louisiana. In the 1940s this was the largest Methodist church in Arkansas. In the late 1980s, the church moved to Cantrell Road in west Little Rock and merged with Mountain View UMC. Their building now houses the Quapaw Quarter UMC. Early families: Howell, Reynolds, Stringer, Barns, Field, Rison, Taylor. See Quawpaw Church.
- Winslow** (Winslow, Washington Co.) Organized in 1903. Early services were held in the school until the present building was completed in 1905. Early families: Frazier, Winn, Barnhill, Christy, McClendon, Coil, Guinn, Young, Miller, Richardson, Williams, Land, Smith, Duncan.

Wiseman (Wiseman, Izard Co.) Organized in 1917. The first services were held under trees and in an old school building for several years. The church building was erected in 1929 when George Rowland donated the land on which the church house still stands. Early families: Rowland, Lourance, Harber, Gipson, Wiseman, Montgomery, Cooper, Bookout, Langston.

Womble (Norman, Montgomery Co.) See Norman.

Wood's Chapel (Paragould, Greene Co.) A log church house was built on two acres in 1861. In 1898 the church relocated across the road from the original building. Early families: Wood, Powell, Highfill.

Wright's Chapel (Piggott, Clay Co.) Organized in 1904. Sarah Wright donated land where the church is still located. The members soon built a church house. Early families: Wright, McDowell, Thrasher, English, Wheller, Mowery, Holifield, Morgan.

Wyatt Memorial (Fort Smith, Sebastian Co.) On property deeded in 1870, Trinity ME church was erected. In 1885 this building burned; it was replaced in 1890/91 and named John O. Drowscombe Memorial. The name changed again, in 1905, to First ME Church. This name was confusing, since First ME Church, South, was located only a few blocks away, so in 1924 the name became Grand Avenue. The church relocated in 1958, choosing the name Wyatt Memorial, in memory of a recent pastor. In 1995 Wyatt Memorial UMC and St. Andrew UMC merged, retaining the St. Andrew name.

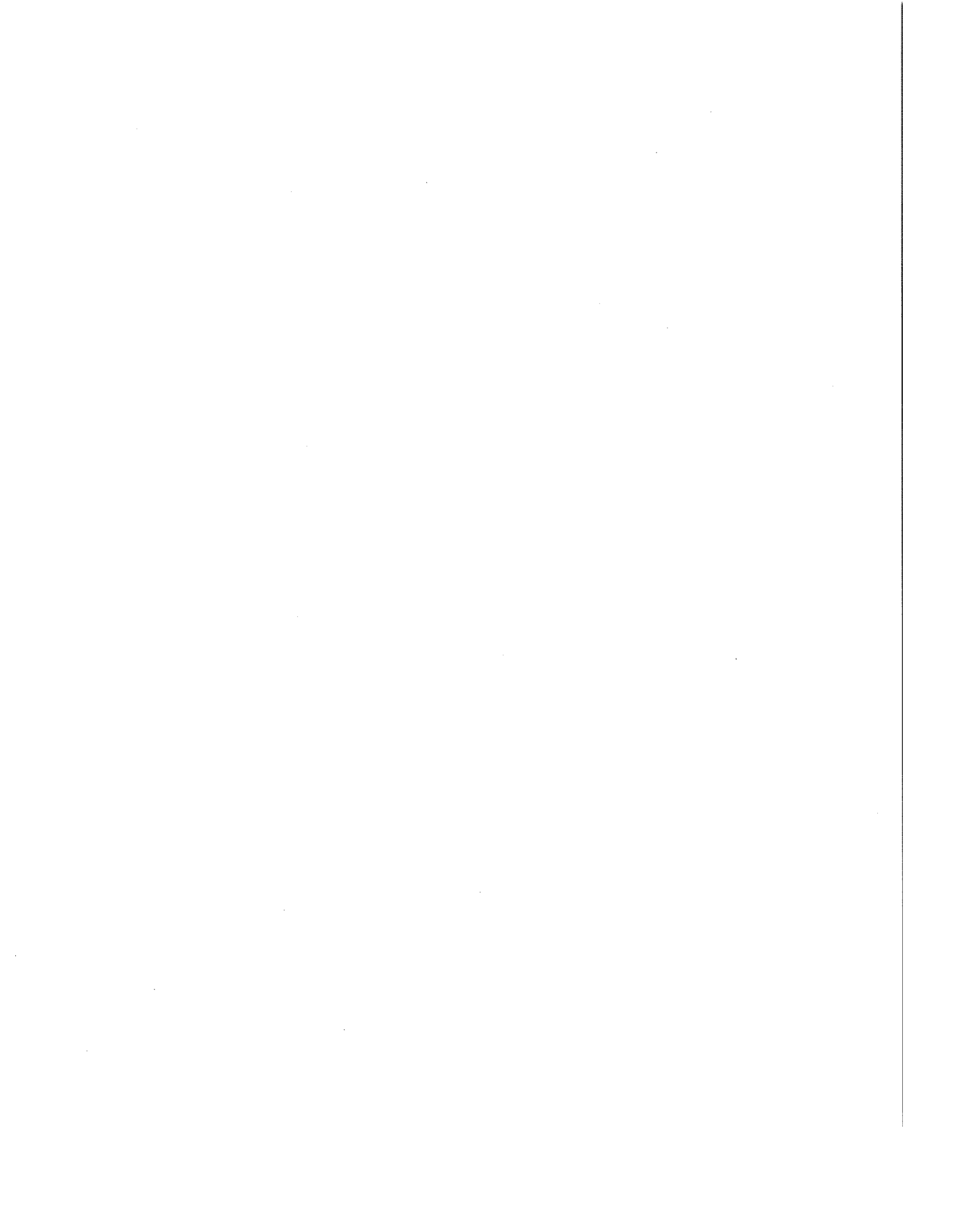
Wye (Bigelow, Perry Co.) Wye United Brethren Church was organized in 1919. The first property was

secured in 1942. It became an EUB church in 1946, and a church house and parsonage were completed in 1948. Early families: Underwood, Jernigan, Barkhiemer, Harmon.

Wynne (Wynne, Cross Co.) First Church, Wynne, began about 1884. Rev. James Jernigan held a brush arbor meeting there in that year. About the same time a Sunday School was being held in the childhood home of Prunice Hamilton, and circuit riders of the Methodist Church preached on occasion in the schoolhouse. In 1889 Nannie E. Brookfield gave a lot to erect the church building at the corner of Church and Commercial Streets. In 1909 a new church was built one block south of the original. In 1961 the church relocated to its present site on Falls Boulevard. Early families: Brookfield, Brown, Stanley, Martin.

Yellville (Yellville, Marion Co.) Organized in 1852. The first building, along with much of the town, was burned by Jayhawkers during the Civil War. In 1866 Rev. John Henry Wade held a brush arbor meeting at the Methodist campground known as Camp Creek South. The church was reorganized at this time and a new building constructed. The church was burned and rebuilt again in the 1880s. Early families: Berry, Bradford, Layton, Noe.

Zion (Hamburg, Ashley Co.) Organized in 1887, the church is still at its original location.



Notes

The key to abbreviations used in the End Notes is found in the Bibliography. Complete publication information for each source is also found listed by author in the Bibliography.

CHAPTER ONE

- 1 Walter Vernon, *Methodism in Arkansas 1836-1976*, 12. Vernon suggests that Jewell may have confused William Patterson with a William Pattison, who joined the Western Conference in 1803. Patterson died in 1809, while Pattison continued preaching until he located in 1813.
- 2 Lorenzo Dow, *History of a Cosmopolite*, 218. Also *Encyclopedia of World Methodism*, I, 711-12.
- 3 D.R. McAnally, *History of Methodism in Missouri*, 97-98; Frank C. Tucker, *The Methodist Church in Missouri, 1798-1989*, 18, 51-57, passim.
- 4 Vernon, *Methodism in Arkansas*, 12, 16. Also Vernon's biography *William Stevenson, Riding Preacher* and Stevenson's own *Autobiography*. The latter was published serially in the *New Orleans Christian Advocate*, March-April 1858. These columns were transcribed into booklet form by Dr. Vernon in 1975 and placed in the Arkansas United Methodist Archives (hereafter cited as AUMA) at Hendrix College.
- 5 Samuel W. Watkins, "The Causes and Cure of Earthquakes," 243.
- 6 Tucker, *Methodist Church in Missouri*, 34-35.
- 7 Stevenson, *Autobiography*, 41.
- 8 Reminiscence of Rosalie Veach Williams, whose great-grandfather was operating a riverboat on the Mississippi River at the time of the earthquakes, as told in Deanna Snowden, et al., comps., *Mississippi County, Arkansas*, 45.
- 9 Stevenson, *Autobiography*, 47-48.
- 10 Vernon, *Methodism in Arkansas*, 16-17. In *Methodism in Missouri*, 188, McAnally wrote: "These circuits [Hot Springs and St. Francis], with that called Spring River, had been formed by the indefatigable labors of William Stevenson, who has justly been called the father of Methodism in Arkansas."
- 11 Rupert E. Davies, ed. *The Works of John Wesley*, 5: 190-91. Also quoted in Vernon, *Methodism in Arkansas*, 185.
- 12 Twyla Gill Wright, "Sulpher Spring Methodist Class Record," 25-27, *Independence County Chronicle*. On one page of the unpublished record book, headed "Remarks," is written: "this Is A Record of the Members of the Methods church written By our Dad's Mother she used a Goos quil Pin and her Ink was Squeezed out of Oak Balls. Mother."
- 13 Sources of information about Eli Lindsey include a 1974 letter to Walter Vernon from Gloria Schouw, a Lindsey descendant, found in the Vernon Papers, AUMA. The letter was published in part in the *Independence County Chronicle*, 25, nos. 1-2: 40-42. Also in the Eli Lindsey file at the Archives are photocopies of pages 185-94 of the book *Selden Lindsey: U.S. Deputy Marshal* by Harrell McCullough, another Lindsey descendant.
- 14 Names of families in the Flat Creek Church, provided by Wayland family descendants, are found in Vernon, *Methodism in Arkansas*, 17. At the 1931 session of the North Arkansas Conference, historian James A. Anderson introduced Rev. E.T. Wayland as a grandson of Jonathan Wayland. The elder Wayland, he stated, had been instrumental in the organization of Flat Creek Church on the Spring River Circuit. Except for a Catholic mission to the Indians near Arkansas Post, Anderson continued, this was the first pastoral charge in the state. See JNAAC, 1931, 22.
- 15 "Church Marks Pioneer Path of Methodist," *Arkansas Gazette*, October 31, 1954, 2F: 1.
- 16 McAnally, *Methodism in Missouri*, 385. Burwell Lee, Eli Lindsey, and Green Orr, all local preachers at the time, were elected to deacon's orders at the 1832 session of the Missouri Conference.
- 17 Horace Jewell, *History of Methodism in Arkansas*, 78, states that "the Arkansas Circuit [in 1830] reached from the western border of civilization, where Fort Smith now stands, to Little Rock on the east, thence thirty miles south, to a Bro. Lindsay's [sic], and all the territory between these points." The town of Tull (Grant County), where the Lindsey family moved in 1827, is approximately thirty miles southwest of Little Rock.
- 18 Olin W. Nail, et al., eds., *Texas Methodist Centennial Yearbook*, 10, puts the date of Stevenson's preaching in Texas as 1817. Stevenson himself, in his *Autobiography*, 48, states that he preached to "a settlement of Americans in the bounds of the province of Texas" and formed a Methodist society there in the same year he joined the conference, which would have been 1815. Vernon accepts the latter date in *Riding Preacher*, 40.
- 19 Michael Dougan, *Arkansas Odyssey*, 111; Philip James, "Old Church Records of the Foothills of the Ozarks," 40.
- 20 J.H. Riggin, *Lest We Forget*, 72.
- 21 Stanley T. Baugh and Robert B. Moore, Jr., *Methodism's Gateway to the Southwest*, 8-9, includes a picture

- of the original Henry's Chapel marker. In October 1942, the Prescott District printed a small brochure entitled "History and Resources of the Prescott District." This rare publication was shared by Ernestine (Mrs. Donald H.) Martin. An article about the dedication of the 1917 marker also appeared in the *Hope News*, November 8, 1917.
- 22 Information shared by Rev. Keenan Williams, pastor at Washington UMC and chair of the Little Rock Conference Commission on Archives and History, in 1998.
 - 23 Clay L. Fenter, "The Origin of Rockport Methodist Church," 2. Information about Ebenezer Campground, including a picture made in 1946, was printed in the *Nashville (Ark.) News*, July 17, 1995, 4. A picture of the old Rockport church can be seen in Annie Belle Arnold, et al., *History of the First United Methodist Church, Malvern, Arkansas*, 2-3.
 - 24 Vernon, *Methodism in Arkansas*, 31. Jewell, *History of Methodism*, 75, states that young Henry's death was a result of "malarial fever." Information about John Washington Green and his wife Lucetta Henry Green is found in two typescript histories of Green's Chapel, one compiled by Windell and Delbert Cox (1991) and one edited by Jerry R. Cox (undated) Both are found in the Green's Chapel file, AUMA.
 - 25 Annie Bell Arnold, *Methodist Church, Malvern*, 2-7.
 - 26 Similar lists of these preachers are found in a number of different sources, including Baugh and Moore, *Methodism's Gateway*, 6; Riggan, *Lest We Forget*, 73; and Vernon, *Methodism in Arkansas*, 21.
 - 27 Stevenson, *Autobiography*, 50.
 - 28 Information about Henry Stephenson is from James A. Anderson, *Centennial History of Arkansas Methodism*, 43; Nail, *Texas Methodist*, 10; and from column no. 11 in the Andrew Hunter Scrapbook, Andrew Hunter file, AUMA.
 - 29 Hunter Scrapbook, no. 10.
 - 30 Robert Ridgway journal, entries for January and February, 1842. The journal consists of entries made on his travels across Arkansas on the old Southwest Trail from Batesville to Washington and on into Texas and the Choctaw Nation.
 - 31 McAnally, *Methodism in Missouri*, 138.
 - 32 Josiah H. Shinn, *Pioneers and Makers of Arkansas*, 284.
 - 33 Hunter Scrapbook, no. 10.
 - 34 George E.N. De Man, ed., *Helena: The Ridge, The River, The Romance*, 103; Carolyn H. Curtis, "History of the First Methodist Episcopal Church, South, of Helena, Arkansas," 21; Jewell, *History of Methodism*, 36, 70.
 - 35 Illustrations of the early sanctuaries of First Church, Little Rock, can be found in Kathryn Donham Rice, *A History of the First United Methodist Church in Little Rock, Arkansas 1881-1981*, 15, and in Vernon, *Methodism in Arkansas*, 56.
 - 36 Jewell, *History of Methodism*, 52-54; Vernon, *Methodism in Arkansas*, 26.
 - 37 Walter Brownlow Posey, *The Development of Methodism in the Old Southwest*, 64.
 - 38 *Ibid.*, 65.
 - 39 Jewell, *History of Methodism*, 100.
 - 40 "The Journey of Father John Odin & Rev. Mr. Timon," *Jefferson County Historical Quarterly*, 4, no. 2: 11.
 - 41 Anderson, *Centennial History*, 51; Vernon, *Riding Preacher*, 54-55.
 - 42 Hunter Scrapbook, no. 10.
 - 43 Stevenson, *Autobiography*, 3; Vernon, *Riding Preacher*, 6.
 - 44 G.W. Featherstonhaugh, *Excursion Through the Slave States*, 46.
 - 45 Vernon, *Riding Preacher*, 63. Information about the Old Dyer Cemetery from a Stevenson descendant, Billye Stevenson Willock, of Tucson, Arizona, who published a book, *William Stevenson Descendants*, in 1993. Stevenson had eleven children, according to Mrs. Willock.
 - 46 Stevenson's "Memoir" was published in the MAAC, 1858, 808.
 - 47 Frederick A. Norwood, *The Story of American Methodism*, 184. The proceedings in 1828 which forced reform-minded Methodists to separate and form a new denomination can be found in JGCMEC, 1: 355-56, AUMA.
 - 48 Ancel Bassett, *A Concise History of the Methodist Protestant Church*, 143.
 - 49 Letter from John Billingsley of Washington County to Judge Jesse Turner of Van Buren, dated 1876, in the publication of the Washington County Historical Society, *Flashback*, 5, no. 2: 10.
 - 50 Bassett, *Concise History*, 143-44. A John Cureton, probably the same man as Curiton, was appointed to the Arkansas Circuit, Arkansas District, by the Missouri Conference in 1827. MMECA, 1: 517.
 - 51 Vernon, "Beginnings of Indian Methodism in Oklahoma," *Methodist History*, 17: 3, 144.
 - 52 Bassett, *Concise History*, 144.
 - 53 Russell P. Baker, unpublished notes on the life of Rev. Allen M. Scott. Those involved in the land transaction of 1841, in which six acres of land were deeded for one dollar "in trust for the Methodist Protestant Church," were grantors George E. and Nancy Webber and grantees Jacob Sexton Sr., Thomas Leach Sr., and Henderson Bates. (Washington County Deed Book C, 646-47). Trustees named for Bethesda Academy in the incorporation papers in January 1843 were Allen M. Scott, one of the young preachers who came with Bishop Roberts in 1831; John Campbell; Thomas H. Tennant, one of the Mound Prairie settlers; Thomas Leach Sr.; and Jacob Funkhouser. In the incorporation papers it was stated that the trustees of Bethesda Academy had already erected a building for the school; that they would, as soon as funding permitted, establish an institution for the education of females; and that the Bethesda Academy would be free of sectarian influence and would permit the free exercise of religion. (*Acts of the General Assembly of the State of Arkansas, 1843*, 189.) Jacob Sexton was later listed as one of the first trustees of Cane Hill Collegiate Institute, a Cumberland Presbyterian institution. Sexton was born in Virginia in 1785 and moved to Arkansas from Illinois in 1822. He resided in Dutch Mills Township,

- Washington County, where he died in 1875 at the age of 90.
- 54 Diane G. Carter, *Methodists in Fayetteville, 1882-1968*, 9.
 - 55 Vernon, *Methodism in Arkansas*, 73.
 - 56 Edward J. Drinkhouse, *History of Methodist Reform*, 2: 345.
 - 57 Rev. Harrell's account is printed in full in Jewell, *History of Methodism*, 81-83, and in part in Vernon, *Methodism in Arkansas*, 27-28. See also "Grave of pioneer Arkansas Methodist preacher found in Texas," an article about Rev. Duke which appeared in the *Arkansas Methodist*, July 25, 1968, 1.
 - 58 Baker, "Rev. Allen M. Scott."
 - 59 S.W. Harman, *Hell on the Border*, 194.
 - 60 Hunter Scrapbook, no. 14; Paul D. Mitchell, *From Tepees to Towers*, 38.
 - 61 Stuart C. Henry, "Early Contacts in America," 71.
 - 62 Theophilus Arminius, "Account of the Rise and Progress," *Methodist Magazine*, May 1819, 184.
 - 63 Vernon, *Methodism in Arkansas*, 33.
 - 64 Stanley T. Baugh, *Camp Grounds and Camp Meetings in South Arkansas*, 35; also Vernon, *Methodism in Arkansas*, 34. Jewell, *History of Methodism*, 295-96, also mentions Mt. Pleasant Camp Ground in Drew County, 6-8 miles north of Monticello, as the site of the 1858 Monticello Circuit Quarterly Conference; another camp near Falcon in Nevada County; and the Columbia Campground in Columbia County.
 - 65 J.J. Propps, "The Ebenezer Camp Ground." *Howard County Historical Journal*, 1974: 6-9.
 - 66 Theodore Maxfield, "Memories of the Methodist Church, South, and Sunday School in Batesville," quoted in Britton, *The First Hundred Years: First United Methodist Church, Batesville, Arkansas 1836-1936*, 39-40.
 - 67 Mary Medéaris, ed., *Sam Williams, Printer's Devil*, 97-98.
 - 68 Harry Lee Williams, *History of Craighead County, Arkansas*, 229.
 - 69 *Arkansas Valley Historical Papers*, no. 30; William Sherman, "Thornsberry, a Famous Old Methodist Camp Ground," *Flashback*, 2:5, 11-12; *Historical Reminiscences of Conway County*, 23; Margaret Ann Ross, "Early Camp Meetings in Faulkner County, Arkansas," 157-67, passim.
 - 70 Sherman, "Thornsberry," 11-12.
 - 71 Notes sent to the author by Marguerite Nichols, historian of First Church, Bentonville, in March 1995.
 - 72 Rice, *First United Methodist Church, Little Rock*, 13-14.
 - 73 *Arkansas Gazette*, July 20, 1831, 3: 2.
 - 74 *Territorial Papers of the United States*, 14; "Louisiana-Missouri Territory, 1806-1814," 225; Duane Huddlestone, "Some Indian Incidents," *Independence County Chronicle*, 15:4, 37-39.
 - 75 Vernon, "Beginnings of Indian Methodism in Oklahoma," 145.
 - 76 George F. Pierce, *Incidents of Western Travel*, 48.
 - 77 Grant Foreman, *Indian Removal*, 58.
 - 78 Foreman, *The Five Civilized Tribes*, 37; Vernon, review of *Schools for the Choctaws*, 117.
 - 79 Paul D. Mitchell, *From Tepees to Towers*, 22-23.
 - 80 Ridgway journal, entries for February 17-20, 1842.
 - 81 Anderson, *Centennial History*, 181. Other information about Rev. Avery was obtained from a descendant, Frances A. Ross of Emmet, Arkansas.
 - 82 Jewell, *History of Methodism*, 88, 93.
 - 83 Hunter Scrapbook, no. 23.
 - 84 Jewell, *History of Methodism*, 389.
 - 85 David Wallis, "A Parson's Wife Remembers," *Jefferson County Historical Society*, 6, no. 2: 5.
 - 86 The marriage, which took place on June 12, 1849, was recorded in Washington County Marriage Book A, 155. Anne James Marshall was apparently still a communicant of the Anglican, or Protestant Episcopal, Church.
 - 87 Sidney H. Babcock and John Y. Bryce, *A History of Methodism in Oklahoma*, 1: 27-28. This excerpt was quoted in an unpublished typescript, "The Indian Movement As It Relates To Arkansas," by the late John B. Hays. A copy of this typescript was shared with the author by Rev. Hays in 1995.
 - 88 J.O. Andrew, *Miscellanies: Letters, Essays, and Addresses*, 63.
 - 89 Information for this section was gleaned from Orville W. Taylor, *Negro Slavery in Arkansas*, 172-75 and from MAAC, 1842-57, passim.
 - 90 Jewell, *History of Methodism*, 53.
 - 91 MAAC, passim.
 - 92 "News of Other Days," *Batesville Guard*, October 25, 1976, 2.
 - 93 Hunter Scrapbook, no. 17.
 - 94 Morris, *Miscellany*, quoted in Vernon, *Methodism in Arkansas*, 55.
 - 95 Jewell, *History of Methodism*, 87; Britton, *First Hundred Years*, 19, 161.
 - 96 JAAC, 1838; Vernon Paysinger, ed., *Memoirs*, 1: 1. The physical description of Gering is found in Jewell, *History of Methodism*, 113.
 - 97 Anderson, *Centennial History*, 63-64; Hunter Scrapbook, no. 11. See also "Story of Capt. John Denton's Death," from the *History of Ellis County (Texas)*, 7, 150-53, in the Denton file, AUMA.
 - 98 Riggins, *Lest We Forget*, 132.
 - 99 W.D. Lee, "History of Center Point Circuit," typescript copy of an article printed in the *Western Methodist*, June 24, 1915. Center Point Church file, AUMA.
 - 100 From the *Minutes of the Quarterly Conference*, as quoted in Vernon, *Methodism in Arkansas*, 59. Location of the parsonage was stated in a letter to the author from the Rev. John B. Hays, November 10, 1995.
 - 101 MAAC, 1841; Ridgway journal, entry for November 15, 1841; Britton, *First Hundred Years*, 25.
 - 102 Anderson, *Centennial History*, 67.
 - 103 Andrew, *Miscellanies*, 61-62.
 - 104 Anderson, *Centennial History*, 57.
 - 105 Kenneth Spore, *A History of the First Methodist Church of Camden, Arkansas*, 14-15, 21.
 - 106 Donald L. Parman, "Riding Circuit in Arkansas," *Arkansas Historical Quarterly*, 57:3, 316. The article includes a photograph of Graham.
 - 107 *Ibid.*, 332-33.

CHAPTER TWO

- 1 Sydney E. Ahlstrom, *A Religious History of the American People*, 437.
- 2 John Wesley to William Wilberforce, February 24, 1791. Published in Albert C. Outler, *John Wesley*, 85–86.
- 3 Joseph Mitchell of Troy State University to Walter N. Vernon, letter dated October 10, 1974. Vernon Papers, AUMA.
- 4 Vernon, *Methodism in Arkansas*, 85; Britton, *First Hundred Years*, 159.
- 5 JGCMEC, I (1796–1836), 169–70.
- 6 Jewell, *History of Methodism*, 53–54.
- 7 Anderson, *Centennial History*, 51.
- 8 Hunter Scrapbook, no. 12.
- 9 Jewell, *History of Methodism*, 56. According to the *Encyclopedia of World Methodism*, II, 2323, Thomas Tennant was eventually discontinued by the conference but continued to preach at camp meetings and revivals. He supposedly lived to be 114 years old and died in Washington County in 1886.
- 10 *Arkansas Gazette*, October 27, 1835, 3: 2.
- 11 *Arkansas Gazette*, June 28, 1836, 2: 6.
- 12 *Ibid.*
- 13 William Warren Sweet, *Methodism in American History*, 244.
- 14 "Debates," JGCMEC, II (1840–44), 18, 26, 44.
- 15 *Ibid.*, 33–34.
- 16 John M. Moore, *Long Road to Methodist Union*, 35.
- 17 JGCMEC, 1844, 190–91.
- 18 *Ibid.*, 86–87.
- 19 Sweet, *Methodism in American History*, 244. These men and the conferences each represented were: Peter Akers (Illinois), Nathan Bangs (New York), Thomas Crowder (Virginia), Glezen Filmore (Genesee Conference in New York), L.L. Hamline (Ohio), Robert Paine (Tennessee), James Porter (New England), Thomas B. Sargent (Baltimore) and William Winans (Mississippi). Bangs was a moderate, a founder of the Missionary Society and a historian of the church. Winans, a leading spokesman for the Southern viewpoint, had a long career on the frontier of the old Southwest, in the Western and the Mississippi Conferences. Porter was a leader of New England abolitionists. Hamline was elected to the episcopacy a few days later and eventually became the only Methodist bishop to resign from the episcopacy, while Paine and Capers were later to become bishops in the Southern church.
- 20 JGCMEC, 1844, 109–111.
- 21 *Ibid.*, 112.
- 22 *Ibid.*, 131.
- 23 *Arkansas Gazette*, June 5, 1844, 2: 4.
- 24 *Arkansas Gazette*, June 12, 1844, 2: 4.
- 25 *Arkansas Gazette*, June 26, 1844, 3: 1.
- 26 MAAC, 1844, 41–47.
- 27 MAAC, 1845, 59–62, 68.
- 28 Emory S. Bucke, et al., eds., *The History of American Methodism*, II: 124.
- 29 Vernon, *Methodism in Arkansas*, 83.
- 30 *Arkansas Gazette*, June 9, 1845, 2: 3.
- 31 *Arkansas Gazette*, June 16, 1845, 2: 1.
- 32 Britton, *First Hundred Years*, 29–31, 35.
- 33 *Arkansas Gazette*, June 30, 1845, 3: 2.
- 34 *Arkansas Gazette*, July 14, 1845, 2: 3. Harrell spent much of his pastoral career working in and around Van Buren and Fort Smith and in the Indian Nations, but he was serving as presiding elder of the Fayetteville District at the time.
- 35 Robert Williams to his brother John, *Independence County Chronicle*, 22, no. 2: 16–17.
- 36 Britton, *First Hundred Years*, 31–35. Also Minutes of the Annual Conferences for the appropriate years.
- 37 Parman, "Riding Circuit in Arkansas," 337–39.
- 38 Paysinger, ed., *Appointments of the Arkansas Conference* (1843–47), 21–24; Jewell, *History of Methodism*, 132.
- 39 *Arkansas Gazette*, December 15, 1845, 3: 1; MAAC, 1845, 70.
- 40 JGCMECS, 1846, 35.
- 41 MACMEC, V, 1852–55: 650–51. Statistics on ME membership between 1845–60 are often conflicting.
- 42 *Arkansas Gazette*, October 3, 1851, 2: 4. The appointees were:

Arkansas District, presiding elder	Richard Bird
Batesville Circuit	Jesse Green, W.F. Roper
Green Brier Circuit	Mark Robertson
North Fork Circuit	Hiram Hess
Dardanelle Circuit	Johnathan Swagerty, M. Pugh
Fort Smith Circuit	J.B. Kane, William Gillam
Van Buren Circuit	J.R. West
Washington Circuit	James Harer, W. Hughes
Huntsville Circuit	Benjamin M. Scrivner
Bentonville Circuit	Wilson Harer
- 43 MACMEC, V (1855): 130.
- 44 *Ibid.*
- 45 *Ibid.*, 309, 482, 663. Also *Minutes* for 1857, 1859, 1860.
- 46 Charles Elliott, *South-Western Methodism*, 458–59; Anita Erickson, comp., *Seeds*, 31. A descendant states that Rev. Murray died on June 18, 1865 in Independence County. Nothing further about Murray's death is known. Letter from Jay H. Lieske of La Canada, California, dated March 10, 1998.
- 47 Albea Godbold, *Methodist History*, 8, no. 1: 31, 45.
- 48 Sweet, *Methodism in American History*, 244; Moore, *Road to Union*, 47–48.
- 49 Elliott, *South-Western Methodism*, Preface. A highly partisan narrative describing the persecution of Methodist Episcopal Church ministers in Missouri and Arkansas.
- 50 Moore, *Road to Union*, 48.
- 51 Elliott, *South-Western Methodism*, 22–23.
- 52 A detailed account of Bewley's ordeal is found in *Flashback*, October 1960.
- 53 Elliott, *South-Western Methodism*, 27.

- 54 W.M. Leftwich, *Martyrdom in Missouri*, 14. A biased book describing the wrongs done to preachers of the Methodist Episcopal Church, South. Probably written in response to Elliott's *South-Western Methodism*.
- 55 *Ibid.*, 86–92.
- 56 Norma S. Arnold, ed., "Early Churches and Preachers," 44, 46.
- 57 Minnie Ann Buzbee, "Some Highlights in the History of Winfield Memorial Methodist Church," *Arkansas Historical Quarterly*, 5:2, 141–43.
- 58 Anderson, *Centennial History*, 135.
- 59 Vernon, *Methodism in Arkansas*, 119–20; JAAC, 1846.
- 60 "Benton Methodist Church," in *The Saline*, 10, no. 3: 95.
- 61 Ridgway journal, entry for October 31, 1837.
- 62 George G. Smith, *The Life and Times of George Foster Pierce*, 239.
- 63 Letter from James E. Caldwell to the *Arkansas Methodist*, December 2, 1896. Reprinted in "Remember When," *Arkansas United Methodist*, December 6, 1996, 12.
- 64 Anderson, *Centennial History*, 100.
- 65 "Will Ye Also Go Away," printed in the *Dardanelle Post*, October 15, 1891. Probably written by Marcellus L. Davis, editor of the paper.
- 66 MOC, I, 1854–65, entries for November 22–27, 1854.
- 67 Anderson, *Centennial History*, 187–88; Wallis, *Methodists and the Suburbs of Hell*, 92–94, includes a picture of the statue.
- 68 Letter from Father Peter Donnelly to his bishop, dated December 12, 1838, *Jefferson County Historical Quarterly*, 5, no. 3: 35.
- 69 *Batesville News*, December 13, 1838.
- 70 *Arkansas Gazette*, November 27, 1839, 2.
- 71 Advertisement in the *Batesville Eagle*, May 2, 1848.
- 72 Jacob Sexton was first mentioned in Chapter One, End Note #50. See also #91 below.
- 73 Willis B. Alderson, "A History of Methodist Higher Education in Arkansas," 53–66, *passim*.
- 74 Dougan, *Arkansas Odyssey*, 145.
- 75 Federal census of 1850, Batesville, Independence County, household #1103.
- 76 A.C. McGinnis, "Soulesbury Institute," *Independence County Chronicle*, 5, no. 3: 36–37. The article also contains a facsimile of a brochure published by Soulesbury in 1850.
- 77 "Former Soulesbury Institute designated as historic site," *Batesville Guard*, August 20, 1991, 2.
- 78 Thomas Rothrock, "Elm Springs' First Half-Century."
- 79 JGCMECS, 1854, 309.
- 80 JNAC, 1951, 28–29.
- 81 B.H. Greathouse, "The Church at Elm Springs," 21–23, *passim*; Vernon, *Methodism in Arkansas*, 412.
- 82 Mary Martin, "Early Education and Schools," pages photocopied from Chapter 24 of *The History of Marion County*, 411–12, Yellville Church file, AUMA.
- 83 Alderson, "Methodist Higher Education," 103; also a clipping from the *Van Buren Times*, October 22, 1915, in the Wallace Institute File, AHC.
- 84 Alderson, "Methodist Higher Education," 83.
- 85 George G. Smith, *Life and Times*, 249; Alderson, "Methodist Higher Education," 87.
- 86 *Arkansas True Democrat*, Little Rock, January 12, 1859. Quoted in Alderson, "Methodist Higher Education," 88.
- 87 Alderson, "Methodist Higher Education," 107–8.
- 88 Drinkhouse, *Methodist Reform*, II: 345–424 *passim*. Drinkhouse served as editor of *The Methodist Protestant* for 18 years.
- 89 *Arkansas Gazette*, November 5, 1852, 2: 2.
- 90 Vernon, *Methodism in Arkansas*, 73.
- 91 "The Old Folks List," in the *Fayetteville Democrat*. Jacob Sexton is listed on June 4, 1870, 3, and Mrs. Sexton on June 18, 1870, 2. According to the *History of Washington County*, published by Shiloh Museum in 1989, Sexton had been born in Virginia in 1785 and had moved to Arkansas from Illinois in 1822.
- 92 Drinkhouse, *Methodist Reform*, 426.
- 93 Godbold, "Table of Methodist Annual Conferences (U.S.A.)," in *Methodist History*, 8, no. 1: 32. According to conference minutes as transcribed by Vernon Paysinger, the Arkansas Conference dated from 1879, rather than 1884, and the separation of the North East Arkansas Conference took place in 1896, rather than 1900. Arkansas Methodist Protestant conference records are sometimes contradictory as to dates and names. Sometimes the terms "conference" and "district" seem to have been interchanged. See Paysinger, *Methodist Protestant Conference Minutes*, AUMA.
- 94 Mason Crum, *The Negro in the Methodist Church*, 11.
- 95 Most of the information on William Wallace Andrews and the early years of Wesley Chapel is from W.D. Lester, *The History of the Negro and Methodism in Arkansas and Oklahoma*. Lester, in turn, obtained much of his material from Andrews' daughter, Charlotte Andrews Stephens, who was the first black teacher in Little Rock. See also Clara B. Kennan, "The First Negro Teacher in Little Rock," and Adolphine Terry, *Charlotte Stephens: Little Rock's First Black Teacher*.
- 96 Adolphine Terry, *Charlotte Stephens*, 73–75.
- 97 James W. Leslie, "St. James United Methodist Church," 17–27; W.D. Lester, *The Negro and Methodism*, 18–19.
- 98 Leslie, "St. James," 19.
- 99 *North Arkansas Times*, June 2, 1866, 2.
- 100 Probably the most reliable account of the attack is found in Juanita Brooks, *The Mountain Meadows Massacre*. Another version, written by Preston Johnson, the son of Gen. Albert Sidney Johnson, is found in Anderson, *Centennial History*, 84–85. See also "Triphenia Fancher Wilson" in the *Arkansas Biography Newsletter*, 2, no. 2: 3. Triphenia's father, Alexander Fancher, was the leader of the emigrant party, and she was one of the children later returned to Arkansas. Other sources to be consulted on this event are William Wise, *Massacre at Mountain Meadows*; Jim Lair, *The Mountain Meadows Massacre*; and Ralph R. Rea, *Boone County and Its People*. Also by Rea is an article "The Arkansas Chapter of the Mountain Meadows Massacre," in the *Arkansas Historical Quarterly*, 13, no. 4: 406–8.

- 101 C.W. Shaver, "History of Early North Arkansas Methodism," May 26, 1911, 4.
- 102 MOC, 1862, 141.
- 103 The Rev. J.E. Caldwell, in Vernon, *Methodism in Arkansas*, 93; Jewell, *History of Methodism*, 167.
- 104 An interesting biography of Dye is found in Claud P. Trice, "Captain John H. Dye," *Independence County Chronicle*, 4, no. 2, January 1963, 13-28.
- 105 Howard Westwood, "The Reverend Fountain Brown," *Arkansas Historical Quarterly*, 49, no. 2: 107-23; Wallis, "Parson's Wife," 56-59.
- 106 Curtis, "History of the First Methodist Episcopal Church, South, of Helena, Arkansas," 24.
- 107 Dougan, *Confederate Arkansas*, 74. Charles Cavender, a Methodist preacher from Oil Trough, was captured with four unidentified Negroes and charged with inciting slaves to rebellion, conspiracy to slave uprising, etc. Cavender and one black man were hanged. From the *DesArc Citizen*, May 8, 1861, quoted in Muncy, *Searcy, Arkansas: A Frontier Town*, 34.
- 108 Britton, *First Hundred Years*, 44.
- 109 Dougan, *Arkansas Odyssey*, 260; Robert W. Meriwether, "The Brooks-Baxter War and the Battle at Palarm (1874)," *Faulkner Facts and Fiddlings*, 37, nos. 3-4: 70-73. According to the *Encyclopedia of World Methodism*, I, 337, Brooks had earlier been a prominent member of the Ohio, Iowa, and Missouri Conferences and a delegate to ME General Conferences of 1852 and 1856. He had also served as scholarship agent for Northwestern University and as editor of the *Central Christian Advocate* from 1856-60. During the Civil War he was a Union Army chaplain, and he held preaching appointments in Arkansas in 1864 and 1865. The account continues that he located from the St. Louis Conference in 1872 in order to run for governor of Arkansas.
- 110 Story shared with the author by Mrs. Y.M. Massey of Batesville, granddaughter of S.A. Hail, the Confederate veteran. Mrs. Massey lives on the site of her grandfather's home, facing Baxter's residence which is still standing in 1999 as the home of Randall and Janice Byars.
- 111 Theodore Maxfield typescript, quoted in Britton, *First Hundred Years*, 45.
- 112 Lawrence Dalton, *History of Randolph County, Arkansas*, 70.
- 113 Material about Bishop Marvin and the Army Church is found in Thomas M. Finney, *The Life and Labors of Enoch Mather Marvin*, 374-78, and in Jewell, *History of Methodism*, 176-80.
- 114 Finney, *Enoch Mather Marvin*, 432.
- 115 *Nashville (Tenn.) Daily Advocate*, May 5, 1882, 1: 1 and 5: 3.
- 116 MOC, 1865, 197-98.
- 117 Ralph E. Morrow, *Northern Methodism and Reconstruction*, 33-39; McAlmont Papers are quoted in Rice, *First United Methodist Church, Little Rock*, 29.
- 118 Jewell, *History of Methodism*, 247-48; Rice, *First United Methodist Church, Little Rock*, 28-29.
- 119 Leftwich, *Martyrdom*, 179 ff.
- 120 Anderson, *Centennial History*, 91-92.
- 121 "Origin and Progress, etc." from the *Methodist Herald*, in Vernon, *Methodism in Arkansas*, 99.
- 122 A brief but interesting account of the founding of these two independent African-American churches is found in Charles W. Ferguson, *Organizing to Beat the Devil*, 214-17. Other facts and statistics are available in Wardell Payne, ed., *Directory of African American Religious Bodies*.
- 123 *Arkansas Gazette* report on the convention, November 30 to December 2, 1865.
- 124 Vernon, *Methodism in Arkansas*, 103; Tom Baskett, Jr., *Persistence of the Spirit*, 21.
- 125 Baskett, *Persistence of the Spirit*, 21.
- 126 Minutes of the founding session, AME Arkansas Annual Conference, 1868. Microfilm, AHC; also R.R. Wright, Jr., *The Encyclopaedia of the African Methodist Episcopal Church*, 329.
- 127 "Nathan Warren, Free Negro Confectioner," *Pulaski County Historical Review*, 3:1, 10-11; Margaret Ann Ross, "Nathan Warren, A Free Negro for the Old South," 53-61, *passim*.
- 128 Wendy Richter, ed. *Clark County, Arkansas: Past and Present*, 209, 214.
- 129 Typescript, "Wesley Chapel United Methodist Church: A Historical Sketch," Wesley Chapel file, AUMA. Probably submitted in 1996 for the History 2000 project.
- 130 Vernon, *Methodism in Arkansas*, 109.
- 131 Baskett, *Persistence of the Spirit*, 25.
- 132 *North Arkansas Times*, October 20, 1866, 2.
- 133 Clara B. Eno, *History of Crawford County, Arkansas*, 128-29.
- 134 JGCMECS, 1866, 58-59; Anderson, *Centennial History*, 101.
- 135 George G. Smith, *Life and Times*, 518.
- 136 James A. Walden journal, entry for November 28, 1879.
- 137 George G. Smith, *Life and Times*, 245-46.
- 138 Bucke, et al., *American Methodism*, 535-36.
- 139 Walden journal, entry for February 21, 1873.
- 140 Wallis, *Suburbs of Hell*, 39-41. A biographical sketch and an excerpt from Mrs. Marshall's autobiography are found in the *Ouachita County Historical Quarterly*, June 1985, 9.
- 141 *Arkansas Methodist*, November 5, 1890, 2: 3.
- 142 Evelyn K. Eubank, *The First Century of the First United Methodist Church (North Little Rock)*, 27-30.
- 143 Robert H. Poynter journal, 58.
- 144 *Ibid.*, 186.
- 145 Walden journal, entry for March 14, 1877.
- 146 According to the JLRAC, 1898, F.P. Doak was appointed to the Dalark Circuit. His letter to the *Arkansas Methodist* of December 28, 1898, was reprinted in "Remember When" in the *Arkansas United Methodist*, December 18, 1998, 8.
- 147 Shaver, "History of Early North Arkansas Methodism," January 6, 1911, 4.

- 148 Jewell, *History of Methodism*, 196–97.
 149 *Arkansas Gazette*, May 20, 1869, 4: 2, and June 6, 1869, 2: 2.
 150 MAAC, 1869, 341.
 151 Frances W. Cordell, *Building on the Cornerstone of Christ*, 145.
 152 Clyde R. Newman, *One Hundred Years (1873–1973): A History of the Methodist Church in Harrison, Arkansas*, 45–46.
 153 *Arkansas Gazette*, May 28, 1978, quoted in Elwin L. Goolsby, *Our Timberland Home*, 123.
 154 Robert W. Chowning, *History of Cross County*, 51. The Vanndale Church was rebuilt in 1926.
 155 MWRAC first session, September 28–October 3, 1870, 2; Jewell, *History of Methodism*, 217–18.

CHAPTER THREE

- 1 *Little Rock Morning Republican*, December 3, 1870, 4: 3. Newspaper collection, Arkansas History Commission, Little Rock.
 2 JGCMECS, 1866, 25, 50.
 3 Bassett, *Concise History*, 209–12.
 4 JGCMECS, I (1846–78), 196–97, 231. AUMA.
 5 JGCMECS, 1870, 588.
 6 Shaver, "The Early Establishment of the Methodist Episcopal Church," *Sharp County Record*, March 24, 1911, 4: 1.
 7 JGCMECS, 1878, 90.
 8 Walden journal, entry for June 6, 1876.
 9 *Ibid.*, entry for September 17, 1886.
 10 Letter to the author from Vivian Tusing of Green Forest, Arkansas, August 21, 1995.
 11 Bennie Burkett, "Brief History of Grand Avenue United Methodist Church, Stuttgart, Arkansas."
 12 MACMEC, 1878, 11–13.
 13 JLRAC (MECS) and JLRAC (ME), 1879.
 14 "Here We Stand," a booklet printed by Wesley Chapel UMC.
 15 Henry Lee Swint, *The Northern Teacher in the South*, 41.
 16 *Ibid.*, 123–31, *passim*.
 17 "Mount Olive United Methodist Church, Van Buren," nomination form for placement on the National Register of Historic Places, Arkansas Historic Preservation Program, 1976. Rev. Pollard's race, age, and place of birth were found in the 1880 census of Pulaski County.
 18 W.D. Lester, *The Negro and Methodism*, 47–48.
 19 "Review of Previous Conference Sessions," in the JAAC (ME), 1878, 52.
 20 W.D. Lester, *The Negro and Methodism*, 20.
 21 W.D. Lester, *The Negro and Methodism*, 47, 49; also "Sessions of the Little Rock Conference," in the JSAC, final session, 1972, 42.
 22 Letter from Izola Morgan of Fayetteville, January 10, 1998; also telephone conversation with Rev. John Dibble, pastor of St. James, on June 4, 1998.
 23 "Mallalieu United Methodist Church, 110th Anniversary Celebration," privately printed by the church, 1996.
 24 *Arkansas Gazette*, June 7, 1890, 1: 4.
 25 W.D. Lester, *The Negro and Methodism*, 48–49.
 26 Little Rock Conference (ME) appointments for 1904, in W.D. Lester, *The Negro and Methodism*, 50–52.
 27 "McCabe United Methodist Church, North Little Rock, 91st Anniversary," privately printed by the church, 1994; also an interview with Rev. J.W. Lofton on September 16, 1998.
 28 Drinkhouse, *Methodist Reform*, 503–13; Paysinger, *The Methodist Protestant Church in Arkansas*, *passim*.
 29 Walden journal, entry for June 3, 1875.
 30 Drinkhouse, *Methodist Reform*, 592.
 31 Marriage Book C, 88, 200; application for divorce in Chancery Court Papers, November 8, 1865, Independence County Courthouse, Batesville.
 32 Thomas J. Reynolds, *The Pope County Militia War*, 26.
 33 Drinkhouse, *Methodist Reform*, 582.
 34 Rice, *First United Methodist Church, Little Rock*, 56.
 35 *Arkansas Methodist*, April 18, 1885, quoted in Vernon, *Methodism in Arkansas*, 187.
 36 MAAC, 1869, 338.
 37 Elwin L. Goolsby, *Our Timberland Home*, 112–14. Page 113 has a contemporary picture of the church.
 38 "Nettleton United Methodist Church History," 1. This is a typescript in the Nettleton church file, AUMA.
 39 Rice, *First United Methodist Church, Little Rock*, 56.
 40 Elliott McDonald McManus, *History of the First United Methodist Church of Newport, Arkansas*, 21.
 41 Britton, *First Hundred Years*, 49–50.
 42 *Ibid.*, 119.
 43 Spore, *First Methodist Church, Camden*, 133.
 44 *Kin Collecting*, publication of Ashley County Genealogical Society, 8, no. 2: 47–48.
 45 Means Wilkinson, *Greenwood: 100 Years*, 39.
 46 Rice, *First United Methodist Church, Little Rock*, 53–54.
 47 Y.W. Etheridge, *History of Ashley County, Arkansas*, Appendix, lxxiii.
 48 R.F. Eakes, ed., *Souvenir Book, First Southern Epworth League Conference, 1900*, 22.
 49 Rice, *First United Methodist Church, Little Rock*, 56; Stanley T. Baugh, *History of First United Methodist Church, Prescott*, 30.
 50 Baugh, *Methodist Youth*, 15.
 51 *Arkansas Methodist*, July 19, 1905.
 52 Alderson, "Methodist Higher Education," 123.
 53 Alderson, "Methodist Higher Education," 141.
 54 *Arkansas Methodist*, April 4, 1885, quoted in Alderson, "Methodist Higher Education," 141.
 55 J.H. Reynolds, "Academies and Colleges Founded by the Methodist Church in Arkansas, 1846 to 1930"; Prof. Guy A. Simmons of Hendrix College, quoted in Vernon, *Methodism in Arkansas*, 144. Anderson, *Centennial History*, 179–96, includes several illustrations. See also "Quitman College" in *Faulkner Facts and Fiddlings*, 8, no. 4: 75–80.

- 56 Alderson, "Methodist Higher Education," 164-78, passim. The history of Mrs. Warner's school is available on microfilm at the Arkansas History Commission.
- 57 A related story, including pictures and a map of the 1400 block of Rock Street following the tornado, are found in the *Arkansas Democrat-Gazette*, April 11, 1999, 1A, 17-21A.
- 58 Alderson, "Methodist Higher Education," 133-34.
- 59 *Ibid.*, 134.
- 60 *Arkansas Gazette*, December 1, 1891, 1: 3.
- 61 Meriwether, *Hendrix College: The Move From Altus to Conway*, 54-55. It was largely through the efforts of Marshall T. Steel that the Burrow family became reconciled to Hendrix College. When Meriwether was doing the research for his book, Sadler H. Burrow, last surviving grandchild of I.L. Burrow, made many family papers and photographs available to him. Bob Burrow, a great-grandson, cooperated with Meriwether in obtaining and moving the bell. Letter to the author from Meriwether, August 18, 1998.
- 62 Anderson, *Centennial History*, 215.
- 63 Meriwether, *Move From Altus*, 34.
- 64 Advertisement for Hendrix Academy, *Orchard Journal-Advance/Gentry Journal*, July 29, 1898, 2. Newspaper collection, Arkansas History Commission, Little Rock. Also see Betty Littlejohn Harp, "Notes About Early Schools in Gentry" in the *Benton County Pioneer*, 14, no. 3: 59-60.
- 65 James E. Lester, Jr. *Hendrix College: A Centennial History*, 106.
- 66 *Occasional Papers*, 4, no. 1, Spring 1991: 2.
- 67 JLRAC, 1890, 23-24, quoted in Alderson, "Methodist Higher Education," 267.
- 68 Rev. John Workman, quoted in Richard Allin's column in the *Arkansas Democrat-Gazette*, June 27, 1998, 1E.
- 69 Alderson, "Methodist Higher Education," 268.
- 70 *Arkansas Methodist*, November 3, 1898, quoted in Alderson, "Methodist Higher Education," 224-25.
- 71 Philander Smith College Catalog (1942-43), 17; Crum, *The Negro in the Methodist Church*, 64.
- 72 Vernon, *Methodism in Arkansas*, 152.
- 73 Philander Smith College Catalog (1993-95), 10. Other information was found in the 1880 census of Arkansas. Pollard was 30 years old that year, Emory, 27; Phillips, 30; and Elkins, 30.
- 74 Alderson, "Methodist Higher Education," 350-51.
- 75 De Lois Gibson, "A Historical Study of Philander Smith College," 31.
- 76 Alderson, "Methodist Higher Education," 359-60.
- 77 *Ibid.*, 354.
- 78 Gibson, "Philander Smith College," 48-49.
- 79 Alderson, "Methodist Higher Education," 357.
- 80 Gibson, "Philander Smith College," 53.
- 81 W.D. Lester, *The Negro and Methodism*, 33; Gibson, "Philander Smith College," 66.
- 82 Philander Smith College Catalog (1995-97), 11; James P. Brawley, "Historical Sketch of Philander Smith College," 435.
- 83 Alderson, "Methodist Higher Education," 329-43, passim.
- 84 *Arkansas Weekly Mansion*, September 29, 1883, 1; Alderson, "Methodist Higher Education," 352-53.
- 85 W.D. Lester, *The Negro and Methodism*, 40-41; Vernon, *Methodism in Arkansas*, 152-53.
- 86 JNAAC, 1917, 53.
- 87 Vernon, *Methodism in Arkansas*, 153; Maggie A. Smith, *Hico, A Heritage*, 190.
- 88 Bernice Lamb McSwain, "Shorter College: Its Early History," 81.
- 89 *Ibid.*, 82.
- 90 *Ibid.*, 84.
- 91 "Education Among the Negroes," *Arkansas Methodist*, September 3, 1890, 3: 1; Charlean Moss Williams, *The Old Town Speaks*, 287, notes that Belle Shepperson Tyus, member of a prominent African-American family of Washington, Arkansas, "finished the Normal course in Haygood Seminary in 1895." She was probably the daughter of Professor George L. Tyus. Information about Haygood Seminary is found in Othal Hawthorne Lakey, *The History of the CME Church (Revised)*, 456-58, including a picture of the school in Washington about 1910.
- 92 *Arkansas Methodist*, May 21, 1890, 1.
- 93 James W. Leslie, "Haygood Institute," *Pine Bluff Commercial*, January 25, 1981; JLRAC, 1939, 59.
- 94 *Pine Bluff and Jefferson County, A Pictorial History*, 183.
- 95 *Arkansas Democrat*, December 6, 1940, 28: 1.
- 96 JLRAC, 1941, 14.
- 97 Alderson, *Centennial History*, 527-28; Evelyn and Darlene Flippo, "Powhatan Methodist Church History," 5-7.
- 98 "The Arkansas Methodist Orphanage: Its History, Charter, By-Laws, and Regulations," privately printed, 1902.
- 99 *Arkansas Gazette*, December 26, 1989, 1E.
- 100 Brochure published by the Methodist Orphanage, 1910, AUMA.
- 101 Greathouse, "The Church at Elm Springs," 22.
- 102 "Lakeside United Methodist Church Centennial Booklet," 5.
- 103 Mabel K. Howell, *Women and the Kingdom*, 25.
- 104 Hilah F. Thomas and Rosemary Skinner Keller, *Women in New Worlds*, 349, quoted in Britton, *First Hundred Years*, 102-3.
- 105 Barnett Memoir, quoted in Britton, *First Hundred Years*, 102, and Vernon, *Methodism in Arkansas*, 230. See also Mrs. Barnett's article in the *Arkansas Historical Quarterly*, 11, 15-23.
- 106 Rice, *First United Methodist Church, Little Rock*, 32-33, 38.
- 107 "Ladies Church Aid Society of the ME Church, South-1875," 29-30.
- 108 Britton, *First Hundred Years*, 103.
- 109 *Arkansas Methodist*, June 26, 1931.
- 110 Vernon, *Methodism in Arkansas*, 231-32.
- 111 Coralee G. Williams, *Builders of a Kingdom*, 276.
- 112 Anderson, *Centennial History*, 416.

- 113 *History of Washington County*, 699.
- 114 Howell, *Women and the Kingdom*, 15–24, passim.
- 115 Meriwether, "Galloway College: The Early Years," 311; Coralee G. Williams, *Builders of a Kingdom*, 62.
- 116 Anderson, *Centennial History*, 421.
- 117 *Arkansas Methodist*, April 11, 1885.
- 118 *Arkansas Methodist*, April 28, 1888.
- 119 Mrs. R.A. Dowdy, *Fifty Years of Service*, 26.
- 120 "Religion: Scarritt-Bennett, N.J. seminary join to offer doctor of ministry program," *Nashville Banner*, November 11, 1997, 13A.
- 121 Coralee G. Williams, *Builders of a Kingdom*, 195; Britton, *First Hundred Years*, 107.
- 122 Marion Stark Craig and Robert Andrew Craig, "Sarah Esther Case," 2–10, passim; also Vernon *Methodism*, 235, 256–57.
- 123 *Arkansas Methodist*, April 11, 1935, 7.
- 124 "Candidacy Journal," 65–66.
- 125 Coralee G. Williams, *Builders of a Kingdom*, 144, 147, 165, 188. For more about the interesting life of Rosalie Riggin, see Charles M. Sanders, "The Riggin/Callaway Story," 32, AUMA.
- 126 *Methodist Magazine*, in Vernon, *Methodism in Arkansas*, 255.
- 127 *Arkansas Methodist*, November 26, 1890, in Vernon, *Methodism in Arkansas*, 256.
- 128 Anderson, *Centennial History*, 524–25.
- 129 Vernon, *Methodism in Arkansas*, 286–87.
- 130 *Arkansas Methodist*, "Special Missionary Issue," March 29, 1905, 24. A picture of the Clines's baby daughter appears on page 14. Support by First Church, Little Rock, is described in Rice, *First United Methodist Church, Little Rock*, 73, 86–87.
- 131 Baugh, *History of First United Methodist Church, Prescott*, 21.
- 132 *Arkansas Methodist*, "Special Missionary Issue," March 29, 1905, 4.
- 133 Vernon, *Methodism in Arkansas*, 260.
- 134 JGCMECS, 1870, 183.
- 135 Walden journal, October 25, 1877.
- 136 "Facts of Early History of Methodism in Arkansas and Dardanelle," *Yell County Historical and Genealogical Association Bulletin*, 8:4, 54.
- 137 Emory S. Bucke, *American Methodism*, II, 404; Nettie Hicks Killgore, *History of Columbia County, Arkansas*, 44.
- 138 *Methodist Herald*, I, no. 17, 1: 5; 4: 3.
- 139 Fred W. Alsopp, *History of the Arkansas Press*, 377–78; Horace M. DuBose, *History of Methodism*, 568–70; *Arkansas Methodist*, "Fiftieth Anniversary Number," October 29, 1931, 1: 3; Vernon, *Methodism in Arkansas*, 169–74, passim. Dates in the various sources sometimes vary by a year or two.
- 140 Anderson, *Centennial History*, 133, 138.
- 141 Anderson, *Centennial History*, 527–28; JNAAC, 1915, 69.
- 142 Vernon, *Methodism in Arkansas*, 112–15.
- 143 Dorothy Dell Watts Wheeler, "A Circuit Rider's Record: 1883–1919." An account of the life of Rev. John H. Watts by his granddaughter, the daughter of Bishop Henry Bascom Watts.
- 144 McGinnis, "Extremism in 1890," 22.
- 145 Quoted in Britton, *First Hundred Years*, 60.
- 146 *Arkansas Methodist*, August 25, 1892.
- 147 Information from individual church files, AUMA.
- 148 Wallis, *Suburbs of Hell*, 76.
- 149 "Centennial History of Danville Methodist 1872–1972," 3.
- 150 Harry Lee Williams, *History of Craighead County*, 232.
- 151 Lorene Houston, "Oak Grove Methodist Church," 14.
- 152 "Harmony Methodist Church," *Old Time Chronicle*, 2:10 16–17.
- 153 Mrs. John B. Kittrell, Sr., *History of the Augusta Methodist Church 1851–1971*, 2–3.
- 154 Richter, *Clark County*, 194.
- 155 Mrs. Gay Johnson, "Mars Hill United Methodist Church History," individual church file, AUMA.
- 156 Richter, *Clark County*, 206.
- 157 William M. Wilder, ed., "Fort Smith District Chronicles," I (1995), 1.
- 158 Jeslyn McCleary, *First United Methodist Church: Hot Springs*, 9.
- 159 *Ibid.*, 16.
- 160 Rice, *First United Methodist Church, Little Rock*, 45–46.
- 161 Phebe Park, "Old Methodist Church Center of Activities," *Southwest Times Record*, Fort Smith, April 1, 1928, 1: 1.
- 162 "History of Methodism in Fayetteville, Arkansas, 1832–1907," AUMA.
- 163 See drawings of the Akron Plan in *Occasional Papers*, 5, no. 1: 4–6.
- 164 W.E. Ned Hastings, "History of First United Methodist Church, Crossett," 1–4.
- 165 Helen Giessen Guenter, "First United Methodist Church (Monticello): Past and Future," brochure printed by the church, 1997.
- 166 Cordell, *Building on the Cornerstone*, 20–21.
- 167 PTA of Blytheville, *History and Growth of Blytheville*, 1; Jonathan Abbott and Marcy Thompson, *Rev. H. T. Blythe*, 1.
- 168 William R. Young, *To My Dear Wife and Children*, 15.
- 169 Poyntor journal, 138, AUMA.
- 170 *Ibid.*, 150.
- 171 Etheridge, *History of Ashley County*, Appendix, xxvi.
- 172 *Ibid.*, Appendix, lxxii.
- 173 Britton, "Burwell Lee," 19–24, passim; also "Rev. Burwell Lee," 14.
- 174 Fred Harvey Harrington, "Hanging Judge Parker," 71.
- 175 *Arkansas United Methodist*, March 15, 1991, 7; February 5, 1993, 11; and December 1, 1995, 10.
- 176 Notes from a November 1990 interview with Rev. Roebuck by Jane Dennis. Roebuck file, AUMA.
- 177 "Arkansas Ministers: George Washington Brinsfield," *Occasional Papers*, 7, no. 1, 4.
- 178 Paragould *Daily Soliphone*, January 3, 1910, 1; letter from Robert W. Meriwether, October 18, 1996; Paysinger, *Memoirs*, I, 83–84.

- 179 Information about Rev. John F. Taylor was gleaned from several sources: Vernon, *Methodism in Arkansas*, 297–98; Frances Morlan Short, "Unto the Least of These," *Arkansas Methodist*, December 11, 1941, 4; John L. Hoover, "A Christian After God's Own Heart," *Arkansas Methodist*, December 6, 1945; manuscript notes sent by Ruby Graves of Dierks, Arkansas, October 28, 1998 (AUMA); and Fred O. Henker, "Ferndale–Western Pulaski County," 8.
- 180 Anderson, *Centennial History*, 110.
- 181 Maggie A. Smith, *Hico, A Heritage*, 65.
- 182 Young, *To My Dear Wife*, 24.
- 183 O.E. Goddard, "Then and Now," *Arkansas Methodist*, January 15, 1948.
- 184 H. Withers, in Vernon, *Methodism in Arkansas*, 337.
- 185 McManus, *Methodist Church, Newport*, 27.
- 186 Vernon, *Methodism in Arkansas*, 336.
- 187 *Ibid.*, 337.
- 188 Gene Bradford, "Early Revivals," 23.
- 189 *Ibid.*, 25–26.
- 190 Spore, *First Methodist Church, Camden*, 25.
- 191 *Ibid.*, 42.
- 192 Charles H. Lippy, "The Camp Meeting in Transition," 4, 8, 13; Bucke, *American Methodism*, II, 617 ff.
- 193 Quoted in Vernon, *Methodism in Arkansas*, 281.
- 194 *Arkansas Methodist*, September 29, 1892, 3.
- 195 Wheeler, "Circuit Rider's Record."
- 196 *Ibid.*, 1903–4.
- 197 Philip Cone Fletcher, *The Story of My Heart*, 14.
- 198 Charles E. Jones, *Black Holiness*, 59–75, passim.
- 199 John P. Morrow, "Batesville's Involvement in the War With Spain," 37.
- 200 *Ibid.*, 21, 25.
- 201 Norwood, *American Methodism*, 391.
- 202 "Capitol View Church," *Arkansas Methodist*, November 12, 1936.
- 203 James E. Lester, Jr., *Hendrix College*, 206.
- 204 Thomas Rothrock, "Dr. Alexander Copeland Millar," 220; Calvin R. Ledbetter Jr., "The Long Struggle to End Convict Leasing in Arkansas," 6–22, passim; "ADC Facts," 25; *History of Lincoln County, Arkansas 1871–1983*, 22–23.
- 205 Poyntor journal, 37, 41, 49, 56.
- 206 Dougan, *Arkansas Odyssey*, 333–36. Donaghey's autobiography was published in 1939; a recent biography is *Carpenter From Conway: George Washington Donaghey as Governor* by Calvin R. Ledbetter, Jr.
- 207 Statistics from Anderson, *Centennial History*, 160.
- 208 MWRAC, 1913, 16–17; MAAC, 1913, 33–34.
- 209 Vernon, *Methodism in Arkansas*, 408.
- 210 Newman, *Methodist Church in Harrison*, 28; MAAC, (ME), 1910, 17–18.
- 211 Baugh, "Some Achievements," *Arkansas Methodist*, May 28, 1953, 6–7.

CHAPTER FOUR

- 1 Coralee G. Williams, *Builders of a Kingdom*, 223.
- 2 *Arkansas Methodist*, November 11, 1917.
- 3 Rice, *First United Methodist Church, Little Rock*, 69.
- 4 Wallis, *Suburbs of Hell*, 104.
- 5 James E. Lester, Jr., *Hendrix College*, 317.
- 6 Meriwether, "The Doughboy Statue at Hendrix College," 85–87.
- 7 McManus, *Methodist Church, Newport*, 112.
- 8 Coralee G. Williams, *Builders of a Kingdom*, 235.
- 9 Rice, *First United Methodist Church, Little Rock*, 69.
- 10 Fletcher, *The Story of My Heart*, 130.
- 11 JNAAC, 1917, 14.
- 12 Anderson, *Centennial History*, 195.
- 13 William A. Sensabaugh of Batesville to the author, November 9, 1985.
- 14 Etheridge, *History of Ashley County*, Appendix, lcvii–lcviii.
- 15 Vernon, *Methodism in Arkansas*, 317.
- 16 Fletcher, *The Story of My Heart*, 131.
- 17 *Arkansas Methodist*, April 5, 1905.
- 18 *Arkansas Methodist*, January 1, 1905.
- 19 Vernon, "The Methodist Excitement in Texas," 106.
- 20 Charles C. Alexander, "White Robed Reformers: The Ku Klux Klan Comes to Arkansas 1921–1922," 196.
- 21 Richter, *Clark County*, 171.
- 22 *Arkansas Methodist*, August 18, 1921, 1.
- 23 *Arkansas Methodist*, September 1, 1921, 1.
- 24 *Arkansas Methodist*, March 18, 1921, 4.
- 25 *Arkansas Methodist*, June 16, 1921, 4.
- 26 W.D. Lester, *The Negro and Methodism*, 64–65.
- 27 Virginia (Mrs. Savoy) Montgomery, "I Just Couldn't Wait To Go To Church."
- 28 Orville T. Gooden, *The Missouri and North Arkansas Railroad Strike*, 40–45, 103–4.
- 29 J.K. Farris, *The Harrison Riot*, 23, 58–59.
- 30 *Harrison Daily Times*, week of January 15, 1923.
- 31 Chowning, *History of Cross County*, 50–51.
- 32 Howard Kester, *Revolt Among the Sharecroppers*, 60, 68.
- 33 *Ibid.*, 75.
- 34 JLRAC, 1936, 20.
- 35 H.L. Mitchell, "Founding and Early History of the Southern Tenant Farmers' Union," 354–56; Dougan, *Arkansas Odyssey*, 432.
- 36 Dougan, *Arkansas Odyssey*, 433.
- 37 John C. Glenn, "Reverend Drury Harrington Colquette: The Worker and His Work," 1.
- 38 Anderson, *Centennial History*, 326.
- 39 Dougan, *Arkansas Odyssey*, 405.
- 40 *Ibid.*, 407.
- 41 James E. Lester, Jr., *Hendrix College*, 100.
- 42 James E. Lester, Jr., *Hendrix College*, 101. Rev. Shaver's denominational affiliation in Vernon, *Methodism in Arkansas*, 288.
- 43 James E. Lester, Jr., *Hendrix College*, 102.
- 44 The stories of Workman and Hearn in Vernon, *Methodism in Arkansas*, 283–86.
- 45 James E. Lester, Jr., *Hendrix College*, 144.
- 46 *Ibid.*, 145.

- 47 Dougan, *Arkansas Odyssey*, 408.
- 48 Rice, *First United Methodist Church, Little Rock*, 77–80.
- 49 See Michael R. Strickland, "Rum, Rebellion, Racketeers, and Rascals: Alexander Copeland Millar and the Fight to Preserve Prohibition in Arkansas, 1927–1933."
- 50 Vernon, *Methodism in Arkansas*, 365–66.
- 51 Coralee G. Williams, *Builders of a Kingdom*, 193.
- 52 *Ibid.*, 217.
- 53 *Ibid.*, 217, 225.
- 54 *Ibid.*, 229.
- 55 JNAAC, 1918, 21.
- 56 JNAAC, 1920, 49.
- 57 Coralee G. Williams, *Builders of a Kingdom*, 174–75.
- 58 Britton, *First Hundred Years*, 99, 120–21.
- 59 Coralee G. Williams, *Builders of a Kingdom*, 176, 221.
- 60 Unidentified, undated newspaper clipping about turkey dinners at Altheimer. Individual church files, AUMA. Also telephone interview with Mrs. Joe Simpson of Altheimer, May 16, 1998.
- 61 Journal of the Little Rock Conference WMS, 1914, inside front cover; Coralee G. Williams, *Builders of a Kingdom*, 13, 88, 204.
- 62 Obituary of Miss Whiteside, *Arkansas Methodist*, January 19, 1967.
- 63 Journal of the North Arkansas Conference WMS, 1922, 38; a Memoir of Lillian Wahl was printed in the Journal of the Little Rock Conference WMS, 1927, 10.
- 64 Information about Minnie Webb Forrest Hook from "Missionaries and Deaconesses" in *Occasional Papers*, 6, no. 1: 6, and from the Journals of the North Arkansas Conference WMS, 1922, 36, and 1923, 32. Information about Miss Hobson from the Journal of the Little Rock Conference WMS, 8, 69.
- 65 *Arkansas Methodist*, January 3, 1906.
- 66 *Arkansas Methodist*, October 31, 1907, quoted in Vernon, *Methodism in Arkansas*, 211.
- 67 JLRAC, 1919, 97.
- 68 Methodist Health Systems, *Building a Dream*, 5–6.
- 69 JNAAC, 1914, 66.
- 70 Vernon, *Methodism in Arkansas*, 212–14.
- 71 *Building a Dream*, 12–26, passim; Vernon, *Methodism in Arkansas*, 212–14.
- 72 *Building a Dream*, 16; *Arkansas Methodist*, June 28, 1956, 6.
- 73 *Arkansas Methodist*, March 11, 1920, 1.
- 74 *Arkansas Methodist*, January 13, 1921, 13: 4, 14: 1.
- 75 Vernon, *Methodism in Arkansas*, 209.
- 76 Letter from Robert W. Meriwether to the author, January 21, 1999. Information about the Bonds was shared by their grandson, George Millar, who is also a grandson of A.C. Millar.
- 77 J.C. Montgomery, Jr., "Mt. Sequoyah, the Golden Years," 6. Other material about the Western Methodist Assembly was found in Vernon, *Methodism in Arkansas*, 200–203 and Anderson, *Centennial History*, 394–96.
- 78 DuBose, *History of Methodism*, 569–70; *Arkansas Methodist*, "Fiftieth Anniversary Number," October 29, 1931, 1–3.
- 79 Strickland, "Rum, Rebellion, Racketeers, and Rascals," 5.
- 80 *Arkansas Methodist*, March 18, 1920.
- 81 Anderson, *Centennial History*, 386, includes a photograph of the house.
- 82 Marvin Lawson, *The History of Sloan-Hendrix Academy*, 15–22.
- 83 *Harrison Daily Times*, February 24 and April 14, 1922.
- 84 Address by Rev. Charles W. Lewis, a graduate of the school, at the annual meeting of the Arkansas United Methodist Historical Society, May 5, 1995.
- 85 Anderson, *Centennial History*, 511.
- 86 Letter from C.S. Kilby, secretary of the school's Executive Committee, to Gov. Harvey Parnell in 1929. Parnell Papers, AHC.
- 87 Vernon, *Methodism in Arkansas*, 339.
- 88 JNAAC, 1923, 75.
- 89 Alderson, "Methodist Higher Education," 224–25.
- 90 Information about the Christian Education Movement is taken largely from Alderson, "Methodist Higher Education," 229–31, and from various issues of the *Arkansas Methodist*.
- 91 Vernon, *Methodism in Arkansas*, 167–68.
- 92 A more detailed discussion of these events is found in Meriwether, "Hendrix History: The Merger With Henderson-Brown," 5; Vernon, *Methodism in Arkansas*, 150.
- 93 Meriwether, "Merger With Henderson-Brown," 6. A discussion of the merger from the Arkadelphia standpoint is found in John Gladden Hall, *Henderson State College: The Methodist Years*.
- 94 Information about the merger and about the closing of Galloway is from Meriwether, "Hendrix History: The Merger with Galloway and the Effort to Change the Name to Trinity College," 10–11.
- 95 Also see Alderson, "Methodist Higher Education," 260–62.
- 96 "When Harding Hit the Road," *Arkansas Democrat-Gazette*, Three Rivers Edition, January 25, 1998, S-1, 9.
- 97 Meriwether, "Merger With Galloway," 10–11. Also from an interview with Meriwether on October 30, 1996. Meriwether's mother and grandmother both attended Galloway College.
- 98 *Arkansas Methodist*, December 3, 1936, quoted in Vernon, *Methodism in Arkansas*, 151.
- 99 Brawley, "Historical Sketch of Philander Smith College," 437.
- 100 Gibson, "Philander Smith College," 81–83.
- 101 JNAAC, 1914, 64.
- 102 Paysinger, *Memoirs*, II, 360.
- 103 Vernon, *Methodism in Arkansas*, 189.
- 104 Paysinger, *Memoirs*, II, 523. One preacher who expressed admiration for Brumley's methods was Rev. William Wilder, in a letter to the author in October 1998.
- 105 Baugh, *Magnificent Youth*, 91.
- 106 Conversation with Iris Belcher, longtime member of Walnut Grove Church, on November 3, 1998.
- 107 JNAAC, 1914, 58; JNAAC, 1915, 59; Vernon, *Methodism in Arkansas*, 165.

- 108 A collection of Pastors' School brochures is found in the Arkansas United Methodist Archives. See especially "Announcement: Summer Schools for Rural Pastors and Lay Workers," 1921; and "A Personal Letter to Town and Country Pastors Announcing Schools for 1922," Department of Home Missions, General Board of Missions, 1922.
- 109 Letter from Robert W. Meriwether to the author, November 19, 1997.
- 110 An entire issue of the *Journal of the Hempstead County Historical Society*, 11, 1992, is devoted to the life and work of Horace Jewell. It includes two of his sermons and several pictures.
- 111 Anderson, *Centennial History*, 249.
- 112 *Ibid.*, 271.
- 113 Conversation with the late Ruth Martin, daughter of Johnston's friend and contemporary Rev. W.T. Martin.
- 114 Anderson, *Centennial History*, 283-84; Fletcher, *The Story of My Heart*, 265.
- 115 *Arkansas Methodist*, May 26, 1926, 2.
- 116 Coralee G. Williams, *Builders of a Kingdom*, 185.
- 117 JLRAC, 1918, 27, 29.
- 118 W.A. Sensabaugh of Batesville to the author in 1984, quoted in Britton, *First Hundred Years*, 150.
- 119 Vernon, *Methodism in Arkansas*, 333.
- 120 Vernon, *Methodism in Arkansas*, 275; see also Roy H. Cantrell, "Arkansas Holiness College," in *Faulkner Facts and Fiddlings*, Spring-Summer 1983, 25-30.
- 121 Killgore, *The History of Columbia County, Arkansas*, 44. Telephone interview with Rev. Don Watt of Magnolia, May 20, 1998.
- 122 Rice, *First United Methodist Church, Little Rock*, 57.
- 123 *Arkansas Methodist*, January 5, 1990, 9.
- 124 Hall, *Henderson State*, 109.
- 125 The story of the flood is told from an engineer's viewpoint in Robert R. Rice, "Chronicle of the 1927 Flood," available at the Arkansas History Commission.
- 126 *Arkansas Methodist*, May 5, 1927, 6.
- 127 *Arkansas Methodist*, May 12, 1927, 3.
- 128 *Arkansas Methodist*, June 2, 1927, 12.
- 129 *Arkansas Methodist*, May 12, 1927, 3.
- 130 Photocopy of undated, unidentified newspaper clipping. Paragould church file, AUMA.
- 131 Undated letter from Rev. B.H. Greathouse, probably to the *Arkansas Methodist*. Photocopy shared by Withers' grandson, Rev. R.B. Moore, Jr.
- 132 Rev. R.E.L. Bearden, Jr. to the author, April 24, 1998.
- 133 JNAAC, 1931, 71.
- 134 Unidentified clipping, dated August 29, 1983, believed to be from the Centennial Edition of the Paragould newspaper. Paragould church file, AUMA. Also an interview with Robert W. Meriwether, formerly of Paragould, on February 27, 1997.
- 135 "Church History," in the Marianna Church Directory, 1994.
- 136 McManus, *Methodist Church, Newport*, 166.
- 137 "Hendrix Yesterday and Today," *Arkansas Methodist* (special Hendrix semi-centennial issue), March 28, 1935, 1: 2.
- 138 JNAAC, 1932, 49.
- 139 Vernon, *Methodism in Arkansas*, 362.
- 140 *Ibid.*
- 141 "Christian Education Bulletin of the North Arkansas Conference," February 1940, 3-4; also interview with Rev. Joel Cooper on April 24, 1998.
- 142 Moore, *Long Road to Methodist Union*, 54.
- 143 Norwood, *American Methodism*, 359.
- 144 This and the following paragraphs tracing the steps leading up to reunification in 1939 are found in Moore, *Road to Union*, 58-82, *passim*.
- 145 Roy W. Trueblood, "Union Negotiations Between Black Methodists in America," *passim*.
- 146 James W. Lee, "Methodism and the South," 5.
- 147 Moore, *Road to Union*, 186.
- 148 Vernon, *Methodism in Arkansas*, 192.
- 149 *Arkansas Methodist*, April 4, 1935, 2.
- 150 JSAC, 1936, 15.
- 151 Moore, *Road to Union*, 194.
- 152 Ellen Bearden to the author, April 24, 1998.
- 153 *Arkansas Methodist*, April 4, 1968, 2.
- 154 Methodist Protestant Conference Journals, 1925, 1939, AUMA.
- 155 Paysinger, *Methodist Protestant Church*, 230-36.
- 156 Moore, *Road to Union*, 216-17.

CHAPTER FIVE

- 1 Brawley, "Methodist Church From 1939," in the *Central Christian Advocate*, October 15, 1967, 3. Quoted in James S. Thomas, *Methodism's Racial Dilemma*, 47. Brawley was a lay leader of the Central Jurisdiction and a former president of Clark College, Atlanta.
- 2 Crum, *The Negro in the Methodist Church*, 72, 94.
- 3 Julius E. Del Pino, "Blacks in the United Methodist Church," 10. See also "Methodist Episcopal Policy on the Ordination of Black Ministers" by Reginald F. Hildebrand, in the magazine *Methodist History*, 20, no. 3, 124-42.
- 4 W.D. Lester, *The Negro and Methodism*, 25.
- 5 Ferguson, *Organizing to Beat the Devil*, 299-300.
- 6 Interview with Dr. Lester in 1974, quoted in Vernon, *Methodism in Arkansas*, 310. A picture of Bishop Jones is the frontispiece of the 1936 Journal of the Southwest Annual Conference.
- 7 James S. Thomas, *Methodism's Racial Dilemma*, Appendix I, 175-76.
- 8 W.D. Lester, *The Negro and Methodism*, 64-65.
- 9 James S. Thomas, *Methodism's Racial Dilemma*, 177.
- 10 JSAC, 1940, 20.
- 11 This information was gleaned from various copies of the JSAC of the period.
- 12 Program booklet, "20th Annual Meeting, WSCS, Little Rock District, Southwest Conference, The Methodist Church, May 19-21, 1960," *passim*. AUMA.
- 13 JSAC, 1969, *passim*, also an interview with Rev. J.W. Lofton of Little Rock, September 16, 1998.

- 14 All material in this section about the presidency of M.L. Harris comes from Gibson, "Philander Smith College," 92-132, passim, from the Philander Smith College catalog, 1995-97, and from W.D. Lester, *The Negro and Methodism*, 34-35.
- 15 Gibson, "Philander Smith College," 111-13.
- 16 Material about the presidencies of Roosevelt D. Crockett and Ernest T. Dixon is from Gibson, "Philander Smith College," 140-49.
- 17 W.D. Lester, *The Negro and Methodism*, 85-88.
- 18 Gleaned from the JSAC, 1957-65.
- 19 "Churches and Pastors of the Southwest Annual Conference," photocopy of newspaper article dated September 28, 1967, probably from the *Arkansas Methodist*. Southwest Conference file, AUMA.
- 20 JLRAC, 1924, 62-63.
- 21 JLRAC, 1937, 51-52.
- 22 JLRAC, 1938, 51.
- 23 The complete S.T. Baugh Collection of material on Little Rock Conference churches in the 1930s is found in the Arkansas United Methodist Archives.
- 24 Interview with Rev. James Major, February 10, 1998; *Batesville Eagle*, June 27, 1848, quoted in the *Independence County Chronicle*, 13, no. 1, 52.
- 25 James E. Lester, Jr., *Hendrix College*, 163.
- 26 JLRAC, 1942, 35.
- 27 JLRAC, 1943, 47.
- 28 Dougan, *Arkansas Odyssey*, 468. See also Meriwether, "The Sugimoto Exhibition at Hendrix College," *Faulkner Facts and Fiddlings*, 36, nos. 3-4, 94-97.
- 29 *Arkansas Methodist*, May 8, 1941, 9; Rice, *First United Methodist Church, Little Rock*, 90, 94.
- 30 Baugh, *History of First United Methodist Church, Prescott*, 20-21.
- 31 Wallis, *Suburbs of Hell*, 133, 180.
- 32 Vernon, *Methodism in Arkansas*, 366-67.
- 33 Couchman's name was included in a letter listing WW II chaplains sent to the author by Rev. J. Ralph Clayton on January 16, 1998. His name does not appear as a chaplain anywhere in the conference journals, but it was recalled by Rev. Vernon Paysinger that Couchman had served for a brief time before being discharged because of an injury to his foot. Conversation with Paysinger on May 24, 1998.
- 34 Wallis, *Suburbs of Hell*, 146; also a conversation with Mr. Wallis in July 1998.
- 35 JLRAC, 1945, 119.
- 36 *Arkansas Methodist*, June 20, 1968, 2.
- 37 JGC, 1948, 775-79. A typescript of a video-taped interview of Dr. Matt Ellis by Rev. Jim Beal concerning the founding of the Advance for Christ and His Church was shared with the author by Jane Dennis.
- 38 *Arkansas Methodist*, July 28, 1949, 7.
- 39 *Arkansas Methodist*, February 29, 1968, 9.
- 40 Brochure "The Advance for Christ and His Church," published by the United Methodist Church, 1998 (50th anniversary of the Advance).
- 41 Brochure "Multiply God's Love," published by the Little Rock Conference, 1998, 6; also the previously cited brochure "The Advance for Christ and His Church."
- 42 Mrs. William T. Dorrough and Mrs. Clark Young, "History of Primrose Methodist Church 1867-1967," 6.
- 43 Robert L. Richardson, "Nellie Dyer: An American Experience in Asia," typescript dated 1996, AUMA.
- 44 Information about Miss Martin from Newman, *Methodist Church in Harrison*, 78-80; Vernon, *Methodism in Arkansas*, 262-63; Paysinger, ed., *Memoirs*, II, 467. Information about Ms. Hache from a booklet "Covenant Relationships From the Little Rock Conference," AUMA.
- 45 *Arkansas Methodist*, March 14, 1968, 5, and April 23, 1982, 1.
- 46 Letter to Walter N. Vernon from Catherine Justin dated Feb. 26, 1973, AUMA. More information about these ladies is found in Lyda Winn Pace, *Seventy Five Years of Methodism in Winslow, Arkansas*, 38-39.
- 47 Vernon, *Methodism in Arkansas*, 244.
- 48 Mrs. Lovett's obituary in the *Arkansas Methodist*, September 8, 1960.
- 49 "Calico Rock United Methodist Church," booklet published by the church in 1997, 1.
- 50 Gussye Gardner, "Richmond United Methodist Church," typescript, individual church files, AUMA.
- 51 Journals of the Little Rock, North Arkansas, and Southwest Conferences, 1946, passim.
- 52 Vernon, *Methodism in Arkansas*, 299-300.
- 53 *Ibid.*, 351-52.
- 54 *Ibid.*, 353-54.
- 55 Paysinger, *Methodist Protestant Church*, 173 ff.; Vernon, Appendix C, "Roll of Conference Members," 451, 478.
- 56 Paysinger, *Memoirs*, II, 311.
- 57 JNAAC, 1947, 230.
- 58 William M. Wilder, "Pioneer Woman Minister of North Arkansas," in *Occasional Papers*, 5, no. 1: 2.
- 59 Wilder, "Pioneer Woman," 3.
- 60 JSAC, 1944, 29; 1947; 1950, 20; W.D. Lester, 102.
- 61 Susan Polk, "Everne Hunter: traveling the bumpy road to ordained ministry," *Arkansas United Methodist*, June 14, 1991, 13.
- 62 JSAC, 1951, 25, 34, 36-37.
- 63 Information for this section in Britton, ed., *Camp Aldersgate*, 3-21.
- 64 Interview with Rev. James Major, February 10, 1998.
- 65 *Jonesboro Sun*, May 12, 1991, quoted in Michael G. Cartwright, "Who Will Lead Our People Out of the Wilderness?," 8.
- 66 Paysinger, "History of Hoxie Methodist Church," quoted in Cartwright, "Who Will Lead," 9.
- 67 Vernon, *Methodism in Arkansas*, 313.
- 68 Notes from a telephone interview with Rev. Woodrow Smith, associate pastor at Pulaski Heights Methodist Church in 1957. Shared with the author by Jane Dennis, editor of the *Arkansas United Methodist*. The article Mrs. Dennis wrote after several telephone interviews, "57 school crisis revisited," was published in the *Arkansas United Methodist* on October 3, 1998, 1.

- 69 *Arkansas Methodist*, September 12, 1957, 2.
- 70 *Arkansas Democrat-Gazette*, March 13, 1998, 1A, 10A; telephone conversation with Mrs. James Rice, Jr. on June 16, 1998. Also see Sara Murphy, *Breaking the Silence: Little Rock's Women's Emergency Committee to Open Our Schools, 1958-1963*.
- 71 Vernon, *Methodism in Arkansas*, 313.
- 72 Cartwright, *On Not Being Conformed to This World: Reflections on the Van Buren Integration Struggle and Its Aftermath 1958-1959*, 10-11, 76.
- 73 Cartwright, *On Not Being Conformed*, 17, 22.
- 74 Peter C. Murray, "The Racial Crisis in the Methodist Church," *Methodist History*, 5.
- 75 This brief historical background and discussion of the Plan of Union is found in the JGC, 1964, Vol. III, "The Adjourned Session," passim. The quote is found on p. 2740.
- 76 *Arkansas Methodist*, March 7, 1968, 1, 5.
- 77 *Arkansas Methodist*, February 29, 1968, 1, 4.
- 78 Vernon, *Methodism in Arkansas*, 309.
- 79 Interview with Rev. Joe Linam, August 11, 1997.
- 80 "All Are One in Christ," 1992 Memoir of Rev. Frank Clemmons, 1. Pastors file, AUMA.
- 81 Clemmons Memoir, 3.
- 82 Letter dated October 13, 1994 from David W. Clemmons, then youth director at Winfield UMC, to the Little Rock District office. Rev. Frank Clemmons is retired and living in Clarksville in 1999; David Clemmons is currently serving as youth director at Pulaski Heights UMC.
- 83 James H. Davis, director, *Churches and Pastors of the Southwest Conference of the Methodist Church*. Report of a study sponsored by the General Board of Missions, published in 1967, 5, AUMA.
- 84 Davis, *Churches and Pastors*, 27.
- 85 *Ibid.*, 35-38.
- 86 James W. Lane, "A Brief History of the Office of Lay Speaker," 1.
- 87 Harry Jones, quoted in the *Arkansas Gazette*, December 26, 1989, 1E.
- 88 *Arkansas Methodist*, July 14, 1949, 14; "Methodist Children's Home keeping pace with the times," *Arkansas Democrat*, March 1, 1978; booklet "Commemorating Golden Jubilee of the Methodist Children's Home, 1899-1949," AUMA.
- 89 Clipping, probably from the *Arkansas Methodist*, dated November 12, 1959; also *Arkansas Gazette*, December 26, 1989, 1E.
- 90 JLRAC, 1951, 60-62.
- 91 Methodist Health Systems, *Building a Dream: The Story of Methodist Hospitals of Memphis*, 46, 63, 77.
- 92 Article dated August 9, 1945 in "Remember When," *Arkansas Methodist*, November 17, 1989, 12.
- 93 Information about the Methodist Nursing Home and Methodist Village was acquired during a conversation with Rev. William Wilder on June 4, 1998. A copy of a fact sheet, drawn up by a committee of the board of directors: Rev. Archie N. Boyd, Judge Warren O. Kimbrough, and Mr. Leon Taylor, has been filed at the AUMA.
- 94 James E. Lester, Jr., *Hendrix College*, 178-79.
- 95 Letter to the author from Robert W. Meriwether, August 18, 1998.
- 96 Letter to the author from Robert W. Meriwether, January 30, 1998.
- 97 James E. Lester, Jr., *Hendrix College*, 197.
- 98 North Arkansas Annual Conference reports and statements on integration were outlined in a letter from Rev. Robert Paul Sessions to Mr. George E. Pike of DeWitt, president of the Hendrix Board of Trustees in May 1959. A copy was shared with the author by Rev. Charles McDonald.
- 99 James E. Lester, Jr., *Hendrix College*, 198.
- 100 A typescript of the 1961 statement was shared by Rev. Charles McDonald. Also James E. Lester, Jr., *Hendrix College: A Centennial History*, 210.
- 101 Letter to the author from Robert W. Meriwether, October 31, 1998.
- 102 JSAC, 1953, 38.
- 103 Montgomery, "Mount Sequoyah, The Golden Years," 7-8.
- 104 Many early camps are listed in Bough's book *Camp Grounds and Camp Meetings in South Arkansas*. Keener Camp Ground is mentioned on p. 26. See also the *Arkansas Methodist*, October 21, 1948.
- 105 A letter from Rev. R.B. Moore, Jr. to the author on January 20, 1998, states: "T. T. McNeil and Roland Darrow bought several buildings from the Japanese camp at Jerome. They moved the buildings to Keener Campground for a Monticello District Camp."
- 106 Letter dated March 26, 1953 from J.A. Wade to Stanley T. Bough. "Campgrounds" file, AUMA.
- 107 Letter to the author dated December 4, 1997 from Doug Kelley, Rev. Kelley's grandson.
- 108 *Occasional Papers*, 4, no. 1 (Spring 1991): 3.
- 109 Telephone interview with James B. Argue, Jr., August 13, 1998.
- 110 Mary Ellen Shelton, "Markham United Methodist Church." Individual church files, AUMA.
- 111 *Lodges Corner United Methodist Church 1944-1987*, 5-6, AUMA. Information about the building of Brewer Chapel in 1946 is from a letter to the author, dated August 8, 1998, from Ellen West, church history chair at Bayou Meto UMC. Information sent by Ms. West has been placed in the individual church file, AUMA.
- 112 Letter to the author from Doug Kelley, the Kelleys's grandson, dated December 4, 1997.
- 113 Interview with the late Rev. Vernon Paysinger, August 16, 1998.
- 114 Vernon, *Methodism in Arkansas*, 392-93.
- 115 *Arkansas Gazette*, January 19, 1960, 1.
- 116 Interview with Rev. Bennie Ross Harmon, November 16, 1998.
- 117 Letter from Charles Harmon, lay leader of the Wye United Methodist Church, to Mauzel Beal, North Arkansas Conference Archivist, July 1993, AUMA.
- 118 *Arkansas Methodist* May 16, 1968, 5.

CHAPTER SIX

- 1 Interview with Rev. Charles McDonald, July 11, 1998.
- 2 The goals and responsibilities of these two bodies are listed in Del Pino, "Blacks in the United Methodist Church," 18-19.
- 3 The recommendations of the Southwest Conference Ad Hoc Committee on merger are printed in W.D. Lester, *The Negro and Methodism*, 115-24. As finally approved, the merger resolution was printed in the three conference journals of 1972.
- 4 Interview with Mrs. Alice Preston, August 22, 1997.
- 5 Leslie, "St. James," *Jefferson County Historical Quarterly* 22, no. 3, 24; Georgia Daily, "Living the Way," an interview with Rev. Flowers in the *Arkansas Methodist*, May 4, 1984, 8-9.
- 6 JLRAC, 1979, 134. Also an interview with Bishop Hicks in November 1998.
- 7 JLRAC, 1982, 150.
- 8 *Arkansas United Methodist*, March 13, 1987, 4.
- 9 "Ecumenical officer speaks with black church bishops," news release from the United Methodist News Service dated August 17, 1998. Shared with the author by Jane Dennis.
- 10 Conversations with C.E. McAdoo in 1997 and 1998; 1990 JLRAC, 216.
- 11 JNAC, 1998, 98.
- 12 John G. McElhenney, *United Methodism in America*, 148-49.
- 13 "Jacksonville pastor commissioned," *Arkansas United Methodist*, August 7, 1998, 3.
- 14 Letter to the author from Rev. Jim Beal, former pastor at Newport, August 19, 1998.
- 15 Statistics from CFA reports in the 1998 annual conference journals.
- 16 "United Methodist Missionary Helps Resettle Refugees," *Arkansas United Methodist*, August 22, 1980, 1.
- 17 "Hispanic ministries in Arkansas bolstered by Discipleship grant," *Arkansas United Methodist*, November 6, 1998.
- 18 JLRAC, 1970, 45.
- 19 JNAAC, 1970, 30.
- 20 JLRAC, 1971, 72.
- 21 After a second challenge to the Discipline by performing a similar ceremony for two men in 1999, Creech was again tried by his conference and defrocked. *Arkansas Democrat-Gazette*, November 18, 1999.
- 22 "Documentary on AIDS in Arkansas features UM pastor with disease," *Arkansas United Methodist*, September 2, 1994; "Provided comfort to AIDS patients," *Arkansas Democrat-Gazette*, October 31, 1994, 2B.
- 23 JLRAC, 1998, 243-44; statistics for 1996 and Bishop Huie's quote are from "Lifelines," the quarterly newsletter of the Florence Crittenton Home, 12, no. 1, Winter 1997.
- 24 A brief discussion of the controversy at Jonesboro is found in Wilder, *The History of First United Methodist Church, Jonesboro, Arkansas*, 74, 113-14.
- 25 "Confessing group calls for change," and "Confessing Movement leaders call church to 'new level of integrity,'" *Arkansas United Methodist*, May 1, 1998, 1, 6.
- 26 Letter to the author from Rev. Norman Carter, December 17, 1998.
- 27 JLRAC, 1946, 46.
- 28 "Argue steps down from Pulaski Heights pulpit," *Arkansas United Methodist*, June 3, 1988, 8.
- 29 Various articles about Arkansans on "Catch the Spirit" are found in the *Arkansas United Methodist* of November 4, 1988, February 3, 1989, October 6, 1989, November 1, 1991, and February 19, 1993.
- 30 Letter to the author from Jim Lane, July 24, 1998.
- 31 Ralph D. Scott, *History of First United Methodist Church, Conway*, 171-72.
- 32 Jane Dennis, "Mission and ministry partnerships...," *Arkansas United Methodist*, August 21, 1998, 2.
- 33 "Area Teen Crisis Ministries office closing Sept. 1," *Arkansas United Methodist*, August 15, 1997.
- 34 *Arkansas United Methodist*, December 4, 1998, 1.
- 35 *Arkansas United Methodist*, November 7, 1997, 8.
- 36 Ruth Patchell Wright, *A History of McCrory Methodists 1888-1976*, 86, and *History of McCrory United Methodist Church 1976-1988*, 23-24.
- 37 *Arkansas United Methodist*, August 21, 1998, 4.
- 38 "The OMP Mission," 1, no. 2, 4. Published by the Ozark Mission Project in October 1988.
- 39 "OMP plans expansion of staff, programs," *Arkansas United Methodist*, July 24, 1998, 1; telephone interview with Allan Bruner on October 2, 1998.
- 40 Information from various articles in the *Arkansas United Methodist* of August 1, 1997; November 7, 1997; and July 3, 1998.
- 41 "Arkansas/Russia partnership opens new mission avenues for churches," *Arkansas United Methodist*, October 23, 1998, 1.
- 42 Statistics from "Disciple," a newsletter published for Disciple Bible Study participants, X, no. 2: 1-5.
- 43 James E. Lester, Jr., *Hendrix College*, 171.
- 44 *Ibid.*, 231.
- 45 *Ibid.*, 236.
- 46 The *Arkansas United Methodist*, September 4, 1998, includes a picture of one of the cottages under construction.
- 47 The printed program for this luncheon is found in the Philander Smith College file, AUMA.
- 48 "Atlanta Outreach Works," *United Methodist Reporter*, April 10, 1981, 3.
- 49 "Philander Smith says farewell to 10th president," *Arkansas United Methodist*, July 3, 1998, 10.
- 50 *Arkansas United Methodist*, March 13, 1987, 1; *Arkansas Gazette*, December 26, 1989, 1E.
- 51 *Arkansas United Methodist*, December 19, 1986, clipping (page unknown).
- 52 Interview with Johanna McCormick, director of marketing for the home, March 9, 1998.
- 53 Letter to the author from Rev. John S. Workman, January 5, 1999.
- 54 *Arkansas Methodist*, June 25, 1982, 6.

- 55 Telephone conversations with Miss Daily in December 1998.
- 56 Britton, *Camp Aldersgate*, 27.
- 57 "Cate named Mount Sequoyah superintendent," *Arkansas Methodist*, March 13, 1969.
- 58 "Texas pastor named new administrator at Mount Sequoyah," *Arkansas United Methodist*, May 18, 1990; booklet "Covenant Relationships From the Little Rock Conference," United Methodist Archives.
- 59 "Texas pastor named...", *Arkansas United Methodist*, May 18, 1990.
- 60 Unpublished notes shared by Charles Barnett of Batesville; also Mauzel Beal, "History of Mount Eagle Christian Center," typescript in the Mount Eagle file, AUMA.
- 61 *Arkansas United Methodist*, November 21, 1997, 9, 11.
- 62 "Groundbreaking signals new building phase at Camp Tanako," *Arkansas United Methodist*, clipping dated November 3, 1995, AUMA; 1998 JLRAC, 243.
- 63 A photocopy of Pettit's report to the trustees of Shoal Creek Camp, dated September 28, 1997, was shared with the author by Jane Dennis.
- 64 JLRAC, 1969, 49.
- 65 "From Arkansas to Bolivia: dental clinic takes a trip," *Arkansas United Methodist*, October 23, 1998, 1.
- 66 Britton, "Arkansas Conference Sesquicentennial 1836-1986," *Occasional Papers* (publication of the Arkansas United Methodist Historical Society), 1, no. 1: 3.
- 67 *Occasional Papers*, 2, no. 1: 4 and 2, no. 2: 2.
- 68 *Occasional Papers*, 4, no. 1: 2.
- 69 "Candidacy Journal," 65; chart, 75.
- 70 A letter to the author from Rev. James Major, dated August 20, 1998. The letter also mentioned that Miss Smith had worked with Marshall Steel at Highland Park Methodist Church in Dallas before returning to Arkansas.
- 71 Conversations with Jane Dennis and the Revs. Jim Beal, Joel Cooper, Charles McDonald, and William Wilder in August and September, 1998.
- 72 "Bishop Frank shares parting thoughts," undated clipping, probably from the *Arkansas United Methodist*, in the bishop's file, AUMA.
- 73 "How In Creation?," in his column 'The Bishop's Corner,' *Arkansas Methodist*, April 3, 1981, 1.
- 74 Interview with Bishop Hicks, November 13, 1998.
- 75 "Aging All-Stars," in *Living With Independence*, published by the *Arkansas Times* in 1998, 4. Clipping in Bishop Hicks' file, AUMA.
- 76 *United Methodist Reporter*, January 2, 1981, 4.
- 77 JLRAC, 1997, 156; Georgia Daily, "Volunteers: cornerstone of Texarkana church," *Arkansas United Methodist*, August 7, 1998, 1.
- 78 Frank Dean and Marcia Camp, "History of St. Paul United Methodist Church, 1910-1990," also various clippings and memorabilia in St. Paul's individual church file, AUMA.
- 79 *Arkansas United Methodist*, February 5, 1988, 2.
- 80 Philip Martin, "Open Arms," *Arkansas Democrat-Gazette*, May 13, 1994, 1E.
- 81 Interview with Jane Dennis, a member of St. James, November 20, 1998.
- 82 "Bailey Chapel finds new life in church purchased for \$1," *Arkansas United Methodist*, July 24, 1998, 1.
- 83 *Arkansas United Methodist*, June 19, 1998, 2.
- 84 Membership statistics from the appropriate conference journals; "UM membership continues to drop but at slower rate," *Arkansas United Methodist*

Bibliography

Abbreviations used for Minutes and Journals of the various Methodist denominations:

JAAC	Journals of the Arkansas Annual Conference. Methodist Episcopal Church, South, unless specified ME
JGCMEC	Journals of the General Conferences of the Methodist Episcopal Church
JGCMECS	Journals of the General Conferences of the Methodist Episcopal Church, South
JLRAC	Journals of the Little Rock Annual Conference. ME, South, unless specified ME
JNAAC	Journals of the North Arkansas Annual Conference
JOAC	Journals of the Ouachita Annual Conference
JWRAC	Journals of the White River Annual Conference
JSAC	Journals of the Southwest Annual Conference
MAAC	Minutes of the Arkansas Annual Conference. ME, South, unless specified ME
MACMEC	Minutes of the Annual Conferences of the Methodist Episcopal Church
MMECA	Minutes of the Methodist Episcopal Conferences in America
MOC	Minutes of the Ouachita Conference
MWRC	Minutes of the White River Conference

Abbreviations used for archival repositories:

AUMA	United Methodist Archives at Hendrix College
AHC	Arkansas History Commission, Little Rock
PSCA	Philander Smith College Archives

Statewide newspapers cited include the *Arkansas Gazette*, *Arkansas Democrat*, *Arkansas Methodist*, *Arkansas Weekly Mansion* (black), *Arkansas Republican*, *Little Rock Morning Republican*.

Most of the individual church histories are available on the church history shelf or in the file of that particular church at the Arkansas United Methodist Archives.

- | | |
|--|--|
| Abbott, Jonathan and Marcy Thompson. <i>Rev. H.T. Blythe and the Downtown He Founded: A Commemorative Look</i> . Blytheville, Ark.: Main Street Blytheville, 1991. | Alexander, Charles C. "White Robed Reformers: The Ku Klux Klan Comes to Arkansas 1921-1922." <i>Arkansas Historical Quarterly</i> , 22, no. 1: 8-23. |
| ADC Facts. Published by the Arkansas Department of Correction, 1995. | ———. "White Robes in Politics: The Ku Klux Klan in Arkansas 1922-1924." <i>Arkansas Historical Quarterly</i> , 22, no. 3: 195-214. |
| Ahlstrom, Sydney E. <i>A Religious History of the American People</i> . New Haven: Yale University Press, 1972. | Allured, Janet. "Arkansas Baptists and Methodists and the Equal Rights Amendment." <i>Arkansas Historical Quarterly</i> , 43, no. 1, 55-67. |
| Alderson, Willis Brewer. "A History of Methodist Higher Education in Arkansas, 1836-1933." Ph.D. diss., University of Arkansas, 1971. A copy is available at AUMA. | |

- Alsopp, Fred W. *History of the Arkansas Press, for a Hundred Years and More*. Little Rock: Parke-Harper Publishing Co., 1922.
- Anderson, James A. *Centennial History of Arkansas Methodism*. Benton, Ark.: L.B. White Printing Co., 1935.
- , ed. "Arkansas Methodist Centennial Manual." Little Rock: Methodist Centennial Commission, 1936. Used as a guide to celebrating the centennial in Arkansas. It gives a brief history of Methodism in America and in Arkansas and also contains brief histories of Methodist institutions such as the Orphanage, the Western Assembly, and Methodist Hospital in Memphis. AHC.
- Andrew, J.O. *Miscellanies: Letters, Essays and Addresses*. Nashville: Stevenson & Owen, agents for the ME Church, South, 1855.
- "Arkansas Female College Collection, 1875–1948." Small Manuscript Collection, Box I, No. 4, (microfilm) AHC. Includes biographical materials on Mrs. Myra C. Warner and her daughter Julia McAlmont Warner.
- "Arkansas Methodist Orphanage: History, Charter, By-Laws, and Regulations." Brochure, n.p., 1902. United Methodist Children's Home Collection, Little Rock.
- Arminius, Theophilus. "Account of the Rise and Progress of the Work of God in the Western Country, No. 1." *Methodist Magazine*, May 1819.
- Arnold, Annie Belle, et al. *History of the First United Methodist Church, Malvern, Arkansas 1836–1980*. Privately printed by the church, 1980.
- Arnold, Norma S., ed. "Early Churches and Preachers." *Clark County Historical Journal (Amy Jean Green Memorial Edition)*, Winter 1979–80: 44, 46.
- Babcock, Sidney H. and John Y. Bryce. *A History of Methodism in Oklahoma*. 2 vols. Published by the Indian Mission Conference of the ME Church, South, 1935.
- Baker, Russell P. "Rev. Allen M. Scott." Undated typescript shared by Mr. Baker.
- "Baraca Banquet." Ashley County Genealogical Society *Kin Collecting*, 8, no. 2: 47–48.
- Barnett, Lockie Ball. "History of the Women's Missionary Society, First Methodist Episcopal Church, South, Batesville, Arkansas." Typescript, 1928.
- Baskett, Tom, Jr., ed. *Persistence of the Spirit*. Little Rock: Arkansas Endowment for the Humanities, 1986. AHC.
- Bassett, Ancel. *A Concise History of the Methodist Protestant Church*. Pittsburgh: James Robison, 1882.
- Baugh, Stanley T. *Camp Grounds and Camp Meetings in South Arkansas*. Little Rock: Epworth Press, 1953.
- . *History of First Methodist Church, Prescott*. Privately printed by the church, 1943.
- . *Magnificent Youth*. Little Rock: Epworth Press, 1955.
- Baugh, Stanley T. and Robert B. Moore, Jr. *Methodism's Gateway To The Southwest*. Little Rock: Progressive Litho & Printing Co., 1968.
- Bicentennial Scrapbook, 1784–1984*. Nashville: Abingdon Press, 1984. A collection of newspaper clippings and "Methodist Minutes" published to celebrate the bicentennial of Methodism in America. AUMA.
- Black, J. Dickson. *History of Benton County 1836–1936*. Privately printed by the author, 1975.
- "Black United Methodists in Arkansas." *Arkansas United Methodist*, March 11, 1976. A photocopy of the article is in the Southwest Conference file, AUMA.
- The Book of Arkansas*. Little Rock: *Arkansas Gazette*, 1913.
- Bradford, Gene. "Early Revivals." *Phillips County Historical Quarterly*, 17, no. 3: 23–27.
- Brawley, James P. "Historical Sketch of Philander Smith College." Chapter 21 in *Two Centuries of Methodist Concern: Bondage, Freedom and Education of Black People*. New York: Vantage Press, 1974.
- . "Methodist Church From 1939." *Central Christian Advocate*, October 15, 1967, 3.
- "A Brief History of First United Methodist Church, Osceola." Undated typescript. Osceola UMC file, AUMA.
- Britton, Nancy. "Burwell Lee." *Independence County Chronicle*, 18, no. 4: 19–24.
- , ed. *Camp Aldersgate, A Brief History*. Little Rock: Camp Aldersgate, Inc., 1997.
- . *The First Hundred Years: First United Methodist Church, Batesville, Arkansas 1836–1936*. Little Rock: August House Publishers, 1986.
- . "Rev. Burwell Lee." *Independence County Chronicle*, 22, no. 2: 14.
- Brooks, Juanita. *The Mountain Meadows Massacre*. 2nd ed. Norman: University of Oklahoma Press, 1974.
- Brown, John E. "Our Truth Year—A Year of Jubilee." *The American Wayshower*, November, 1929. This clipping is with the Governor Harvey Parnell Papers, AHC.
- Bucke, Emory Stevens, et al., eds. *The History of American Methodism*. 3 vols. Nashville: Abingdon Press, 1964.
- Burkett, Bennie. "Brief History of Grand Avenue United Methodist Church, Stuttgart, Arkansas." Undated typescript. AUMA.
- Buzbee, Minnie Ann. "Some Highlights in the History of Winfield Memorial Methodist Church, Little Rock, Arkansas." *Arkansas Historic Quarterly*, 5, no. 2: 141–53.
- "Calico Rock United Methodist Church." Privately printed by the church, 1997. AUMA.
- "Candidacy Journal, Division of Diaconal Ministry." Nashville: General Board of Higher Education and Ministry, 1992.
- "Capitol View Church." *Arkansas Methodist*, November 12, 1936.
- Carter, Diane G. *Methodists in Fayetteville 1832–1968*. Fayetteville, Ark.: Central UMC and the Washington County Historical Society, 1968.
- Cartwright, Michael G. *On Not Being Conformed to This World: Reflections on the Van Buren Integration Struggle and Its Aftermath 1958–1959*. Privately printed by the author, 1995.

- . "Who Will Lead Our People Out of the Wilderness? North Arkansas Methodist Churchpeople in the Struggle for Integration of Schools and Colleges." Typescript of a paper presented at the annual meeting of the Historical Society of United Methodists in 1994. AUMA.
- "Centennial History of Danville Methodism 1872-1973." Privately printed by the Danville Church History Committee, 1972.
- Chowning, Robert W. *History of Cross County*. Wynne, Ark.: *The Wynne Progress*, 1955.
- "Church Marks Pioneer Path of Methodist." *Arkansas Gazette*, October 31, 1954.
- "Churches and Pastors of the Southwest Annual Conferences." *Arkansas Methodist*, September 28, 1967. A photocopy of the article is in the Southwest Conference file, AUMA.
- "Complete Church Register for Bethlehem Society, West Clarksville Circuit, Arkansas Conference, ME Church, South." *Johnson County Historical Society Journal*, 3, nos. 1-2: 3-7 and nos. 3-4: 1-8.
- Cordell, Frances W. *Building on the Cornerstone of Christ: A History of the First United Methodist Church of El Dorado, Arkansas 1833-1983*. Little Rock: August House Publishers, 1983.
- Craig, Marion Stark and Robert Andrew Craig. "Sarah Esther Case." *Independence County Chronicle*, 14, no. 3: 2-10.
- Crum, Mason. *The Negro in the Methodist Church*. New York: Board of Missions and Church Extension, the Methodist Church, 1951.
- Crumpler, Maud. "The History of Our Church (Jackson Street, now Asbury UMC, Magnolia)." Undated typescript shared by Florene Bradley of Magnolia.
- Curtis, Carolyn H. "History of the First Methodist Episcopal Church, South, of Helena, Arkansas." *Phillips County Historical Quarterly*, 3, no. 2: 21-27.
- Dalton, Lawrence. *History of Randolph County, Arkansas*. Privately printed by the author, 1946, reprinted 1981.
- Davidson, Rev. W.C. "History of First Methodist Church of Paragould, Arkansas to 1932." *Greene County Historical Quarterly*, 3, no. 1: 6-9.
- Davies, Rupert E., ed. *The Works of John Wesley*. Nashville: Abingdon Press, 1989.
- Davis, James H, director. *Churches and Pastors of the Southwest Conference of the Methodist Church*. Report of a study sponsored by the General Board of Missions, 1967. AUMA.
- De Man, George E.N., ed. *Helena: The Ridge, The River, The Romance*. Helena, Ark.: Pioneer Press, 1978.
- Dean, Frank and Marcia Camp. "History of St. Paul United Methodist Church, 1910-1990." Privately printed by the church, 1990.
- Del Pino, Julius E. "Blacks in the United Methodist Church From Its Beginning to 1968." *Methodist History*, 19, no. 1: 3-21.
- Diffendorfer, Ralph E., ed. *The World Service of the Methodist Episcopal Church*. Chicago: ME Church Book Concern, 1923. Photocopied pages containing references to Arkansas, AUMA.
- Dorough, Mrs. William T. and Mrs. Clark Young. "History of Primrose Methodist Church, 1867-1967." Privately printed, 1967.
- Dougan, Michael. *Arkansas Odyssey: The Saga of Arkansas from Prehistoric Times to Present*. Little Rock: Rose Publishing Co., 1994.
- . *Confederate Arkansas*. Tuscaloosa: University of Alabama Press, 1976.
- Dow, Lorenzo. *History of a Cosmopolite*. Washington, Ohio: Joshua Martin, 1848.
- Dowdy, Mrs. R.A. "Fifty Years of Service: History of the Woman's Missionary Society of the North Arkansas Conference." Privately printed, 1928.
- Drinkhouse, Edward J. *History of Methodist Reform*. 2 vols. Norwood, Mass.: Norwood Press, 1899. Published by the Board of Publications of the Methodist Protestant Church.
- DuBose, Horace M. *History of Methodism*. Nashville: Publishing House of the ME Church, South, 1916.
- Eakes, R.F., ed. Souvenir Program Book from the First Southern Epworth League Conference, held in Atlanta in July of 1900. AHC.
- Edrington, Mabel F. *History of the Methodist Church, Osceola, Arkansas*. Privately printed, 1969.
- Edwards, Frances and Jamie McConnell. "[Rev.] John Henry." *Howard County Historical Journal*, 1974: 6-11.
- Elliott, Charles. *South-Western Methodism: A History of the Methodist Episcopal Church in the South-West From 1844 to 1864*. Cincinnati: Poe & Hitchcock, 1868.
- Eno, Clara B. *History of Crawford County, Arkansas*. Van Buren, Ark.: Press-Argus, n.d.
- Erickson, Anita, comp. *Seeds: An Illustrated History of the Jeffery Family*. Fresno, Cal.: Privately printed, 1994.
- Etheridge, Y.W. *History of Ashley County, Arkansas*. Van Buren, Ark.: Press-Argus, 1959. (No. 8 in the "Arkansas Historical Series.")
- Eubank, Evelyn K. *The First Century of the First United Methodist Church (North Little Rock)*. Published by the church History Committee, 1977.
- "Facts of Early History of Methodism in Arkansas and Dardanelle." *Yell County Historical and Genealogical Association Bulletin*, 8, no. 4: 48-56.
- Farris, J.K. *The Harrison Riot, or The Reign of the Mob on the Missouri and North Arkansas Railroad*. Wynne, Ark.: Privately printed, 1924.
- Featherstonhaugh, G.W. *Excursion Through The Slave States*. London, England: John Murray, 1844. Rare Books Collection, Hendrix College.
- Fenter, Clay L. "The Origin of Rockport Methodist Church." Undated typescript shared by the late Rev. John Butler Hays.
- Ferguson, Charles W. *Organizing to Beat the Devil: Methodists and the Making of America*. Garden City, N.Y.: Doubleday & Co., 1971.

- "Fiftieth Anniversary Number." *Arkansas Methodist*, October 29, 1931.
- Finney, Thomas M. *The Life and Labors of Enoch Mather Marvin*. St. Louis: James H. Chambers, 1880.
- "First Methodist Church, Hoxie." *Lawrence County Historical Quarterly*, 3, no. 4: 23-24.
- Fletcher, Philip Cone. *Illustrated History of Methodist Orphanage*. Brochure, n.p., 1910. AUMA.
- . *The Story of My Heart*. San Antonio: Alamo Printing Co., 1929.
- Flippo, Evelyn and Darlene. "Powhatan Methodist Church History." *Lawrence County Historical Quarterly*, Winter 1979: 5-7.
- Foreman, Grant. *The Five Civilized Tribes*. Norman: University of Oklahoma Press, 1932.
- . *Indian Removal*. Norman: University of Oklahoma Press, 1934.
- Gardner, Gussye. "Richmond United Methodist Church." Undated typescript. Richmond UMC file, AUMA.
- Gibson, De Lois. "A Historical Study of Philander Smith College, 1877-1969." Ph.D. diss., University of Arkansas, 1972.
- Glenn, John C. "Reverend Drury Harrington Colquette: The Worker and His Work." Little Rock, 1927. This pamphlet was possibly published by the *Arkansas Methodist*, since Glenn was its business manager at the time.
- Godbold, Albea. "Table of Methodist Annual Conferences (U.S.A.)." *Methodist History*, 18, no. 1: 25-65.
- Goddard, O.E. "Then and Now, 1893-1948." *Arkansas Methodist*, January 15, 1948.
- "Golden Jubilee of the Methodist Children's Home 1899-1949." Privately printed, 1949. Children's Home file, AUMA.
- Gooden, Orville Thrasher. *The Missouri and North Arkansas Railroad Strike*. New York: Columbia University Press, 1926.
- Goolsby, Elwin L. *Our Timberland Home: A History of Grant County*. Little Rock: Rose Publishing Co., 1984.
- Greathouse, B.H. "The Church at Elm Springs." *Washington County Historical Society Flashback*, 6, no. 6: 21-23.
- Hall, John Gladden. *Henderson State College: The Methodist Years 1890-1929*. Kingsport, Tenn.: Kingsport Press, 1974.
- "Hamburg United Methodist Church." Undated typescript. Hamburg UMC file, AUMA.
- Hare, Jewel Sigman. *Old Mount Zion*. Vanndale, Ark.: Privately printed, 1957.
- Harman, S.W. *Hell on the Border*. Fort Smith, Ark.: Phoenix Publishing Co., 1898. Reprint, Lincoln: University of Nebraska Press, 1992.
- Harmon, Nolan B., Albea Godbold, and Louise L. Queen, eds. *Encyclopedia of World Methodism*. 2 vols. Nashville: United Methodist Publishing House, 1974.
- "Harmony Methodist Church." *Old Time Chronicle* (Southwest Arkansas), 2, no. 10: 15-18.
- Harrington, Fred Harvey, ed. "Hanging Judge Parker: The Man Not the Legend." *Arkansas Historic Quarterly*, 5, no. 1: 58-78.
- Hastings, W.E. Ned. "History of First United Methodist Church, Crossett, Arkansas." Privately printed by the church, 1993. Crossett First UMC file, AUMA.
- Henker, Fred O. "Ferndale-Western Pulaski County." *Pulaski County Historical Review*, 21, no. 1: 1-17.
- Henry, Stuart C. "Early Contacts in America." In *The History of American Methodism*, vol. I, edited by Emory Stevens Bucke, et al. Nashville: Abingdon Press, 1964.
- "Here We Stand. Celebrating and Witnessing 143 Years of God's Service." Privately printed by Wesley Chapel UMC, Little Rock, 1996. Wesley Chapel UMC file, AUMA.
- Herndon, Dallas T. *Centennial History of Arkansas*. Chicago: S.J. Clarke Publishing Co., 1922.
- Hinshaw, Jerry E. *Call the Roll: The First One Hundred Fifty Years of the Arkansas Legislature*. Little Rock: Rose Publishing Co., 1986.
- Historical Reminiscences and Biographical Memoirs of Conway County, Arkansas*. Little Rock: Arkansas Historical Publishing Co., 1890.
- History of Benton, Washington, Carroll, Madison, Crawford, Franklin and Sebastian Counties, Arkansas*. Chicago: Goodspeed Publishing Co., 1889.
- "History and Growth of Blytheville, Arkansas." Privately printed by the Parent-Teacher Association of Blytheville, 1960.
- "History of First United Methodist Church of Pocahontas." Undated typescript. Pocahontas First UMC file, AUMA.
- "History of Methodism in Fayetteville, Arkansas, 1832-1907." Published by Central ME Church, South, upon the 75th anniversary of Fayetteville Methodism and the 50th anniversary of Central Church as a station, 1907.
- "History of Oak Grove United Methodist Church." *Lawrence County Historical Society*, 4, no. 3: 19-20.
- "History of Rushing Memorial Methodist Church 1882-1955." *Ouachita County Historical Quarterly*, 12, no. 2.
- History of Washington County, Arkansas*. Springdale, Ark.: Shiloh Museum, 1989.
- Houston, Lorene. "Oak Grove Methodist Church." *Cleburne County Historical Quarterly*, 1, no. 3: 14.
- Howell, Mabel K. *Women and the Kingdom*. Nashville: Cokesbury Press, 1928.
- Huddleston, Duane. "Some Indian Incidents Along White River 1813-1822." *Independence County Chronicle*, 15, no. 4: 36-47.
- Hunter, Andrew. "Early Methodist History." A scrapbook containing mostly undated clippings from a series of reminiscences he published in the *Arkansas Methodist* ca. 1888. Andrew Hunter file, AUMA.
- "Hunter United Methodist Church (Little Rock)." Privately printed by the church for its Tenth Annual Family Day, 1995. Hunter UMC file, AUMA.

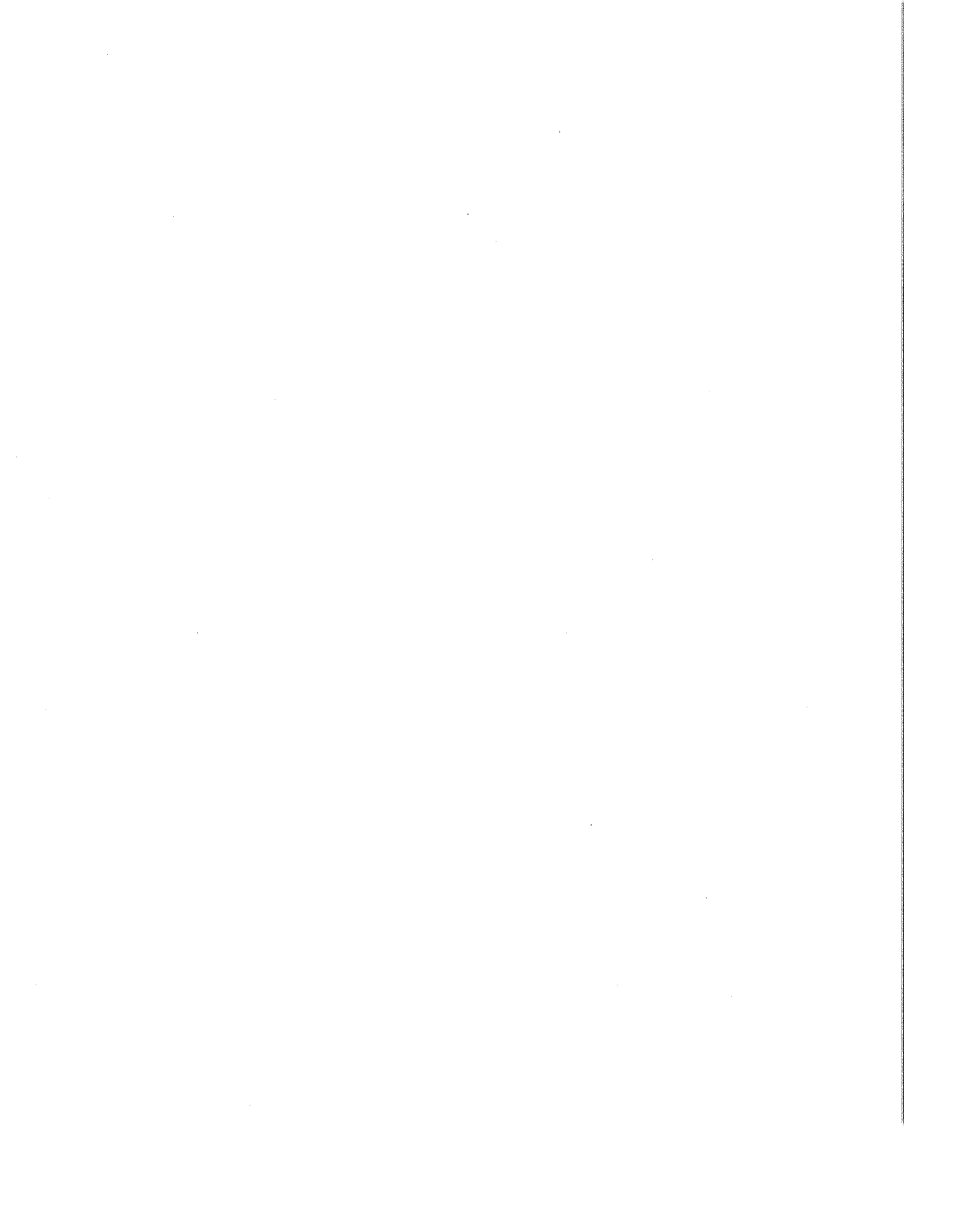
- "Hunter's Chapel Church and Cemetery (Casscoe, Arkansas), 1879-1979." Privately printed by the church, ca. 1979.
- Jacobson, Eric S. "Silent Observer or Silent Partner: Methodism and the Texas Ku Klux Klan, 1921-1925." *Methodist History*, 31, no. 2: 104-12.
- James, Philip. "The Old Church Records of the Foothills of the Ozarks." *Independence County Chronicle*, 24, nos. 1-4: 3-51.
- Jernigan, Gail and Sue Chambers, eds. *A History of Lepanto, Arkansas*. Harrisburg: Harrisburg Modern News, 1989.
- Jewell, Horace. *History of Methodism in Arkansas*. Little Rock: Press Printing Co., 1892.
- Johnson, Gay. "Mars Hill United Methodist Church History." Undated typescript. Mars Hill UMC file, AUMA.
- Jones, Charles Edwin. *Black Holiness*. Metuchen, N.J.: The American Theological Library Association and The Scarecrow Press, 1987.
- Jonesboro, "Historical Edition, Church Bulletin, Celebrating the Fiftieth Anniversary of the First ME Church [South] and Sunday School." Privately printed by the church, July 1933. AUMA.
- Kachel, Charles E. "Similarities and Differences Between The Methodist Church and The Evangelical United Brethren Church." *Methodist History*, 3, no. 1: 12-22.
- Kennan, Clara B. "The First Negro Teacher in Little Rock [Charlotte Andrews Stephens]." *Arkansas Historic Quarterly*, 9, no. 3: 194-204.
- Kester, Howard. *Revolt Among the Sharecroppers*. New York: Arno Press and the *New York Times*, 1969.
- Killgore, Nettie Hicks. *History of Columbia County, Arkansas*. Magnolia, Ark.: Magnolia Printing Co., 1947. Reprinted as a Bicentennial project by the Southwest Arkansas Genealogical Society, 1976.
- Kin Collecting*, publication of the Ashley County Genealogical Society. Various issues available at the AHC.
- King, Willis J. "The Negro Membership of the (Former) Methodist Church in the (New) United Methodist Church." *Methodist History*, 7, no. 3: 32-43. Bishop King was an educator and president of Gammon Theological Seminary before he was elected to the episcopacy and assigned to the Liberia mission field.
- Kittrell, Mrs. John B., Sr. *History of the Augusta Methodist Church 1851-1971*. Privately printed by the church, 1972.
- Kutchka, Jay William. "The *Arkansas Methodist* and the Social Issues." Master's thesis, University of Arkansas, 1990. University of Arkansas Special Collections.
- Lackey, Walter F. *History of Newton County, Arkansas*. Independence, Mo.: Zion's Printing and Publishing Co., 1950.
- "Ladies Church Aid Society of the Methodist Episcopal Church South—1875." *Johnson County Historical Society Journal*, 2, no. 2: 29-30.
- Lair, Jim. *The Mountain Meadows Massacre*. Marceline, Mo.: Wadsworth Publishing Co., 1986.
- "Lakeside UMC (Lake Village) 1884-1984." Centennial booklet printed by the church, 1984. Lakeside UMC file, AUMA.
- Lakey, Othal Hawthorne. *The History of the CME Church (Revised)*. Memphis: CME Publishing House, 1996. Hendrix College Library.
- Lane, James W. "A Brief History of the Office of Lay Speaker in the United Methodist Church (and its Predecessor Bodies)." Privately printed, 1998. AUMA.
- Langford, Ella Molloy. *History of Johnson County, Arkansas*. Privately printed, 1921. Reprinted by the Johnson County Historical Society, 1976.
- Lawson, Marvin. *The History of Sloan-Hendrix Academy*. Mabelvale, Ark.: Foreman-Payne Publishers, 1979.
- Ledbetter, Calvin R., Jr. *Carpenter From Conway: George Washington Donaghey as Governor*. Fayetteville: University of Arkansas Press, 1993.
- . "The Long Struggle to End Convict Leasing in Arkansas." *Arkansas Historical Quarterly*, 52, no. 1: 1-27.
- Lee, James W. "Methodism and the South." A 1916 address published as a small booklet. Little Rock: Little Rock Conference Historical Society and the Epworth Press, 1957.
- Lee, Hon. W.D. "History of Center Point Circuit." *Western Methodist*, June 24, 1915. A typescript copy of this article is in the Center Point UMC file, AUMA.
- Leftwich, W.M. *Martyrdom in Missouri*. St. Louis: S.W. Book & Publishing Co., 1870.
- Leslie, James W. "Haygood Institute Offered Training for Area Youth." *Pine Bluff Commercial*, January 25, 1981.
- . "Saint James United Methodist Church." *Jefferson County Historical Quarterly*, 22, no. 3: 17-27.
- Lester, James E., Jr. *Hendrix College: A Centennial History*. Conway, Ark.: River Road Press, 1984.
- Lester, W.D. *The History of the Negro and Methodism in Arkansas and Oklahoma*. Little Rock: University Press, 1979.
- Lewis, Charles W. and Hermea Sue Parsons. *This Day Our Daily Bread—Tomorrow the Journey: Valley Springs Training School, 1922-1937*. Conway, Ark.: Oldbuck Press, 1994.
- Lincoln County History Committee. *History of Lincoln County, Arkansas 1871-1983*. Dallas: Taylor Publishing Co., 1983.
- Lippy, Charles H. "The Camp Meeting in Transition: The Character and Legacy of the Late Nineteenth Century." *Methodist History*, 36, no. 1: 3-17.
- Lodges Corner United Methodist Church 1944-1987*. Stuttgart, Ark.: Standard Printing Co., 1987.
- "Mallalieu United Methodist Church: One Hundred Tenth Anniversary Celebration." Privately printed by the church, 1996.
- Martin, William T. "Autobiography of a Methodist Minister." Undated typescript. AHC.

- Maxfield, Theodore. "Memories of the Methodist Church, South, and Sunday School in Batesville." Undated typescript, Theodore Maxfield Papers, Independence County Historical Society, Batesville.
- McAnally, D.R. *History of Methodism in Missouri*. St. Louis: Advocate Publishing House, 1881.
- "McCabe United Methodist Church (North Little Rock), 91st Anniversary." Privately printed by the church, 1994. McCabe UMC file, AUMA.
- McCleary, Jeslyn. *First United Methodist Church: Hot Springs*. Privately printed by the church, 1989.
- McCullough, Harrell. *Selden Lindsey: U.S. Deputy Marshal*. N.p., n.d. Photocopies of pages 185–195 are in the Eli Lindsey pastoral file, AUMA.
- McElhenney, John G., ed. *United Methodism in America: A Compact History*. Nashville: Abingdon Press, 1982.
- McFerrin, John B. *History of Methodism in Tennessee*, vol. II. Nashville: Southern Methodist Publishing House, 1872.
- McGinnis, A.C. "Extremism in 1890." *Independence County Chronicle*, 6, no. 2: 20–23.
- . "Soulesbury Institute." *Independence County Chronicle*, 5, no. 3: 36–37
- McManus, Elliott McDonald. *History of the First United Methodist Church of Newport, Arkansas 1874–1984*. Newport, Ark.: Craig Printing Co., 1985.
- McSwain, Bernice Lamb. "Shorter College: Its Early History." *Pulaski County Historical Review*, 30, no. 4: 81–85.
- Medearis, Mary, ed. *Sam Williams: Printer's Devil (Some Ante-Bellum Reminiscences of Hempstead County, Arkansas)*. Hope, Ark.: Etter Printing Co., 1979.
- . *Washington, Arkansas: History on the Southwest Trail*. Hope, Ark.: Etter Printing Co., 1976.
- Meriwether, Robert W. "The Brooks-Baxter War and the Battle at Palarm (1874)." *Faulkner Facts and Fiddlings*, 37, nos. 3–4: 70–73.
- . "The Doughboy Statue at Hendrix College." *Faulkner Facts and Fiddlings*, 37, nos. 3–4: 85–87.
- . "Galloway College: The Early Years, 1889–1907." *Arkansas Historical Quarterly*, 40, no. 4: 291–337.
- . *Hendrix College: The Move From Altus to Conway*. Little Rock: Rose Publishing Co., 1976.
- . "Hendrix History: The Merger With Galloway and the Effort to Change the Name to Trinity College." *Hendrix Alumni Newsletter*, Spring 1982: 10–11.
- . "Hendrix History: The Merger With Henderson-Brown and the Proposed Move to Little Rock." *Hendrix Alumni Newsletter*, Fall 1981: 5–6.
- "Methodist Children's Home keeping pace with the times." *Arkansas Democrat*, March 1, 1978.
- Methodist Health Systems. *Building a Dream: The Story of Methodist Hospitals of Memphis*. Memphis: Methodist Health Systems, 1986.
- Methodist Herald*, vol. I, no. 17 (December 26, 1889). This is the only known issue of this ME newspaper published in Russellville. AUMA.
- Millar, Alexander C. "Conway and the Methodist Church." *Faulkner Facts and Fiddlings*, 29, 3–4: 25–29.
- Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Years 1845–1857*. Nashville, 1858. AUMA.
- Minutes of the Arkansas Annual Conference, 1836–1913*. Microfilm collections of Hendrix College, Conway, and the Arkansas History Commission, Little Rock.
- Minutes of the Methodist Conferences in America* Volume I, 1773–1813. New York: Daniel Hitt and Thomas Ware, 1813.
- Volume II, 1773–1828. New York: T. Mason & G. Lane, 1840.
- Volume III, 1829–1841. New York: T. Mason & G. Lane, 1840.
- Mitchell, H.L. "The Founding and Early History of the Southern Tenant Farmers' Union." *Arkansas Historical Quarterly*, 32, no. 4: 342–69.
- Mitchell, Paul D. *From Tepees to Towers: A History of the Methodist Church in Oklahoma*. Privately printed, 1947.
- Montgomery, J.C., Jr. "Mount Sequoyah, the Golden Years (1923–1973)." Published by the Mount Sequoyah Committee on Promotion and Publicity, 1983.
- Montgomery, Virginia (Mrs. Savoy). "I Just Couldn't Wait To Go To Church." Interview by Mary Catherine McSpadden. N.p., 1984. Mrs. Montgomery's memories of Lafferty ME Church, Batesville. Lafferty ME Church file, AUMA.
- Moore, John M. *The Long Road to Methodist Union*. New York and Nashville: Abingdon-Cokesbury Press, 1943. Bishop Moore, representing the ME Church, South, was co-chair of the Joint Commission on Unification.
- Moore, Tabbie Mae. *Then and Now 1853–1978: A History of the First United Methodist Church of Magnolia, Arkansas*. Little Rock: University Press, 1979.
- Morrow, John P. "Batesville's Involvement in the War With Spain." *Independence County Chronicle*, 15, no. 1: 4–43.
- Morrow, Ralph E. *Northern Methodism and Reconstruction*. East Lansing: Michigan State University Press, 1956.
- "Mount Olive United Methodist Church [near Clarksville]." *Johnson County Historical Society Journal*, 1, no. 2: 5–9.
- Mount Olive United Methodist Church, Van Buren, Arkansas. Nomination forms for placement on the National Register of Historic Places, Arkansas Historic Preservation Program. Mount Olive UMC file, AUMA.
- "Mount Sequoyah: 75 Years 1923–1998." Brochure printed by Mount Sequoyah, 1998.
- Mueller, Myrl R. "Isaac Brookfield, Pioneer Preacher." *Greene County Historical Quarterly*, 3, no. 2: 5–8.
- Murray, Peter C. "The Racial Crisis in the Methodist Church." *Methodist History*, 26, no. 1: 3–14.
- Nail, Olin W., et al., eds. *Texas Methodist Centennial Yearbook*. Elgin, Tex.: Rev. Olin W. Nail, 1934.
- "Nathan Warren, Free Negro Confectioner." *Pulaski County Historical Review*, 3, no. 1: 10–11.
- "Nettleton United Methodist Church History." Typescript, ca. 1993. Nettleton UMC file, AUMA.
- Newman, Clyde R. *One Hundred Years (1873–1973): A History of the Methodist Church in Harrison, Arkansas*. Harrison, Ark.: Times Publishing Co., 1973.

- Norwood, Frederick A. *The Story of American Methodism*. Nashville: Abingdon Press, 1974.
- "Oak Forest United Methodist Church, Little Rock: 1943-1993." Privately printed by the Church History Book Committee, 1993.
- Occasional Papers*. Publication of the Arkansas United Methodist Historical Society. Back issues are available at AUMA.
- Outler, Albert C. *John Wesley 1703-1791: A Representative Collection of His Writings*. New York: Oxford University Press, 1964.
- . *The Works of John Wesley*. 26 vols. Nashville: Abingdon Press, 1984-1989.
- Pace, Lyda Winn. *Sixty Years of Methodism in Winslow, Arkansas*. Fayetteville, Ark.: Washington County Historical Society, 1965.
- Park, Phebe. "Old Methodist Church Center of Activities." *Fort Smith (Ark.) Southwest Times Record*, April 1, 1928.
- Parman, Donald L. "Riding Circuit in Arkansas, 1844-1845: An Excerpt from the Autobiography of Reverend William Graham." *Arkansas Historical Quarterly*, 57, no. 3: 309-39.
- Patton, J. Fred. "First United Methodist Church, Fort Smith." *Journal of the Fort Smith Historical Society*, 1, no. 2: 81-84.
- Payne, Wardell J., ed. *Directory of African American Religious Bodies*. Washington, D.C.: Howard University Press, 1995.
- Paysinger, Vernon, comp. *The Methodist Protestant Church in Arkansas, 1830-1939*. Bound photocopies from Methodist Protestant conference journals. AUMA
- . *Memoirs*. 2 vols. Bound photocopied obituaries from the conference journals, in two volumes. AUMA.
- Paysinger, Vernon, Eva Lee Paysinger and Mauzel Beal, eds. *Appointments [of the] North Arkansas, White River and Arkansas Conferences 1820-1990*. 3 vols. Bound photocopies from the conference journals. AUMA.
- Peters, R.S. and David W. Bizzell, "Cards Used in the Preparation of the Master Index of Clerical Credentials Recorded in Pulaski County from April 25, 1839 through December 31, 1964." Microfilm, 1967, AHC.
- Philander Smith College Catalog*, 1993-1995, 1995-1997.
- Pierce, Bishop George F. *Incidents of Western Travel: In a Series of Letters*. Nashville: E. Stevenson & F.A. Owen, agents for the ME Church, South, 1857.
- "Pilgrimage to Elm Springs." Washington County Historical Society *Flashback*, 4, no. 4.
- Pine Bluff and Jefferson County, A Pictorial History*. N.p., n.d. AHC.
- Posey, Walter Brownlow. *The Development of Methodism in the Old Southwest*. Nashville: Vanderbilt University, 1933.
- Poynter, Robert Harrison. "The Diary of Rev. Robert Harrison Poynter 1847-1902." Typescript. Robert H. Poynter pastoral file, AUMA.
- Propps, J.J. "The Ebenezer Camp Ground." *Howard County Historical Journal*, 1974: 6-11.
- . "My Childhood and Youth in Arkansas." *Arkansas Historical Quarterly*, 26, no. 4: 310-53.
- Rea, Ralph R. "The Arkansas Chapter of the Mountain Meadows Massacre." *Arkansas Historical Quarterly*, 13, no. 4: 406-8.
- . *Boone County and Its People*. Van Buren, Ark.: Press-Argus, 1955.
- Redford, A.H. *History of the Organization of the Methodist Episcopal Church, South*. Nashville: Publishing House of the ME Church, South, 1871.
- "A Report of Progress." Booklet privately printed by the Methodist Children's Home ca. 1947, AUMA.
- Reynolds, J.H. "Academies and Colleges Founded by the Methodist Church in Arkansas, 1846 to 1930." Undated typescript. Hendrix College Archives.
- Reynolds, Thomas J. *The Pope County Militia War*. 1908. Reprint, Little Rock: Foreman-Payne Publishers, 1968.
- Rice, Kathryn Donham. *A History of the First United Methodist Church in Little Rock, Arkansas 1831-1981*. Little Rock: Parkhurst-Eaton Publishers, 1980.
- Rice, Robert R. "Chronicle of the 1927 Flood." Undated typescript. Box LXIV, No. 14, Small Manuscript Collection, AHC.
- Richardson, Robert L. "Nellie Dyer: An American Experience in Asia." Typescript, 1996. Missionary File, AUMA.
- Richter, Wendy, ed. *Clark County, Arkansas: Past and Present*. Clark County Historical Society, 1992.
- Ridgway, Robert. Journal, December 1841 through February 1842. Author's collection.
- Riggin, J.H. *Lest We Forget or Character Gems Gleaned From South Arkansas*. Pine Bluff, Ark.: Norton-Vail Printing Co., n.d.
- Ross, Margaret Ann. "Early Camp Meetings in Faulkner County, Arkansas." *Arkansas Historical Quarterly*, 10, no. 2: 157-67.
- . "Nathan Warren, A Free Negro for the Old South." *Arkansas Historic Quarterly*, 15, no. 1: 53-61.
- Rothrock, Thomas. "Dr. Alexander Copeland Millar." *Arkansas Historical Quarterly*, 22, no. 3: 215-24.
- . "Elm Springs' First Half-Century." Washington County Historical Society *Flashback*, 4, no. 3.
- Rush, Helene E. "The White Church Press Speaks to the Central High Crisis." *Pulaski County Historical Review*, 31, no. 1: 2-9.
- Russell, Sue. "Harmony Grove Methodist Church." *Ouachita County Historical Quarterly*, 15, no. 3: 49-58.
- Saar, Amanda. *Black Arkansas Newspapers 1869-1975*. Fayetteville: University of Arkansas, 1976. Publication of the Mullins Library Bicentennial Celebration.
- Sanders, Charles M. "The Riggin/Callaway Story." Privately printed by the author, 1993. John Riggin pastoral file, AUMA.
- Scott, Ralph D. *History of First United Methodist Church, Conway, Arkansas 1871-1992*. Conway, Ark.: Records and History Committee of the First UMC, 1996.

- "Seventy-eight Years of Glorious History." Program for celebration at Winfield Methodist Church, Little Rock, June 1946. AUMA.
- Shaver, C.W. "The Early Establishment of the Methodist Episcopal Church and Its Work and Growth in Northern and Northeastern Arkansas." *Sharp County Record*, weekly series from October 7, 1910 through May 26, 1911. (Largely based on Jewell's history.)
- Shelton, Mary Ellen. "Markham United Methodist Church." Undated typescript. Markham UMC file, AUMA.
- Sherman, William. *A Brief Account of the Life of William Sherman*. Fayetteville, Ark.: Washington County Historical Society, 1955.
- . "Thornberry, a Famous Old Methodist Camp Ground." Washington County Historical Society *Flashback*, 2, no. 5: 11-12.
- Shinn, Josiah H. *Pioneers and Makers of Arkansas*. Little Rock: Democrat Printing and Lithographing Co., 1908.
- Smith, George G. *The Life and Times of George Foster Pierce*. Nashville: Hunter & Welburn, 1888.
- Smith, Herschel Kennon, Jr. "Ante-Bellum Schools at Tulip, Arkansas." *Arkansas Historic Quarterly*, 18, no. 3: 280-86.
- Smith, Maggie A. "Hico, A Heritage: Siloam Springs History." Siloam Springs Bicentennial Committee, 1976.
- Snowden, Deanna, et al., comps. *Mississippi County Arkansas: Appreciating the Past; Anticipating the Future*. Mississippi County Community College Foundation, 1986.
- Spore, Kenneth L. *A History of the First Methodist Church of Camden, Arkansas*. Privately printed by the church, 1944.
- Stanley, E.J. *Life of Rev. L.B. Stateler: A Story of Life on the Old Frontier*. Nashville: Publishing House of the ME Church, South, 1916.
- Stephenson, Frank W. "The Development of the Methodist Protestant Church Particularly in the Midwest." *Methodist History*, 3, no. 1: 33-42.
- Stevenson, William. *Autobiography*. Originally printed in the *New Orleans Christian Advocate*, 8, nos. 6-12 (1858). Photocopied and bound into a small volume by Walter N. Vernon, Jr., and presented to the AUMA. Page numbers cited refer to this reprint.
- Storey, A.N. "The Story of Eli Lindsey Memorial United Methodist Church." *Lawrence County Historical Quarterly*, 5, no. 3.
- "Story of Anthony Bewley, Methodist Preacher Charged With Being an Abolitionist." Washington County Historical Society *Flashback*, 10, no. 4: 15-26.
- Straughn, James H. *Inside Methodist Union*. Nashville: The Methodist Publishing House, 1958. Bishop Straughn, representing the Methodist Protestant Church, was co-chairman of the Joint Commission on Unification.
- Strickland, Michael R. "Rum, Rebellion, Racketeers, and Rascals: Alexander Copeland Millar and the Fight to Preserve Prohibition in Arkansas, 1927-1933." Master's thesis, University of Arkansas, 1993.
- Sweet, William Warren. *Methodism in American History*. New York & Nashville: Abingdon Press, 1933; revised 1953.
- Swint, Henry Lee. *The Northern Teacher in the South 1862-1870*. Nashville: Vanderbilt University Press, 1941.
- Taylor, Orville W. *Negro Slavery in Arkansas*. Durham, N.C.: Duke University Press, 1958.
- Territorial Papers of the United States*, vol. 14, Louisiana-Missouri Territory, 1806-1814. AHC.
- Terry, Adolphine F. *Charlotte Stephens: Little Rock's First Black Teacher*. Little Rock: Academic Press, 1973.
- Thomas, Hilah F. and Rosemary Skinner Keller, eds. *Women in New Worlds*. Nashville: Abingdon Press, 1981.
- Thomas, James S. *Methodism's Racial Dilemma*. Nashville: Abingdon Press, 1992.
- Trice, Claud P. "Captain John H. Dye." *Independence County Chronicle*, 4, no. 2: 13-28.
- Trickett, Annie Sandifer. *Genealogical Abstracts of Marriages and Deaths from the Nashville Christian Advocate 1846-1851*. Dallas: Privately printed, 1985.
- "Triphenia Fancher Wilson." *Arkansas Biography Newsletter*, 2 (1994), no. 2: 3.
- Trueblood, Roy W. "Union Negotiations Between Black Methodists in America." *Methodist History*, 8, no. 4: 18-29.
- Tucker, Frank C. *The Methodist Church in Missouri 1798-1939*. Nashville: Parthenon Press, 1966.
- "Twentieth Annual Meeting, WSCS, Little Rock District, Southwest Conference, May 19-21, 1960." Program booklet, Southwest Conference File, AUMA.
- Vernon, Walter. "Beginnings of Indian Methodism in Oklahoma." *Methodist History*, 17, no. 3: 127-54.
- . *Methodism in Arkansas, 1816-1976*. Little Rock: Joint Commission for the History of Arkansas Methodism, 1976.
- . *Methodism Moves Across North Texas*. Dallas: Historical Society of the North Texas Conference of the Methodist Church, 1967.
- . Review of *Schools for the Choctaws* by James D. Morrison, *Methodist History*, 17, no. 2: 117-18.
- . "They Championed the Cherokees." *Methodist History*, 22, no. 1: 54-67.
- . *William Stevenson, Riding Preacher*. Dallas: Southern Methodist University Press, 1964.
- . Papers, correspondence, and notes collected by Walter Vernon in the preparation of his book *Methodism in Arkansas, 1816-1976*. AUMA.
- Walden, James A. "Methodist Minister." *The Journals of James A. Walden*. Part 2, Bulletin Series, no. 5. Fayetteville, Ark.: Washington County Historical Society, n.d. James A. Walden pastoral file, AUMA.
- Walker, Kenneth R. *History of First United Methodist Church (Russellville) 1873-1992*. Privately printed, 1992.

- Wallis, David. "The Circuit Riders: Persevering Preachers of a Bygone Era." *Jefferson County Historical Quarterly*, 23, no. 1: 4-14.
- . "First Methodist Church: 144 Years of Service." *Jefferson County Historical Quarterly*, 5, no. 4: 20-25.
- . *Methodists and The Suburbs of Hell*. Pine Bluff, Ark.: Delta Press, 1994.
- . "A Parson's Wife Remembers." *Jefferson County Historical Quarterly*, 6, no. 2: 4-11.
- Walters, Bishop Alexander. *My Life and Work*. New York: Fleming H. Revell Co., 1917. Walters was a bishop of the AMEZ Church.
- Warman, John B. "Our Methodist Protestant Heritage." *Methodist History*, 17, no. 2: 67-78.
- Washburne, Cephas. *Reminiscences of the Indians*. Edited by Hugh Park. Van Buren, Ark.: Press-Argus, 1955.
- Watkins, Samuel W. "The Causes and Cure of Earthquakes: Methodists and the New Madrid Earthquakes, 1811-1812." *Methodist History*, 30, no. 4: 242-50.
- Weeks, Stephen B. "History of Public School Education in Arkansas." Bulletin of the US Bureau of Education. Washington: Government Printing Office, 1912.
- Wesley, John. "The Nature, Design, & General Rules of the United Societies." In *The Works of John Wesley*. Edited by Rupert E. Davies, 9: 69-70.
- West, Earle H., comp. *A Bibliography of Doctoral Research on the Negro, 1933-66*. Xerox Corporation, 1969.
- Westwood, Howard C. "The Reverend Fountain Brown: Alleged Violator of the Emancipation Proclamation." *Arkansas Historical Quarterly*, 49, no. 2: 107-23.
- Wheeler, Dorothy Dell Watts. "A Circuit Rider's Record: 1883-1919." Typescript, 1988. An account of the life of Rev. John H. Watts by his granddaughter, the daughter of Bishop Henry Bascom Watts. John H. Watts pastoral file, AUMA.
- "When Harding [College] Hit the Road." *Arkansas Democrat-Gazette*, Three Rivers Edition, January 25, 1998.
- White, Patsy. "Extra Methodist Church History in Berlin Community of Ashley County, Arkansas." *Ashley County Genealogical Society Kin Collecting*, 6, no. 2: 41.
- Wilder, William M., ed. "Fort Smith District Chronicles," vol. I, 1995.
- . *A History of the First United Methodist Church, Jonesboro, Arkansas*. Privately printed by the church, 1986.
- Wilkinson, Means. *Greenwood: 110 Years a County Seat (1851-1961)*. Greenwood, Ark.: Farmer's Bank, 1961.
- Williams, Charlean Moss. *The Old Town Speaks: Recollections of Washington, Hempstead County, Arkansas*. Houston: The Anson Jones Press, 1951.
- Williams, Coralee Gannaway. *Builders of a Kingdom: A History of the Little Rock Conference Woman's Missionary Society of Arkansas 1873-1923*. Hot Springs National Park, 1923.
- Williams, Harry Lee. *History of Craighead County, Arkansas*. Little Rock: Parke-Harper Publishing Co., 1930.
- Williams, Keenan, ed. "Horace Jewell, Traveling Methodist Preacher." *Journal of the Hempstead County Historical Society*, 1992: 11.
- Wise, William. *Massacre at Mountain Meadows*. New York: Thomas Y. Crowell Co., 1976.
- Wright, R.R., Jr., comp. *The Encyclopaedia of the African Methodist Episcopal Church*. Philadelphia: Book Concern of the AME Church, 1947.
- Wright, Ruth Patchell. *A History of McCrory Methodists, 1888-1976*. Privately printed by the McCrory United Methodist Women, 1976.
- , ed. *History of McCrory United Methodist Church (Centennial Edition, 1888-1988)*. Privately printed by the church, 1988.
- Wright, Twyla Gill. "Sulpher Spring Methodist Class Record." *Independence County Chronicle*, 32, nos. 1-2: 25-31.
- Young, William R. *To My Dear Wife And Children...* Undated bound typescript, William R. Young pastoral file, AUMA.



Index

- Aaron, Thomas: 104
 Abney, Thomas A.: 329
 Abortion: 276
 Adair, David: 297
 Adams, Daniel: 41
 Adams, H.C.: 261
 Adams, Mrs. S.N.: 239
 Adeline Smith Home: 121-122, 184, 199
 Adkins, Gov. Homer M.: 230, 248
 African Methodist Episcopal, Zion, Church (AMEZ): 13, 87, 214
 African Methodist Episcopal Church (AME): 13, 86-87, 214
 Agricultural Wheel: 146
 AIDS: 277
 Aiken, John C.L.: 69
 Akin, G. Coleman: 295
 Akridge, Allen: 78, 101
 Akron Plan: 152
 Albright, Jacob: 264
 Albright, Sam: 329
 Alderman, J.W.: 323-324
 Alderson, Willis B.: 15, 113
 Alexander, Gilbert: 25
 Alexander, James: 25
 Alexander, Reece: 25
 Alexander, S.: 324
 Allen, Maxine Waller: 280, 304-305
 Allen, Richard: 13, 86
 Allman, S.H.: 266
 Alston, Leo: 231
 Alston, Rev. & Mrs. P.D.: 231
 Altheimer: 148, 185, 222
 Altus Central Institute: 115
 American Bible Society: 64, 74, 178
 Amos, Abraham: 28
 Anderson, Gayle: 242
 Anderson, James A.: 15, 67, 143, 191, 193, 216, 326
 Anderson, Josephus: 134
 Anderson, Lee: 242
 Anderson, Mary Ella (Mrs. Lee): 242
 Anderson, Mrs. James A.: 327
 Anderson, Stonewall: 116, 128, 168, 195-196, 204, 215, 325
 Anderson, William W.: 69, 323
 Andrew, Bishop James O.: 42, 47, 54, 57, 61, 68
 Andrews, William Wallace: 76-77, 86, 120, 324
 Anglo-Chinese College, Shanghai: 137-138
 Anglo-Chinese College, Soochow: 137-138
 Anglo-Japanese College, Kobe: 138
 Anglo-Korean School, Songdo: 139
 Annis, Jerome B.: 46, 57, 59-60, 69
 Anti-Saloon League: 145, 156, 182
 Antioch (Monticello District): 148-149
 Archives & History, Joint Conference Commission on: 216, 298
 Archives, Arkansas United Methodist: 216, 256, 286, 298
 Argue, James B., Jr.: 261
 Argue, James B., Sr.: 279-280
 Arkadelphia: 18, 115-116, 197
 Arkadelphia, First Church: 181
 Arkadelphia Female College: 64, 74
 Arkadelphia Methodist College: 119-120, 134, 209
 Arkansas (ME) Conference College/Seminary, Harrison: 124
 Arkansas Area Staff, 1998: 309
Arkansas Christian Advocate: 64, 69, 91
 Arkansas Circuit: 27
 Arkansas City: 210-211
 Arkansas College of Ecclesiastical Sciences (ACES): 301
 Arkansas Commission on Human Relations (ACHR): 229, 238, 246
 Arkansas Conference (CME), 1870: 95
 Arkansas Conference (ME), 1852: 61, 95
 Arkansas Council of Churches, 1955: 247
 Arkansas District (ME), 1848: 61
 Arkansas Food Bank Network: 282
 Arkansas Guidance-Release Program: 295
 Arkansas Holiness College: 207
Arkansas Methodist/Arkansas United Methodist: 141, 160, 173, 195, 246, 291, 299, 326
 Arkansas Methodist College: 325
Arkansas Methodist headquarters building: 191-192
 Arkansas Nutrition for the Elderly: 282
 Arkansas Post: 27
 Arkansas Rice Depot: 233, 282
 Arkansas School for the Blind: 178, 204, 237, 292
 Arkansas School for the Deaf: 178, 292
 Arkansas United Methodist Historical Society (UMHS): 216, 297
Arkansas United Methodist headquarters: 258
Arkansas Weekly Mansion: 124
 Armour, Charles: 295
 Armstrong, Donald: 205, 297
 Armstrong, Hugh A.: 155
 Armstrong, Mary: 299
 Armstrong, Robert: 205, 297
 Armstrong, Roger: 205, 297
 Arnold, Fred: 202
 Arnold, William L.: 231
 Asborne, Philip: 44, 321-322
 Asbury, Batesville: 262
 Asbury, Bishop Francis: 19, 71, 89, 136, 205, 264-265
 Asbury, Little Rock: 306
 Asbury, Magnolia: 208
 Atwood, Judy: 241, 295
 Auburn Circuit (Pine Bluff District): 166
 Augusta (Woodruff County): 43, 149
 Ausbie, Hubert "Geese": 287

- Austin, Cabot: 274, 308
 Avent, Eleanor: 130
 Averitt, Louann: 205
 Averitt, Louis "Biff": 205
 Avery, Alexander: 40, 43, 45, 48, 57, 68-69
 Avery, Steve: 23
 Avery family: 23
 Avery's Chapel: 40
 Aviation Hall, Philander Smith College: 223

 Babcock, Sarah Allen (Mrs. Sidney H.): 132-133, 235, 327
 Babcock, Sidney H.: 118, 133, 145, 156, 164, 325
 Babel Chapel, Saratoga: 270
 Badgett, Grace: 241
 Bagley, Roy: 231
 Bailey, Estella: 242
 Bailey, Julius T.: 125
 Bailey, William Harrison: 27
 Bailey Campground: 33
 Bailey Chapel (Monticello District): 307-308
 Bailey Conference Center, Mount Sequoyah: 293
 Bainbridge, Sara: 272
 Baird, Alvin: 31, 53, 57, 318-319, 321
 Baker, Clement N.: 155, 200, 203, 227, 250
 Baker, E.M.: 93
 Baker, Ferris & Marion: 329
 Baker, Lynn: 328
 Baker, Russell: 298
 Balch, Hezekiah W.: 60
 Banks, Evelyn: 271, 296
 Bankston, James: 316, 318
 Baraca, World Wide Union: 108
 Barger, Lyman T.: 231-232
 Barker, J.C.: 124
 Barker, Steve: 305
 Barker, Suzanne: 305
 Barling, Nell Bruner: 237, 328
 Barnett, Charles: 294
 Barnett, H.W.: 93
 Barnett, Ira Nelson III: 266, 329
 Barnett, Kitty (Mrs. Nels): 238
 Barnett, Lockie Ball (Mrs. I.N.): 130
 Barrett, Frank: 145, 191, 325
 Bass, W. Harry: 222, 226, 244, 269
 Bassett, Samuel: 316
 Bates, Henderson: 380
 Bates, J.F.E.: 155

 Bates, Joy: 238, 329
 Bates, Leroy: 125
 Batesville: 21, 38, 43, 58-59, 61, 63, 70, 80, 105, 107, 130, 149, 158, 172, 175, 216, 289, 297
 Batesville, First Church: 82, 108, 171, 206, 281
 Batesville District: 293
 Bauer, Betsy Singleton: 284
 Baugh, Stanley T.: 23, 36, 110, 201, 227-228
 Bauxite: 156, 207
 Baxter, Elisha: 58-59, 78, 81
 Bayliss, John A.: 266
 Bayou Bartholomew: 46
 Bayou Meto: 262
 Beal, Jim: 205, 242, 257, 293, 298-301, 303, 309, 329
 Beal, Mauzel (Mrs. Jim): 216, 299
 Beal, Roger: 205, 235, 294
 Bear Creek Camp, Marianna: 260, 283, 294
 Bearden, R.E.L., Jr.: 204-205, 233, 266, 297
 Bearden, R.E.L., Sr.: 155, 205, 215
 Beauty Spot Church: 222
 Beck, Robert O.: 231
 Beebe: 145, 147, 207, 211
 Bell, Iris (see Iris Bell Hightower)
 Bell, Jack: 329
 Bella Vista: 306-307
 Ben Few Campground (Dallas County): 36, 259
 Benn, Thomas: 44, 321-322
 Bennett, Belle: 134, 183
 Bennett, Mrs. W.E.: 135
 Bennett, Z.T.: 134, 142-143, 204, 326
 Bennick, A.R.: 93
 Bent, Mrs. R.K.: 328
 Benton: 45, 67
 Benton Circuit: 47
 Benton County: 61, 63, 117
 Bentonville: 37, 61, 131, 223, 248
 Berryhill, Pleasant: 41, 320-321
 Berryman, Jerome C.: 318, 321
 Bertholf, Thomas: 41, 44, 319-322
 Bethel (El Dorado Circuit): 153
 Bethel AME Church, Gurdon: 174
 Bethel AME Church, Little Rock: 87
 Bethel AME Church, North Little Rock: 126
 Bethel Campground (Howard County): 154
 Bethel Chapel Circuit (ME): 177

 Bethel Church, Hackett: 150
 Bethel Institute (AME), Little Rock: 125
 Bethesda Academy, Cane Hill: 31-32, 70
 Bethesda Campground (Independence County): 36
 Bethesda MP Church, Cane Hill: 31-32
 Bethlehem (El Dorado Circuit): 153
 Bevins, Tabor: 171
 Bewley, Anthony: 61, 63
 Bewley, Mahlon: 318
 Bewley, Nelson R.: 318
 Bexar: 264
 Big Lick (Mississippi District): 155
 Biggs, J.A.: 204
 Biggs, J.H.: 67
 Bird, Richard: 61
 Birmingham, T.M.C.: 146
 Bishops, Arkansas Area: 325
 Black Methodists for Church Renewal (BCMR), 1968: 250, 268
 Black River District: 27
 Blackburn, W.S.: 324
 Blackfork Campground, Greenbrier: 37
 Blacklands (Blue Bayou Circuit): 46
 Blackwell, Miss: 185
 Blakely, John H.: 69
 Blakely, Mrs. Hubert: 328
 Blakeney, Mrs. J.O.: 327
 Bland, Benjamin: 25
 Blankenship, L.F.: 191
 Blasdell, John: 317
 Bledsoe, Robert: 307
 Blow, Carol Ann: 273
 Blue Bayou Circuit: 46-47
 Blue Laws: 179, 181-182
 Bluff Springs Academy (Marion County): 72-73
 Blundell, John: 269, 325
 Blythe, Henry T.: 28, 154
 Blytheville: 19, 154-155, 208, 238
 Boaz, Bishop Hiram A.: 195, 206, 250
 Boiling Springs Campground (Pope County): 37
 Bolivar (Jacksonport District): 43
 Bond, Fern Clark: 190
 Bond, J.L.: 190, 326
 Bonds, Mary E.: 130
 Bonsall, Leona: 328
 Book Concern: 56, 89, 139
 Booneville: 46
 Booneville, First Church: 239, 246
 Boot, John Fletcher: 39, 41

- Booth, Dale: 266
 Booth, John: 316
 Boswell, John W.: 115, 140-142, 326
 Bowden, Marjorie: 234
 Bowen Seminary (ME): 125
 Bowles, David: 157
 Boy Scouts: 203, 245
 Boyce, William A.: 31, 48, 318-319
 Boyd, Archie N.: 231, 392
 Boyd, R.: 74
 Boyd, Woodrow: 222
 Boyd Union (Hope District): 207
 Boyers, H.C.: 57, 60
 Bradley, Olivia: 241
 Brady, Hugh: 77, 85, 87
 Brand, Lula Doyle: 329
 Brannon, Arvill C.: 329
 Brawner, Bryan: 261
 Brewer (Arkansas County): 262
 Brewer, F.N.: 167, 174
 Brewton, J.: 320
 Bridges, John: 150
 Brightwater, Rogers: 209
 Brinkley: 147, 188, 211
 Brinkley, Lucy: 188
 Brinkley family: 188
 Brinkley Hospital: 188
 Brinsfield, George Washington: 157-158
 Brittain, Robert G.: 64, 93
 Brittain, Ruth: 183
 Britton, Nancy: 298
 Brock, Harry: 78
 Brookfield, Isaac: 38, 316-317
 Brookfield, M.A.: 60
 Brooks, Joseph: 81, 85, 323, 382
 Brooks-Baxter War: 81
 Brough, Gov. C. Hillman: 184
 Brown, Ethel: 183
 Brown, Fountain: 44, 51, 57, 60, 69, 80, 318-322
 Brown, J.M.: 83
 Brown, John E.: 161, 194
 Brown, John E., III: 194
 Brown, John E., Jr.: 194
 Brown, Julien C.: 109, 120, 141-142, 144, 156, 326
 Brown, Mary Sue: 183
 Brown, Perry: 296
 Brown, W.W.: 119, 195
 Brown, William E.: 295
 Brown, Winslow E.: 232, 276, 295
 Browning, W.H.: 110
 Brumbelow, Albert: 92
 Brumley, Ira A.: 201, 213, 250, 329
 Brumley, Mary Cureton (Mrs. Ira): 286, 329
 Bruner, Allan: 283, 329
 Bruner, W. Glenn: 231
 Bryan, Bishop Monk: 205
 Bryan, Gid: 205
 Bryant: 156
 Bryant, J.L.: 172
 Bryant, William: 317
 Buck Range (Blue Bayou Circuit): 46
 Budlong, John: 121-122
 Budlong Hall: 121-122, 199, 224
 Buhler, H.F.: 165-166, 256
 Bull, J.M.: 155
 Bull Shoals: 262, 307
 Bullock, Rev.: 126
 Bullock's ME Chapel, Marche (North Little Rock): 240
 Bump, William H.: 28, 44, 321-322
 Bumpers, Bill: 212-213
 Bumpers, E. Clay: 266
 Bumpers, Sen. Dale: 212, 251
 Bunting, R.: 95
 Burger, Jacob: 61
 Burns, Francis: 219
 Burrow, Elizabeth: 115
 Burrow, Isham L.: 109, 114, 131, 204, 256, 325
 Burrow, Lydia Rebecca (Steel): 115, 256
 Burrow, Sadler: 386
 Burton, Jeanie: 301, 304-305
 Bushy Fork (Blue Bayou Circuit): 46
 Butler, Eloise: 234
 Butler, J.E.: 217
 Butler, Richard C.: 85, 261
 Byrd, Paul: 171
 Byrd, William O.: 231, 246
 Cabean, Alexander Charles: 221
 Cabean, Daisy: 221
 Cabin Creek (Fayetteville District): 65
 Cadron (Faulkner County): 33, 36
 Caldwell: 223
 Caledonia: 153
 Calfee, D.W.: 324
 Calico Rock: 236, 296
 Calvin, Hattie: 125
 Camden: 48, 59, 73, 82, 91, 95, 161, 241
 Camden, First Church: 108
 Camden District: 271
 Camden Male & Female Colleges: 110
 Camell, Lucy Clark: 242
 Camp Aldersgate: 222, 233, 235-237, 241, 246, 250, 259, 280, 282, 292, 325, 332
 Camp Canfield, Bradley: 283
 Camp Clear Fork (Prescott District): 260
 Camp Keener (Monticello District): 259
 Camp Merrick (Faulkner County): 37
 Camp Tanako: 254, 260, 294
 Campbell, Bishop Jabez Pitt (AME): 87
 Campbell, J. Michael: 295
 Campbell, John: 380
 Campbell, W.D.: 324
 Campbell's Chapel (AME), Little Rock: 87
 Canada, Jerry Dale: 237, 290, 326, 329
 Cane Hill (Washington County): 30
 Cannon, John S.M.: 217, 253, 326
 Cape May Conference, 1876: 97, 213
 Capers, Bishop William C.: 55, 61
 Capitol View, Little Rock: 109, 165, 230
 Caplinger, Kelsy, Jr.: 292
 Caraway, Sen. Hattie: 183
 Caraway, Sen. Thaddeus: 183
 Carhart, Lewis H.: 323
 Cariola (Monticello District): 155
 Carland, Frank: 121
 Carlisle: 147, 151
 Carlisle, Stephen H.: 46, 61
 Carlton: 61
 Carpenter's Fund: 306
 Carr, Daniel B.: 73
 Carr, John F.: 69
 Carr, John H.: 44, 321-322
 Carr, Milton: 69
 Carr Memorial, Pine Bluff: 69, 202, 210, 246
 Carr's Chapel (Blue Bayou Circuit): 46
 Carraway, Archie C., Jr.: 231
 Carrithers, Rose (Mrs. K.K.): 240
 Carrollton: 162
 Carter, Earl B.: 293, 329
 Carter, Hazo W., Jr.: 288, 325
 Carter, Norman: 279
 Carter, R.H.: 69
 Carter, William T.: 287
 Case, Esther: 135, 183, 215
 Case, Sarah: 149
 Cash-Burless, Martha: 295
 Cason, J.R.: 128
 Cass Circuit (Fayetteville District): 239
 Casteel, Charles: 201, 329

- Casteel, Micah: 318-319
 Castleberry, Mary: 327
 Catch the Spirit: 280
 Catch the Vision: 306
 Cate, N. Lee: 292, 326
 Cavanaugh, Fort Smith: 262
 Cave City: 209, 240
 Cavender, Charles: 81
 Cavener, Jessie: 296
 Centenary Fund: 195
 Centenary ME Church, Little Rock: 151
 Centennial, El Dorado: 207
 Centennial of American Methodism, 1884: 115
 Centennial of Arkansas Methodism, 1936: 25, 216
 Center (Blue Bayou Circuit): 46
 Center Point (Hempstead County): 24, 27, 47, 137, 206, 296
 Center Point Circuit (Blue Bayou Circuit): 46
 Center Point Male & Female Academy (Howard County): 73-74
 Central Avenue, Batesville: 156
 Central Church (Cross County): 177
 Central Church, Fayetteville: 132, 194, 209
 Central Church, Hot Springs: 133
 Central Church, Rogers: 275
 Central Collegiate Institute, Altus: 109, 111, 114, 204
 Central Conference: 14
 Central Jurisdiction: 14, 217, 219, 221, 249
 Chaffin, Mary: 238, 241
 Chambers, Martha Layton: 131
 Chaplains: 230, 276, 295
 Charismatic movement: 290
 Charleston: 98, 248, 250-251
 Chartered Fund: 139
 Chatmon, Cora: 240
 Checote, Samuel: 39
 Chelsa: 223
 Cherokee: 36, 38-41, 70, 156, 190
 Cherokee Village: 307
 Chiang Kai-shek, Mme.: 138
 Chickasawba (Mississippi District): 155
 Chidester: 222
 Child Care Programs: 281
 Childers, Reabel: 240
 Childress, Rufus C.: 122
 Choctaw: 39, 41, 154
 Christ Church, Texarkana: 306
 Christ of the Hills, Hot Springs Village: 307
Christian Advocate Publications: 140
 Christian Civic Foundation: 264, 295
 Christian Education Movement, 1921: 193-194
Christian Index (CME): 140, 239
 Christie, Francis: 261
 Christie, John: 329
 Church & Community Workers: 241, 271, 295
Church News: 140
 Claiborne, Dorothy M.: 243
 Clair, Bishop Matthew W.: 220
 Clapp, Sarah: 259
 Clarendon: 178, 210
 Clark, Gilbert: 316-317
 Clark, J. Wayne: 295
 Clarksville: 47, 61, 64, 75, 81, 115-116, 131
 Clarksville District: 144
 Claud, I.L.: 205, 255
 Clay, Velma: 243
 Clayton, Ralph: 231
 Clear Creek Campground (Blue Bayou Circuit): 46
 Clear Lake Campground: 33
 Cleburne, Gen. Patrick: 80
 Clemmons, David W.: 251
 Clemmons, Frank R.: 251
 Clench, Gilbert: 317
 Clifton Day Care Center, Conway: 281
 Cline, Beulah Edmondson: 138
 Cline, John W.: 138, 186, 233
 Cline, Mary Edmondson: 138
 Clinton, Chelsea: 305
 Clinton, Hillary Rodham: 305
 Clow (Hempstead County): 125
 CME appointments, 1870: 95-96
 Coal Hill: 207
 Cobb, J.D.: 70
 Cobb, James E.: 64, 69, 74, 91, 140
 Cobb, Ruth: 298
 Cobb, William A.: 93
 Cockrill, Emily: 303-305
Cokesbury Hymnal: 192
 Cokesbury Press: 192
 Colburn, Richard F.: 84
 Colburn, Samuel G.: 85, 141-142, 326
 Cold Springs Camp (Conway): 283
 Coleman, Bishop Charles Cecil (AMEZ): 87
 Coleman, E.W.: 93
 Coley, Edward: 232
 College Hill, Texarkana: 306
 Colored/Christian Methodist Episcopal Church (CME): 13, 87-88, 126, 175, 214-215, 239, 250
 Colquette, D.H.: 178
 Colt (Helena District): 240
 Columbia Campground (Columbia County): 381
 Columbia Circuit: 46
 Combs, J.D.: 74
 Concord (Cleburne County): 149
 Concord (Pine Bluff District): 283
 Cone, James H.: 287
 Connell, Bill: 297
 Connell, Gladwin: 250
 Connell, Mrs. R.E.: 328
 Conscientious objectors: 230, 275
 Conway: 117, 147, 212, 222
 Conway, Ann: 38
 Conway, First Church: 194, 281
 Conway District: 268
 Conyers, David: 213
 Cook, Brady: 240
 Cook, Bruce: 295
 Cook, Fern: 240
 Cook, Irene: 240
 Cooper, Chris: 205
 Cooper, Joel A.: 205, 213, 228, 266, 299, 301, 303
 Cooper, Mark: 205
 Copeland, Bishop Kenneth W.: 263-264
 Cordell, Britt: 266
 Cornelius, Henry: 44-45, 319-322
 Cornerstone (Forrest City District): 270
 Corning: 147, 208
 Corrigan, Michael B.: 109, 120, 187
 Cotton, John A.: 44, 322
 Cotton Plant Larger Parish: 270
 Couch, Harvey C.: 195-197, 255
 Couchman, Herschel J.: 231
 Council of Methodist Laymen, 1958: 248
 Council on Ministries, 1972: 267
 Counts, J.T.: 270
 Cove: 296
 Cowle, John: 82
 Cox, Billy Howard: 232, 295
 Cox, H.: 324
 Cox, J.H.: 93
 Cox, James Monroe: 123, 199, 325
 Cox, Mrs. James M.: 199, 222
 Cox, Samuel: 74
 Cox Administration Building, Philander Smith College: 199-200

- Craddock, James L.: 171
 Cravens, Earle: 172
 Crawford, David: 57, 59
 Crawford, W.H.: 101, 121
 Crawford County: 240
 Crawford Institute, Van Buren: 72-73
 Creation-science Law: 302
 Creech, Jimmy: 276, 302
 Creek: 30, 32, 36, 39-41
 Crews, Berry T.: 160
 Crichlow, J.W.: 195
 Crittenden County: 264
 Crittenton, Charles N.: 278
 Crittenton, Florence Home Services, Inc.: 278
 Critz, Mrs. J.E.: 328
 Crockett, Roosevelt D.: 224, 226, 325
 Cross Roads Church (Maumelle): 261
 Crossett: 108, 153
 Crowell, George H.: 325
 Crowley's Ridge: 19, 154
 Crozier, Cornelia: 186
 Crumpler, Mrs. Joe: 328
 Cuban Ministries: 274
 Culberhouse, George W.: 128
 Culpepper, Burke: 160-161
 Culpepper, John B.: 160
 Culpepper, Marvin: 160
 Culver, Cecil: 247
 Cureton, John: 30, 317
 Curia (Batesville Circuit): 78
 Curry, Ronnie: 296
 Cushman ME Church (Independence County): 99
 Custer, Jacob: 47, 57, 60, 68, 70
- Daily, Georgia M.: 291, 303, 326
 Dalark Circuit: 91, 227
 Dalton, Glenn L.: 286
 Dalton, W.R.: 98
 Dancing: 179, 181
 Dannelly, George A.: 93, 109, 144, 156
 Danville: 148
 Danville-Trinity-Waltreak (Conway District): 273
 Dardanelle: 61
 Darling, Rex G.: 295
 Darr, Mary Alice: 186
 Darrow, Roland: 231, 392
 Darwin's Theory of Evolution: 179, 264, 302
 Davenport, Mrs. E.T.: 328
 Davidson, W.C.: 204
- Davidson Campground (Clark County): 36-37, 259
 Davie, Hilliard A.: 240
 Davie, Mamie: 240
 Davis, Alexander: 95
 Davis, Ann: 329
 Davis, Edward: 271
 Davis, Jeff E.: 232, 295
 Davis, Lamar: 329
 Davis, Mrs. N.D.: 184
 Davis, Oliver: 95
 Davis, Paul Dean: 232, 295
 Davis, Philip: 23, 26, 316
 Davis, S.B.: 78
 Dawson, Bishop Dana: 263
 Day, Lillian: 241, 296
 Dean, Gerald C.: 231-232, 276
 Dean, Samuel Chase: 197
 Declaration of Protest, 1844: 55
 Decove Valley ME Church: 101
 Deener, R.S.: 163
 Deere, David: 329
 DeKalb (Blue Bayou Circuit): 46
 Delony, Len: 295
 Delta Pace Project: 281
 Delta PRIDE Camping Program, ASU: 288
 Dennis, B. Vernon: 295
 Dennis, Jane Dearing: 291, 303, 309, 326
 Denton, J.E.: 319
 Denton, James L.: 93
 Denton, John B.: 25, 46
 Depew: 223
 DeQueen: 296
 Dermott: 178, 210
 Des Arc: 91
 Desegregation, Hendrix College: 256-257
 Desegregation, Mount Sequoyah: 259
 Desegregation, school: 224, 245-248, 258
 Deson, Rev.: 131
 DeWitt: 203, 206
 Diamondhead, Hot Springs: 307
 Dickson, Mrs. A.G.: 327
 Die, Ann: 286, 300, 304-305, 325
 Diffie, Bryan: 205
 Diffie, Carl: 205
 Diffie, Dale: 205
 Diffie, Jonathan: 205
 Diffie, Rayford: 205
 Disaster Relief: 282
- Disciple Bible Study: 302
 District High Schools, ME, South (1870-1900): 113-114
 Dixon, Bishop Ernest T.: 220, 225, 250, 269, 325
 Dixon, Mrs. Edgar F.: 247, 266, 328
 Doak, F.P.: 382
 Dodgen, Ethan W.: 266
 Dodson, F.E.: 202
 Dodson Avenue, Fort Smith: 206
 Donaghey, Gov. George W.: 147, 167, 197
 Dougan, Michael: 71
 Doughty, Joseph: 61
 Doughty, Peter: 87
 Douglass, J.M.G.: 153
 Dovell, J.C.: 186
 Dover (Pope County): 105
 Dow, Lorenzo: 17
 Dowdy, James: 171
 Dowdy, Mrs. R.A.: 185
 Drake, Richard N. "Dick": 291
 Drew County: 205
 Dryden, C.F.: 83
 Dufur, B.W.: 106
 Duke, J.G.: 320
 Duke, William G.: 27, 31, 318-321
 Dulaney, A.H.: 261
 Dumas: 152
 Dumas-Gould charge: 293
 Dunbar Junior College, Jr. & Sr. High School, Little Rock: 200
 Duncan, Erastus B.: 44-45, 322
 Duncan, Little Rock: 270
 Duncan, W.R.R.: 101
 Dungan, G.W.: 79
 Dunlap, Ed (J. Edward?): 303
 Dunlap, J. Edward: 269
 Dunn, Kenneth: 273
 Duran, Donaghey W.: 231
 Durham, Ronald: 295
 Dwight Mission (Pope County): 33, 69
 Dye, Eli: 78, 101
 Dye, John H.: 80, 93, 118, 120, 142, 204, 213, 325
 Dye Memorial Chapel, North Little Rock: 90
 Dyer, Nellie: 136, 186, 233
 Dyer, W.H.: 155
 Dykes, S.F.: 162
- Eads, Thomas: 26
 Eaglebarger, P.R.: 144, 326
 Eaker, Christian: 319

- Eakes, Lon H.: 155
 Earle, F.R.: 83
 Ebenezer (Blue Bayou Circuit): 46
 Ebenezer (Clay County): 299
 Ebenezer, Conway: 222
 Ebenezer (El Dorado Ct.): 153
 Ebenezer, Nashville: 270
 Ebenezer, Tull: 23, 92
 Ebenezer Campground (Hempstead County): 24, 27, 33, 35-36, 52, 259
 Ebenezer ME Church (Hempstead County): 102
 Ebenezer MP Church (Columbia County): 76, 104
 Edwards, Bob: 301
 Edwards, Charles H.: 155
 Edwards, Douglas: 295
 Edwards, Lorenzo: 317
 Efird, Eugene: 295
 Eggersperger, Harold: 213
 El Dorado: 82, 88, 92
 El Dorado Circuit, 1883: 153
 El Paso (White County): 133
 Elaine: 174-176, 178
 Elder, W.M.: 296
 Elders, Joycelyn: 287, 304-305, 329
 Electronic Mail (E-mail) Network: 280
 Eli Lindsey Cabin (Lawrence County): 299
 Eli Lindsey Memorial, Jesup (Lawrence County): 22, 331
 Elkins: 207
 Elkins, Lewis W.: 101, 121
 Eller, Meredith: 237
 Elliott, Charles: 63
 Ellis, C.H.: 93
 Ellis, Matt L.: 232, 255, 277, 285, 325
 Ellis, Mrs. E.F.: 328
 Ellis, Mrs. E.K.: 235
 Ellis Chapel, Griffithville: 209
 Elm Springs: 129
 Elm Springs Academy: 37, 72
 Elm Springs Church & Cemetery (Washington County): 72
 Elza, Mrs. C.F.: 328
 Emmaus Program: 279
 Emonson, A.: 142
 Emory, W.O.: 100-101, 121, 273
 Emory Chapel-Hope (Batesville District): 273
 England: 196
 Epler, Abraham: 316
 Epworth League: 109, 172, 190, 201-203, 206, 215, 236
 Essex, James: 44, 321-322
 Estabrook, Juba: 27, 36, 46, 60, 68
 Ethan W. Dodgen Camp: 260
 Ethnic Minority Local Church, 1976: 267, 270, 275
 Evangelical Association: 265
 Evangelical United Brethren (EUB) Church, 1946: 265
 Evangelical United Brethren (EUB) Merger, 1968: 249-250, 266
 Evans, A.O.: 110
 Evans, Angie: 248-249
 Evans, Hammett: 205
 Evans, Kay Hammett: 205
 Evans, L.W.: 197
 Evans, Mrs. C.F.: 132
 Evans, Nicholas: 272
 Exhorter: 252
 Extension Course of Study School, Hendrix College: 300
 Fair, Cagle E.: 246
 Fair, Doris: 241, 295
 Fairfield Bay: 307
 Fairview, Camden: 207
 Fairview, Texarkana: 174
 Faith, Fort Smith: 306
 Falcon (Nevada County): 381
 Fall, Virginia Maud: 183
 Fancher, Alexander: 78
 Farris, J.K.: 176, 188, 191
 Farris Memorial Church: 177
 Fawcett, Roy E.: 260
 Fayetteville: 61, 63, 85, 104, 106, 133, 152, 159, 248, 289
 Fayetteville District: 155, 273, 275
 Featherstonhaugh, G.W.: 29
 Federal Council of Methodism, 1910: 214
 Federation of Methodism, Joint Commission on the, 1898: 213
 Fenter, Christian: 24
 Ferguson, Mary: 241
 Ferguson, William: 208
 Ferncliff Camp: 259
 Ferrell, Cathryn: 240
 Few, A.P.: 168
 Few, Ben: 154
 Few, Dorothy: 241
 Fields, Mrs. B.A.: 235
 Fields, Turtle: 39, 41
 Findley family: 21
 Fink, Valentine P.: 319
 First African Union Church, Little Rock: 85
 First Union Church, Little Rock: 85
 Fisackerly, T.W.: 128, 326
 Fish, Doris: 328
 Fish, Thelma: 235
 Fizer, Napoleon: 146
 Flat Bayou, Pine Bluff: 80
 Flat Creek Church (Lawrence County): 21
 Fleming, Dan: 295
 Fleming, David: 275
 Fletcher, Philip Cone: 155, 160, 162, 172-173
 Flipper, Uncle Jo.: 65
 Flood of 1927: 178, 209
 Flowers, William Harold: 226, 270, 329
 Foote, Gaston: 258, 326
 Ford, Coleman H.: 146
 Ford, T.B.: 324
 Foreman (Blue Bayou Circuit): 46
 Forest Park, Little Rock: 306
 Forrest, Minnie Webb (Mrs. E.H. Hook): 186, 241, 259
 Forrest City: 178, 238
 Fort Chaffee: 274
 Fort Douglass: 145
 Fort Smith: 32, 39, 61, 147, 151-152, 156, 274
 Fort Smith, First Church: 157, 190, 263
 Fort Smith District (ME) appointments, 1889: 98-99
 Fortenberry family: 21
 Foster, W.R.: 156
 Fountain Lake Church (Arkadelphia District): 242
 Fourche LeFave: 23
 Fourth Street, Rector: 240
 Fowler, Virginia: 250
 Fox, Linda: 309
 Francis, R.N.: 93
 Frank, Bishop Eugene M.: 269, 301, 325
 Freedmen's Aid Society (ME): 77, 120, 122, 124
 Freeman, Annie C.: 184
 Freemont: 61
 Freemyer, Pat: 328
 Frenchman's Bayou (Mississippi District): 155
 Freund, H. Louis: 230
 Freyschlag's/Freslow's Spring (Washington County): 106
 Frownfelter, Ed: 262
 Fuller, Mary: 327

- Fulwider, Bryan: 329
 Funkhouser, Jacob: 380
 Furry, Alice: 186
 Futrell, Nathaniel: 109
 Futrell, Professor: 125
- Gaines/Grimes Prairie (Blue Bayou Circuit): 46
 Galloway, Bishop Charles B.: 117, 120
 Galloway, Bishop Paul V.: 202, 263, 269, 301, 325
 Galloway, E.D.: 202
 Galloway, Elizabeth Boney (Mrs. Paul V.): 202, 301
 Galloway, Mrs. E.D.: 236, 247, 328
 Galloway College: 120, 133, 156, 194-195, 197-198, 203, 325
 Galloway Hall, Hendrix College: 198
 Gamble, Catherine: 125
 Gambling: 264, 277
 Gardiner, Helen: 183
 Garland County: 264
 Garner, Mrs. J.S.: 327
 Garner, Virginia: 138
 Garrard, Daniel: 71
 Garrett, Joseph E.: 149
 Garrett, T.E.: 69
 Gates, O. Sherwood: 215
 Gates, Victoria E.: 184
 Gatewood, Grace: 183
 Gatlin, J. Albert: 228, 232, 242, 264
 Gearing's Chapel (Fayetteville District): 106
 Gee, F.W.: 172
 General Board of Christian Education, 1930: 200
 General Board of Missions: 137, 186
 Gentry: 117
 Gentry, Peter: 95
 George, Bayley: 95
 Gering, Hiram: 45
 German Methodists: 265
 Gertrude Rimmel Butler Center, Little Rock: 281
 Geyer Springs: 207
 Gibbons, James Cranford: 148
 Gibson, Worth W.: 278
 Gieck, John G.: 231, 242
 Gieck, Mrs. John G.: 242
 Gilbert, Denzil: 296
 Gillam, William H.: 61, 77-78, 85, 97, 323-324
 Gillespie, William: 93
 Gillham: 296
- Gilmore, Y.A.: 155
 Gilstrap, Mrs. Jessie: 238, 328
 Girl Scouts: 203, 245, 271
 Gist, Annette: 183
 Gladwin, W.J.: 324
 Glanville, John: 317
 Godbey, J.E.: 142, 168, 204
 Goddard, O.E.: 138, 159, 161, 203, 205-206, 216-217, 227
 Goddard Memorial, Fort Smith: 206, 233
 Godden, Charles Conway: 118, 151, 203, 325
 Godden Hall, Galloway College: 198
 Golden, Bishop Charles F.: 220, 222, 231
 Golden, Wendall & Clara: 234
 Golden Cross Fund, 1923: 188
 Good Faith, Pine Bluff: 148
 Good Shepherd, Sherwood: 306
 Good Shepherd Retirement Center: 292
 Goode, Alva E.: 172
 Goodloe, W. Henry: 295
 Gordon, Tyrone: 273
 Gore, James M.: 44, 321-322
 Gott, John: 74
 Gould: 308
 Gould, J.L.: 320
 Grace, Conway: 306
 Grace, Rogers: 306
 Grady: 236
 Graham, A.C.: 167
 Graham, Solon: 96
 Graham, William: 48, 60
 Granade, H.M.: 142, 156
 Granade's Chapel, Ozark Circuit: 156
 Grand Avenue ME Church, Stuttgart: 98-99
 Grandville, John: 318
 Gray, C. Jarrett: 225
 Gray, Ellie: 183
 Gray's Chapel (Independence County): 209
 Greathouse, B.H.: 72-73, 129, 145
 Greathouse Springs Campground: 37
 Green, Jesse: 61, 318
 Green, John Washington: 24
 Green, Lucetta Henry: 24
 Green's Chapel, Dierks: 24
 Greenbriar (Independence County): 61
 Greene, C.J.: 168
 Greene Chapel, Hendrix College: 231, 286
 Greenville (Little Rock District): 47
- Greenwood: 109
 Greenwood Circuit (Fort Smith District): 160
 Gregor, Ed: 176
 Gregory, C.H.: 93
 Gregory, Robert: 44-45, 322
 Grey, William H.: 86
 Griffin, Alonzo C.: 158
 Griffin, B.J.: 104
 Griffin, Green B.: 155
 Griffin, Mrs. T.J.: 222, 235, 328
 Griffin, T.J.: 225
 Griffin, Thomas: 315
 Griffin Memorial, Paragould: 158
 Griswold, Nat: 229, 246
 Grove, Ivan H.: 256
 Grover, Katie: 296
 Guffey, Virginia: 241
 Guice, Jesse A.: 44, 322
 Gulfside Assembly, Waveland, Mississippi: 221
 Gurdon: 149
 Guthrie, James: 329
 Guthrie, Jon: 233, 235, 257, 296, 329
- Hache, Arleen "Lennie": 234, 296
 Hackett: 148
 Hackett Circuit: 242
 Hackler, John S.: 155
 Hackney, Kate: 183
 Haile/Hale, Jesse: 28, 52, 317-318
 Haiti Goat Project: 282
 Hall, B.F.: 93
 Hall, Benjamin: 61
 Hall, C.C.: 222, 268
 Hall, J.H.: 93
 Hall, John Gladden: 118
 Hall Memorial, Texarkana: 221
 Haltom, William C.: 275
 Halwes, Pat: 329
 Hamburg: 109, 130, 173
 Hamburg, First Church: 152
 Hamburg Seminary/Female College: 73-74
 Hamill/Hammill, John N.: 31, 40, 44-45, 318-322
 Hamilton, Bradley: 305
 Hamilton, Ed: 188
 Hamilton, F.R.: 125
 Hamilton, J.A.: 78
 Hamilton, Kissa: 309
 Hamlin (Wynne Circuit): 177
 Hammett, Gerald: 205

- Hammett, R.W.: 324
 Hammons, J.D.: 168-169, 196, 217, 227
 Hammons, John W.: 231
 Hampton, Jeff: 271
 Hanesworth, Mrs. Henry: 135
 Hanley, C.: 95
 Hanmaum Korean, Springdale: 273, 306
 Hanner, Ben: 95
 Haralson, Jerome: 140-141, 325
 Haralson, Mrs. Jerome: 132, 327
 Harden, Tarlton: 78, 101, 324
 Hardin, G.C.: 190, 196
 Hardin, Willie: 298
 Harding, Francis A.: 54
 Harding, Lu: 329
 Harding College: 118, 198
 Hardy-Mammoth Spring Charge: 240
 Harer, James: 61
 Harl, Willis: 295
 Harlan, Mrs. V.V.: 135
 Harlan, V.V.: 115
 Harmon, Austin & Bess: 265-266
 Harmon, Bennie Ross: 266
 Harmon, Charles Uhel: 265
 Harmony (Batesville District): 207
 Harmony Church (Nevada County): 149
 Harned, William: 316
 Harper, G.W.: 225
 Harper, J.W.: 106, 143
 Harper, Miles: 315
 Harrell, John: 31-32, 40, 44-45, 57, 59-60, 68, 318-322
 Harrell's Chapel, Fort Smith: 151
 Harris, Benoni: 26, 64, 93, 109, 156
 Harris, Bishop Marquis Lafayette: 220, 223, 325
 Harris, D.H.E.: 102
 Harris, Edward: 295
 Harris, J.H.: 207
 Harris, John: 25-27, 29, 69, 316, 318
 Harris, Joyce (Scott): 303
 Harris, Ray: 229
 Harris, S.L.: 161
 Harris-Winton, Euba: 102, 269, 280, 305, 328-329
 Harrisburg: 43
 Harrison: 78-79, 92, 147, 176
 Harrison, Cassel: 317
 Harrison, First Church: 233
 Harrison, Fred: 247
 Harrison, W.R.: 197
Harrison Daily Times: 176
 Hart, M.C.: 74
 Hart's Chapel: 153
 Hartford: 176
 Harvey, J.R.: 120
 Harvey, Ruth: 142
 Harwell, Byron: 194
 Haskew, Peter: 69
 Hassan, Johnnie: 329
 Hatcher, Joe B.: 285-286, 325
 Hatcher, Mrs. Preston: 184, 328
 Hatfield: 296, 323
 Hatfield, John L.: 323
 Haven Chapel, Hot Springs: 99, 222
 Haw, Uriel: 318
 Hawley, James M.: 110, 120, 148, 168
 Hawley Memorial, Pine Bluff: 148
 Hawthorne, Mrs. J.C.: 327
 Hayes, C.E.: 190, 215
 Hayes, Juliana: 132
 Hayes, Thomas W.: 74
 Hayes, W.M.: 197
 Haygood, Bishop Atticus G.: 126
 Haygood Institute/College: 175, 194
 Hays, John B.: 297
 Hays, W.B.: 191
 Hazen: 242
 Hazzard, Walter R.: 287, 325
 Hearin, Allan: 171
 Hearn, Alfred: 137
 Hearn, Anne: 237
 Hearn, Thomas A.: 137, 180
 Hearn, Walter A.: 138, 180
 Heath, William: 318
 Hefley, John: 247
 Heifer Project International: 233, 281-282
 Helena: 27, 43, 80, 91, 161, 264
 Helena, First Church: 156
 Hempstead African Mission: 40
 Hempstead Circuit, MP: 75
 Henderson, C.C.: 119, 195
 Henderson, Ernestine (Mrs. J. Russell Henderson, later Mrs. Russell McKinney): 244, 247, 328
 Henderson, J. Russell: 244
 Henderson, Mrs. C.C.: 197
 Henderson College: 119, 195
 Henderson State Teachers College/University: 118, 197, 237
 Henderson-Brown College: 119, 129, 181, 184, 194-195, 202, 325
 Hendrix, Bishop Eugene: 115, 151
 Hendrix Academies (1897-1925): 117
 Hendrix College: 73, 108, 115, 120, 156, 165, 168, 171, 174, 179-181, 194, 202, 204, 206, 212, 216, 227, 229, 233, 236, 254, 258, 281, 298-299, 325
 Hendrix College, desegregation: 256-257
 Hendrix-Henderson College: 197
 Henry, John, Jr.: 24
 Henry, John, Sr.: 23, 26, 136
 Henry, John A.: 318
 Henry, LeRoy: 231-232, 295
 Henry, Saville: 305, 325
 Henry, Willena: 136, 153
 Henry's Chapel, Mound Prairie: 23-24
 Heritage, Van Buren: 307
 Hermitage Circuit (Monticello District): 243
 Herren, Claudia: 328
 Hess, Hiram: 61-62
 Hewitt, Ashley: 316
 Hickerson, J.M.P.: 21, 104-105
 Hickman, Mrs. E.T.: 222
 Hickory Valley Church (Independence County): 92
 Hicks, Bishop Kenneth W.: 261, 268, 270, 300-302, 325, 329
 Hicks, Elaine (Mrs. Kenneth): 302
 Higgins, W.H.: 104
 Highland, Little Rock: 189, 307
 Highland Valley, Little Rock: 307
 Highlands, Bella Vista: 306-307
 Hightower, Iris Bell: 235, 238, 241, 298-299
 Hill, G.M.: 167
 Hill, George W.: 156, 163
 Hill, Jack: 329
 Hill, Jacob: 95
 Hill, Juanita: 240
 Hill, Moses B.: 137
 Hill, Mrs. George M.: 327
 Hill, Robert: 96
 Hilton, Gerald K.: 232, 295
 Hindman, Marilyn: 239
 Hindman, Mrs. D.G.: 218, 239
 Hineman, John H.: 325
 Hines, Alice M.: 286
 Hiram & Lydia College: 115
 Hispanic Ministries: 274-275
 Historical Society, Little Rock Conference: 24
 History 2000 Project: 300
 History Commission, Little Rock Conference: 168

- History Commission, North Arkansas Conference: 169
- Hobson, Johnsie: 187
- Hoggard, J.L.: 177
- Holbrook, Ira: 265
- Holbrook's (Blue Bayou Circuit): 46
- Holcombe, Mrs. J.C.: 327
- Holiday Hills: 307
- Holifield, Elmer: 228
- Holiness Association: 163, 207
- Holiness Movement: 161
- Holland, Charlie: 183
- Holland, Emily: 305
- Holland, Simon P.: 226, 232
- Hollett, Mrs. C.M.: 327
- Hollis, Carl: 217
- Holly Creek (Blue Bayou Circuit): 46
- Holman, Don C.: 168
- Holmes, D.T.: 163
- Holt, Ivan Lee: 206, 215
- Homosexuality: 276, 279-280
- Hook, Elmer H.: 186, 259, 326
- Hook, Minnie (Mrs. Elmer H.): 186, 241, 259
- Hoover, Jill: 305
- Hoover, Little Rock: 243, 281, 307
- Hoover, Theresa: 243
- Hoover's (Blue Bayou Circuit): 46
- Hope: 147, 203
- Hopefield (Mississippi District): 155
- Horn/Horne, J.: 320-321
- Hornaday, Clifford L.: 325
- Horseshoe Bend: 307
- Hot Springs: 132, 147, 160, 187, 254, 277
- Hot Springs, 1922 General Conference: 184
- Hot Springs, First Church: 150-151, 156, 208
- Hot Springs Circuit: 27
- Hot Springs Village: 307
- Hotchkiss, Lou: 133, 142, 327
- Hotchkiss, Mrs. Lou: 135
- Houston, Anthony: 315
- Houston, H.: 67
- Houston Declaration, 1984: 276
- Howard, J.P.: 125
- Howard, J.W.: 87
- Howard, T.H.: 93
- Howell, Virginia: 185
- Howerton, Robert B., Jr.: 232, 276, 295
- Hoxie: 245
- Hoy, Harvey C.: 172
- Hozendorf, C. Ray: 266, 269
- Hubbard, Henry: 57, 59
- Hughey, James M.: 116
- Huie, Bishop Janice Riggle: 273, 278, 284, 303-305, 325
- Huie, Bob: 303
- Hulse, J.P.: 69
- Hunger Relief Programs: 281
- Hunt, Mr. & Mrs. H.W.: 70
- Hunter, Andrew: 26-27, 29, 33, 40-41, 43-44, 46, 52, 54-55, 60, 67-69, 76, 82, 112, 144, 146, 156-157, 168, 203, 321-322
- Hunter, Everne: 241
- Hunter, Fred: 295
- Hunter, Mrs. Andrew: 132, 327
- Hunter Memorial, Little Rock: 109, 156, 230, 270, 272
- Hunter's Chapel, Bryant: 156
- Huntington Avenue, Jonesboro: 308
- Huntsville: 61, 97
- Hutchinson, Forney: 168, 204, 206, 215
- Hyde, Gilbert F.: 232
- Hyde, M.S.: 324
- Ihne, Barbara: 237
- Imboden: 117, 192, 209
- Inclusive language: 277
- Independence County: 241
- Indian Mission Conference: 41-42, 49
- Indian schools: 40-41, 319-320
- Influenza epidemic, 1918: 109, 173
- Inter-Race Commission of the South, 1920: 174
- Interdenominational Relations, Commission on: 215
- Irwin, John L.: 44, 321-322
- Izard County: 135
- Jackson, Kenneth: 234
- Jackson, Ruby Lee: 237, 329
- Jackson, Sarah (Clardy): 243
- Jackson, Travis: 308
- Jackson Street, Magnolia: 208
- Jacksonport AME Mission: 87
- Jacksonville, First Church: 250
- Jacksonville Korean: 274, 308
- James, Trudy: 329
- James Fork & White River: 40
- Jamison, Mrs. O.E.: 327
- Japanese-American Relocation Centers: 229, 260
- Jaques, A.H.: 125
- Jarvis, Wayne: 301
- Jean, Elbert: 247
- Jennings, Flora Bell: 239
- Jennings, John: 315
- Jensen, David & Lidia: 295-296
- Jernigan, J.F.: 168
- Jerome (Chicot County): 229
- Jewell, Horace: 15, 17, 60, 80, 82-83, 91, 112, 142, 144, 168, 203
- Jewell, Mrs. Horace: 132
- John E. Brown College: 194
- John Wesley Parish: 270, 272-273
- Johnson, Anna B.: 125
- Johnson, B.R.: 318
- Johnson, E.B.D.: 74
- Johnson, Emanuel M.: 222, 250, 257
- Johnson, Emily (Bunting): 257
- Johnson, G.C.: 228
- Johnson, G.N.: 101
- Johnson, James E.: 317
- Johnson, John D.: 78
- Johnson, Mrs. Howard: 328
- Johnson, T.: 321
- Johnson, Thomas: 317
- Johnson, W.: 321
- Johnson, W.C.: 140
- Johnston, Abel: 31, 74
- Johnston, F.S.H.: 115, 120, 128, 190-191, 204
- Johnston, Larkin F.: 82
- Johnston, Rev. & Mrs. Mack Neal: 232
- Johnston, Warren: 198, 217
- Johnston, William Eugene: 232
- Johnsville Circuit: 222
- Jones, Archie: 78, 87
- Jones, Benjamin A.: 44, 321-322
- Jones, Bishop Robert E.: 220-221
- Jones, Chester R.: 269, 271-272
- Jones, E.T.: 93
- Jones, Frank: 237
- Jones, G.C.: 119, 325
- Jones, J.A.: 87, 324
- Jones, Joe: 160
- Jones, John H.: 21
- Jones, Norwood: 277
- Jones, Rockwell: 295
- Jones, Sam: 160
- Jones, W.P.: 193
- Jonesboro: 147-148, 156, 182, 185, 188, 255, 278-279
- Joplin, Harris G.: 31, 72, 318-320
- Jordan, Ben: 297
- Jordan, Marie: 328-329
- Jordan, S.J.: 239

- Judsonia: 217
 Jump, John D.: 246
 Justin, Catherine: 234
- Kaetzell, E.G.: 259, 292, 326
 Kaetzell, Mrs. E.G.: 238, 328
 Kaetzell Lodge, Nawake: 293-294
 Kamp Kaetzell: 259-260, 293
 Kane, J.B.: 61
 Karney, Charles J.: 44
 Kauffman, Mrs. Robert A.: 296
 Kavanaugh, A.L.: 47
 Keahey, LaVerne: 283
 Keeley, Virgil D.: 269
 Keener, Bishop John C.: 92
 Keener Campground (Ashley County):
 155
 Keith, J. Edwin: 289, 326
 Keith, N.: 320
 Keith Memorial (Arkadelphia District):
 207
 Kell, George: 250
 Kelley, Ina: 260
 Kelley, Paul: 260, 262
 Kellogg, Ralph: 71
 Kelly, Bishop E.W.: 224, 244
 Kelly, Cullen: 305
 Kelly, Dorothy: 241
 Kelly, John: 317-318
 Kelly Hall, Philander Smith College:
 224
 Kennedy, Joe: 297
 Keo (Pine Bluff District): 283
 Ketron, William: 319, 321
 Key, S.S.: 68, 148
 Kim, Byung-Mook: 273
 Kim, Jinwoo: 274
 Kimbro, Mary: 183
 Kimbrough, Warren: 297, 392
 King, Bishop Lorenzo H.: 221
 King, Harry: 201
 King, Martin Luther, Jr.: 225, 245, 309
 King, Richard: 287
 Kirby, Robert M.: 69
 Knickerbocker, Hubert D.: 182
 Knox, Alfred A.: 217, 231, 258, 326
 Korean Churches: 273
 Korean Conflict: 226, 232
 Kruger, Leota: 241
 Ku Klux Klan: 173-175
 Kynette: 270-271
- Laconia: 43
- Lacy, J.K.: 320
 Ladies' Aid Society: 130-131, 135
 Lafferty, H.S.: 38
 Lafferty Church (ME), Batesville: 78,
 175
 Lakeside, Lake Village: 130
 Lakeside, Pine Bluff: 147-148, 270, 296
 Lakewood, North Little Rock: 271
 Lambuth, J.W. & Walter R.: 137
 Lambuth, James W.: 131
 Lambuth, Mrs. James W.: 131-132
 Lambuth Memorial, Fayetteville: 152
 Lane, James W.: 280
 Lane, Mrs. S.R.: 239
 Laney, Gov. Ben T.: 230
 Langley, Bob: 270
 Langston, M.N.: 104
 Lanoue, Ron: 329
 LaPorte, William: 121
 Lapp, Andrew: 317
 Lasater, Mark: 283, 294
 Lasley, Thomas: 18, 315
 Lavaca: 240
 Lawhon, Jay: 282-283, 329
 Lawrence, Mr. & Mrs. B. Robert: 242
 Lawson, Marvest: 232, 295
 Lay speaker: 252
 Le Fevre, Leon: 272
 Leach, Frederick B.: 317
 Leach, Thomas: 70, 380
 Ledbetter, Brownie: 329
 Lee, Burwell: 38, 40, 43-44, 51, 93,
 155-156, 319-322, 379
 Lee, John: 279
 Lee, L.O.: 23
 Lee's Chapel, Batesville: 156
 Leech, David: 294
 Leftwich, W.M.: 64
 LeGrand, R.: 324
 Leigh, L.B.: 196
 Lepanto: 177, 210
 Lester, Edward: 285
 Lester, James E., Jr.: 116, 229, 285
 Lester, Woodie Daniel: 103, 125, 175,
 212, 220-221, 225, 288
 Lethem, Elaine: 328
 Letzig, Betty: 241
 Leuth, Joanna: 183
 Levy, North Little Rock: 207
 Lewis, Charles: 213
 Lewis, Earl: 231-232
 Lewis, L.M.: 112
 Lewis, Walker: 278
- Lewisburg: 90
 Lewisville: 82
 Linam, James O.: 205
 Linam, Jewell E.: 205, 250
 Linam, Joe E.: 205, 250
 Lindley, Virginia: 329
 Lindsey, Burkett: 22
 Lindsey, Carlton: 22
 Lindsey, Eli: 20-23, 26, 316, 379
 Lindsey, James & Rachel: 22
 Lindsey, Lynn: 329
 Lindsey, William A.: 109, 200
 Lipscomb, Olive: 183
 Lisbon (El Dorado Circuit): 153
 Litchfield (Batesville District): 53
 Little, Gov. John S.: 147
 Little Rock: 23, 43, 82, 173-174, 188,
 196, 264
 Little Rock, First Church: 27, 38, 76, 84,
 91, 109-110, 130, 138, 151, 159,
 171-172, 182-183, 187, 203, 208,
 212, 219, 224, 230, 261, 281, 291
 Little Rock Central High: 258
 Little Rock City Mission: 241, 243
 Little Rock Conference (ME), 1872: 95
 Little Rock Conference Districts (ME),
 1904: 104
 Little Rock District (ME) appointments,
 1957: 222
 Little Rock Junior College: 223
 Little Rock Methodist Council: 243
 Livingston Chapel (Forrest City
 District): 270
 Lizcano, Ramiro: 275
 Lloyd, O.C.: 194
 Local preachers: 27
 Lockesburg: 296
 Lodges Corner Church: 207, 262
 Lofton, J.W.: 268, 270-271
 Logan County: 260
 Lomax, Perry: 270
 London, Harlan: 226
 Long Lake, Harrisburg: 43
 Longcoy, J.M.: 124
 Looper, Floy: 274
 Lotspeich, Ralph: 28
 Louisville (Kentucky) Conference: 47
 Louisville Convention, 1845: 57
 Lovett, Mrs. T.S.: 328
 Lovett, T.S.: 236
 Lowe, J.I.: 126
 Lowery, J.P.: 142
 Lowrey, James: 26, 316
 Loyd, Marilynn: 304-305

- Lydia Patterson Institute: 187, 233, 274
- M.L. Harris Library, Philander Smith College: 224
- Mabelvale: 247
- Macedonia, Lockesburg: 270, 296
- Mackey, James: 93
- Magale Youth Home, Magnolia: 289
- Magazine: 242
- Magnesia Springs Campground: 37
- Magnolia: 106, 143, 208
- Magnolia, First Church: 209, 280, 282
- Main Street ME, Little Rock: 261
- Major, James E.: 228, 230, 234–235, 244, 269, 296
- Major, Lillie (Mrs. James E.): 234–235, 296
- Major family: 235
- Mallalieu, Bishop Willard Francis (ME): 97
- Mallalieu, Fort Smith: 102, 222
- Malone, F.M.: 325
- Malone, Florence: 135
- Malvern: 25
- Mancees, Martha: 278
- Manley, Marcus C.: 69, 83
- Mann, Dean Mouzon: 231, 247, 261
- Mann, Frances: 185
- Manual Training School: 122
- Marche/New Zion (Conway District): 101
- Marianna: 212
- Marianna Larger Parish: 270–271, 296
- Marion: 45, 155
- Mark's Chapel, Little Rock: 222, 270, 272
- Marked Tree: 177, 278
- Markham Church, Little Rock: 261
- Mars Hill (Paragould-Jonesboro District): 150
- Marsh, Roland: 231
- Marshall, Anne James: 41, 90
- Marshall, Bishop Arthur, Jr. (AMEZ): 87
- Marshall, L.S.: 69
- Marshall, Lewis: 41
- Marshall, Margaret: 241, 243
- Marshall, Mrs. S.N.: 327
- Marshall (Searcy County): 145, 240
- Martin, A.W.: 195, 217, 227
- Martin, A.W., Jr.: 234, 296
- Martin, Bishop Paul E.: 244, 248, 263
- Martin, Bishop William C.: 171, 203–204, 206–207, 232, 263
- Martin, Charles E.: 246
- Martin, Dorothy: 224
- Martin, Edith: 136, 186, 233–234
- Martin, George W.: 269, 303
- Martin, Jared C.: 36
- Martin, Marilyn: 298
- Martin, Mrs. Paul E.: 428
- Martin, Robert V.: 296
- Martin, Thomas A.: 155
- Martin, W.T.: 176
- Martin, W.W.: 116
- Martin Educational Building, Mount Sequoyah: 259
- Martineau, Gov. John: 183
- Marvin, Bishop Enoch M.: 82–83, 91, 137
- Mason, Clark: 104
- Mason, Thomas: 101, 121–123, 125, 325
- Mason, W.B.: 43
- Mason, William B.: 60
- Massey Campground, Moorefield (Independence County): 36
- Mathews, Lillie: 166
- Mathis, Maud: 183
- Matlock, J.: 324
- Matson, Mrs. Russell: 247
- Mathews, Bishop William Walter (AMEZ): 87
- Matthews, Ed: 205, 233, 237, 269, 275, 296
- Matthews, Pat (Mrs. Ed): 296, 329
- Maxfield, C.W.: 158, 216
- Maxfield, Theodore: 36
- Maxwell, Verna: 329
- May, Harry: 160
- May, Lloyd: 296
- McAdoo, C.E.: 270, 272, 309
- McAlister, Jesse: 72–74
- McAlister, Mrs. Jesse: 73
- McAllister/McAlister, Alexander: 26, 316, 318
- McAlmont, J.J.: 112
- McAlmont, Martha: 135
- McAlmont, Mrs. J.J.: 84
- McAnally, Mattie: 143
- McAnally, W.J.: 143
- McBride, Ira A.: 266
- McCabe Chapel, North Little Rock: 103, 209, 269
- McCain, Pearle: 186, 234
- McCall, Mrs. William: 327
- McCammon, Janelle (Mrs. Robert): 241, 245
- McCammon, Robert: 241, 245, 325
- McCarew, John S.: 73
- McCauley, Delos & Hazel: 295–296
- McClure, Mrs. Johnnie: 328
- McCollum, John G.: 172
- McCord, John: 316
- McCormack, John: 261
- McCormick Circuit (Jonesboro District): 242
- McCrary: 128, 274, 282
- McCurdy, Samuel: 61
- McDermott, Mrs. W.P.: 328
- McDonald, A.C.: 324
- McDonald, Charles: 257, 273, 297
- McDonald, David: 78
- McDonald, Silas: 222
- McDonnell, Jennifer: 305
- McElroy, Isaac: 47, 57, 59, 68
- McFarland, John: 316
- McGehee: 210
- McGlumphy, George: 109, 200, 204
- McGowan, Peter M.: 40, 321
- McGuire, William A.: 171
- McIntosh, Estelle: 241
- McIntosh, John R.: 41, 44, 321–322
- McIntosh, William: 41
- McKay, James M., Jr.: 289, 329
- McKendree, Bishop William: 19, 26, 39
- McKennon, H.D.: 192
- McKenzie, J.W.P.: 44–45, 321–322
- McKenzie, Mae: 136, 153
- McKinney, Ernestine (see Henderson)
- McKinney, Mrs. A.R.: 236, 328
- McKinnon, Mrs. H.D.: 132, 327
- McKnight, Thomas E.: 231
- McKowen, Isaac: 315
- McMasters, Robert T.: 234
- McMath, Gov. Sid: 230
- McNabb, Elijah F.: 43
- McNeal, T.T.: 254, 326, 392
- McNutt, Mona: 295
- McRae, Faye: 250
- McSpadden, Byron: 299
- McSpadden, Donna: 281
- McSwain, Bernice Lamb: 126
- McSwain, Mary: 186
- McTyeire, Bishop: 214
- McWilliams, R.C.: 74
- Meadors, James: 329
- Med Camps: 292
- Medford, William: 316
- Melton, C.G.: 217
- Membership Statistics: 93, 213, 271

- Memphis and Arkansas Christian Advocate*: 64
Mena: 117, 296
Meredith, Richard P.: 269
Messenger: 141
Metheny, W.H.: 145
Methodist (South) Publishing House: 107–108, 140
Methodist Children's Home: 259, 261, 326
Methodist Federation for Social Action: 177, 222
Methodist Headquarters: 259
Methodist Healthcare, Inc.: 255
Methodist Herald (ME): 85, 98, 143
Methodist Hospital Commission, 1907: 187
Methodist Orphanage, 1902: 127
Methodist Protestant: 106, 143
Methodist Protestant Church (MP): 13, 30, 75, 106, 143
Methodist Sanitarium of Arkansas: 187
Methodist Village & Nursing Home, Fort Smith: 255
Methodist Young People's Conference, 1925: 201
Methodist Youth Fellowship (MYF): 230, 249, 260
Meux, C.D.: 181
Meyer, Charles: 279
Midway Church (Arkadelphia District): 228
Midway Church (Hope District): 40
Miles, John, II: 280
Miles, John P.: 269, 280, 307
Miles Chapel (CME), Little Rock: 238
Military Road: 18, 31, 36
Millar, Alexander Copeland: 109, 115–117, 125, 143, 167, 171, 173–174, 182–183, 188–192, 195, 258, 285, 325–326
Millar, Elizabeth Harwood (Mrs. A.C.): 190
Millar, Ethel Key: 192, 285, 329
Millar, George Dana: 190
Millar, Minta Lee Bond: 190
Millar Hall, Hendrix College: 117
Miller, Alfred M.: 150
Miller, J.E.: 74
Miller, Janet: 186
Miller, Jessie: 128
Miller, John: 74
Miller, Joseph: 78
Miller, Robert: 294
Miller, Ryan: 305
Mims, Crawford J.: 287–288, 329
Mine Creek (Blue Bayou Circuit): 46
Mineral Springs: 132, 296
Missionary Society, 1819: 137
Mississippi County: 154
Missouri & North Arkansas Railroad: 176
Mitchell, Calvin: 329
Mitchell, Mary: 234
Molloy, W.L.: 323–324
Monk, Alonzo: 151, 204–205
Monk, Alonzo, Jr.: 205
Monk, Bascom: 204–205
Monk, Francis M.: 205
Monk, Marion S.: 205
Monk, Robert: 205
Montgomery, Virginia (Mrs. Savoy): 175
Montgomery's Point Mission: 46
Monticello: 153
Monticello District: 210
Moody, William B.: 323
Moore, Bishop John M.: 214–215, 218
Moore, Fred: 217
Moore, Jessie: 186
Moore, Robert B., Jr.: 205
Moore, Robert B., Sr.: 23, 205, 247
Moore, Robin: 205
Moore, Russell: 205
Moore, Russell Reneau: 161, 205
Moore, Withers M.: 205, 232, 295
Moores, William: 51, 69, 82, 163, 317
Moose, David: 257, 294
Mooty, Esther (Mrs. S.W.): 218, 237, 239
Morehead, R. Connor, Jr.: 204–205, 254, 326
Morehead, R.C., Sr.: 188, 205
Moreland, Byrl: 297
Moreland, Wesley: 329
Morgan, Elma: 185
Morgan, R.M.: 69
Morrilton: 115–116, 242
Morris, Bishop Thomas A.: 43, 297
Morris, M.C.: 93
Morris, Samuel: 69
Moseley, Crowder B.: 137
Mosely, E.W.: 126
Moses, Peter A.: 73, 83, 111, 325
Moten: 127, 175
Mound Prairie (Hempstead County): 23–26, 47, 52, 64
Mound Prairie Circuit: 27
Mount Carmel, Lockesburg: 270
Mount Holly Cemetery, Little Rock: 87
Mount Maria, Pine Bluff: 23
Mount Moriah, Mound Prairie: 23
Mount Olive, Van Buren: 99–101
Mount Olivet: 132
Mount Pleasant (Drew County): 69
Mount Pleasant (Little Rock District): 270, 272–273
Mount Pleasant Campground (Drew County): 381
Mount Sequoyah: 133, 183, 187, 189–191, 235–238, 283, 326
Mount Sequoyah, desegregation: 259
Mount Tabor (Cabot): 189
Mount Tabor (Lonoke County): 297
Mount Vernon (Helena District): 43
Mount Warren Chapel, Little Rock: 76
Mount Zion, Horatio: 270
Mount Zion, Vanndale: 92, 331
Mountain Home: 255, 263, 307
Mountain Home Parish: 270
Mountain Schools: 193
Mountain Spring Campground (Washington County): 36–37
Mountain View: 262
Mountainburg: 266
Mountainside, Hot Springs Village: 307
Mouzon, Bishop Edwin D.: 175, 183
Moyer, Bonda Deere: 304–305
MP appointments, 1870: 104
MP Campground, Prescott: 260
MP charges, 1888: 105–106
Mulkey, William: 36, 43
Murfreesboro: 222
Murphy, Rena: 183
Murray, James W.: 62
Museum, Arkansas United Methodist: 22, 78, 298–299
Musser, B. Frank: 172
Mutasa-Nyajeki, Tumani: 272
Myers Ranch: 293
Nashville: 223, 296
Nasmyth, Hilda M.: 184
Natural Steps: 223
Nawake Conference Center: 293
Naylor, Nell: 234
Neal, B.F.: 102, 221–222, 225
Neal, C.C.: 127, 175
Neel's Camp, Hamburg: 155
Neidner, Ann: 295
Neil, John P.: 319
Neill, J.P.: 320

- Neill, Mary A.: 135-136, 183, 327
 Nelson, C.T.R.: 225
 Nelson, Duncan William: 103
 Nelson, Robert Lee: 102
 Netherton, Barbara: 329
 Nettleton: 107
 New Edinburgh (Cleveland County): 157
 New Hope, DeQueen: 270
 New Hope Church (Clark County): 150
 New Madrid Earthquake: 18-19
 New Providence: 262
 Newlin, B.T.: 30
 Newman, J.R.: 92
 Newman, James L.: 44, 321-322
 Newman family: 92
 Newport: 107, 160, 273
 Newport, First Church: 274
 Nicholson, W.: 74
 Nimocks, Joyce Greene: 286
 Nix, Mrs. James E.: 328
 Nixon, Frances "Freddie" Henley (Mrs. Victor): 305, 329
 Nixon, Victor: 270, 280
 Noe, William T.: 93
 Norfleet, Abraham: 318
 Norman, Lewis: 229
 North Fork: 61
 North Little Rock, First Church: 230
 North Little Rock District (ME) appointments, 1957: 222
 North Pulaski Church, Gravel Ridge: 306
 Northfield, Miss: 136
 Northwest Arkansas Hispanic Ministries (NAHM): 275
 Nueva Esperanza (New Hope), Rogers: 275, 306
- Oak Forest, Little Rock: 261
 Oak Grove, Wolf Bayou (Cleburne County): 149
 Oakchiah, William: 39
 Okolona: 147
 Oliver, J.H.: 222
 Oliver, J.J.: 74
 Oliver, John: 270
 Orchard: 117
 Orchard-Hendrix Academy: 116
 Orr, Bob: 289, 308, 326
 Orr, Green: 25, 317, 379
 Orr, Lawrence: 155
 Orr, Michael G.: 280, 295
 Orr, Washington: 25-27, 316
- Osage: 61
 Osceola: 147, 154-155, 159
 Osment, Mildred: 237, 328
 Otterbein, William: 264
 Ouachita Conference: 69, 80, 84
 Ouachita Conference Female College, Tulip: 73-74
 Ouachita Female College, Arkadelphia: 73-74
 Outlaw, W. Edgar: 295
 Overby, Richard: 318-319
 Owen, Francis A.: 140
 Owen, Richard W.: 318, 320
 Owen, William D.: 208
 Ozan (Hempstead County): 23-24
 Ozark: 147
 Ozark Mission Project: 233
- Pace, L.C.: 323
 Page, John: 39
 Paine, Bishop Robert: 61, 382
 Para Clifta (Blue Bayou Circuit): 46
 Paragould: 158, 211, 255
 Paragould, First Church: 212, 296
 Paragould-Jonesboro District: 309
 Paraloma (Sevier County): 204
 Paris: 208
 Parke, Mrs. Frank: 135, 327
 Parker, J.C.: 54-55, 60, 68
 Parker Hall, Mount Sequoyah: 190
 Parkers Chapel: 153
 Parksdale, Fayetteville: 152
 Parkview, Benton: 262
 Parnell, Gov. Harvey: 183, 194
 Pastors' School: 202, 227, 246
 Patchel, E.C.: 324
 Patchell, George E.: 155
 Patterson, Lydia: 274
 Patterson, William: 17
 Patterson's (Blue Bayou Circuit): 46
 Pattison, William: 28
 Patton, John W.: 21, 93
 Patty, Obed: 74
 Paup, John: 26
 Paysinger, Vernon: 76, 208, 262, 274, 299
 Peace, Andrew: 320
 Peace, Ima Graves: 286
 Peake, J.E.: 126
 Pearson, Jacob: 129
 Pecan Point Circuit: 27
 Peebles, James A.: 111, 325
- People's College, Philander Smith, 1941: 223
 Perkins, Helen: 100, 121
 Perkins Chapel, Mount Sequoyah: 259
 Perry, Edward T.: 317, 321
 Perry, Moses: 41, 44, 322
 Perry, Richard T.: 231
 Perryman, Henry: 30, 319
 Pettit, Dick: 294
 Pewitt, Mrs. Henkel: 217, 235, 328
 Philadelphia (Izard County): 150, 331
 Philander Smith College: 78, 101, 138, 199, 245, 282-283, 325
 Phillips, A.J.: 101, 121
 Phillips, Adele: 296
 Phillips, Joe R., Jr.: 289, 326
 Pickering, J.B.: 210
 Pickett, J. Waskom: 207
 Pierce, Bishop George F.: 39, 68, 73, 88
 Pierce, Lovick: 62, 88
 Pike, George E.: 392
 Pine Bluff: 27, 43, 70, 77, 84, 90-91, 126-127, 132, 185, 210, 270
 Pine Bluff, First Church: 148, 171, 230-231, 246
 Pine Bluff District: 269, 271
 Piney Grove (Blue Bayou Circuit): 46
 Pinson, W.J.: 168
 Pipkin, Edgar M.: 112, 178
 Pipkin, Ella Jewell: 112
 Pitts, E.N.: 162
 Plainview (Pine Bluff District): 240
 Plater, Mamie: 240
 Pleasant Hill: 150
 Pleasant Hill (El Dorado Circuit): 153
 Pleasant Hill AME Church, Joan: 87
 Pledger, George: 145
 Pledger, W.F.: 233
 Pocahontas: 147
 Poinsett County: 177
 Pointer, Ira A.: 231
 Polk, Winfred: 299
 Pollard, Isaac G.: 99-100, 121
 Pondexter, Linda: 257
 Pope, Bishop W. Kenneth: 261, 263, 301, 325
 Pope, Cadesman: 119, 325
 Pope, James M.: 61
 Pope, Mrs. (Gov. John): 106
 Pope County Militia War: 105
 Porter, Katie: 143
 Post, LaVon: 280
 Powell, A.H.: 323

- Powell, John: 44, 321-322
 Powell, William: 288
 Powhatan (Lawrence County): 127
 Poynter, Robert H.: 90, 155, 166
 Prairie Grove Institute: 120
 Prescott: 40, 110, 132, 208, 230
 Preston, Alice L.: 226, 328
 Preston, Richard C.: 269
 Prey, Geneva Long: 253
 Pride Valley, Little Rock: 307
 Priebe, Frances: 241
 Primrose: 233, 247
 Princeton: 43
 Prison Ministry: 166-167, 178, 295
 Program Council, 1965: 267
 Progressive Farmers & Household Union: 176
 Prohibition: 264
 Propps, John H.: 25, 46
 Propps, Lewis: 25, 46
 Propps, Mr. & Mrs. Matthew S.: 35
 Propps Chapel: 46
Protestant Recorder (MP): 106, 143
 Prothro, David: 297
 Providence AME Church, Whelen Springs: 87
 Pruett, C. Edward: 295
 Publications, Methodist: 139-140
 Pugh, M.: 61
 Pulaski Circuit: 46
 Pulaski Heights, Little Rock: 153, 203, 230, 238, 246, 256, 271, 279, 284
 Pump Springs (Blue Bayou Circuit): 46
 Pump Springs Campground: 36-37
- Quapaw Mission (Fayetteville District): 42
 Quapaw Quarter Church, Little Rock: 66, 282, 299-300, 306
 Quillian, Paul W.: 250
 Quitman: 246
 Quitman College: 111, 120, 141, 156, 325, 331
- Race Relations Day, 1922: 175
 Racop, Carr Dee: 295
 Rainey, Samuel W.: 153
 Rainwater, Henry M.: 266
 Rainwater, Nancy: 273
 Rainwater family: 21
 Ramsay, Charles: 247, 279
 Ramsey, Charles T.: 44-45, 90, 320-322
 Randell, Ella: 134
 Randle, Jim: 274
- Randle, Richmond: 44-45, 322
 Raney, Alton B.: 255
 Raney family: 21
 Rankin, Lockie: 132-133
 Rasco, Mary Margaret: 305
 Ratcliffe, Mrs. W.C.: 327
 Ratcliffe, William P.: 44-45, 47-48, 51, 54-55, 60, 68-69, 82, 320-322
 Ratcliffe Chapel, Little Rock: 66
 Rector: 208
 Red Colony (Blue Bayou Circuit): 46
 Red Cross: 211
 Red River African Mission (Lafayette County): 42, 47
 Red River District: 45
 Redman, William W.: 316
 Reed, J.B.: 74
 Reed, Joseph: 25
 Reed, Trudie Kibbe: 288, 300, 304-305, 325
 Reed, W.E.: 155
 Regional AIDS Interfaith Network (RAIN): 277
 Regnier, Robert A.: 289-290, 326
 Reid, Joseph: 52
 Religion & Race, Commission on, 1968: 250, 268-269, 271
 Rempel, Ada: 135
 Rempel, H.L.: 107
 Rempel, Mrs. H.L.: 135
 Rentfro, J.: 321
 Resurrection, Little Rock: 272
 Reves, Claude M.: 161, 172, 196, 198, 204, 217, 255
 Reves, Mrs. Claude M.: 161
 Reyno: 283
 Reynolds, John Hugh: 112, 116, 169, 175, 179-181, 192, 195, 197, 203, 214-217, 229, 255, 325
 Reynolds, Joseph W.: 171
 Rhodes, James R.: 186, 205
 Rhodes, Moffett J.: 205
 Rhodes, Robert: 205
 Rhyne, John: 93
 Rice, John: 80
 Rice, Kathryn "Katy" (Mrs. James): 216, 297-299, 329
 Rice, Marguerite English: 208
 Rice, Mattie Mae: 328-329
 Rice, Mrs. James, Jr.: 247
 Rice, Mrs. James, Sr.: 247
 Richards, W. David: 295
 Richardson, Roswald: 257
 Richardson, Sophia: 183
- Richardson, Thomas E.: 232
 Richert, Hershel: 262
 Richland (Pine Bluff District): 43
 Richmond, A.L.: 121
 Richmond (Little River County): 236
 Rickey, Henry A.: 246
 Ricks, W.B.: 128
 Riddle, Mickey: 298
 Ridgway, Robert: 26, 40, 46, 67
 Ridling, L.J.: 210
 Riggin, Don L.: 269
 Riggin, John H.: 115, 136, 147, 157
 Riggin, Rosalie: 136, 184
 Riggin family: 157
 Riley, Negail: 250, 266, 268-269
 Ritter, Daisy: 183
 Rives, John H.: 44, 319-322
 Roberts, Bishop Robert R.: 27, 31, 53
 Roberts, Elza: 102
 Roberts, John J.: 47, 67, 159
 Roberts, John O.: 155
 Robertson, Eli H.: 61
 Robertson, Mark: 61, 63
 Robinson, Elzy: 125
 Robinson, Mrs. Charles U.: 247
 Robinson, Sen. Joe T.: 147, 182
 Robinson, William: 329
 Robison, H.L. "Pop": 245
 Robken, Noreen/Norene: 186, 296
 Robnolt, James: 295
 Rock Springs (Paragould-Jonesboro District): 240
 Rockport: 24-25
 Rocky Comfort (Blue Bayou Circuit): 46
 Rodgers, Ward H.: 177
 Roe, C.H.: 222
 Roe, D.J.: 222
 Roebuck, Fred G.: 157
 Roetzel, Calvin, Jr.: 232
 Rogers: 97, 147
 Rogers, Bernice: 295
 Rogers, First Church: 275, 306
 Rogers, W.A.: 325
 Rohwer (Desha County): 229
 Roland: 101
 Rolla (Arkadelphia District): 207
 Rolling Fork (Blue Bayou Circuit): 46
 Rollston, Lila: 327
 Rorie, Ben: 231
 Rorie, Mrs. T.O.: 231
 Rorie, T.O.: 197, 231
 Roseberry, Bill: 250

- Rosebud: 207
 Rosewood, West Memphis: 262
 Ross, R.T.: 186
 Rotenberry, A.L.: 179, 264
 Roussan, Ada L. (Mrs. Leon): 184, 327
 Rowe, Doyle T.: 231
 Rowe, Jesse Fulton: 231
 Rowe, Mrs. Doyle T.: 231
 Rowland, Grace: 183
 Ruble/Rubel, John H.: 43, 319
 Ruggles, Salmon/Solomon: 25
 Rule, E. Clifton: 217, 231, 247
 Rule, Harrell Hamilton: 231
 Rule, Mrs. E. Clifton: 231
 Rumph, Mrs. G.H.: 222, 328
 Rush, James E.: 329
 Russell, M.J.: 193
 Russellville: 98, 132, 143, 147, 217
 Russia Initiative, 1991: 284
 Rutherford, G.T.: 324
- Sadler, William H.: 248
 Sage, J. Abner: 172, 177, 186
 Salem, Conway: 289
 Salem Campground, Benton: 33-34, 36, 259
 Salem Spring (Washington County): 37, 332
 Saline Circuit: 47
 Sampson, America: 125
 Sampson, Thomas: 125
 Sams, G.W.: 121
 Samuels, Richard: 95
 Sanders, Alice Sampson: 125
 Sanders, Aunt Betsy: 129
 Sanders, J.R.: 167
 Sandifur, John B.: 26
 Sanford, Glenn F.: 228
 Sardis Campground, Morrilton: 37
 Savery, Mrs. William: 222
 Savery, Norma: 328
 Sawyer, Beverly: 272
 Saxton, Samuel J.: 125
 Scarritt Bible & Training School: 110
 Scarritt College: 133-135, 183, 186
 Scarritt-Bennett Conference Center: 135
 Schisler, Dick: 234
 Schisler, John Q.: 109, 200, 217
 Schisler, William R., Jr.: 186
 Schisler, William R., Sr.: 186
 School desegregation: 224, 245-248, 258
- School of Christian Mission: 236-237, 245, 291
 Schooler, W. Ronald: 296
 Schough, Ary: 241
 Schroeder, John: 26, 316
 Score, J.N.R.: 172, 215
 Scott, Allen M.: 31-32, 40, 318, 380
 Scott, Andrew S.: 205
 Scott, Benjamin F.: 205, 221
 Scott, Henry: 33
 Scott, Ina (Mrs. Monroe): 242
 Scott, James D.: 224-225
 Scott, James Robert: 233, 247
 Scott, John W.F.: 205
 Scott, Mrs. B.F.: 222, 328
 Scott, Mrs. M.E.: 328
 Scott, Patrick: 205
 Scott, Thomas D.: 191, 205
 Scott, Walter C.: 205
 Scott, William J.: 205
 Scott, Winfree B.: 44, 321-322
 Scott's Campground: 33
 Scott Street ME Church, Little Rock: 98, 261
 Scripps, John: 316
 Scrivner, Benjamin S.: 61
 Scroggin, David: 289
 Scroggins, W.O., Jr.: 228
 Scruggs: 223, 270
 Seals, Ray D.: 231-232
 Searcy: 81, 115-118, 198, 289
 Searcy College: 116
 Sears, Daniel: 321
 Second Street Church, Little Rock: 130
 Sedgwick (Paragould-Jonesboro District): 207
 See, Lewis T., Jr.: 309
 Selby, Alice: 265
 Selecman, Bishop: 188
 Seneca Mission (Fayetteville District): 41-42
 Sequoyah, Fayetteville: 133, 262
 Sesquicentennial Conference, Arkansas, 1986: 297
 Sesquicentennial Conference, ME Church in America, 1934: 215
 Sessions, Hal, Jr.: 232
 Sessions, Robert Paul: 246, 392
 Sewell, Emmett K.: 172
 Sewell, James R.: 231
 Sewell, W.E.: 138
 Sexton, Jacob: 30, 70, 74-75, 380
 Shady Grove, Mountain View: 296
 Shaeffer, George A.: 93
- Shamblin, Bishop Kenneth: 246-247, 279
 Shannon, Ida: 138
 Shaver, Erwin L.: 179-180
 Shaw, Anna Howard: 238
 Shaw, Bishop Alexander P.: 220, 222
 Shaw, Bishop Benjamin Garland (AMEZ): 87
 Shaw, Hezekiah: 315
 Shaw, Rodney: 231
 Sheridan: 107, 147, 308
 Sherman, Bishop Odie Lee (AME): 263
 Sherman, C.H.: 72
 Sherman, Jefferson: 72, 232
 Sherman, Jefferson, Jr.: 232
 Sherman, L.L.: 217
 Sherman, Mrs. Jefferson: 232
 Sherman, W.M.: 196
 Sherman, William: 37, 72, 155, 215
 Sherrill: 210
 Sherrill, W.S.: 104, 221
 Shilling, Roy B., Jr.: 285, 325
 Shinn, Josiah: 26
 Shipley, Ellen: 298
 Shirey, Alton J.: 231
 Shoal Creek Camp: 260, 283, 294
 Shockley, Grant S.: 287, 325
 Shook, Daniel: 25
 Shook, Jacob W.: 25, 64, 67
 Shook, John: 26
 Shook, Nathan: 25
 Shook, Rich: 25
 Shores, William: 317
 Shores Lake Camp, Mulberry: 260
 Shorter, Bishop James A. (AME): 86
 Shorter College/University: 126
 Shownes, Wade: 273
 Sidwell, Ora: 239
 Siloam Church (Randolph County): 82
 Siloam Springs: 98, 161-162, 194
 Siloam Springs College: 125
 Siloam Springs Collegiate Institute (ME): 123
 Siloam Springs ME Church: 159
 Simmons, Arthur W.: 44-45, 90, 321-322
 Simmons, Eliza: 90
 Simmons, G.W.: 104
 Simpson, Margaret: 185
 Simpson, Robert A.: 232
 Slater Fund for Negro Education: 122, 126
 Slavens, James H.: 318

- Sloan, James A.: 71
 Sloan, W.C.: 117, 192
 Sloan-Hendrix Academy: 192-194
 Smackover: 187
 Smart, R.D.: 159
 Smiley, Mrs. Barnett: 194
 Smith, Adeline (Mrs. Philander): 121
 Smith, Bishop John Wesley (AMEZ): 87
 Smith, Elaine: 243
 Smith, Henry: 164, 203
 Smith, J.F.: 188
 Smith, M.M.: 128
 Smith, Mr. & Mrs. Carlos: 234
 Smith, Olive: 300, 329
 Smith, Philander: 121
 Smith, Woodrow: 391
 Smith Chapel (Forrest City District): 207, 270
 Smith/Smyth/Smythe, Andrew D.: 31, 40, 44-45, 318-322
 Snedecor, Parker: 317-318
 Snodgrass, W.A.: 128
 Social Hill/Adkins Memorial, Malvern: 248
 Solgohachia: 223
 Sorrells, W.: 320
 Souder, Leatha: 242
 Soule, Bishop Joshua: 30, 37, 57-60, 63, 71, 205
 Soulesbury Institute, Batesville: 64, 71-72, 331
 Southerland, "Aunt Haley": 65
 Southern Tenant Farmers Union (STFU): 177
 Southwest Conference (ME): 75, 199, 217, 220, 225-226, 240, 242, 251
 Southwest Conference Mission Institute: 236-237
 Southwest Parish: 270
 Southwest Trail: 25, 380
 Southwestern Collegiate Institute: 194
 Soya Production in India: 281
 Spanish-American War: 133, 164
 Sparks, Thomas E.: 329
 Spence, Dennis: 205
 Spence, Harold: 205, 213
 Spencer, Sarah: 304-305, 325
 Spicer, W.J.: 177
 Spore, Kenneth: 264
 Spring River Circuit: 20-21, 27
 Spring Street Church, Little Rock: 66
 Springdale: 106, 238, 289
 Springdale, First Church: 273
 Spurlin, W.H.: 228
 Spurrier, Silas: 69
 Squires, Sidney: 44, 322
 St. Andrew, Fort Smith: 306
 St. Andrew, Little Rock: 261
 St. Charles (Arkansas County): 161
 St. James, Fayetteville: 222, 272, 280
 St. James, Little Rock: 277, 281, 289, 307
 St. James, Pine Bluff: 77, 99, 148, 222, 270
 St. John, Van Buren: 248, 307
 St. Luke, Little Rock: 98, 247, 261
 St. Luke, Pine Bluff: 246
 St. Mark, Little Rock: 241
 St. Mark, Pine Bluff: 222, 225
 St. Matthew (ME), Little Rock: 101
 St. Matthew ME Church, Natural Steps (Little Rock): 101
 St. Paul, Caddo Gap: 222
 St. Paul, Little Rock: 284, 306
 St. Paul, Maumelle: 222
 St. Paul, Searcy: 306
 St. Paul AME Church, Arkadelphia: 87, 126
 St. Paul ME Church (Fort Smith District): 242
 St. Paul Temple (AMEZ), Little Rock: 87
 Stafford, W.J.: 64
 Stahley, Mollie: 296
 Stahley, Wanda: 234
 Stanford, Thomas: 47, 205
 Stanton-Ames Order, 1863: 84
 Starnes, W.R.: 208
 Stateler, Learner B.: 41, 320
 Status & Role of Women, Commission on, 1976: 267, 288
 Steel, Edward R.: 115, 167, 210, 256
 Steel, Marshall T.: 115, 177, 202, 204, 256, 284-285, 325, 394
 Steel, Mrs. Edward R.: 184, 328
 Steel, Ouita Burroughs: 202
 Steele, C.O.: 144
 Steele, John M.: 39, 82, 93
 Stephens, Charlotte Andrews (Mrs. John H.): 77
 Stephens, James W.: 59
 Stephens, Jimmie Lee: 328
 Stephens, Marzette: 241
 Stephenson, Henry: 20, 25-26
 Stevens, Ida M.: 185
 Stevenson, Henry: 316
 Stevenson, William: 18-20, 23, 26-28, 39, 44, 144, 316-317, 321-322
 Stew Pot Ministry (Magnolia, First Church): 280, 282
 Stewart, George W.: 111, 213, 261, 295
 Stewart, Martha: 241
 Stillwell (Pine Bluff District): 262
 Stimson, M.: 74
 Stinson, Mrs. J.M.: 328
 Stone, Mrs. Alvin: 328
 Stone Soup Ministry, Winfield Memorial, Little Rock: 282
 Stony Point Circuit (Searcy District): 162
 Storey, A. Neill: 228
 Storey, W.S.: 22
 Strange, Mrs. H.B.: 327
 Strawberry: 61
 Strawberry Circuit: 80
 Strawfloor Church & Cemetery: 36
 Strong: 210
 Strong, Harriet: 243
 Strong, Mrs. M.F.: 222, 235, 328
 Stroud, T.D.: 60
 Stuart family: 21
 Stuck, C.A.: 217
 Stuck, W.R.: 188, 196
 Sturdy, Bates: 232, 255, 295
 Sturgis, J.M.D.: 128, 326
 Stuttgart: 115-116, 147
 Stuttgart, First Church: 98
 Stuttgart Normal Institute: 116
 Stuttgart Training School: 120
 Suddarth, Fannie: 135, 327
 Sugar Hill, Texarkana: 307
 Sugar Loaf: 61
 Sugimoto, Henry: 230
 Sulpher [sic] Spring (Bethesda, Independence County): 20-21
 Sulphur Springs Campground: 37
 Sutton, Ozell: 287
 Swagerty, Jonathan: 61
 Sweet Home: 207
 Sweet Home Campground: 37, 101
 Swifton: 250
 Tabor, E.A.: 115, 128, 145
 Tackett, Pleasant: 78, 318, 320
 Taggart, J.H.: 221
 Talbert, N.M.: 83
 Talbott, N.M.: 321
 Talley, Alexander: 39
 Tanner, Rucker: 25, 317-318
 Taylor, F.E.: 128
 Taylor, George C.: 199, 325

- Taylor, Gregg: 289
 Taylor, John F.: 158-159, 167, 204
 Taylor, Leon: 392
 Taylor, Nathan: 26
 Taylor Chapel, Cotton Plant: 222, 271
 Taylor family: 21
 Teague, Carole: 309
 Teague, Otto W.: 266
 Teas, George W.: 318
 Teen Crisis Ministry, Arkansas: 281
 Television, Radio, & Film Commission (TRAFCO): 279
 Temperance Association: 38
 Temperance Societies: 144-145
 Tennant, Thomas H.: 25-26, 52, 316, 380
 Terry, Arthur: 148, 247
 Texarkana: 147, 174
 Texarkana, First Church: 307
 Texarkana Institute/Gymnasium (ME): 125
 Thatch, Janie: 327
 Thepsouvanh family: 274
 Thomas, Douglas: 95
 Thomas, James: 110, 128, 189, 191, 196, 253, 326
 Thomas, Mrs. James: 327-328
 Thomason, Elmo: 245
 Thompson, Bill: 271
 Thompson, Bishop J.P. (AMEZ): 87
 Thompson, Charles: 279
 Thompson, Fred M.: 242
 Thompson, J.H.: 271
 Thompson, Joseph G.: 101
 Thompson, L.T.: 271
 Thompson, Lona Mae (Mrs. Fred M.): 242
 Thompson, Mrs. J.H.: 226
 Thompson, Samuel H.: 19-20
 Thornburgh, George: 109, 127-128, 142, 145, 189, 191, 326
 Thornburgh-Workman family: 129
 Thornsberry, Martin: 37
 Thornsberry, Walter: 37
 Thornsberry, Walter, Jr.: 37
 Thornsberry Campground, Elm Springs: 37
 Tillar: 147, 230
 Tillmon, Lula (Mrs. C.G.): 226, 328
 Tims, Nancy Schisler: 296
 Tinder, Thompson C.: 60
 Tiner, Natalie: 305
 Titus, Myer L.: 287-288, 325
 Tobacco use: 145, 179, 181, 211
 Tolter Chapel (Grant County): 308
 Tolleson, F.M.: 196
 Tolleson, Mrs. F.M.: 184, 328
 Torbett, J.H.: 155
 Touchstone, J.H.: 222
 Townsend, William: 316
 Tri-State Methodist Hospital: 188
 Tribble, C. Ray: 291, 300, 325
 Trieschmann, Adam: 108, 153, 256
 Trieschmann, Mrs. Adam: 256
 Trieschmann, R.W.: 264
 Trimble, Henry B.: 172
 Trimble, J.S.: 43
 Trinity, Fayetteville: 262
 Trinity, Little Rock: 261-262, 281
 Trogdon, Ure: 74
 Trogdon, William: 74, 104
 Trotter, John: 317
 Trumann: 207, 278
 Truslow, John F.: 47, 57-61, 68, 71
 Tuberculosis Sanitarium, Booneville: 232, 241, 255
 Tucker, Mrs. Owen H.: 135, 327
 Tucker, Owen H.: 152, 155, 325
 Tucker, Pleasant: 318
 Tuckerman: 273
 Tulip (Dallas County): 73
 Tull: 23
 Turley: 262
 Turnley, William H.: 44, 322
 Turrentine, Archelaus: 204
 Turrentine, C.P.: 69
 Twentieth Century Fund: 204
 Twentieth Century Movement: 120
 Tyler, Linda: 235
 Tyronza: 155
 Tyus, Belle Shepperson: 386
 Umstead, M.B.: 128, 326
 Unification, Joint Commission on, (JCU) 1916: 214-217
 Union Chapel (Conway District): 101
 Union Grove, Brinkley: 222
 Union Grove ME (Little Rock District): 240
 Union Labor Party: 146-147
 Union Societies: 30
 United Brethren in Christ: 264, 301
 United Confessing Movement of Arkansas: 279
 United Methodist Committee on Relief (UMCOR): 233
 United Methodist Publishing House: 284
 United Methodist Women (UMW): 185, 275, 290, 305, 328
 United Methodist Youth, 1968: 261
 United Methodists Against Gambling (UMAG): 277
 United Negro College Fund: 223
 Uniting Conference, 1939: 217, 235, 241
 Uniting Conference, 1968: 250, 264-266
 University of Arkansas, Fayetteville: 111
 University of Arkansas, Little Rock: 289
 University of Little Rock (ME): 123-125
 University of the Ozarks: 116
 Upchurch, William R. & Diana: 296
 Upton, James S.: 256
 Upton, Virginia (Mrs. James S.): 256, 297-298
 Urban League of Little Rock: 222, 238, 269
 Vacation Church School: 238, 251, 271, 275
 Valley Springs (Boone County): 193
 Valley Springs Training School: 194, 241
 Van Buren: 58, 61, 77, 79, 88, 115, 248
 Van Buren, First Church: 307
 Van Valkenburgh, Emma: 132
 Vance, Howard: 245
 Vanhoose, P.P.: 74
 VanLandingham, Ralph: 232, 295
 Vanndale (Cross County): 93
 Vaught, Mark F.: 231
 Veasey, Ruth E.: 285
 Vernon, Walter N.: 15, 174
 Vietnam: 232, 275
 Vietnamese: 274
 Villines, Floyd, Jr.: 205, 329
 Villines, Floyd, Sr.: 205
 Villines, George: 205
 Villines, J.N.: 205
 Vilonia (Faulkner County): 207
 Wabbaseka: 148
 Waddell, Constance (Mrs. Donald): 293, 296
 Waddell, Donald: 293, 296, 326
 Wade, Lucy: 186
 Wahl, Lillian: 186
 Waits, Lyndal: 297
 Wakelee/Wakeley/Wakely, Lemuel: 25, 44, 319-322
 Walden, J.: 97, 104
 Walden, J.M.: 121

- Walden, James A.: 65, 81, 89-91, 106, 140, 156
 Walden Seminary: 100, 121, 124
 Waldmann-Bohn, Sonja: 296
 Waldrip, Marion N.: 72, 169
 Waldron: 296
 Waldron, S.K.: 321
 Walker, Carol: 309
 Walker, E.T.: 74
 Walker, Frank: 95
 Walker, J.G.: 31, 74
 Walker, Jesse: 18, 26, 39, 316-317
 Walker, John F.: 270
 Walker, Mrs. C.T.: 327
 Walker, Willie L.: 232, 276, 295
 Walkup, J.W.: 93
 Wallace, Alfred: 73
 Wallace, Charles: 293, 326
 Wallace, Ruth C.: 81
 Wallace, W.F.: 104
 Wallace Institute, Van Buren: 72-73
 Walnut Bend (Mississippi District): 155
 Walnut Grove, Ferndale: 202
 Walnut Prairie (Blue Bayou Circuit): 46
 Walt, Myrtle (Mrs. James): 185
 Walton, Bishop Aubrey G.: 204, 224, 247-248, 263-264, 303
 Walton, Mrs. Aubrey G.: 263
 Wamble, T.R.: 104
 Warner, Bennie: 271, 303
 Warner, Emma: 234
 Warner, Myra C. (McAlmont): 112
 Warnock Springs Campground: 37
 Warren: 102, 132, 217
 Warren, Ed: 205
 Warren, Ellis Edward: 231
 Warren, George W.: 205
 Warren, Nathan: 86-87
 Warren, Rev. & Mrs. George W.: 231
 Washburne, Cephas: 70
 Washington (Hempstead County): 25, 47, 69
 Washington, Mrs. C.G.: 222, 328
 Washington County: 41, 58, 61
 Washington Male & Female Seminary (Hempstead County): 60, 70-72
 Washington UMC: 24, 296, 331
 Wasson, Alfred W.: 72, 138-139
 Wasson, J.D.: 72
 Wasson, Mabel Sutton: 139
 Wasson, Thomas: 72
 Waters, Zenobia: 269
 Watkins, Mattie: 240
 Watkins, Samuel W.: 295
 Watson: 210
 Watson, Benjamin: 51, 71, 73-74
 Watson, Samuel: 140
 Watson, W.M.: 93
 Watts, Bishop Henry Bascom: 145, 263
 Watts, Charles: 297
 Watts, John H.: 145, 162, 263
 Waugh, Bishop Beverly: 38
 Waugh, Lewis T.: 38
 Wayland, E.T.: 217, 253, 326, 379
 Wayland, Edward T.: 258
 Wayland, Emma Nell: 234-235
 Wayland, Ewing T.: 231, 246, 258, 264, 298, 326
 Wayland family: 21
 Wayland Spring Camp: 260, 283, 294
 Webb, J.P.: 93
 Webb Hall, Philander Smith College: 199
 Webber, Ansel: 44, 81, 321-322
 Webber, George E. & Nancy: 380
 Webber's Chapel (Independence County): 81
 Weeks, Don: 309
 Weelocker: 41
 Weems, Clarence: 138-139
 Weems, David A.: 231
 Weems, David Jefferson: 139
 Weiner: 207
 Welborn, B.: 95
 Welden, Zachariah: 61
 Wells, M.: 319-320
 Welsh, Thomas: 83
 Weona: 242
 Weona-Center View Charge: 242
 Wesley, John: 18, 20, 51, 76, 91, 109, 129, 144-145, 161, 165, 197, 252, 264, 300, 308, 310
 Wesley Chapel, Brinkley: 222
 Wesley Chapel, Center Point: 270
 Wesley Chapel (Forrest City District): 270
 Wesley Chapel, Little Rock: 43, 77, 85, 87, 99-100, 120-121, 219, 222, 226, 251-252
 Wesley Foundations: 133, 191, 194-195, 201, 272, 278, 288
 Wesley Hall, Mount Sequoyah: 183, 190
 Wesley ME Chapel, Caldwell (Little Rock District): 240
 Wesley Memorial, Conway: 256
 Wesleyan Methodist Church: 54
 Wesleyan Repository and Religious Intelligencer: 30
 Wesleyan Service Guild, 1921: 184, 235, 244
 Wesson, Callie: 125
 West, Don: 272
 West, J.R.: 61
 West, Rev. & Mrs. W.E.: 231
 West, William Ellis: 231
 West Hempstead (Blue Bayou Circuit): 46
 West Memphis: 255, 277
 West Memphis, First Church: 207
 Western Methodist: 140-141, 144, 191
 Western Methodist Assembly (Mount Sequoyah): 133, 190
 Whaley, W.P.: 187
 Whateley/Whately, Enoch: 44, 321-322
 White, J.T.: 87
 White, Prince: 95
 White, Wayne: 226
 White Hall, Pine Bluff: 148
 White Memorial, Little Rock: 222
 White River: 61
 White River Bible & Tract Society: 38
 White River Conference, 1870: 92, 167
 White River Conference, abolished, 1913: 167
 Whitefield, George: 32
 Whitehurst, Mrs. Y.D.: 240
 Whitely, Naomi: 234
 Whiteside, Florence: 183, 185
 Whiteside, William B.: 185
 Whitesides, Jacob: 26, 44, 322
 Whitfield, Max: 275
 Whitfield, William & Jimmie: 296
 Whitney, Guy M., Jr.: 309
 Wickes: 296
 Wideman Church (Izard County): 299
 Wiggins Memorial, Fayetteville: 262, 275
 Wightman, Bishop: 132
 Wilcher, John: 295
 Wilcox, J.C.: 231
 Wilcoxon, J.T.: 172
 Wildcat Mountain: 255
 Wilder, Franklin: 298
 Wilder, William M.: 248-249, 257, 274, 298
 Wiles Cove (Searcy County): 145
 Wiley Chapel, Clow: 270
 Wilke, Bishop Richard B.: 145, 280-281, 284, 297, 302, 325, 329

- Wilke, Julia (Mrs. Richard): 284, 302, 329
 Wilkinson, John W.: 124
 Willey, Dennis: 316
 Williams, A.H.: 145
 Williams, Benjamin: 21-22
 Williams, Bennie R.: 288
 Williams, Burton: 145
 Williams, Coralee Gannaway: 185
 Williams, J.S.: 208
 Williams, John M.: 118, 191, 195, 198, 217, 325
 Williams, Josiah: 93
 Williams, Lott Green: 22-23
 Williams, Mrs. F.M.: 327-328
 Williams, Parker: 43
 Williams, Robert: 59, 63
 Williams, Sarah Maria: 22
 Williams Campground: 36
 Willis, Mike: 325
 Willis, Mike family: 245
 Wilson, David: 303
 Wilson, E.: 155
 Wilson, Helen: 234, 274, 296
 Wilson, R.E.L.: 196
 Wilson, Triphenia Fancher: 382
 Wilson, William: 74
 Winans, Bishop William W.: 39, 382
 Winfield, Alexander B.: 69, 161
 Winfield, Augustus R.: 64-65, 67, 71, 97, 106, 112, 134, 141-142, 156, 161, 167-168, 203, 326
 Winfield, Mrs. A.R.: 132
 Winfield Memorial, Little Rock: 66, 177, 230, 238, 241, 250, 258, 282, 306
 Wingfield, W.F.: 208
 Wingfield, W.I.: 208
 Winslow: 234
 Winthrop: 211
 Withers, Harlston R.: 163, 205, 211
 Withers, John, Jr.: 205
 Wolf, Young: 41
 Wolf Creek Camp, Dermott: 283
 Wolford, Stephen & Deborah: 296
 Womack, Carl: 205
 Womack, Harold D.: 205
 Womack, J.P.: 217
 Womack, John A.: 205
 Womack, Mrs. Harold: 328
 Womack, N.W.: 205
 Womack, W. Vance: 205
 Womack, William M.: 205
 Woman's (Parsonage &) Home Missionary Society (WHMS): 121, 132, 135, 200, 235, 243, 327
 Woman's Board of Foreign Missions: 131
 Woman's Foreign Missionary Society (WFMS): 131-132, 327
 Woman's Missionary Society (WMS): 171, 183, 190, 203, 212, 327-328
 Women's Christian Temperance Union (WCTU): 130, 144, 182, 184
 Women's Emergency Committee, Little Rock: 247
 Women's Society of Christian Service (WSCS): 222, 232, 235, 241, 244, 305, 328
 Women's Work in Arkansas (1860s-1913): 136
 Wood, Frederick: 73
 Woodard, Mr. & Mrs. F.C.: 186
 Woodruff, J. Rudolph: 232, 295
 Workman, Eliza Thornburgh: 129
 Workman, Elizabeth T.: 129, 329
 Workman, George B.: 129, 186
 Workman, James Mims: 110, 129, 155, 184, 195, 325-326
 Workman, James W.: 129, 191, 194, 202, 215, 232, 295
 Workman, James W., Jr.: 129
 Workman, John S.: 129, 280, 290, 326, 329
 Workman, Liz: 237
 Workman, Lucibelle (Markham): 129
 Workman, Mary (Hampton): 129
 Workman, Mims T.: 129, 180, 204
 Workman, Sue Sparks: 202
 Workman family: 205
 World Christian Relief Fund: 281-282
 World War I: 113, 178, 265
 Worldwide Rice from Arkansas: 282
 Wren, Dr. & Mrs. Herbert: 307
 Wright, Jackie: 234, 296
 Wright, Thomas: 316-317
 Wrightman, Mrs. Charles: 128, 326
 Wye (Perry County): 265
 Wynne: 176-177, 278
 Yancey, Sam M.: 191, 326
 Yell County: 64
 Yellville: 46, 73, 90, 131
 Yellville Collegiate Institute: 73
 Yellville DHS: 194
 Yellville Institute: 120
 Yellville Male & Female Seminary: 73
 YMCA: 109, 184, 231, 245
 Yokem, Mackey: 325
 Yorke/York, John W.: 317-318
 Young, Robert E.: 293, 326
 Young, Robert W.: 171
 Young, William C.: 69
 Young, William R.: 154, 159
 Young People's Conferences, 1908, 1925: 215
 Young People's Missionary Society (YPMS): 184
 Young Women's Missionary Society: 134-135
 Youth Division of Christian Education, 1930: 110
 YWCA: 245
 Zelmer, J.H.: 193
 Zion (Fayetteville District): 106

