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*From Tepees to Towers*

A HISTORY OF THE METHODIST CHURCH  
IN OKLAHOMA

by

Paul D. Mitchell

BY  
1723  
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11680 +

**OTHER BOOKS BY THE AUTHOR**

MODERN MISSIONARY MOTIVATION

JUAN GUTENBERG, FRACASADO

GROUNDS FOR GRATITUDE

DANKBARKEIT

*(German Edition of "Grounds for Gratitude")*

MISION Y COMISION

**271964**

TO  
REV. CHARLES F. MITCHELL, JR.,  
My Brother in the Ministry

BY  
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# INTRODUCTION

In the beginning God created Oklahoma, with its broad, level, fertile prairies; its wooded valleys, its rich mineral mountains, and deep oil pools.

White men forced the Indians to move into this territory, but later, when its wealth was discovered, began to covet what they had despised, and thus came to pass the "Big Run" of April 22, 1889.

New England had its birth in the psalms of the Pilgrim Fathers; Kansas in the border warfare of Free Soiler; Utah in Brigham Young's "This is the Place"; Texas in the smoke and flame of the Alamo. Oklahoma, one of the youngest of the commonwealths, had its birth in the crack of a cavalryman's carbine on that fateful morning.

The best runners and the bravest men secured the best claims. Methodists, being good runners and brave men, were in the vanguard.

And the Spirit of God moved upon the hearts of the people, and the Church came into being.

There was a man sent from God whose name was -- the Methodist circuit rider. The same came and preached the first sermon in -- your community; and straightway organized a Church, known as the Methodist Protestant, Methodist Episcopal, Methodist Episcopal Church, South, and now simply, as The Methodist Church.

The epic of Oklahoma history is marked by such torrential swiftness of movement that it must ever be reviewed with wonder and amazement. In less than a century Oklahoma has been transformed from an uninhabited country of tree-clad hills and grass-carpeted prairies into a populous commonwealth of magnificent cities, thriving towns and villages, prosperous farm communities, and flourishing modern industries. The Methodist Church kept pace with this rapid development. In Church and State there are many living who have witnessed every stage in this dramatic transition "from tepees to towers."

The author can speak from first-hand knowledge of only a few incidents in the more recent history of Methodism in this great state. However, his father, Rev. C. F. Mitchell, was intimately connected with the history of the Methodist Episcopal Church, South in Oklahoma for half a century, from 1895 to 1945. His life touched that of

Rev. Willis F. Folsom, whose ministry covered most of the first half-century, from 1851 to 1897. Thus, a century of church history falls within the lifetime of these two men. (Moreover, Mrs. Willis F. Folsom was with us until December 25, 1945).

Bishop Enoch M. Marvin, of the Methodist Episcopal Church, South, sounded the keynote of the Methodist itinerancy in Oklahoma when he said: "The Methodist Church is nothing but the word 'go' organized." \*

Pioneer stories are thrillingly adventurous. So is the record of the Church in such a period. Indeed the Acts of the Apostles are supplemented by the deeds wrought by the founders of the three branches of Methodism in the Indian Territory and Oklahoma. Some names are recorded in this volume, but many more, certainly as worthy, are omitted, some necessarily, others inadvertently. But God knows each person by name and will reward his faithful works.

Christ did not promise these early day circuit riders that they would live easily; He did challenge them to live gloriously. When a sentimental person, on hearing a description of the hardships suffered by these soldiers of the Cross, exclaimed: "I don't see how they lived through it!", the answer came back: "They didn't. They died." Records of a century ago show that one third of the circuit riders died before they served five years, and two-thirds died before they had completed twelve years of service. One pastoral relations committee made this request of the bishop: "Send us a good swimmer. He will have a large river to cross many times this year."

As oceans are fed by rivers and the highest mountain peaks are supported by foothills, so our glorious Oklahoma Methodism is the fusion of many acts. The present is the child of the past and ancestor of the future. It is an art to appreciate ancestors without being manacled by them, to treasure the past without being turned into a pillar of salt by it. The place reached must become the point of departure for other places. With the ropes of the past we must ring the bells of the future.

It is hoped that this volume may be not merely a commemoration of what was, but a celebration of what is yet to be. It is not intended to be a swan song of a noble yesterday, but rather the Hallelujah Chorus of an alluring tomorrow.

\* FINNEY: "Life and Labors of Enoch M. Marvin," p. 517.

If the future of the Church becomes static, it will be a betrayal of the past. Only a forward looking spirit can do honor and justice to the past.

The author is indebted to many sources, including "The History of Methodism in Oklahoma" by S. H. Babcock and J. Y. Bryce; "Story of the Methodist Episcopal Church in Oklahoma" by H. E. Brill, 1939, "The Chronicles of Oklahoma," "The World Outlook," Journals of the Methodist Episcopal Church from 1881 to 1939, Journals of the Methodist Episcopal Church, South from 1895 to 1939, Journals of the Methodist Protestant Church, and from The Methodist Church from 1939 to 1946, Journals of the Indian Mission, "The Christian Advocate," "The Southwestern Advocate," "Oklahoma Methodist" and other publications.

He also desires to express his appreciation to Mrs. R. E. L. Morgan and Mrs. Earl Foster, both of Oklahoma City, for material on "The Work of the Women"; to Rev. M. L. Mathews, of Checotah, for material on the Methodist Protestant Church; to Rev. J. W. Browers of Shawnee for help on the same subject; to Mr. Eugene R. Stewart of Little Rock, Arkansas, for material on Turner Falls; to Rev. C. Hill, of Chickasha, for information on Negro work; to Mr. B. C. Clark, of Oklahoma City, for data on the Methodist Home; to Mrs. Redmond S. Cole, of Tulsa for material on Woman's Work; and to many others.

The following have provided information on local churches:

Rev. Grady N. Ross, Alva; Rev. W. J. Stewart, Muskogee; Dr. C. R. Hooton, First Church, Oklahoma City; Dr. John H. Crowe, First Church, Tulsa; Dr. Fred S. Clinton, Boston Avenue Church, Tulsa; Judge W. H. Wilcox, Stillwater; Rev. Edwin Parker, Ponca City; Rev. O. A. Morris, Tahlequah; Rev. H. E. Gatti, Guthrie, Rev. Walter Browers, Checotah; Mr. Eugene Forbes, Weatherford; Dr. H. G. Ryan, Altus; Dr. V. A. Hargis, Ada; Mrs. Clarence E. Miller, Enid; Mrs. S. D. Cearley and Mr. Horace Doughty, Martha; Mrs. Nell Powers Stultz, Mangum; Rev. Robert F. Naylor, Clinton; Mrs. C. P. Balch, Hugo; Rev. Robert Main, Will Rogers Church, Tulsa; and Rev. Nuell C. Crain, Wesley Church, Oklahoma City.

With appreciation to all these, and to others for their encouragement, this little volume is given to the press, with the hope that it may help a more worthy future historian and serve as an inspiration to those who read it.

P. D. M.

Verden, Oklahoma  
February 20, 1947



## CHAPTER I

### METHODISM AMONG THE INDIANS BEFORE THE DIVISION OF 1844

The Methodist Church in Oklahoma is the result of three missionary movements: among the Indians of the Five Civilized Tribes, among the Indians of the plains, and that among the ever increasing white population of the Indian Territory.

The first missionary movement had three phases: the work for Indians while they were in the East; the labors of missionaries during the deportation of the Indians from their eastern homes to the Indian Territory; the organization and work of the Indian Mission Annual Conference.

In 1820 the work among the Indians was started in the East by the Tennessee Conference of the Methodist Episcopal Church. Lewis Garrett, assisted by Andrew J. Crawford, Jacob Hearn, and Abraham Overall, converted many Indians, who were added to the Methodist Church. In 1821 Bishop William McKendree appointed Dr. William Capers superintendent of Missions to the Creek Indians. He served until 1824, and established the Asbury Manual Labor School in Alabama, one mile from the Chattahooche River and nine miles from Columbus, Ga. Rev. Isaac Smith was placed in charge. This school operated for eight fruitful years, and among other outstanding leaders, produced Samuel Checote and James McHenry. The school was closed when the Indians moved westward.

While Dr. Capers was at work in the South Carolina Conference, Richard Neely was working among the Cherokees in the Tennessee Conference. He began work in 1822, at the invitation of the Indians themselves. Notable among his converts were John F. Boot, John Ross, the Indian chief, Richard Riley, Arch Campbell, and others. Rev. John B. McFerrin was a missionary among the Indians in 1828.

In 1827 the Mississippi Conference organized a mission among the Chickasaws and Choctaws. The Rev. William Winans and Wylie Ledbetter promoted this mission, with Rev. Alexander Talley as superintendent. A number of leading men of the tribes were converted, including the principal chief, Greenwood LeFlore.

The Indians were happy in their Eastern homes and had no desire to move. However, the white population gradually increased and encroached upon their lands, producing racial conflicts. President Monroe in his message to Congress in 1824 recommended that the land west of Missouri and Arkansas be set aside for the colonization of the Indians. Some individual Indians had already migrated to Arkansas, and a few as far as Oklahoma, as early as 1819. This was before the Methodist Church began work among them, so no Methodist accompanied them to the West.

Fort Gibson and Fort Towson in the designated Indian Territory were established in 1824. About this time the Cherokees, Choctaws and Creeks began to move to adjacent territory. The Cherokees strongly resisted efforts to remove them, and the Federal government dispatched 2,000 troops under General Winfield Scott, to forcibly move them West in 1838. The Seminoles were induced to sign a treaty in 1832 but did not start to move until 1836, and then only after one of the most costly wars in which the United States was ever engaged with the Indians. They were not completely moved until 1842.

The main movements of the enforced migration of the Indians occurred over a period of about ten years, from 1829 to 1839. The usual route was to cross the Mississippi at Vicksburg or Memphis, go by steam boat to Arkansas Post, thence overland to Little Rock and on to the Indian Territory. The winters were severe; much of the way was through dangerous swamps and dense cane brakes. Some of the rivers were unfordable. The government had made no adequate survey, nor had it made suitable provision for their necessities on the journey. Some of the Indians died of sickness, other starved to death, some were lost in swamps, while still others died of broken hearts.

The Methodist Church greeted the Indians upon their arrival, for the Rev. Alexander Talley, who had worked among them in the East, settled in Fort Towson and made such preparation as he could for the oncoming Indians. Mr. Thomas Myers, a Methodist teacher, came with the second party of Choctaws. Many native Methodist preachers and other members were included among the exiles.

Originally, Oklahoma was populated by a dozen tribes of plain Indians, including the Shawnee, the Osage, the

Quapaw, the Caddo, the Tawakony, the Kiowa, the Comanche, the Apache, the Waco, the Wichita, the Kaw, the Cheyenne and the Pottawatomie. Francisco Vasquez de Coronado, a Spanish explorer, was the first white man to reach Oklahoma, and he visited what is now Greer and Beaver counties, and possibly other parts. Members of DeSoto's expedition visited eastern Oklahoma the same year. In 1817 a military post was established at Fort Smith. A few trading posts had been built by this time, by Choteau and others. In 1822 the American Board of Commissioners for Foreign Missions, a Congregational-Presbyterian organization, had established a mission and school for the Osage Indians. Rev. Isaac McCoy, a Baptist missionary, worked among the original tribes.

However, the Methodist Church has the honor of being the first Protestant Church to establish work in Oklahoma. In 1817 Rev. Alexander McAlister served as preacher in the Spring River circuit in what is now southwestern Missouri, by appointment of the Missouri Conference. This circuit included what is now northwestern Arkansas and extended into northeastern Oklahoma. However, the war between the Osages and the western Cherokees at that time hindered the work of the church in those two sections.

In 1817 the Missouri conference designated the Hot Springs circuit, including what are now southwestern Arkansas and southeastern Oklahoma, with Rev. William Stephenson in charge, assisted by John Harris. Stephenson was a man of great personal courage and of impressive appearance - above medium height, with a round muscular form, auburn hair, expressive brown eyes, and a cheerful disposition. His power as an evangelist became so widespread that he is known in history as the "Apostle of Methodism in Arkansas."

In 1818 Mr. Stephenson, assisted by Rev. John Henry and John Harris, held a big camp meeting revival at Mt. Prairie, located half way between Hot Springs and Little Rock, Arkansas. Some white families who had recently settled at Pecan Point, now known as Harris, on Red River in McCurtain County, Oklahoma, attended.

When the first presiding elder's district was formed a few months later, in what is now Arkansas, both Mount Prairie and Pecan Point, on Red River, were preaching places in Mr. Stephenson's circuit, he being assisted by James Lowery. The next year Arkansas Territory was formed, which included a large part of Oklahoma. During a period of five years, succeeding Methodist preachers at Pecan Point were Thomas Tennant, 1819; Washington Orr, 1820; William Townsend, 1821; William Bryant, 1822; and Rucker Tanner, 1823.

With the immigration of the Choctaws to the Indian Territory, Shawneetown, about fifteen miles northwest of Pecan Point, became the center for Methodist work among the Choctaws who settled in this part of Red River valley. Thus, when the Indians came, Methodism did not have to start at the beginning. Fortunately, there were more than a thousand Methodists among the Cherokees, including John Ross, the principal chief. There were more than three thousand Methodists among the Choctaws and Chickasaws, with a smaller number among the Creeks and Seminoles. Greenwood Lafloure, chief of the Choctaws, was a Methodist, as were Samuel Checote, James McHenry, John T. Boot, William W. Oakchiah, and Turtle Field. But the work had suffered greatly because of the removal and much of it had to be done over again under more difficult conditions.

Methodism in the East did not forsake the infant mission among the Indians. The Mississippi Conference sent missionaries to the Chickasaws and Choctaws in 1831, and in that same year the Missouri and the Tennessee Conferences sent missionaries to the Indians. When Bishop Roberts held the Missouri conference in September, 1831, he left the Arkansas District to be supplied. This district included all of the territory of Arkansas, part of Louisiana, a strip of Texas and the territory of what is now Oklahoma. Bishop Roberts went to the Tennessee Conference and made an urgent appeal for men to go to this wild Western District. A. D. Smith, H. G. Joplin, Alvin Baird, William G. Duke, John N. Hamill, William A. Boyce, Allen M. Scott and John Harrell offered themselves and were accepted. A. C. Smith was appointed Presiding Elder of the District. The eight men met at Memphis, Tennessee on Christmas day, and took a boat for Helena, Arkansas, which they reached three days later. They mounted their horses and turned westward. Brother Smith stopped at the home of Rev. Fountain Brown to hold his first Quarterly conference on his new work, the Helena circuit. The others proceeded to their various destinations, Boyce to Pine Bluff; Joplin and Duke to Mount Prairie; Hamill to Little Rock circuit; the other three to the great West. Baird went to the Creek Nation, Scott to Washington Mission and Harrell to the Cherokee Nation. During the early part of 1832 Baird opened a school in the Creek nation and Harrell formed the first circuit in the Cherokee nation.

Bishop Roberts also appointed Rev. Alexander Talley as superintendent of the Choctaw mission in the West when he held the Mississippi Conference in 1831. Moses Perry and William Winans Oakchiah, Choctaws, were appointed to assist him.

When the Missouri Conference met at Pilot Grove, Missouri, in September, 1832, two districts were formed in Arkansas Territory, the Arkansas and the Little Rock, the latter embracing the Indian work. H. G. Joplin, J. N. Hamill, Alvin Baird, Henry Berryman, Burwell Lee, Thomas Bertholf, Richard Overby and John Harrell were appointed to the schools and missions among the Indians. Andrew D. Smith was reappointed Presiding Elder. Joplin was appointed to the Hardridge School, named for a Christian layman in South Carolina. Baird was returned to the Creek nation for school work. Bertholf went to the Cherokee nation, and built a home on the Illinois river near Tahlequah. Harrell worked both in Arkansas and with the Cherokee nation. The work of the other men is not defined in the records.

The next year, the Missouri conference met for the first time on Arkansas soil, at Mountain Spring Camp in September, 1833, with Bishop Joshua Soule in the chair. The conference memorialized the Secretary of War of the United States to clothe our missionaries with proper authority to minister in the Indian Territory. The authority was granted and the following new missionaries were sent: Pleasant Thacket, L. B. Stateler, Pleasant Berryhill, R. W. Owen, and J. Brewston. Stateler was assigned to teach the Hardridge school in the Creek nation.

Bishop Morris presided at the next session of the Missouri conference, in September, 1835, which made several changes in the Indian Mission. A large territory was under survey for missionary work from the Red River on the South to Wisconsin on the North. There were many Indians scattered over Kansas. The work in the Indian Territory South was separated from the work in Kansas and the North. Peter M. McGowan was appointed Superintendent of the South Indian Mission, which included the work in what is now Oklahoma. S. K. Waldron, J. Horne, J. L. Irwin, A. D. Smith, P. Berryhill, J. H. Rives, and Thomas Bertholf were appointed to missions and schools in the South Indian Mission. John Harrell was appointed to Washington county in Arkansas, across the line from Indian Territory.

John H. Carr was admitted on trial and appointed to Sulphur Fork, which lay in Texas but was a part of the Indian Mission. Robert D. Smith, assisted by Moses Perry, was appointed to supervise work in the Choctaw and Chickasaw nations, under the care of the Mississippi conference.

McGowan traveled constantly throughout the Creek and Cherokee nations preaching and administering the work. However, his health failed, and he was granted a transfer to the Pittsburg Conference. Nevertheless, before leaving, he cast his mantle upon the shoulders of a young school teacher in the Creek nation by the name of Andrew Hunter. He became one of the great leaders of Arkansas Methodism and a delegate to Ecumenical Methodist Conferences.

In 1836, when Arkansas was admitted into the union, the Arkansas Conference was organized at Batesville, with Bishop Morris as president. It was divided into six districts, two of which were in Louisiana and one in the Indian Territory, called the South Indian Mission and Schools, which included all of what is now Oklahoma, and the Sulphur Fork country of Texas. John Harrell was appointed superintendent, with Bertholf under him in the Cherokee Nation, Hunter and Essex in the Creek Nation, and McKenzie and Perry in the Choctaw Nation.

Bishop Andrews held the Conference which met in Little Rock in November, 1837. John Harrell was elected president of the conference in 1838, no bishop being present. He rearranged the district lines, placing the Cherokee and Creek section in the newly formed Fayetteville district, with himself as presiding elder. The Choctaw section was placed in the Red River District, under Robert Gregory. William Mulkey, the father of the eminent evangelist, Abe Mulkey, was appointed to assist in the Choctaw Nation.

Rev. John Harrell was again elected president of the 1839 conference, no bishop being present. Bishop Waugh presided over the 1840 conference in Little Rock, and the 1841 conference in Batesville. Two new names appear: Isaac F. Collins and William McIntosh.

In 1840 Rev. E. B. Ames (later Bishop Ames) was appointed one of the missionary secretaries of the Methodist Episcopal Church, with supervision of Indian Mission affairs from the Great Lakes to the Gulf of Mexico.

Leaving his family at their home in Greencastle, Indiana, he made a personal survey of the territory by stagecoach and steamboat. He spent several weeks in the northern territory, sleeping in the open and eating with the Indians.

Turning South he visited the Shawnees, Delawares, Kaws, Kickapoos, Pottawatomies and Osages. The greater part of the journey he traveled by canoe, on mustang pony or on foot. In the Cherokee nation he found conditions in every way improved. He went to Tahlequah, seat of the Cherokee National Council, where he was cordially received by Chief John Ross and other Indian leaders. He ended his journey at the Choctaw Agency at Skullyville, where Major William Armstrong, acting superintendent of Indian Affairs, gave him a personal welcome and introduced him to the Choctaw Chief and other leaders. After several days of conferences with them and the missionaries, he dictated an educational policy for the Choctaw nation which was adopted in whole or in part by them and by other Indian tribes.

The Choctaw Nation was divided into three districts, over each of which was an Indian chief. These were named Puck-che-nub-bee, Push-ma-ta-ha, and Mo-shu-la-tub-bee. A school was to be established in each district. The school in the first district was called Spencer Academy and was under the direction of the national council. The one in the Push-ma-ta-ha district was under care of the Indian National Council, and the Fort Coffee Academy of the Mo-shu-la-tub-bee district was placed under the Missionary Society of the Methodist Episcopal Church. The Church chose this latter district because it was thought to be more savage and more backward generally than the other two.

The Missionary Society of the Church approved the recommendation of Rev. E. B. Ames and made the necessary appropriations to the schools. Rev. William H. Goode of the Indiana Conference was appointed superintendent of the Fort Coffee School. He arrived on April 27, 1843, and entered the dilapidated barracks of old Fort Coffee. The new superintendent had lumber and other materials hauled from Fort Smith, cleared land, and planted corn, beans, Irish potatoes, sweet potatoes and melons. He bought a yoke of oxen to do the plowing. The doors of the school opened for students in January, 1844.

In 1843 Rev. Robert Gregory had charge of the Choctaw mission. His parsonage was located about seven miles from Fort Towson, and his mission circuit had fifteen charges covering an area sixty by thirty miles. He also enterprised a mission in the Chickasaw nation, which up until that time had been rather neglected by missionaries and native workers.

The Arkansas Conference met at Clarksville in November, 1843, with Bishop Roberts in the chair. W. H. Goode and Samuel G. Patterson were received by transfer, although they had been at work during the year in the Indian Mission. Patterson was in charge of the Quapaw mission school. Both were continued in their positions.

At the close of the twelve years of work in what is now Oklahoma, the Methodist Church consisted of approximately twelve white preachers, members of the Arkansas Conference, three Indian preachers, members of the same conference; 21 local Indian preachers, among them Samuel Checote, a Creek; 1,500 Cherokee members; 1,000 Choctaw members; 600 Creek members, 150 Negro members and 100 white members. Total: 3,350 members. A program of education in cooperation with the United States government and the Indian National Councils had been planned. Intrepid missionaries had braved the dangers of pioneer life to show the Indians the real worth of Christianity. They had influenced the leaders and members of the Indian Councils to pass more wholesome laws. They had helped to bring about a better understanding between the Indians and the white man. But chiefly they had pointed out the road to Life Eternal to the needy people whom they served. They had laid the foundation for the organization of an Annual Conference of the Methodist Church in the Indian Territory.

*THE METHODIST EPISCOPAL CHURCH SOUTH  
FROM 1844 TO THE CIVIL WAR*

So successful was the work described in the preceding chapter, that the General Conference which met in New York City in May, 1844 authorized the organization of an Indian Mission Annual Conference. It fixed its boundary as Montana to the North, the Rocky Mountains to the West, Arkansas and Missouri on the East, and on the South, it included a small part of Texas. It was placed in the Episcopal District of Bishop Thomas A. Morris, which also included Missouri and Arkansas. The time for the organization was set for October 23, 1844, the place, Riley's Chapel, Cherokee Nation, about two miles from Tahlequah, the seat of the Cherokee National Council.

Bishop Morris set out from St. Louis, the seat of the Missouri Conference, on October 4th. With ten or twelve preachers from that conference, he embarked on a boat on the Missouri River at St. Louis. One by one along the river course the other ministers left the boat to go to their various circuits. Bishop Morris disembarked on the border of the Indian country at or near where Kansas City now stands. At that time he stood in a desolate place entirely alone and afoot. Through the darkness he saw a light on a nearby hill, shouldered his luggage and walked toward it. He found that the house was the newly built home of Colonel Chick, who with his wife cordially received him and entertained him for the night.

The next morning he left on horseback for the Indian Manual Labor School in the Shawnee nation some eleven miles distant. Here he met several missionaries and inspected the school. This institution had been established by the General Conference of 1836, which had voted \$75,000.00 for that purpose. The government at Washington had granted 2,400 acres of land for the school. There were at this time 150 students in the school varying in age from ten to twenty years. Rev. E. T. Peery was the superintendent. About 500 acres of the land had been enclosed with 300 acres under cultivation. The remainder was used as pasture, since the farm was well stocked with cattle, horses, and sheep. There were three buffaloes which added to the variety of the stock. Most of the students were from the Shawnee and Delaware tribes. Bishop Morris and his party of missionaries spent Sunday at the school.

Monday morning the bishop, Rev. L. B. Stateler, missionary to the Shawnees; Rev. Thomas Hulbert, missionary to the Chippewas; and Rev. E. T. Peery, the superintendent of the school, started for Riley's Chapel. They took the military road through the Indian Territory which was in sad repair, due to a recent flood, one of the worst the Territory had ever known. All of the lowlands were flooded, bridges were washed away, houses were destroyed, crops were ruined, and many human lives were lost. The bishop and his two companions traveled in two open buggies, and made about 25 miles the first day. They slept on buffalo skins with buggy cushions for pillows under a circular tent with a center pole made after the pattern of the Indian wigwam. The next morning they had an early breakfast, prayer service, and were soon on the road again. They made 38 miles that day and camped on the banks of the Mary de Zine, where their slumbers were occasionally disturbed by the war whoops of some Pottawatomie Indians camped nearby.

The next day they were joined by the Rev. Thomas B. Ruble, missionary to the Pottawatomies, and a young Indian, a son of Chief Boashman, who had attended Indian Manual Labor School, had become a Christian, and was now interpreter. They spent the night near Fort Scott, and journeyed on across the big prairie.

Reaching Tahlequah October 22, 1844, they found the Cherokee Council in session. The bishop attended the sessions and was impressed by what he saw and heard. Proceeding to Riley's Chapel, their party was met by the pastor-host, Rev. Thomas Bertholf.

On October 23, 1844, at nine a.m. Bishop Thomas A. Morris called to order the first Annual Conference ever held in what is now Oklahoma. The opening religious services were conducted in English and the closing in Cherokee or Choctaw. The following preachers became charter members:

Thomas B. Ruble, David B. Cummings, J. C. Berryman, Edward T. Peery, N. M. Talbott, William H. Goode, Johnson Fields, Thomas Bertholf, James Esseze, Samuel G. Patterson, John M. Steel, Erastus B. Duncan, Isaac F. Collins, William McIntosh, Learner B. Stateler, William W. Oakchiah, and John F. Boot.

William H. Goode was elected secretary. The Missionary Committee, which received and distributed the entire missionary appropriation for the mission was elected by ballot as follows: D. B. Cummings, Edward T. Peery, Jerome C. Berryman, William Goode, and Learner B.

Stateler. \$14,490.32 was appropriated for the ensuing year. Rev. Thomas Hulbert was received from the Wesleyan Methodist Church of Canada. The death of Rev. Daniel Adams was announced.

The General Conference, which met in New York in May, 1844, and authorized the formation of the Indian Mission Conference, also adopted the "Plan of Separation" which authorized the conferences in the slave-holding states to organize themselves into "a distinct ecclesiastical connection." The day following adjournment the delegates from the Southern conferences called a delegated assembly to meet at Louisville, Kentucky, in 1845 to carry out the commission given them by the 1844 General Conference.

On the second day of the Indian Mission Conference Bishop Morris presented the Circular Address on the Division of the Church prepared by these delegates. The matter was referred to a special committee appointed by the bishop, consisting of Jerome C. Berryman, D. B. Cumming and William H. Goode. Since Mr. Goode declined to serve J. M. Steel was appointed in his stead. On Friday, October 25, 1844, the committee reported as follows:

Resolved, first, That we concur in the proposed alteration of the sixth restrictive article of the Book of Discipline.

Resolved, second, That we approve the course pursued by the minority of the General Conference.

Resolved, third, That we elect delegates to represent us in the contemplated convention to be held at Louisville, Kentucky, in next May.

Resolved, fourth, That this conference do deeply deplore the necessity of a division of any kind in the Methodist Episcopal church; and that we do not cease to send up prayers to Almighty God for His gracious interposition, and that He guide the affairs of the Church to a happy issue.

J. C. Berryman, Chairman

After due consideration the report was adopted item by item. The first resolution was adopted by a vote of 14 to 1; the second by a vote of 11 to 3; the third and the fourth were adopted unanimously. The Conference then proceeded to elect delegates to the Louisville convention. Twenty-one votes were cast. William H. Goode received 20 votes and Edward Peery 18, and were declared elected. David B. Cumming was elected alternate delegate. Mr. Goode declined to serve, and Mr. Cumming was issued the certificate as a delegate to the convention.

Saturday was the last day of the Conference business sessions. At the close the bishop announced the appointments. In a letter to a friend he said that it did not take long to make the appointments, only about two hours, since all the men were true missionaries and all the works were mission works. The statistical report showed: 27 local preachers, 85 white members, 133 colored members, 2,992 Indian members. Collected for Missions \$217.31.

Sunday was entirely given to religious services. Bishop Morris preached in the morning, and ordained the four deacons in the afternoon. They were: John Page and Isaac Chuckmubbee, two Choctaw Indians, Walter D. Collins, and H. O. Benson. John Page interpreted both the sermon and the ritual for the ordination service.

After reading the appointments, Bishop Morris left in the closed carriage of his host, with a driver and escort, for a neighborhood forty miles distant, where he took a stage to Van Buren, Arkansas. He was most favorably impressed with his visit to the Indian Territory, and was ever a faithful champion of the work there.

The appointments he read were as follows:

Superintendent of Missions: Jerome C. Berryman.

Kansas River District: N. M. Talbott, Presiding Elder

Indian Manual Labor School: E. T. Peery

Delaware and Kickapoo: N. M. Talbott, J. T. Peery

Shawnee and Wyandotte: J. Wheeler, one to be supplied

Pottawatomie and Chippewas: Thomas Hulbert

Peoria and Wea: T. B. Ruble

Cherokee District: D. B. Cumming, P. E.

Quapaw: S. G. Patterson and N. T. Shaler

Seneca and Upper Cherokee: J. Fields, W. D. Collins, James

Essex, Supernumerary

Tahlequah: A. Cumming and William McIntosh

Lower Cherokee: J. F. Boot and Tussawalita

Barren Fork: John Boston

Creek Nation: Thomas Bertholf

Choctaw District: L. B. Stateler, P. E.

Moshulatubbee: L. F. Collins and John Page

Fort Coffee Academy: W. H. Goode and H. C. Benson

Puckchenubbee and Pushmataha: John M. Steel, W. W. Oakchiah

Chickasaw Nation: E. B. Duncan, one to be supplied

One of the ministers did not live to reach his appointment. William Winans Oakchiah was found by strangers on the streets of Fort Smith, Arkansas, 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. Thus our first itinerant Choctaw preacher passed to his reward.

In addition to the twenty-eight itinerant ministers, there were some local preachers, who served as assistants or interpreters. Among these were: Samuel Checote, Isaac Chuckmubbee, John Lois, Joe Willis, John Rose, I. F. Leamon, Hoyabbee, Pisionubbee, John Robinson, and Forbis LeFlore.

All of the eastern part of what is now Oklahoma, a strip of Texas, and Kansas as far north as Kansas City was called Indian Territory. There were 90,000 Indians in the territory in 1845. Of these 75,000 belonged to the Civilized Tribes. What a tremendous task confronted the newly organized Annual Conference!

The Louisville Convention of 1845, by a vote of 94 to 3, decided to establish the Methodist Episcopal Church, South. John Harrell, then a delegate from the Arkansas Conference, E. T. Peery, and David B. Cumming, representing the Indian Mission Conference, voted affirmatively. The Convention set May 1, 1846 as the day for the convening of the first General Conference of the new Church.

The Second Annual Conference, being the first under the new set-up, met at the Indian Manual Labor School in the Shawnee Nation, October 23, 1845. Bishop Joshua Soule was president, and James Wheeler secretary. Wesley Browning and Jerome C. Berryman were elected delegates to the first General Conference of the Methodist Episcopal Church, South, to meet in Petersburg, Virginia, in 1846. Bishops Joshua Soule and James O. Andrew chose to affiliate with the M. E. Church, South. Robert Paine was elected bishop and was assigned to the Indian Mission Conference. A Board of Missions was established and a mission planned for China. The Board took over the obligations of the Methodist Episcopal Church for the Indian Mission.

The third Indian Mission Conference met November 12th, 1846, at Riley's Chapel, with Bishop Robert Paine presiding, and with W. L. McAlester as secretary. This conference adopted sixteen rules to govern parliamentary procedure, which remained in force until 1930, when a special committee on rules submitted to the Conference a new list, which was adopted.

The Board of Missions of the Methodist Episcopal Church, South, appropriated \$6,000.00 for the Indian Mission Conference, which was divided among the three districts. There were at this time mission schools at Quapaw, with S. G. Patterson, superintendent; at Fort Coffee, with W. L. McAlester, superintendent; the Indian Manual Labor School in the Shawnee Nation, with William Patton, superintendent; and the Robertson school at Fort Washita, with E. B. Duncan as superintendent. This was the first school taught among the Chickasaws.

The fourth conference met at Doaksville, Indian Territory, November 4th, 1847, with Bishop William Capers as president, and W. L. McAlester as secretary. Bishop Capers had been elected at the General Conference of 1846 after serving as superintendent of missions to the Negroes. He was also superintendent of missions to the Indians before their removal to the West. It was a pleasure to him to witness the progress that was being made in the work he had personally begun a quarter of a century before.

Rev. Jerome C. Berryman resigned as superintendent of the Indian Mission Conference to take work in the St. Louis Conference. It was decided to discontinue the office of superintendent as an economy measure. The General Secretary of the Board of Missions assumed certain duties of that office and the three presiding elders assumed the remaining duties.

Rev. Jesse S. McAlester, principal of the Fort Coffee School, opened a companion school for girls at nearby New Hope. The Chickasaw Academy, or McKendree Manual Labor School, was opened, with Rev. Wesley Browning as superintendent. Bishop Capers asked Thomas B. Ruble to establish a school for the Creeks. In January, 1848 a site was selected near the present city of Eufaula. A three-story building was erected of stone and brick, which were transported from long distances by ox wagons. The corner stone of this, the largest building of the Indian Mission, was laid July 19, 1848, in the presence of a large number of approving Indian leaders.

The fifth Indian Mission Conference met at Muddy Springs, Cherokee Nation, November 1, 1848, with Bishop James O. Andrew as president and W. L. McAlester as secretary. This year saw the Asbury Manual Labor School established by Ruble near Eufaula ready for occupancy. Half of the total cost of the building, \$9,169, had been paid by the United States government from funds owed the Creek Nation. The school could accommodate 100 students.

The sixth Annual Conference met at Riley's Chapel, October 25, 1849, with Bishop Robert Paine as president, and W. L. McAlester as secretary. N. M. Talbot and W. L. McAlester were elected delegates to the General Conference. Another school was started called the Choctaw Academy, but it did not rank with the Fort Coffee and New Hope Schools.

The seventh session met at Choctaw Agency, November 7, 1850. No bishop being present, N. M. Talbot was elected president, and Wesley Browning secretary. Rev. John Harrell was placed in charge of the Fort Coffee and New Hope Schools. The year 1851 began with a reduced membership. This was partly due to the loss of the Fansas River district, which was placed in the St. Louis Conference by the 1850 General Conference. But there were other factors. Other religious bodies, some hostile to Methodism, were operating. Great social forces were at work, which were to culminate in the Civil War ten years later. The Church was in a period of decline.

The eighth session met at Muddy Springs, Cherokee Nation, November 15, 1851. No bishop being present, Samuel G. Patterson was made president, and James N. Garner secretary. Thomas B. Ruble, after a year's absence, was re-appointed superintendent of Asbury School.

The ninth session met at Clear Springs Camp Ground, Cherokee Nation, October 28, 1852, with Bishop Robert Paine as president and J. M. Garner as secretary. There was a slight increase in membership. The Fort Coffee and New Hope Schools had grown so that two superintendents were required. John Harrell was reappointed to Fort Coffee and N. M. Talbot was placed in charge of New Hope.

Progress in the Creek Nation was most striking since the Creeks had long been hostile to Christianity. For a while only James Essex and Samuel Checote would dare preach in the Creek Nation. But through the latter's influence the laws forbidding the Christian religion being taught in the Creek Nation were abrogated. Now a whole district was formed in this nation. The presiding elder, E. B. Duncan, reported twelve societies, and fifty new members added during the year. He said: "They have put up some meeting houses that would do honor to the States — good, hewed logs. Our people are improving in industry and domestic life."

In 1852 Rev. John H. Carr was appointed superintendent of a new school in the Chickasaw country, near the present town of Durant, called "Bloomfield Academy."

On October 26, 1853 the tenth conference met at the Creek Agency near the present site of Muskogee, with Bishop James O. Andrew as president and J. M. Garner as secretary. At the invitation of Samuel Checote, the conference met in the territory where not long before the preaching of the Word was forbidden under penalty of at least thirty-nine lashes and perhaps death. John F. Boot, a Cherokee Indian preacher, and charter member of the Conference "died at his post in great peace."

The eleventh session met at Riley's Chapel, October 25, 1854 with the newly elected Bishop H. H. Kavanaugh in the chair, and with W. L. McAlester as secretary.

Bishop Pierce presided over the twelfth session which met at Asbury Manual Labor School October 10, 1855, with W. L. McAlester as secretary. Bishop Pierce was called "an Apollo for manly beauty, and an Apollos for fervor and eloquence." He was also a gifted writer, and many of his most interesting letters were later published in book form. From his book, "Travels in the West," we have a record of his trip from his home near Sparta, Georgia, with his son Lovick, to the Indian Mission Conference in 1855. They travelled to Nashville, Tennessee, by train, thence by boat on the Cumberland River to St. Louis, thence by train to Herman, and again by boat along the Missouri River and then in horse and buggy across Missouri and a corner of Arkansas to Tahlequah (where they visited the Cherokee Council).

The next night they reached Fort Gibson, and Bishop Pierce thus described their host:

He was an old soldier, holding the post of ordinance-sergeant, but has unquestionably outlived the days of active service. Like Falstaff, he was of goodly dimensions, exceeding any man in the girth I ever saw. Though the weather was cold, he was in his shirt-sleeves, and was puffing as one oppressed with heat. When we drove up, he very bluffly declined to receive us, declaring that he did not keep a public house. 'I was directed to your house, sir, with the assurance that you did take in travellers.' 'Well, I do sometimes, but my wife is sick and I am not fixed for you.' 'Where can I stay tonight?' He commenced giving me directions to another house, when in the midst, he paused and with an expletive I will not repeat, he said, 'It is too bad to send a gentleman to such a place; get down, I will do the best I can for you.' Down we got, and having provided for our horses - being waited on by a Creek Indian who could not speak a word of English - we entered the house, and found a retired soldier's fare not bad to take at the end of a long journey.

In the morning the old sergeant asked me if I was a 'professor of the gospel.' Paying the heaviest bill on the whole route, we left in haste to reach the Asbury Manual Labor School, the seat of the Conference. \*

Finally, that day in the early afternoon they reached their destination. After meeting friends and being introduced to strangers, the bishop first asked for a drink of water. When they brought him a cold drink from a deep well, he welcomed it as a "luxury beyond price." The bishop was much impressed by his first visit to the Indian Mission Conference, and wrote:

It would be well if all who are skeptical about the possibility of evangelizing the Indians could attend a session of our Conference among them. . . . The place, the school, the Conference, each and all make an interesting paragraph in the current history of this aboriginal race. But a generation ago they were heathens; now they have flourishing academies, houses of religious worship . . . the white man's book, his gospel, and his preacher. How strange is everything around me! I have just passed over a wild vacant country, dreary but for its beauty, with here and there, at long intervals, a hut or wigwam; and now, here is a large three story brick building - a school house - with superintendent, teachers, male and female, and an Annual Conference assembled within its walls.

Among those admitted on trial was James McHenry, who was known to Bishop Pierce and to others in Georgia and Alabama as Jim Henry, the hero of the Creek war. He also attended the first Asbury Manual Labor School established by William Capers in Alabama, and was a classmate of Samuel Checote. Concerning his admission on trial the bishop wrote:

The lion has become a lamb, the brave, a preacher. The war-whoop is hushed; the midnight foray is with the past; the Bible and the Hymn Book fill the hands that once grasped the torch and tomahawk. The bold, valiant savage, who spread consternation among the peaceful settlements on either side of the Chattahoochee, now travels a circuit, preaching peace on earth, good will to men. The Lord make him an apostle to his people!

After Bishop Pierce read the appointments, he, with Lovick, W. L. McAlester and Young Ewing, of the Arkansas Conference, headed for Arkansas. They spent one night in the home of a full blood Choctaw. Not one word of English could they get out of the Indian family. The rooms were fairly clean but the beds had a repelling odor. The bishop and Lovick chose the floor for a resting place, using buffalo skins for a mattress, a buggy

1 PIERCE, George F.: "Travels in the West."

cushion for a pillow and cloaks for a covering. The next morning the bishop decided that he would try to find out if his newly made Choctaw friend could understand English and inquired: "What do I pay you?" The Choctaw replied, "Two dollar."

Bishop Pierce described McAlester as full of dry, sly humor, and he added much to the interest of the long journey. The bishop wrote:

Early in the afternoon we reached Scullyville, the Choctaw Agency. Here is quite a village - stores and private dwellings. . . . A mile or two more brought us to New Hope Academy, where we proposed to rest a day or two to examine the school and to visit the school at Fort Coffee.

At New Hope the good bishop heard classes in several subjects, made a speech, prayed and bade them farewell. He wrote:

These schools, well managed, will do wonders for this people in the progress of time. We must wait, pray, and hope. \*

At this time there were four districts, 31 charges, nine schools under the care of the church, 489 pupils, 30 preachers, 4,264 church members, and 1,267 members of the Sunday Schools. Opposition to Christianity on the part of the Five Civilized Tribes had been largely overcome. Chille McIntosh, chief of the Creeks, told Bishop Pierce that while the Indians were at first resentful of their removal by the government from their Eastern homes, they were now becoming more reconciled and were becoming prosperous in their new home. The Church had contributed greatly to this happy condition.

Daniel Asbury died during the year. He was a Creek Indian who came west with the Creek migration. With Samuel Checote, he signed a petition to have the Scriptures translated into the Creek language and presented it to the first Conference in 1844. Dixon W. Lewis, who died the following year, was ably qualified for the assignment. He requested and was granted one year's leave from regular work to devote his entire time to translating hymns and Scripture. But he failed to accomplish his purpose, through lack of support by the leaders of Methodism. The honor of putting the Bible and other sacred literature into Indian tongues went to the Presbyterian Church.

Riley's Chapel was the seat of the fourteenth Conference October 29th, 1857. Bishop Pierce was to preside, but got no farther than Kansas, due to the outbreak of hostilities in that section. John Harrell was elected president, and John H. Carr secretary.

\* SMITH, George G. "The Life and Times of George F. Pierce," p. 237

The following year Bishop Early presided at the conference which met at Skullyville, October 7th, 1858, and W. L. McAlester was secretary. Skullyville, located between Spiro and Fort Smith, was the seat of the Choctaw agency, which disbursed government funds to the Indians through the Indian Agent. The money was usually brought to Fort Coffee by steam boat from Fort Smith, then hauled sixteen miles in wagons to the Agency. Often there would be as many as six wagon loads of money in one caravan. There would be one driver and one guard to each wagon, since holdups were unknown in the Indian Territory in that day.

The 16th Annual Conference was held at Creek Agency, October 27th, 1859, with the venerable Bishop Robert Paine as president, and John H. Carr as secretary. Two veteran ministers had died during the year, William McIntosh, noted leader and charter member of the conference and W. L. McAlester, noted leader in the education work, and Presiding Elder of the Choctaw district.

The year of 1860 was one of drought and famine. It was also the presidential election year, and the whole nation was in a state of grave apprehension and excitement. With the election of Lincoln to the presidency, state after state in the South left the Union. In the midst of such grave developments the 17th Annual Conference met at or near Riley's Chapel in the Cherokee Female Seminary. Bishop H. H. Kavanaugh called the Conference to order November 1st, 1860, and John H. Carr was elected secretary.

An interesting resolution was adopted at this Conference:

Resolved, by the Conference, we disapprove of the course of our Brother, C. M. Slover, in neglecting to attend the present session to attend the sitting of the Grand Lodge (of Masons) at Little Rock, Arkansas, and that his Presiding Elder be requested to inform him of this action and admonish him."

It appears that Mr. Slover no longer remained with the Indian Mission Conference. \*

On April 11, 1861, General Beauregard opened fire on Fort Sumter and the Civil War was on. Most of the Indian peoples were in sympathy with the South, some because they owned slaves, others because they were related to Southerners by blood or by marriage. Still others were inflamed by an address William H. Seward had made at Chicago in which he said: "The Indian

\* Cf. BABCOCK and BRYCE: "History of Methodism in Oklahoma." p. 133.

Territory, also, South of Kansas, must be vacated by the Indians."

Soon the three military forts of the Union in the Indian Territory, Washita, Arbuckle and Cobb; and the union fort at Fort Smith, Arkansas, were abandoned. All federal troops were withdrawn and the Indian Territory was left completely in the hands of the Confederate army.

The Choctaws and Chickasaws were almost unanimous in espousing the cause of the Confederacy. The Creeks were divided, and a large number of them resisted the Confederate forces. They were driven into Kansas and formed the nucleus for the Indian regiments who fought on the Union side. John Ross, chief of the Cherokees, favored neutrality, saying:

I most deeply regret the excitement which has arisen among our white brethen, yet by us it can only be regarded as a family misunderstanding among themselves.

But Stand Watie led the effort to ally the Cherokees with the Confederates. This was done, when a resolution was approved expressing a desire for neutrality, but authorizing the authorities to form an alliance with the South when, and if, they deemed it necessary.

The 18th Annual Conference convened at the Chickasaw Manual Labor School, October 10th, 1861. No bishop being present, John Harrell was elected president. John H. Carr was made secretary. John Harrell and Thomas Bertholf were elected delegates to the General Conference scheduled to meet in 1862, but which was postponed because of the Civil War to 1866. Samuel Checote and James McHenry requested location in order to join the combat forces on the Confederate side, which request was granted. Both served in the army until the close of the war, Checote rising to the rank of lieutenant colonel, and McHenry to that of major.

No attempt was made to hold a conference either in 1862 or 1863. It was impossible for the ministers to assemble. (There was no lay representation in the Annual Conference before 1866.) No records were kept of the part laymen played in the Church. Many members were killed in battle, others died of disease, while still others fled the country never to return. Nor is there a complete record of the activities of the ministers. G. R. Buchanan was lost sight of. Dick Hider and E. G. Smith died. James Essex was captured by the Federals and died in captivity during the year 1864. F. M. Paine, superintendent of the Fort Coffee and New Hope schools,

was compelled to close the schools in 1863 when the Federals invaded that part of the Choctaw Nation. With his family and other missionaries he fled for safety into Texas. John H. Carr kept his school in the Chickasaw Nation open throughout the war. The Federals never invaded that nation, and the school became a rendezvous for refugees. Chief Jackson Kemp named this school Bloomfield, since the school had been located in the midst of prairie blossoms, by addressing a letter to Rev. J. H. Carr, Bloomfield. No salaries were paid during the war. Mr. Carr and the teachers dug their living from the soil, and shared it with the soldiers and refugees.

John Page entered the army and was a major in Jack McCurtain's batallion, returning to the Conference at the close of the war. John Harrell was appointed a chaplain in the Confederate army. As Superintendent of Army Missions he traveled through the Cherokee District when it was at all safe to do so. About the first of 1864 he appointed Young Ewing, Presiding Elder of the Cherokee district, W. A. Duncan to Tahlequah and Fort Gibson, D. B. Cumming and Elijah Butler to Grand River, Isaac Sanders to Sallisaw, Walker Carey to Canadian, and mapped out another large circuit which he left to be supplied.

Willis F. Folsom, a local preacher, and descendant of a long line of Choctaw chiefs, rendered notable service to the Church during the war. He came with his parents to the new Choctaw nation during the migration of 1832. He knew both English and Choctaw, and had prepared a Choctaw dictionary. He interpreted for the ministers before 1851, when he received license to preach. It was very unusual if no conversions followed his sermons. During the war he remained with his people, preaching, visiting, and encouraging them. At the close of 1861 he wrote in his diary:

How sad! many have been slain this year,  
Few have been saved.  
O Lord, revive thy work;  
Let not the wicked prevail,  
Help me to be more useful.

On May 1, 1861 the soldiers burned his home, destroyed his corn and drove away his stock. But he was not dismayed. At the close of 1862 he writes: "I have only preached one hundred and thirty-one times this year. Been poorly all the year. Very few saved."

He held meetings in soldiers' camps, in private homes, and wherever he could find the people assembled. Sometimes he walked as far as twenty miles a day. He traveled

as far as a hundred miles from home. How sad is this entry in his diary: "Today I returned home to find my little girl dead."

There is little record of the activities of the other ministers. Those who remained in the Territory met at Eastman's School, Chickasaw nation about six miles from the present town of Colbert, on September 23, 1864, for a Conference reorganization. No bishop was present, so Thomas Bertholf was elected president and John H. Carr was made secretary. This was called the 19th Annual Session. Little could be done, but they divided the work among themselves as follows:

Army Missions: John Harrell, superintendent; Choctaw-Chickasaw District: John H. Carr, P. E.; Bloomfield Academy: John H. Carr, superintendent; Chickasaw circuit: J. C. Robinson; Chickasaw Academy: J. C. Robinson, superintendent; Boggy circuit: J. H. Walker; Doaksville: I. S. Newman and S. P. Willis; Refugee Cherokees: W. Carey, Isaac Sanders and Standing Man; Creek District: Thomas Bertholf, P. E.; Asbury Manual Labor School: Thomas Bertholf, superintendent.

The surrender of Lee at Appomattox in April, 1865 virtually ended the war. However, the Indians considered themselves independent nations and reserved the right to surrender their own troops. Three months after Lee's surrender, on July 14, 1865, the last Indian regiment was surrendered and the war ceased in the Indian Territory.

The country had been laid waste, and crops of every description destroyed. The Indians who had adhered to the Confederacy were in great distress, and those who were loyal to the Union fared little better. The social and moral conditions were at the lowest ebb. Religiously, the patient toil of more than a quarter century had all but been destroyed. Churches were burned, members were scattered, and schools closed. In the midst of such conditions, only eight ministers were present at the Twentieth Annual Conference when it opened September 14, 1865, at Doaksville in the Choctaw Nation. They were: Thomas Bertholf, John H. Carr, J. C. Robinson, Isaac Newman, S. P. Willis, Walker Carey, Isaac Sanders and Standing Man. Thomas Bertholf, who was elected president, was the only minister present who answered the roll call at the first Conference in 1844. D. B. Cumming and John Page, members of the first Conference, were still alive, but not present at this conference. John Harrell was not present. He resided at Van Buren, Arkansas, and travel was yet hazardous. However, he and John H. Carr were elected delegates to the General Conference which was to convene at New Orleans in May, 1866.

Bishop Enoch M. Marvin, newly elected to the episcopacy, was appointed to hold the Indian Mission Conference. There was only one building left suitable to house an annual conference, that of Bloomfield Academy, Chickasaw nation. The Twenty-first conference met there September 12, 1866. It was Bishop Marvin's first conference and the first time a bishop had visited the work since 1860. The ministers present were: John Harrell, John H. Carr, Thomas Bertholf, J. C. Robinson, J. N. Hamill, S. P. Willis, John Page, Young Ewing, D. B. Cumming, Elijah Butler, Isaac Sanders, James McHenry, Walker Carey and Standing Man. J. H. Carr was made secretary.

After dispatching minute business and voting on two constitutional amendments, the Conference faced the problem of providing support for the pastors and school men for the coming year. Bishop Marvin informed them of the desperate financial straits in which the Board of Missions found itself. During the Civil War its missionaries in China had drawn their drafts for their salaries on the Board. But no business could be transacted between North and South; besides the Southern Board had no funds with which to pay them. The secretary of the Board of Missions of the Methodist Episcopal Church paid these drafts regularly. Therefore the Southern Board made the refunding of the money thus advanced their first consideration. Consequently no appropriation was made, nor could be made, for the Indian Mission.

But Bishop Marvin had no thought of abandoning the field. "Fear not," he said, "I will guarantee five thousand dollars for this mission and send it to you in regular payments as the year advances. Our work must go on."

Following a prayer led by the bishop, and the singing of the doxology, the ministers went to their several appointments with new joy and determination to build again the Church in the Indian Territory. A new name was added to the list of immortals who planted Methodism in Oklahoma. That name was Enoch M. Marvin.

To Bishop Capers belongs the honor of enterprising missions to the Indians. To Bishop Marvin belongs the honor of saving the mission in the hour of its greatest peril. \*

\* BABCOCK and BRYCE: "History of Methodism in Oklahoma," p. 155

## THE METHODIST EPISCOPAL CHURCH SOUTH IN OKLAHOMA FROM THE CIVIL WAR TO STATEHOOD

The task facing the Church following the Civil War was to reorganize the church societies, rebuild churches, re-establish schools, break down tribal hatreds that had been rekindled during the war, assist in reestablishing law and order, help in ridding the country of wholesale cattle thieves, marauders and robbers, promote industry, and light again the religious fires in the homes of the people.

In addition, the Indian Nations, by casting in their lot with the Confederacy, had lost all. They must now negotiate new terms of peace and new treaties with the United States government. These treaties of 1866 had a profound effect upon the subsequent history of the Indian nations. Gradually the tribal councils came more and more under the supervision of the United States Government. Thus, the control of the United States authorities increased and the national life of the Indians diminished. The policy of holding land as Indian nations ceased and the policy of granting land to individual Indians was inaugurated. These treaties pointed to the time when national councils would lose their power and finally be abandoned altogether.

The task facing the Church was stupendous, but the ministers set to work with courage born of God. John H. Carr went to his task as Presiding Elder of the Chickasaw District and superintendent of Bloomfield Academy. There were no funds either from Church or Indian nation or United States government to open the school, but he did so, admitting both boys and girls free of charge. They conducted the school without funds for a year, when Captain Frederick Young, a Confederate officer, took charge. Our Church thus severed its connection with the school, but it lives on, and is operating today under the same name at Ardmore, Oklahoma, in the buildings of Hargrove College, a school formerly owned by the Methodist Episcopal Church, South.

Brother Carr traveled his large district in a buggy as far as the road would allow, but always carried a saddle in his buggy, so that when the road gave way to a cow trail, he could always finish his journey on horseback. He was a good carpenter, built and repaired houses, and also made all the coffins for those who died within a large radius. When his own little daughter died he made her

coffin with his own hands and preached the funeral sermon, there being no one else upon whom he might call for this service. His greatest sorrow was the news of the murder of his son, who was returning from the Confederate Army after the war. Instead of his son, there came the messenger with the death news. But not even this tragic experience prevented his ministry to the underprivileged.

Rev. J. C. Robinson was unable to reopen the three schools within the bounds of his district, Chickasaw Academy, Fort Coffee, and New Hope. Therefore he gave his time as presiding elder to reorganizing the church societies. W. F. Folsom, though a local preacher, was his most active and effective minister.

Rev. Thomas Bertholf, Presiding Elder of the Creek District, was also appointed superintendent of Asbury Manual Labor School. He found that all the barns, chicken houses, etc., had been burned, and that the main building was greatly damaged. Through Samuel Chécote, he secured an appropriation of \$6,000.00 from the United States government for Asbury. But he did not live long enough to see the school reopened. His body was laid to rest on the school farm about one mile from the school building, the scene of his last labors.

John Harrell was appointed superintendent of the entire Mission, and gave most of his time to the Cherokee and Creek districts. Rev. Young Ewing served the Cherokee district that year.

Bishop Marvin traveled through other sections of the Church and presented the cause of the Indian Mission. He sent money regularly to the missionaries, and fully redeemed his pledge of \$5,000. Most of it was raised in Missouri, particularly in St. Louis. It is likely that he paid a goodly part of it himself. He returned to open the 22nd Indian Mission Conference at Fort Gibson, October 3, 1867. John Harrell was elected secretary. No one was admitted on trial, and only one minister came in by transfer, Thomas B. Ruble. No stranger to Indian Territory, he had labored in the East Texas Conference for a time. Bishop Marvin appointed him Presiding Elder of the Creek District and superintendent of Asbury Manual Labor School, the institution he had served from 1851 until 1859.

The Conference lost four ministers who had rendered real service: Walker Carey located, Thomas Bertholf had died, John Page was left without an appointment, and John H. Carr moved to Paris, Texas, to give his children school advantages. Their labors in behalf of Oklahoma Methodism cause their names to be forever revered.

The statistical report was far from complete for the year 1867, but gave the following figures: Local preachers, 19; white members, 20; Negro members, 22; Indian members, 1,795.

The 23rd Conference met at Boggy Depot October 15, 1868. This town was an important trading point in Atoka County, at that time on the main stagecoach mail route between Fort Smith, Arkansas and Texas. It got its name from the Boggy River which flowed near, named by French traders who called it Vazzures, meaning miry or boggy, in the early part of the 18th century. Cyrus Harris, a Chickasaw chief, built the first log cabin in Boggy Depot in 1837. Captain G. B. Hester, merchant and Methodist layman, built a home there.

Bishop Doggett did not arrive at the seat of the conference until Friday. But the Conference elected John Harrell to preside until the bishop should arrive. John H. Carr was elected secretary. Samuel Checote was appointed Presiding Elder of the Creek District, thus leaving T. B. Ruble free to give his full time to the rebuilding of Asbury. But everything went against him. He was engaged in rebuilding the barns and smaller houses when the main building was totally destroyed by fire. Therefore, the school could not be opened that year.

The 24th Conference convened at Okmulgee, September 30, 1869, with Bishop Pierce as president and J. C. Robinson as secretary. It was the first time Bishop Pierce had held the conference since his initial visit in 1855. Now he saw most of the work destroyed. None of the schools he had visited were in operation. The \$12,000 building at Asbury which had so delighted him, was in ashes. However, three native preachers were admitted on trial, Heavy Butler, C. C. Campbell, and John Sevier, and there were other signs of recovery. The statistics reveal growth, and there were new charges added in the various districts. The holding of revivals and the preaching of the Gospel from house to house had a far greater influence for good throughout the Territory than can be told by mere statistics.

Many changes took place about the year 1870 which changed the nature of the work of our Church in Indian Territory. The Indian treaties of 1866 provided that a right-of-way for railroads be granted across the reservations. The Missouri, Kansas and Texas Railway Company was the first to begin laying its tracks in the Indian Territory. June 6th, 1870, running north and south from Parsons, Kansas, to Denison, Texas. The Frisco, Santa Fe, and Rock Island soon followed. New towns and

villages sprang up along the tracks. White settlers moved in. The establishment of shipping points for cattle on the railroad led to the assembling of large herds on the nearby grasses. Thus the cattle industry became a leading factor of the Indian Territory's life. Coal, which had been discovered in Oklahoma before the Civil War, developed into an industry after the coming of the railroad. The first oil company was organized in 1872. All of these changes directly affected the Church. From 1870 on, the Church was no longer a missionary church to the Indians. It had now to lay a broader foundation for work in what was soon to become a great cosmopolitan state.

The 25th Conference met at Fort Gibson, October 26, 1870, with Bishop John C. Keener president and J. G. Robinson secretary. Fort Gibson was at that time the metropolis of the Indian Territory. That year it demanded a full time pastor, and the honor of developing the first charge into a station belongs to Rev. James Y. Bryce. He also raised the second charge in the Territory to a station, Atoka, in 1875.

Samuel Checote was located at his own request in order to help his countrymen out of their political turmoil. John Harrell was appointed superintendent of Asbury Manual Labor School and superintendent of Missions. So great was his influence among the Indians and the government officials that he had new buildings erected soon after assuming the appointment, and before the end of the Conference year he had re-opened the school.

The 26th Conference was held at Boggy Depot, Choctaw Nation, October 4, 1871, with Bishop Holland N. McTyeire in the chair, and John Harrell as secretary. There were 127 white members, 4,320 Indian members, 434 Negro members, and 61 local preachers. Four Negro charges were established, all in the Chickasaw District.

The 27th Conference met October 2, 1872, at Okmulgee in the Creek Nation's Council House. Bishop William M. Wightman presided and D. T. Holmes was elected secretary. The 28th Conference was held at Tahlequah, October 23, 1873, with Bishop Pierce as president and E. R. Shapard as secretary. John Harrell and J. H. Walker were elected clerical delegates to the ensuing General Conference, while G. B. Hester and J. F. Thompson were elected lay delegates.

The 29th Conference convened at North Fork, Creek Nation, October 27, 1874. Bishop H. H. Kavanaugh was president and E. R. Shapard was elected secretary. They also served as president and secretary of the 30th

Conference, which met at Atoka, October 6, 1875. At this conference a Pauls Valley District was formed.

The 31st Conference met at Vinita, October 26, 1876, with Bishop McTyeire as president and E. R. Shapard as secretary. Thomas B. Ruble, a charter member of the Indian Mission Conference, and J. C. Robinson, had died during the year. This was the last conference attended by John Harrell. He had been a charter member of the Arkansas Conference when it was organized in 1836, and his work at that time was in the Western part of that state and in the Indian Territory. He built a home on a cliff overlooking Van Buren, Arkansas, and traveled to all his appointments from that place. He was the moving spirit in the establishment of First Church, Fort Smith, and served the Indian Mission Conference as secretary several times, and three times as president in the absence of the bishop. For fifteen years he was Presiding Elder and for five years superintendent of schools, first at Fort Coffee and New Hope, and later at Asbury Manual Labor School. He was a member of the General Conference seven times. A positive and impressive preacher of the Gospel, he traveled constantly over swollen streams, rough mountains and across the trackless prairies to preach the Gospel to the poor. He died in Vinita, December 8, 1876, and his body was laid to rest by the side of his wife in the cemetery near Asbury Manual Labor School, near Eufaula. The graves are neglected and unmarked. As Dr. S. H. Babcock has written:

Perhaps if John Harrell had led a victorious army on its mission of death, a monument of marble would have long since been erected to preserve his memory for the generations to follow. Whether or not the Church ever erects a marble monument to John Harrell, his work will abide . . . The impress of his greatness is on every institution of the day in which he wrought; he laid a foundation on which future generations may build. \*

The 32nd Conference met at Stringtown, September 20, 1877. Bishop Marvin arrived on the second day. The church in which the conference met still stands, but is now used as a residence. This was one of the last conferences held by Bishop Marvin, who died at his home in St. Louis, Mo. November 26, 1877. Thus passed one of the greatest preachers of the Church and one of the greatest friends of the Indian Mission Conference.

The 33rd Conference met at Muskogee, October 17, 1878, with Bishop McTyeire presiding. At this conference Theodore F. Brewer was received by transfer from

\* BABCOCK and BRYCE: Op. Cit., p. 192.

the Arkansas Conference, and appointed to Muskogee and Eufaula. He was destined for a long and useful ministry in Oklahoma.

The 34th Conference was held at Double Springs, September 10, 1879, with Bishop Pierce as president, and E. R. Shapard as secretary. The 35th session met at Fort Gibson, September 6, 1880 with the same officials. The last of the charter members of the Indian Mission Conference, David B. Cumming, had died August 25th, 1880. In the last years of his life he was often called the Father of the Indian Mission Conference. Rev. M. L. Butler, destined for long service in Oklahoma, was received by transfer.

The 36th Session was held at Caddo, October 5, 1881, with Bishop Pierce in the chair. This Conference marked the first attempt of our Church to build an educational institution in the Indian Territory without depending on the Indian Councils and the Federal Government. Rev. T. F. Brewer was appointed president of the newly formed Harrell International Institute at Muskogee, in connection with his duties as pastor of Muskogee station. From 1881 onward, the Church was to build and maintain its own colleges.

The 37th Conference met at Muskogee, September 20, 1882, with Bishop Pierce as president and J. F. Thompson as secretary. This Conference saw the first church paper established in the Indian Territory. It was called "Our Brother in Red," and had as its motto, "Christian Education the Hope of the Indian." T. F. Brewer and J. F. Thompson were the editors.

The 38th Conference met at Webber's Falls, September 20, 1883, with Bishop Pierce as president and E. R. Shapard, secretary. Eight new pastoral charges were listed in the appointments. There were six charges in the Pauls Valley district, whose presiding elder, Rev. J. O. Shanks, 26 years of age, went out into the by-ways and hedges, holding revivals and organizing churches and circuits. In his itinerary, he was one of the first to enterprise work among our plains Indians. This work did not take definite shape, however, until 1887.

This was Bishop Pierce's ninth and last visit to the Indian Mission. Although suffering intensely from a malignant throat trouble, he continued to preside throughout the conference, and then visited New Hope Seminary before returning to Georgia. He was appointed by his colleagues to hold the Indian Mission Conference in 1884, but two weeks before it was to convene passed to his heavenly reward. Samuel Checote died the same day, September 3, 1884.

Those who died in the faith as honored members of the Indian Mission Conference from its organization in 1844 were:

Daniel Odams, 1844; Oakechiah, 1845; Mackinaw Boachman, 1946; Johnson B. Fields, 1848; John F. Boot, 1853; Daniel B. Asbury, 1856; Tucewalita, 1857; Dickson W. Lewis, 1857; William McIntosh, 1858; W. L. McAlister, 1859; C. M. Delano, 1861; E. G. Smith, 1862; Dick Hyder, 1862; James Essex, 1864; D. H. Carithers, 1866; Thomas Bertholf, 1867; Walker Carey, 1869; Standing Man, 1869; T. W. Mitchell, 1872; Charles Campbell, 1872; Heavy Butler, 1872; Elijah Butler, 1873; James Denton, 1873; Thomas B. Ruble, 1876; J. C. Robinson, 1876; John Harrell, 1876; T. K. B. McSpadden, 1877; D. B. Cumming, 1880; W. J. Spaugh, 1882; Isaac Sanders, 1882; James McHenry, 1883; Moses Mitchell, 1883; Samuel Checote, 1884.

The 39th Conference met at White Bead Hill, September 18, 1884, with Bishop Robert K. Hargrove presiding, and with E. R. Shapard as secretary. Tribute was paid the memory of Samuel Checote, who had come with his parents to the Indian Territory in 1829. The Creek Nation made it a penal offense between 1845 and 1848 to profess the Christian religion, the penalty being thirty-nine lashes with a cowhide whip. Samuel Checote suffered penalty, being less than twenty years of age. While blood flowed to his ankles, he was asked, "Will you give up Christ?" He replied, "You may kill me but you cannot separate me from my Lord Christ." Later, he had much to do with abrogating this law. John Harrell encouraged him to receive license to preach, and he was admitted on trial in 1852. He served as chief of the Creek Nation three different times, in 1867, 1872, and 1879. As chief he abolished the custom of plurality of wives, aided in building homes, schools, and churches, and was instrumental in the building of the Asbury Manual Labor School near Eufaula and the Harrell International Institute at Muskogee. He was pastor at Okmulgee at the same time he was chief of the Creek Nation, and preached in a large arbor near the Council House. He was careful that no word of a political nature crept into his sermons. He was elected a delegate to the Ecumenical Conference of Methodism which met in London, England, in 1882, but because of age and illness he was unable to attend.

The 40th Conference met at Skullyville, September 17, 1885, with Bishop John C. Granbery as president and E. R. Shapard as secretary. Three men who were to give long service were admitted on trial: J. J. Methvin, J. T. Hall, and A. N. Averyt.

In 1885 Rev. J. J. Methvin succeeded Rev. E. A. Gray as superintendent of the New Hope Seminary, but that same year the Choctaw National Council rescinded the contract with the Board of Missions, and the school was forced to close its honorable career of nearly forty years of service. The Rev. E. R. Shapard was appointed superintendent of the Asbury Manual Labor School but once more fire razed the building and it could never be rebuilt.

The 41st Conference met at Eufaula, October 20, 1886. Bishop Charles B. Galloway, elected that year at the General Conference in Richmond, Virginia, presided at this, his third annual conference. E. R. Shapard was the secretary. Bishop Galloway returned in June, 1887 and held the Canadian District Conference at Pierce Chapel, west of Fort Smith, Arkansas. It was the first time a bishop ever attended a district conference in the Indian Territory. The conference lasted from Wednesday, June 2 through Sunday, June 6, when the bishop preached a sermon of great power.

On Monday following, he went with Rev. C. W. Myatt, the presiding elder, Rev. L. W. Rivers, pastor at Webbers Falls, and other brethren to Eufaula to attend the "International Indian Council." They went by private conveyance forty miles the first day, to Webbers Falls, where the bishop preached at night. The next night they reached Muskogee, and Bishop Galloway wrote the following in the *Christian Advocate*:

Another forty miles over the wide, warm prairies brought us to Muskogee, the Athens of the Indians, which claims to be the commercial metropolis of the Territory. I have never seen such luxuriant wild roses and such a variety of beautiful flowers as adorn the mounds along the way and grow by the rivers of water . . .

We found a warm welcome at Harrell Institute and much-needed rest for man and beast. The school term had closed, and the girls were enjoying vacation at home. The Woman's Board of Missions has a magnificent property in that admirably constructed building . . . and are fortunate in retaining the services of Rev. T. F. Brewer, whose large acquaintance with our Indian work and extensive influence in the Territory eminently qualify him for the headship of an enterprise he first projected and to which he has given so many laborious years. \*

At Muskogee he took the train for Eufaula, where he addressed the Indian Council. He also preached at the Methodist Church, and visited the Asbury Manual Labor School. He wrote:

The school was reduced in number, and confined in narrow quarters made necessary by the burning of the old buildings in November last. \*\*

\* CANDLER: "Bishop Charles Betts Galloway," p. 88.

\*\* IBID: p. 95.

The 42nd Conference met at Vinita, October 12, 1887, with Bishop Galloway in the chair and with E. R. Shapard as secretary. At this conference a missionary was appointed to the western, or "wild" tribes.

Work among these tribes had been enterprised in 1871 when A. J. Standing and Thomas Batley undertook to teach the Indians in mission schools under government control. However, this work was a failure. Again work was begun at Fort Sill in 1883 by Rev. J. W. Wicks, of the Methodist Episcopal Church but this work also failed.

During the summer of 1887, Rev. J. J. Methvin surveyed the territory occupied by the Wild Tribes, and found such pagan practices as plurality of wives, the Eagle dance, the Moon dance, the Ghost dance, and the Peyote cult, which was indulgence in the harmful peyote bean drug. Mr. Methvin recommended that young, unmarried men be appointed to these tribes. Since he was married and had five young children, he was surprised to hear Bishop Galloway read: "Missionary to the Western Tribes: J. J. Methvin."

He traveled over the field from the Cherokee Strip on the north to Texas on the south and west, and selected Anadarko as headquarters. Rev. M. A. Clark had enterprised some work, and a school was a prime essential.

At the same 1887 conference, Rev. C. S. Jones offered to work among the wild tribes, and was appointed to the Shawnee, Kickapoo, and Sac and Fox agency. He rendered yeoman service, but before the expiration of his second year he was stricken by pneumonia, followed by tuberculosis. He passed to his heavenly home from Stilwell.

Others who died that year were P. W. Cosby, John Sevier, and E. W. Brodie.

Dr. Harralson wrote of a trip from Vernon, Texas, which he took in June, 1889, with other ministers to ascertain the real condition of the Wild Indian tribes with reference to the Gospel and Christian schools. Rev. W. H. Younger of the Missouri Conference, and Rev. R. M. Shelton and Rev. G. S. Hardy, of the Northwest Texas Conference, accompanied him. They took a complete camping outfit, with a good tent, a Winchester, three shot-guns, a fishing tackle, a strong hack and buggy, and good teams. He wrote:

Our route lay through Greer County. . . We crossed the main stream of Red River at Doan's Store and traveled up the North Fork all day

with nothing special transpiring. After we had pitched our tent near Navajo town and mountains, 'Stonewall' Hosmer was seen in the distance making a straight track toward our camp, drawn by his veteran steed 'Butler.' Henceforth he was to be our guide. . . The following day we came to the heath of the well-remembered but not loved Comanches. . . The elder Hardy brought down a fine buck. We now had venison and onward pushed our way. It fell to Hosmer to take the deer in his buggy. We had heard of the disturbed state of the Indians and knew they did not like to have deer killed in their country. Hosmer got around this by saying: 'It had jumped up and one of the brethren shot it, and now we are taking it on to Quanah the chief.'

Quanah Parker is the first chief of the Comanches, the second being Wild Horse and the third Black Horse. We found them all in their respective groups along the banks of West Cache River, 18 miles west of old Fort Sill. We pitched tent and Brother Hosmer and I called on Quanah. We found him with his five wives seated on the ground around their supper dishes all spread on the ground under a brush arbor, enjoying their evening meal. We introduced ourselves, and the chief extended his hand for a hearty shake without rising. He expressed appreciation of our visit and its purpose. We made an appointment for preaching and for a council meeting the next day.

Next morning early he appeared in full chief splendor, accompanied by his little boy of about ten years on his right and a little girl of fifteen on his left. All were mounted on very fine horses, and as they rode up to our tent called out lustily, 'Good morning, Dr. Harralson.' . . . We had service under a large tree at 11 o'clock with two white families that lived there, and with a few Indians. Brother Younger gave them the first sermon ever preached to them. We all enjoyed it indeed. At 4 p.m. another service was held under the same tree. Quanah sat near the preacher, with Black Horse on his right. A larger number of painted Comanches were present, some on ponies, others standing or sitting on the grass. I preached to them from Acts 17:24, 29. After preaching, we announced our proposition to establish a school and have a preacher right in their midst, all for them and their children. A joy shone from every eye that surely pleased the angels and richly paid us for our expense and trouble in going to them. . . They said more than 300 children could be had now, and many older ones would go to school if opportunity was offered. They said they would be willing to do anything they could to aid in erecting the building.

The Kiowas, Delawares, Wichitas, and Apaches and several other remnants are without schools. Brother Methvin at Anadarko is our only minister to all these tribes. Mr. Caruthers, of the Presbyterian Church, I believe, is at work among Wichitas to give them a school. . . The U. S. government has a school at Anadarko for all the tribes but they do not like that. There are tribal prejudices. We must give them schools in each tribe and a missionary.

What a pity the Methodist Church was not able to carry out this recommendation. Only one school was established, the Methvin Institute at Anadarko.

The Board of Missions gave Mr. Methvin \$2,500 with which to start the school and the government gave a conditional grant of land which was later changed through the efforts of Rev. E. M. Sweet, Jr., to a fee simple title - a site selected by Mr. Methvin near the Anadarko agency. He opened the school in the spring of 1888 with fifteen pupils. The General Board of Missions took over from the Woman's Board of Missions the Harrell Institute at Muskogee, and the Woman's Board took over the school at Anadarko which they named Methvin Institute.

The 43rd Conference met at White Bead Hill, October 10, 1888, with Bishop Joseph S. Key as president, and E. R. Shapard for the fifteenth time as secretary. Among others, J. S. Lamar, and John Y. Bryce, the son of James Y. Bryce, were admitted on trial. Both were to render long service to Oklahoma Methodism. Young Ewing, who had served devotedly since 1856, died during the year.

Bishop Eugene R. Hendrix, a young man, was appointed to preside over the Indian Mission Conference, and arrived in the spring of 1889 to preside over the Pauls Valley District Conference. He appointed Rev. I. L. Burrow, formerly president of Central Collegiate Institute, Altus, Arkansas, (later Hendrix College), presiding elder of the Oklahoma City District, a new district to be organized among the white settlers who had made the "run" on April 22, 1889. For the Methodist Church, South, which Dr. Burrow organized in Oklahoma City, Rev. A. J. Worley was named pastor. This church was later known as St. Luke's Methodist Church. Rev. J. B. Stephenson was appointed pastor at Guthrie.

Bishop Hendrix held the 44th Conference, which met at Atoka, October 2, 1889. M. L. Butler was elected secretary. T. F. Brewer and L. W. Rivers were elected clerical delegates to the 1890 General Conference, and G. B. Hester and E. H. Culbertson were elected lay delegates to the same conference.

The 45th Annual Conference met at Muskogee, October 22, 1890. Bishop Hendrix was president and M. L. Butler was secretary. The committee on memoirs announced the death of E. R. Shapard, who had served so long and well as conference secretary, superintendent of the New Hope Academy, and presiding elder of the Choctaw and Cherokee districts.

The 46th Conference met at Oklahoma City, November 4, 1891, with Bishop Hendrix in the chair and with Rev. M. L. Butler as secretary. Dr. J. D. Barbee, Publishing House agent, and Dr. Walter Lambuth, then missionary to Japan, visited the conference. The Conference lost two preachers by death, J. C. Powell and Josephus Edwards.

The 47th Conference was held at Ardmore, Indian Territory, November 16, 1892, with Bishop Charles B. Gallo way as President, and Rev. M. L. Butler as secretary. J. S. Williams, J. O. Shanks, and James Y. Bryce had died during the year. Brother Bryce had three sons who became ministers.

The 48th Conference met at Vinita, Indian Territory, November 1, 1893, with Bishop Joseph S. Key as president, and Brother Butler again secretary. Revs. J. M. Gross, Theodore F. Brewer and J. F. Thompson were elected clerical delegates to the General Conference, and L. A. Martin, G. C. Mathies and George B. Hester were named lay delegates.

The 49th session convened in McAlester, October 31, 1894, with Bishop Robert K. Hargrove as president and M. L. Butler as secretary. The 50th conference met at Ardmore, Indian Territory, October 31, 1895, with Bishop Hargrove in the chair and M. L. Butler as secretary. Dr. E. E. Hoss, editor of the *Christian Advocate*, Dr. J. D. Barbee, publishing agent, Dr. David Morton, Secretary of the Board of Church Extension, and Dr. W. B. Palmore, editor of the *St. Louis Christian Advocate*, were visitors to the conference. William B. Austin had died during the year.

In 1895 Southern Methodism in Oklahoma had nine districts, 135 pastoral charges, 464 societies, 213 church buildings, 79 parsonages, 3 district parsonages, 4 schools owned exclusively by the Church, 13,999 white members and 3,903 Indian members. Self-supporting churches were located in the larger towns, namely, Ardmore, Muskogee, Tahlequah, Atoka, Guthrie, Vinita, Wynnewood, Eufaula, South McAlester, El Reno, and the newly established Oklahoma City.

The 51st Conference met at El Reno, October 28, 1896. Bishop W. W. Duncan was the president and M. L. Butler secretary. Rev. W. A. McIver had died during the year.

The 52nd Conference convened at Muskogee, November 10, 1897. Bishop Alpheus W. Wilson was president and M. L. Butler secretary. Rev. Willis F. Folsom died during the year at the age of 73. For 55 years he preached the Gospel in the Indian country. Most of that time he

was a local preacher, but in his old age the Conference admitted him into full connection as a mark of love and recognition of his long and efficient service.

The 53rd Conference was held at Norman, November 2, 1898. Bishop H. C. Morrison presided, and Rev. M. L. Butler was secretary. George W. Atkins died during the year.

The 54th session met at Ardmore, November 1, 1899, with Bishop Joseph S. Key as president and M. L. Butler as secretary. The conference lost three members by death, L. H. Stuckey, Marvin Coppedge, and M. W. Shearer.

The 55th conference convened at Vinita, October 25, 1900. Bishop Key was again president and Brother Butler secretary. The Conference lost two by death, B. J. Hartsfield and J. L. Yelton. The 56th Conference met at Chickasha, Indian Territory, October 24, 1901 with the same president and secretary. J. M. Gross, S. G. Thompson, T. F. Brewer and C. F. Roberts were elected clerical delegates to the General Conference to meet at Dallas, Texas, in 1902. N. B. Ainsworth, J. F. Quillian, J. M. Doss and N. R. Dinsdale were elected lay delegates.

At this conference Bishop Key announced that he would appoint four young men to as many new towns to build churches. Accordingly he appointed C. F. Mitchell to Okmulgee, W. F. Dunkle to Lawton, J. A. Parks to Hobart, and J. L. Henson to Anadarko. The first three were successful, but unexpected difficulties made it necessary to postpone building plans at Anadarko.

The 57th Conference was held at Muskogee, October 22, 1902, with Bishop E. E. Hoss as president, and M. L. Butler as secretary. The 58th conference met at Oklahoma City, October 21, 1903, with the same president and secretary. W. D. Stout had died during the year while serving his first charge, Marietta Mission.

The 59th Indian Mission Conference met at South McAlester, October 26, 1904, with Bishop Hoss as president and J. A. Parks as secretary. Rev. N. E. Waters had died during the year. He had concluded a revival and after immersing some of the new converts he was seized with a cold which resulted in death. In his last moments he spoke of the heavenly vision of the beautiful beyond.

The 60th Conference met at Lawton, Oklahoma Territory, November 8, 1905. Bishop Hoss was president and J. A. Parks secretary. The Conference lost four members by death; Francis M. Moore, Joseph F. Bumpass, P. M. White and John McElhannon.

W. J. Sims, J. S. Lamar, T. F. Brewer, N. L. Linebaugh, and C. M. Coppedge were elected clerical delegates to the General Conference to meet in Birmingham in 1906, and A. S. McKennon, J. W. Jackson, J. M. Doss, D. R. Rankin, and W. G. Ditzler were elected lay delegates.

The 61st Conference met at Tulsa, November 14, 1906. Bishop John J. Tigert, recently elected bishop in May, was to hold the conference. While visiting in Atoka, Indian Territory, a few days before the opening of the conference, at the dinner table a chicken bone lodged in his throat, and an infection resulted. Against the advice of his physician he proceeded to Tulsa, went to the Conference room in the Grand Opera House there and opened the session. Bishop Joseph S. Key led the devotions. Bishop Tigert presided a short while, but being unable to continue, he retired to his room. Bishop Key presided during the remainder of the Conference. The brethren prayed for the recovery of the bishop, but the infection spread and this brilliant scholar, preacher, and administrator passed to his heavenly reward.

Samuel N. Jones and William Jimboy had died during the year. The latter, a full blooded Creek Indian, ranked among the best Creek preachers. His last hours were full of pain, but he died singing, "What wondrous love is this, Oh my soul!"

The third morning of the conference a change in name was voted. It was pointed out that the Indian and missionary character of the conference had changed, and a committee was asked to consider whatever names might be suggested. This committee, composed of N. L. Linebaugh, T. F. Brewer, P. R. Eaglebarger, J. F. Thompson and I. I. Methvin, recommended that the name be changed to "Oklahoma Annual Conference." This motion was adopted. Thus after sixty-two years of faithful, self-sacrificing service as an organized Conference, and about twenty-two years of missionary work among the Indians prior to being organized as a Conference, the work of the Indian Mission Conference came to a close and that of Oklahoma Annual Conference began, at the same time the two territories became a state.

*THE METHODIST EPISCOPAL CHURCH,  
SOUTH IN OKLAHOMA FROM STATEHOOD  
TO UNIFICATION*

The 62nd Session of the Oklahoma Annual Conference, being the first held after statehood, convened at Durant, Oklahoma, on November 13, 1907. Bishop Joseph S. Key, of Sherman, Texas, presided, and Rev. J. A. Parks was again made secretary. Three deaths of ministers had occurred during the year. Walter A. Duncan died at the age of 84, thus breaking another link with the historic past. He had been converted at a camp-meeting near the western line of Arkansas in 1844, the year the Indian Mission Conference was organized. His last illness was protracted and painful. Yet a week before his death he wrote the Conference: "I try to sing at midnight on my sick bed,

"Jesus, the name high over all,  
In hell, or earth, or sky;  
Angels and men before it fall,  
And devils fear and fly."

Others who died were Joseph S. Nicholson and Goodman Howard Ray. The latter was a young man 33 years of age, whose death resulted from excessive labors in building the new church at Chickasha, and from holding a revival in severe weather at Shawnee. His last words to his brethren were: "Tell them I am just waiting; the next world seems as real to me as this and more inviting." His funeral was preached by Rev. W. M. P. Rippey in the new church at Chickasha that was built on the foundation laid by his consecrated and untiring labors at that place.

The first Annual Conference held since statehood sent this telegram to Governor C. N. Haskell, the first governor of Oklahoma: "The Oklahoma Conference, Methodist Episcopal Church, South, in 62nd Session assembled, congratulate you and the people of our new State upon your assuming the duties of your high office as first Governor of Oklahoma. We commend you for your stand in favor of State-wide prohibition, and also for your announcement since election that same shall be faithfully enforced. In this and all other moral issues we pledge you our faithful support."

The 63rd Conference met at St. Luke's Church, Oklahoma City, November 6, 1908, with Bishop James Atkins, of Waynesville, North Carolina, in the chair, and with J. A. Parks as secretary. Rev. T. L. Mellen died during

the year, while pastor at Holdenville. He fell in the pulpit one Sunday night during the singing of the second hymn. As the Committee on Memoirs beautifully expressed it, "From the pulpit he was called to the presence of the Lord. In the very act of lifting up the cross, he received the crown."

It is interesting to note that this Annual Conference adopted a resolution on Methodist Union which recommended the uniting of the M. E. Church and the M. E. Church, South in the United States in a manner strikingly similar to the Plan of Union adopted in 1939. This conference of 1908 recommended "one Methodism with five General Conference jurisdictions, four for the white and one for the African people of these United States." It further memorialized the General Conference to appoint commissioners to meet like commissioners from other Methodist Churches in the United States. Ten leading ministers and laymen of the Conference signed this resolution.

The 64th Conference met at First Church, Muskogee, November 3, 1909, with Bishop Atkins presiding, and with J. A. Parks as secretary. Rev. E. L. Massey and Rev. J. J. Lovett had died during the year. The latter for two years had edited the conference organ.

Delegates elected to the 1910 General Conference to be held in Asheville, North Carolina, were: Clerical: L. L. Johnson, G. B. Winton, S. G. Thompson, and T. F. Brewer; Lay: T. S. DeArman, A. E. Bonnell, B. C. Clark, and T. P. Howell.

The 65th Conference convened at Ardmore November 10, 1910, with the newly elected Bishop Collins Denny as president and with E. M. Sweet, Jr., as secretary. Rev. Charles M. Coppedge had died during the year. He had served as presiding elder of several districts and as President of Spaulding Institute for two years.

At this conference the appointments reveal there were fifteen districts, with the following presiding elders: Ada, S. F. Goddard; Ardmore, W. U. Witt; Chickasha, L. L. Johnson; Choctaw-Chickasaw Indian District, Alexander S. Williams; Creek-Cherokee Indian District, Orlando Shay; Clinton, Moss Weaver; Durant, T. P. Turner, Guymon, R. A. Baird; Lawton, C. F. Mitchell; Mangum, C. H. McGhee; McAlester, S. H. Babcock; Muskogee, W. M. Wilson; Oklahoma City, O. F. Sensabaugh; Tulsa, S. G. Thompson; and Vinita, J. W. Sims.

In these districts there were 851 societies, 412 houses of worship, 298 pastoral charges, 221 parsonages, and 49,653 members. It was voted to divide this conference into the East and West Oklahoma Conferences, the line of division being a north-to-south line in the middle of the state,

running along the eastern boundary of Love, Carter, Murray, Garvin, McClain, Cleveland, Oklahoma, Logan, Noble and Kay counties. All full-blood Indian work among the Five Civilized tribes was placed in the East Oklahoma Conference, giving that conference eight districts, six white and two Indian districts. The West Oklahoma Conference was given seven districts, the Ardmore, Chickasha, Clinton, Guymon, Lawton, Mangum, and Oklahoma City districts.

The 66th Conference, being the first session of the East Oklahoma Conference, met in Okmulgee November 1, 1911, Bishop Denny presiding, and E. M. Sweet, Jr., as secretary. L. V. Colbert had died during the year.

The first session of the West Oklahoma Conference convened in Mangum, November 8, 1911, with Bishop Denny in the chair. R. S. Satterfield was elected secretary. W. B. Bayless died during the year.

The 67th session of the East Oklahoma conference convened at Holdenville, November 20, 1912, with Bishop Warren A. Candler as president, and Charles L. Brooks as secretary. A. H. Homer died during the year.

The second session of the West Oklahoma Conference met at Frederick, November 13, 1912, with Bishop Edwin D. Mouzon, of San Antonio, Texas, as president, and R. S. Satterfield as secretary. C. F. Roberts died during the year.

The 68th session of the East Oklahoma Conference met at Tahlequah November 12, 1913, with Bishop Mouzon as president and Charles L. Brooks as secretary. Clerical delegates elected to the General Conference of 1914 in Oklahoma City were: N. L. Linebaugh, S. H. Babcock, T. P. Turner, and W. M. Wilson. Lay delegates were: D. H. Linebaugh, J. D. Boxley, R. R. Roddie and H. I. Sanders.

The third session of the West Oklahoma Conference convened at Norman November 5, 1913, with Bishop Mouzon as president and R. S. Satterfield as secretary. Rev. A. J. Worley, who served the Church faithfully for thirty-five years, and Rev. Milton A. Clark died during the year. Brother Clark pioneered work among the wild tribes in 1887, and served as teacher, pastor, and presiding elder.

Of him Rev. C. F. Mitchell wrote: "I have been with him much. Together we have eaten Tom-fullah with the Choctaws, Sof-faka with the Creeks. Carnahaney with the Cherokees, and dried beef with the wild tribes. I shall always remember this old hero who left one leg on the battlefield of Shiloh, his heart in Oklahoma, and his body in Kissimmee, Florida."

This Conference elected R. E. L. Morgan, W. A. Shelton and C. F. Mitchell clerical delegates to the General Conference, and chose T. M. Robinson, B. C. Clark and G. B. Grumbine as lay delegates.

The 69th session of the East Oklahoma conference met at Ada, November 12, 1914, with Bishop William B. Murrah as president and C. L. Brooks as secretary. Rev. William M. Taylor and Rev. J. A. Wright had died during the year.

The fourth session of the West Oklahoma Conference convened in Chickasha, November 18, 1914, with Bishop Murrah as president and R. S. Satterfield as secretary. Rev. L. L. Johnson, died at his post as presiding elder of the Clinton district, and was buried at Mangum.

The 70th session of the East Oklahoma Conference met at Muskogee, November 10, 1915, with Bishop Edwin D. Mouzon as president and with W. L. Broome as secretary. Rev. G. W. Daman died during the year. He was a Civil War veteran from Arkansas, who served effectively at Talihina, Fort Gibson, Spiro, Stilwell, and other places.

The fifth session of the West Oklahoma Conference met at Altus, November 3, 1915, with Bishop Murrah as president and R. S. Satterfield as secretary.

The 71st session of the East Oklahoma Conference met at Muskogee November 22, 1916. Bishop Mouzon was president and W. L. Broome was secretary. Rev. E. A. Jacobs died during the year.

The sixth session of the West Oklahoma Conference convened at Wynnewood, November 1, 1916. Bishop H. C. Morrison presided and R. S. Satterfield was secretary. Rev. Walter Scott Burns died during the year. He died at the age of 21, while serving Temple, as a result of tuberculosis. Of him Rev. R. P. Witt said: "He had great possibilities wrapped up in him, but perhaps in that perfect clime he will fulfil his mission as it is God's will to use him."

At this conference Bishop Morrison replaced six of the seven presiding elders with new men before their terms were up. The suddenness of the change in leadership resulted in loss to many conference policies.

The 72nd session of the East Oklahoma Conference met at Durant, November 7, 1917, with Bishop Mouzon as president and W. L. Broome as secretary. Rev. A. N. Averyt, Sr., Rev. A. K. Miller, and Rev. C. M. Keith died during the year. Brother Averyt came to the Indian Territory in 1885. He served a circuit in 1886 300 miles in length. A true itinerant, and a conference leader, he gave a son to the ministry in Oklahoma. Brother Miller was

from Mississippi and Brother Keith came from Alabama. Both served faithfully and well.

The following were elected delegates to the 1918 General Conference: Clerical: T. F. Brewer, N. L. Linebaugh, J. M. Peterson, and L. S. Barton; Lay: W. F. Pendleton, A. E. Walker, J. D. Boxley, and C. A. Crossett.

The seventh session of the West Oklahoma Conference met at Clinton, October 31, 1917, with Bishop Morrison in the chair, and with R. S. Satterfield as secretary. Rev. M. D. Long had died during the year. An Alabamian, he came to Oklahoma by way of Texas. His ministry was a benediction to all with whom he came in contact.

A feature of the conferences during this period was the exchange of fraternal messengers between the East and West Oklahoma Conferences of the M. E. Church, South, and the Oklahoma Conference of the M. E. Church. Friday afternoon at this conference was given over to the fraternal address of Dr. L. H. Jackson, of the Oklahoma Conference of the M. E. Church. Rev. R. E. L. Morgan responded. Rev. Willmoore Kendall, fraternal messenger from the West Oklahoma conference to the Oklahoma Conference which convened in El Reno the month previous, reported the reception of his greetings to that body.

This conference elected R. E. L. Morgan, J. W. Sims, and W. J. Stewart clerical delegates, and T. F. Gafford, J. C. Norman, and M. A. Beeson lay delegates to the General Conference.

The 73rd session of the East Oklahoma Conference met at Shawnee November 6, 1918, with Bishop Mouzon as president and W. L. Broome as secretary. Rev. J. D. Massey had died during the year. Born in Tennessee in 1844, he had entered the itinerancy in that state, but came to Oklahoma in 1905, and served here until his death. He was a faithful and consecrated minister. Rev. C. W. Myatt passed away during the year and was buried at McAlester. He served long and faithfully. A good church building was erected at Tulsa during his pastorate there.

The eighth session of the West Oklahoma Conference met at St. Luke's Church, Oklahoma City, from November 13 to 15, 1918, in a short three-day session because of the first World War and epidemic of influenza. Bishop Edwin D. Mouzon presided, and R. S. Satterfield was again made secretary.

The 74th session of the East Oklahoma Conference convened at Sapulpa November 5th, 1919 with Bishop Mouzon as president and Dr. D. H. Aston as secretary. Rev. M. B. McKinney and Rev. S. C. Nunley died during the year.

The ninth session of the West Oklahoma Conference met at Capitol Hill, Oklahoma City, October 22, 1919, with Bishop Mouzon as president and R. S. Satterfield as secretary. Rev. W. M. P. Rippey died since the last conference, a victim of the influenza epidemic. Of him Rev. M. Columbus Hamilton wrote: "Whether in some palace of the rich, some lowly home, or on the forest streams, Brother Rippey never for a moment forgot his high calling, his one duty of introducing men to Christ . . . Stepping into the twilight of two worlds there came from the depths of his soul the sweet refrain: 'It is well - it is well - with my soul!'"

The 75th session of the East Oklahoma Conference met October 27, 1920, at Wagoner, with Bishop Mouzon as president and D. H. Aston as secretary. Those who died during the year were Rev. I. R. Hardin, Rev. J. C. Fowler, Rev. Luther Roberts, and Dr. Frank Seay.

Brother Hardin came to Oklahoma from Kentucky and Texas. Brother Fowler was a good pastor and efficient presiding elder. Brother Roberts volunteered for Y. M. C. A. service in World War I, but died of influenza in camp. He had great promise. Dr. Seay's father was governor of Alabama. He studied in the University of Chicago, at Harvard, at Berlin, and at Oxford. He was professor of Old Testament at S. M. U. and twice refused honorary degrees. He died of influenza at the age of 38. Had he lived, he would undoubtedly have been made a bishop. Of him Bishop Mouzon said: "His sympathies were with all who love God and the truth. All good qualities entered into the make-up of this man."

The 10th session of the West Oklahoma Conference met October 20, 1920, at Ardmore, with Bishop Mouzon as president and with R. S. Satterfield as secretary. The following ministers died during the year: Rev. J. M. Kemp, Rev. I. W. Kizziah, Rev. Edgar L. Yount, and Rev. Lewis H. Fullingim.

The 76th session of the East Oklahoma Conference met at Tulsa, November 10, 1921, with Bishop Mouzon presiding and with W. M. Crutchfield as secretary. Rev. S. F. Chambers died during the year.

The 11th session of the West Oklahoma Conference convened at Mangum, November 3, 1921, with Bishop Mouzon as president and with R. S. Satterfield as secretary. Rev. W. W. Crutchfield died during the year. He went in 1908 to Ceylon as a Y. M. C. A. worker. In 1915 he became International Secretary for the Southwest, and during his two years in this work the present Hollister, Missouri camp was erected for summer conferences. In

1918 he became student secretary at Oklahoma A. and M. College, where he remained until his death.

Clerical delegates elected to the General Conference were R. E. L. Morgan, R. S. Satterfield, Forney Hutchinson, and Ashley C. Chappell. Lay delegates were: L. F. Sensabaugh, R. A. Thompson, W. S. Wolverton, and J. C. Norman.

The 77th session of the East Oklahoma conference met at Vinita, November 9, 1922, with Bishop John M. Moore, of Dallas, Texas, in the chair, and with W. M. Crutchfield as secretary. Rev. J. F. Thompson died the day conference opened, and was buried at Tahlequah. Brother Thompson was a leading minister among the Cherokees, an able educator, and efficient pastor. He was a brother beloved.

The twelfth session of the West Oklahoma Conference convened at Hobart, November 1, 1922, with Bishop Moore presiding and with R. S. Satterfield as secretary. Rev. P. T. McWhorter died during the year at the home of his daughter, Mrs. Andres Martinez, in Anadarko, and was laid to rest at Verden. A native Georgian, he came to Oklahoma by way of Alabama and Arkansas. He served faithfully on difficult charges, and was a man full of faith and holy purpose. When the writer's father, Rev. C. F. Mitchell, was admitted on trial into the Indian Mission Conference at Ardmore in 1895, he roomed with Brother McWhorter, who gave him much good advice. Later, the writer was pastor of three of Brother McWhorter's daughters. Mrs. W. A. Lamb, Mrs. Sherman Hostick, and Mrs. R. E. Wilson, who are members of our church in Verden. The influence of Brother McWhorter's godly life is being seen also in the third and fourth generations, for Mrs. Lamb's daughter is active at Verden, and Mrs. Hostick's daughter and grand-daughter are active members of Boston Avenue Church, Tulsa.

The 78th session of the East Oklahoma Conference met at Shawnee November 7, 1923, with Bishop Moore as president and with C. L. Brooks as secretary. Those who died were Rev. Sturgeon Miles, Rev. H. E. Nohio, Rev. M. C. Hamilton, Rev. T. R. Houghton, Rev. T. D. Wilson, and Rev. Harvey J. Holman. All rendered faithful service to the Church.

The 13th session of the West Oklahoma Conference convened at Pauls Valley, October 31, 1923 with Bishop Moore as president and R. S. Satterfield as secretary. Rev. W. A. Randle, Rev. J. G. Blackwood, Rev. R. E. Locks, and Rev. J. T. Armstrong died during the year, Brother Randle came from Alabama to the Indian Territory in 1895 and did pioneer work on the Weatherford district.

One son, Rivers M. Randle, is educational director of St. Luke's Church, Oklahoma City, and other children are active in church work. Of Brother Randle, Rev. C. F. Mitchell wrote: "He was one of those who accompanied the most advanced settlers, built log churches and brush arbors to encourage the saints and call sinners home to God. He belonged in the Apostolic Succession. They went into all Judea; he, like Philip, went into the desert. He will be found among them in the General Assembly of the Church of the First Born!" Brother Blackwood was a Tennessean who came to Oklahoma in 1907. For two years he was Chaplain of the Oklahoma State Senate. Brother Jocks came from Texas in 1921, and was very successful with young people. "Uncle Johnny" Armstrong served as a supply, and as district evangelist of the Chickasha and Lawton districts. He built many churches, and is said to have had 7,000 converts.

The 79th Session of the East Oklahoma Conference met at McAlester November 6, 1924, with Bishop Moore presiding and with C. L. Brooks as secretary. Rev. J. H. Rogers and Rev. J. C. Miller died during the year.

The 14th session of the West Oklahoma Conference met June 10, 1924 at Epworth Church, Oklahoma City for the purpose of electing delegates to the called General Conference of the M. E. Church, South, in Chattanooga, Tennessee, to consider the question of unification. The conference adopted a resolution favoring the plan of union presented by the M. E. Church in the Springfield General conference of 1924, and elected as clerical delegates to the Chattanooga conference: R. E. L. Morgan, J. D. Salter, Frank Barrett, and I. W. Armstrong. Lay delegates chosen were B. C. Clark, H. D. Henry, Mrs. R. E. L. Morgan, and Dr. E. S. Lain.

The adjourned session, or regular session of this Conference convened October 29, 1924 at El Reno. Bishop Moore presided and R. S. Satterfield was secretary. Rev. T. J. Taylor had died during the year. A native of Illinois, he had received his education in Texas and begun his ministry in Arkansas, coming to Oklahoma in 1911. While pastor at Duke, he accepted an invitation to preach at the Prairie Hill Methodist Church one night. As he rose from his chair to go to church, he fell to the ground and expired before he could be picked up. He was loved and honored by all classes of people.

The 80th session of the East Oklahoma Conference met at Hugo, November 4, 1925, with Bishop Moore presiding and with C. L. Brooks as Secretary. Those who died were Revs. A. S. Williams, Gibson Grayson, W. S. Derrick, Frank Naylor, and A. C. Pickens.

Brother Williams was a Choctaw minister, and a brilliant interpreter. He held the confidence of his people and of the Church. Brother Grayson was brotherly, and beloved in the pastorate, and withal an effective Gospel preacher. Brother Derrick was a leader in the Conference before statehood, a forceful preacher and wise administrator.

Brother Naylor was the father of Rev. Robert F. Naylor, and of Mrs. W. B. Slack, now of Little Rock, Arkansas. He was an evangelistic preacher of the first order, and served as chaplain of the State Constitutional Convention at Guthrie in 1907. Of him a friend wrote: "I have seen him in the pulpit with a radiant face, a heart full of love, and a message fresh from God. I wondered how anyone could refuse the Savior whom he so convincingly proclaimed." Brother Pickens was a scholar, a debater, and revivalist. None served the cause of Christian doctrine and evangelism better than this South Carolinian who came to the Indian Territory in 1886.

The following were elected clerical delegates to the General Conference to meet in May, 1926 at Memphis, Tennessee: Charles L. Brooks, Paul B. Kern, W. L. Blackburn, and D. H. Aston. Judge R. L. Williams, John Cordell, O. A. Brewer and M. M. Eakes were made lay delegates.

An adjourned session convened April 16, 1926, at Holdenville, with Bishop Moore as president to study a stipulation on Oklahoma City University.

The 15th session of the West Oklahoma Conference met October 28, 1925, at Ardmore, under the presidency of Bishop Moore, with S. W. Franklin as secretary. Rev. Richard H. Grinstead died during the year. A Kentuckian, he was admitted into the Indian Mission Conference in 1888, and served as pastor faithfully and well.

Frank Barrett, R. E. L. Morgan, Forney Hutchinson, and J. T. McClure were elected clerical delegates to the General Conference, and Mrs. R. E. L. Morgan, Mr. H. D. Henry, Judge Wiley Jones, and Mrs. C. S. Bobo were elected lay delegates.

An adjourned session met at St. Luke's Church, Oklahoma City, April 1, 1926 with Bishop Moore in the chair, and with M. Hearn Smith as secretary, to consider the matter of joining with the Methodist Episcopal Church in the ownership and control of Oklahoma City University. The proposed plan of joint control was accepted.

The 81st session of the East Oklahoma Conference met at Holdenville, November 3, 1926, with Bishop H. A. Boaz as president and with R. S. Satterfield as secretary. Those who died during the year were Rev. J. E. Vick,

Rev. H. B. Scruggs, and Rev. F. E. Shanks. Brother Vick came from Tennessee and ministered at Chelsea, Poteau, Bristow, and other places. Brother Scruggs came from Mississippi and was a faithful pastor for 29 years. Brother Shanks came from Alabama in 1884, and built the first Methodist Church to be erected in Shawnee, and the first to be built in Atoka. To raise funds for the Atoka church he traveled as far afield as St. Louis and Chicago. One of his daughters, Miss Leora Shanks, is today one of our most efficient rural workers in Cuba.

The 16th session of the West Oklahoma Conference convened at Elk City October 27, 1926, with Bishop Boaz as president and S. W. Franklin as secretary. No ministers died during the year.

The 82nd session of the East Oklahoma Conference met at Ada November 2, 1927, with Bishop Boaz as president and R. S. Satterfield as secretary. No minister died during the year.

The 17th session of the West Oklahoma Conference met October 26, 1927 at Chickasha, under the presidency of Bishop Boaz, and with S. W. Franklin as secretary. No minister died during the year.

The 83rd session of the East Oklahoma Conference met October 31, 1928, at Muskogee, with Bishop Boaz as president and R. S. Satterfield as secretary. Those who died during the year were Dr. D. H. Aston, Rev. W. P. Pipkin, Rev. J. S. Lamar, Rev. E. H. Creasey, Rev. George W. Griner, and Dr. Theodore F. Brewer.

Dr. Aston was born in Mississippi and served in the North Texas Conference, where he established Wesley College at Greenville, before transferring to the East Oklahoma Conference in 1916. He served Holdenville and the Tulsa district, then founded and edited the "Oklahoma Methodist" from January 6, 1921, until his passing. He was a brilliant scholar, preacher, and writer. Brother Pipkin came from Missouri and served as pastor at Fort Gibson, Paoli, Noble, and as presiding elder of the Choctaw district. Brother Lamar was born near Durant, Indian Territory, and was a graduate of old Cherokee Male Seminary. He was admitted on trial in the Indian Mission Conference in 1888 and became a leading pastor, presiding elder, and delegate to general conferences. Brother Creasey came from Tennessee in 1904, and was a sympathetic pastor and forceful preacher. Brother Griner came from Georgia and served Haskell, Claremore, Atoka, Stigler, Broken Bow, Wright City, and Eufaula with great efficiency. Dr. Brewer came from Tennessee, and has been mentioned with great frequency in this volume, as his name is connected with practically every forward step taken by

the M. E. Church, South in East Oklahoma. His son, Hon. R. P. Brewer, of Tulsa, has also an illustrious name in Oklahoma Methodism.

The 18th session of the West Oklahoma Conference met at Centenary Church, Lawton, November 7, 1928, with Bishop Boaz as president and S. W. Franklin as secretary. Rev. A. H. Anglin, Rev. Francis C. Mabery, Rev. W. P. Meador, and Rev. George E. Ryan died during the year. Brother Anglin was a chaplain in the First World War. Brother Mabery came from Kentucky, Illinois, and Texas, and served as an inspiration to all who knew him. Brother Meador came from Texas in 1903, and served heroically in the Guymon District, where he built a dozen churches, and came near freezing to death near Boise City. Nothing could stop him. Brother Ryan came from Louisiana in 1915 and was in great demand at youth conferences. He was a great civic leader also.

The 84th session of the East Oklahoma Conference met at Wewoka October 30, 1929, with Bishop Boaz as president and R. S. Satterfield as secretary. Rev. J. B. Blackwell, Rev. E. H. Casey, and Rev. L. W. Cobb died during the year. Brother Blackwell came from Arkansas in 1897, and built five churches and six parsonages in Oklahoma. Brother Casey came from Mississippi and Texas, and spent twelve fruitful years in Oklahoma. Brother Cobb constructed three parsonages, and a district parsonage at Hugo.

This year Mrs. G. B. Hester died. She attended every Council Meeting of the women since 1878, and was conference president many years. She was one of the founders of the Muskogee Day Nursery, and for years held Sunday afternoon services at the Muskogee city jail. She educated many Indian, White, and Negro boys and girls. Five governors of Indian Nations were her students. Her daughter married Senator Robert L. Owen. "Mother Hester" was an inspiration to all who knew her.

The following were elected delegates to the 1930 General Conference which was to meet in Dallas, Texas: Clerical: L. S. Barton, W. M. Crutchfield, M. L. Butler, and R. T. Blackburn. Lay: J. R. Cole, Jr., S. S. Orwig, J. H. Wharton, and C. E. Castle.

The 19th and last session of the West Oklahoma Conference met at Capitol Hill Church, Oklahoma City, November 6, 1929, with Bishop Boaz in the chair and with S. W. Franklin as secretary. Rev. E. M. Myers and Dr. Frank Barrett died during the year. Brother Myers came from Texas in 1902 and served faithfully as pastor and as evangelist. Dr. Barrett was circuit rider, college president, city pastor and editor in Arkansas before coming to

St. Luke's Church, Oklahoma City, as pastor in 1915. He later traveled the Chickasha and Lawton districts. The writer received his license to preach from his hands at the Lawton district conference at Hollis in May, 1929, a few days before his translation. He was an eloquent preacher of the unsearchable riches of Christ, and a brother beloved.

Dr. Forney Hutchinson, Rev. J. D. Salter, Dr. S. H. Babcock, and Rev. C. C. Hightower were elected clerical delegates to the General Conference, and Dr. M. A. Beeson, Mr. Carl McFall, Mr. J. I. Murray, and the Hon. John Carlock were elected lay delegates.

A resolution was adopted memorializing the General Conference to unite the East and West Oklahoma Conferences, with the exception of the Panhandle District, which was to be placed in the Northwest Texas Conference.

The first session of the reunited Oklahoma Conference, being the 85th session of the original conference, met in Boston Avenue Church, Tulsa, October 29, 1930, with Bishop A. Frank Smith, of Houston, Texas, as president, and with R. S. Satterfield as secretary. In the reunited conference there were eleven districts, 77,002 members, 360 churches, valued at \$7,285,000, 224 parsonages, valued at \$786,550. The Orphanage at Britton had 82 children under its care.

Those who died during the year were: Rev. Oscar C. Fontaine, Dr. John A. Rice, Rev. W. W. Williams, Rev. J. M. Cantrell, and Rev. B. F. Stegall.

Brother Fontaine, the father of Rev. Oscar L. Fontaine, was born in Texas and was converted at a camp meeting in Galveston. He preached in Texas and Missouri before coming to Oklahoma in 1910. He served at Shawnee, Poteau, Durant, and Kiowa, and was conference evangelist at the time of his death. Dr. John A. Rice culminated in Oklahoma a distinguished ministry as pastor of First Church, Okmulgee and of Boston Avenue, Tulsa, and as editor of the "Oklahoma Methodist." His monument is Boston Avenue Church, whose every detail he planned. He will have a part in its measureless influence in the distant years.

Brother Williams came to Oklahoma from Mississippi in 1906. Brother Cantrell came from Arkansas in 1907. Both were organizers and builders of churches. Brother Stegall came from Louisiana and Texas in 1895 and was known as the "walking evangelist," since he would often walk twenty miles and preach at three different places on Sabbath. He built churches, parsonages, and tabernacles, with his own hands, and is said to have had 9,000 conversions in Oklahoma.

The 86th session of the Oklahoma Conference met at St. Luke's Church, Oklahoma City, November 4, 1931, with Bishop A. Frank Smith as president and with R. S. Satterfield as secretary. Rev. Thomas J. Minnis, Rev. W. J. Moore, Rev. P. C. Atkins, Rev. Lincoln N. Ishcomer, and Rev. Griggs D. Durant died during the year. Brother Minnis had a father, one brother, and two nephews, Rev. H. C. Minnis, and Rev. J. D. Salter, who were ministers. Brother Moore came from Georgia by way of Texas, and served as pastor at Hobart, Norman, Lawton, and other places, and as secretary of the Conference Sunday School Board. Brother Atkins came to the Indian Territory in 1890 and served well. He gave a son, Rev. J. P. Atkins, to our ministry. Brother Ishcomer was a Choctaw minister since 1898, a convert of Rev. A. S. Williams. Brother Durant was also a Choctaw, the father of Rev. Forbes Durant, who began his ministry as pastor of the McCurtain circuit, just where his father left off.

The 87th session of the Oklahoma Conference convened in Boston Avenue Church, Tulsa, November 2, 1932, with Bishop Arthur J. Moore, as president and with R. S. Satterfield as secretary. Rev. A. B. L. Hunkapillar, Rev. J. C. Scivally, Rev. J. K. Florence, Rev. Charles W. Clay, Rev. A. E. Watford, and Rev. J. N. Daly passed away during the year. Brother Hunkapillar came from Alabama in 1882, and was pastor, presiding elder and conference treasurer. Brother Scivally was admitted on trial at the White Bead session in 1884. It was like a story of the Old West to hear him tell of his experiences in the early days of Methodism in Oklahoma. His body was laid to rest at Vinson. Brother Florence began to serve in the Indian Mission in 1884, and continued to minister until his death at the age of 87. He was buried at Florence Chapel cemetery, near a church he built eight miles from Pauls Valley. Brother Clay came from Kentucky to Oklahoma in 1901. Brother Watford built a church building at Davis, and served Ringling, Marietta, and other places. Brother Daly came from Arkansas in 1911. He was a gifted teacher and preacher.

The 88th session of the Oklahoma Conference met in St. Luke's Church, Oklahoma City, November 8, 1933, with Bishop Arthur J. Moore as president and R. S. Satterfield as secretary. The following were elected delegates to the 1934 General Conference to meet in Jackson, Mississippi:

Clerical: R. E. L. Morgan, E. C. Webb, Paul Quillian, J. R. Abernathy, J. D. Salter, R. T. Blackburn, J. C. Curry, and A. N. Averyt, Jr.  
Lay: John Carlock, M. A. Beeson, H. E. Newton, Dr. E. S. Lain, B. C. Clark, J. R. Cole, Jr., F. M. Bailey, and S. S. Orwig.

Those who died during the year were: Rev. Harvey J. Brown, Rev. W. E. Humphreys, Rev. T. S. Stratton, and Rev. Noah G. Gregory.

Brother Brown, born at Staunton, Virginia, came to Oklahoma in 1890, where he served circuits, stations, and districts until his retirement in 1907. Brother Humphreys came by transfer in 1910 and served principally in the West Conference. Brother Stratton came from Tennessee in 1910 and served in East Oklahoma. Brother Gregory was chief interpreter for the Creek Nation before entering the ministry in 1900, and served among the Creeks and Eucheas, largely supporting himself out of private funds.

The 89th session of the Oklahoma Conference met at Ardmore, November 7, 1934, with Bishop A. Frank Smith as president and R. S. Satterfield as secretary. Rev. M. A. Frv. who came to East Oklahoma in 1921, and served at Wilburton, Seminole, and elsewhere, died during the year.

The 90th session of the Oklahoma Conference convened in St. Paul's Church, Muskogee, November 6, 1935, with Bishop A. Frank Smith in the chair, and with R. S. Satterfield as secretary. The following died during the year: Rev. A. L. Barrett, Rev. J. B. Richie, Rev. W. M. Wilson, Rev. J. A. Grimes, Rev. Johnson E. Tiger, Rev. J. Y. Callahan, and Rev. H. K. Monroe. Brother Barrett came into the West Oklahoma Conference in 1920 and wrought well in every assignment. Brother Richie was admitted to the East Oklahoma Conference in 1914, and served Haileyville, Canadian, Wilburton, and other churches with great efficiency. Brother Wilson was presiding elder of the Muskogee, McAlester, and Oklahoma City districts, and represented his conference twice in the General Conference. Brother Grimes was admitted into the East Oklahoma Conference in 1912 and served with great acceptability until his retirement in 1926. Brother Tiger, the son of Rev. Moty Tiger, Supreme Judge of the Creek Nation, entered the Methodist ministry in 1903. He was a leader of the Indian Mission, which body he represented in the 1930 General Conference. Brother Callahan came to Oklahoma in the "run" of 1889, and since 1882 was a Methodist minister. Brother Monroe came from Georgia and devoted most of his ministerial life to Oklahoma.

The 91st session of the Oklahoma Conference was held October 28, 1936, at Boston Avenue Church, Tulsa, under the presidency of Bishop A. Frank Smith, at the same time the 45th session of the Oklahoma Conference of the Methodist Episcopal Church was being conducted at First Church, Tulsa, by Bishop Charles L. Mead.

The following ministers had died during the year: Rev. Andres Martinez, whose work will be described in a later chapter. He exerted great influence for good over both Indians and whites. Rev. R. H. Lewelling, who served Weatherford, Tipton, Walters, Lawton, Miami, and Madill. He had a special gift as a pastor and was always found where he was needed most. Dr. New Harris, who served the largest churches in Texas, and St. Paul's Muskogee, First Church, Okmulgee, and McFarlin Church, Norman, in Oklahoma. He was a great pastor and able administrator. His life was a harp of many strings tuned by a Hand divine. Rev. Orlando Shay, who was for several years Superintendent of the Indian Mission, and author of a biography of Cynthia Ann Parker, mother of the celebrated Comanche Chief Quannah Parker. Rev. J. T. Hall, who came from Texas in 1884 and served Thackerville, Bogov Depot, Antlers, and other places. Of him Rev. C. F. Mitchell wrote: "He leaves a memory as flawless as a crystal. Thus lived and passed another of the Old Guard, the fragrance of whose prayers and tears lies heavy over the valleys where the Church of Yesterday sleeps, and is manifest today among those who meet in the sanctuary to sing and pray."

Rev. W. L. Anderson served Marietta, Sulphur, Martha, Temple, Carnegie, and other places, including the Clinton district. He was a man of sterling worth and furnished mind. Rev. J. D. Edwards came from Arkansas in 1887. While pastor at Okmulgee he and Mrs. Edwards seated at their table members of the Dalton and Cook gangs of outlaws, also Henry Starr. They were never molested, but the parsonage contained fifty bullet holes from guns fired in a battle between the outlaws and officers. Brother Edwards was a successful evangelist. Rev. R. B. Moreland came from North Texas in 1918, and traveled the Durant, McAlester and Vinita Districts. He was the father of Rev. J. Earl Moreland, missionary to Brazil, and now president of Randolph-Macon College in Virginia. Rev. John D. Rogers served in Oklahoma since 1893 and was chaplain of the state penitentiary. Rev. J. B. McCombs was a faithful pastor, whose preaching was marked by positive assurance. Rev. G. H. McAnally came to Oklahoma in 1925 and was a preacher whom the common people heard gladly.

The 92nd session of the Oklahoma Conference met in St. Luke's Church, Oklahoma City, November 10, 1937, with Bishop A. Frank Smith as president and with R. S. Satterfield as secretary. The vote on the Plan of Union with the Methodist Episcopal Church and the Methodist

Protestant Church was taken and resulted as follows:

Lay vote: For, 72, against, 1. Clerical: For 243, against, 2. Total: For, 315, and against, 3.

Delegates elected to the 1938 General Conference at Birmingham, Alabama, were:

Clerical: Forney Hutchinson, R. S. Satterfield, R. E. L. Morgan, S. H. Babcock, C. L. Brooks, L. L. Evans, W. B. Slack, and J. D. Salter. Lay: Carl S. McFall, B. C. Clark, Mrs. E. B. Dunlap, M. A. Beeson, H. E. Newton, J. R. Cole, Jr., John H. Carlock, and S. S. Orwig.

The following ministers died during the year: Rev. A. M. Belcher, Rev. A. C. Briggs, Rev. John Y. Bryce, Rev. J. T. J. Fizer, Rev. D. M. Geddie, Rev. D. V. York, and Rev. Zadoc D. Anderson. Brother Belcher entered the Indian Mission Conference in 1889 and gave 35 years to the active ministry. Brother Briggs served 62 years in the ministry in Missouri and Oklahoma. Brother Bryce, the son of Rev. James Y. Bryce, was secretary of the Oklahoma Historical Society, and one of the authors of the "History of Southern Methodism in Oklahoma." He was also chaplain of the state penitentiary at one time. Brother Fizer came to Oklahoma in 1920 after serving in Kentucky and Arkansas. He was a companionable man and a beloved pastor. Brother Geddie came by way of Alabama and Mississippi and served efficiently and well. Dr. York was a North Carolinian who was active in the Holston Conference before coming to Oklahoma in 1910. Rev. "Bob" Shuler, of Los Angeles, was converted under his ministry. He was a successful evangelist, and preached in every part of the nation, visiting Brazil in 1928, where his son-in-law, Rev. Charles A. Long, is a missionary. Brother Anderson served with distinction as presiding elder of the Choctaw district for eight years.

The 93rd session of the Oklahoma Conference convened in First Church, Okmulgee, October 26, 1938, with Bishop Charles C. Seelman as president and with R. S. Satterfield as secretary. The following were elected delegates to the 1939 Uniting Conference in Kansas City:

Clerical: Forney Hutchinson, R. E. L. Morgan, John R. Abernathy, W. B. Slack, L. L. Evans, R. S. Satterfield, and R. T. Blackburn. Lay: Carl McFall, Mrs. E. B. Dunlap, H. E. Newton, J. R. Cole, Jr., M. A. Beeson, M. M. Eakes, John H. Carlock, C. E. Castle, and J. H. Wharton.

Those who died during the year were Rev. J. L. Gage, Rev. M. L. Butler, Rev. Robert G. Flummer, and Rev. L. C. Littlejohn. Brother Gage was greatly beloved at Mar-

ietta, Blair, Martha, Temple, Comanche, and all other places where he served. Dr. Butler came from Arkansas in 1880 and served in Oklahoma with distinction until his retirement in 1934 (except for two years in New Mexico and California). He served the Oklahoma City, Lawton, and Muskogee districts, as well as many leading pastorates. For 21 years he was conference secretary. Brother Flummer came to Oklahoma by way of Virginia, Missouri, and Texas. Brother Littlejohn entered the East Oklahoma Conference in 1925 and served faithfully until his translation.

The 94th session of the Oklahoma Conference of the M. E. Church, South, convened in Municipal Auditorium, Oklahoma City, October 24-26, 1939, under the presidency of Bishop Selecman, with R. S. Satterfield as secretary. Revs. J. P. Atkins, George W. Lewis, and J. B. McCance had died during the year.

Brother Atkins was the son of Rev. P. C. Atkins, and rendered devoted service following in his father's footsteps. Brother Lewis joined the Indian Mission Conference in 1903 and served as pastor until 1921, when he became Superintendent of the Confederate Home at Ardmore, and served there until his death. Brother McCance served as circuit rider on the plains country of Oklahoma for twenty-two years.

On October 26, Bishop Selecman announced the appointments. That same day the first session of the East Oklahoma Conference and the first session of the West Oklahoma Conference of The Methodist Church were held in the Municipal Auditorium. Bishop Selecman presided over the session of the East Conference, and Bishop Charles L. Mead over those of the West Conference. When these two conference sessions adjourned, October 29th, with the reading of the appointments, it marked the close of the 94th session of the Oklahoma Conference of the Methodist Episcopal Church South, the 48th, session of the Oklahoma Conference of the Methodist Episcopal Church, and the 23rd session of the Fort Smith-Oklahoma Conference of the Methodist Protestant Church.

The Methodist Episcopal Church, South took into The Methodist Church in Oklahoma in 1939 ten districts, 263 pastoral charges, 410 societies; 90,330 members, 402 church schools with total enrollment of 61,400, 315 Woman's Missionary Societies, with 11,704 members, one orphanage, with 74 children under its care, 364 church buildings, valued at \$6,871,655, 262 parsonages, valued at \$661,589 and 9 homes for retired ministers, valued at \$25,000.

*THE METHODIST EPISCOPAL CHURCH IN  
OKLAHOMA FROM 1881 TO STATEHOOD*

The history of the Methodist Episcopal Church in Oklahoma really began with the organization of classes among the colored people in the Cherokee Nation in 1874. An appointment was also maintained for many years at the Wyandotte Indian Mission, chiefly under Rev. John Sarahass. This church was attached to Baxter Springs, Kansas, and was served by Rev. John LaCorne, Rev. E. M. Howell, and by Rev. J. M. Iliff. The latter was appointed superintendent of the Indian Mission by Bishop John Hurst, April 1, 1881, and pastor of Baxter Springs. The General Conference of 1880 had created an Indian Mission. Dr. Iliff sent Rev. N. J. Burton to the Indian Territory to organize the work.

Dr. Iliff took personal charge in 1883. The first quarterly conference was held June 4, 1881, and the first annual conference of the M. E. Church in Oklahoma convened at Wyandotte Church, December 31, 1881. The second conference met at the same place a year later. The third met at Vinita February 23, 1884. The fourth also met at Vinita December 25, 1884. The fifth met at Wyandotte, October 23, 1885. At this conference the following appointments were made:

Superintendent: Sanford Snyder.

Snow Creek and Pryor Creek: A. Riley, with pastoral charge of Lenapah Agency

Island Ford and Fort Gibson: George Duffin

Osage Agency: W. F. Bowden

Spring River and Russell Creek: N. F. Tipton

Pawnee Agency: Mrs. F. T. Gaddis

The sixth conference met at Chetopa, Kansas, October 21, 1886. Rev. James Murray of the South Kansas Conference succeeded Brother Snyder as superintendent in March, 1887. The seventh conference met at Tulsa, October 6, 1887. The eighth met at Catoosa, October 18, 1888. A missionary appropriation of \$15,000 was requested that year. Rev. N. F. Tipton was appointed superintendent of the territory north and east of the Arkansas River except Pawhuska, and Rev. D. J. Wood was made superintendent of the territory south and west of the Arkansas River, and Pawhuska.

The Indian Mission Conference was organized at Tulsa, March 21, 1889, with Bishop J. M. Walden in the chair and with D. J. M. Wood as secretary. This became the

first session of the Annual Conference. Brief talks were made by Dr. A. W. Leonard and Dr. B. C. Swarts. The following answered to their names:

James Murray, N. F. Tipton, D. J. M. Wood, J. M. Walburn, Andrew Riley, G. W. Mowbray, S. G. Bundy, L. D. Holsonbake, W. P. Evans, John Blake, Joseph Faulk, J. N. Satterfield, Mrs. E. Wood (under the W. H. M. S.), B. C. Swarts, and G. M. Morrison.

There were 175 probationers, 514 members, 7 local preachers, 7 churches valued at \$5,175, 5 parsonages, valued at \$2,000. The amount paid to pastors was \$875.

Before the next Annual Conference, on April 22, 1889, more than two million acres of the unassigned lands of the Indian Territory were opened to settlement under the Federal Homestead Law. Between noon and sunset, fully 100,000 people had pitched their tents in the long-wished-for land. The government offices were at Guthrie, and 15,000 people camped there the first night. Ten thousand people chose to camp at what is now Oklahoma City. The human tide kept flowing and has not yet ceased.

The second session of the Annual Conference was held February 6, 1890, in Oklahoma City, with Bishop William X. Ninde as president and D. J. M. Wood as secretary. A resolution was adopted favoring the establishment of a university and another favored prohibition of the liquor traffic. The superintendent reported 60,000 people in an area where nine months before there was not a single inhabitant. Houses of worship were under construction at Kingfisher, Guthrie, Frisco, and other places.

The third session met January 15, 1891, at Guthrie, with Bishop Thomas Bowman in the chair, and with Rev. D. J. M. Wood secretary. The fourth session met in Norman, O. T. on January 4th, 1892 with Bishop John P. Newman as president and Rev. W. J. McAnally as secretary. The fifth session convened in Oklahoma City, O. T. December 1, 1892. with Bishop Daniel A. Goodsell as president and Rev. John F. Palmer as secretary.

At this session the name of the conference was changed to Oklahoma Annual Conference. The first session of the Oklahoma Annual Conference convened in Oklahoma City, O. T. December 14, 1892, with Bishop Goodsell as president, and Rev. John F. Palmer as secretary. The appointments that year were as follows:

Ardmore District: H. H. Martin, P. E.; Ardmore: B. F. Whitaker, Alderson: To be supplied; Atoka: William Tipton, supply; Big Creek: A. Riley, supply; Chandler, 2nd Church: W. M. Dawson; Eufalga: To be supplied; Guthrie and Kangston: A. R. Norris; Island Ford: T. E. Allen, supply; Hennessey: To be supplied; Lincoln: A. A. Peters; Oklahoma City 2nd Church: B. F. Towns, supply; Purcell: D. G. Franklin

Tecumseh: J. L. Hardiman; Timber Hill: To be supplied; Tobee and Salem: C. Robinson, supply.

Southern District: A. G. Murray, P. E.; Arapahoe: D. H. Upchurch; Britton: To be supplied; Burnett: To be supplied; Chandler: W. J. McAnally; Chickasha and Minco: To be supplied; Cheyenne: To be supplied; Choctaw City: G. W. Mowbray; Cloud Chief: B. R. Turner, supply; Downs: W. E. Jones; Edmond: B. C. Swartz; El Reno: O. R. Bryant; Frisco: Martin Stockland; Norman: J. T. Hendrickson; Norman Ct.: J. H. Clark, supply; Okarcho: J. E. Roberts; Oklahoma City, 1st Church: A. J. Nathan; Purcell and Lexington: L. D. Holsonbake; Sac and Fox: A. P. Nichols, supply; Tecumseh and Shawnee: A. B. Jones; Yukon: J. S. Kerr

Eastern District: J. M. Walburn, P. E.; Afton and Vinita: O. P. Noble; Alluwee: To be supplied; Antlers and Goodland: W. H. McKinney, supply; Bartlesville: J. E. Young, supply; Barren Fork: To be supplied; Bell: Hosea Prince; Braidwood: T. H. Walker, supply; Broken Arrow: W. Tiger, supply; Cameron: J. H. Hurley; Catoosa: J. C. Barter; Claremore: George E. Hill, Coalgate: N. D. Symonds; Cowlington: G. W. Howe; Hartshorne and Red Oak: W. T. Selby; Kiamichi: G. W. Fitzwater, supply; Krebs and Anderson: L. C. W. Greer; LeFlore: J. M. Bond;

Lehigh and Atoka: J. P. Smith; Lenapah: T. D. Saffell, supply; Muscogee and Ft. Gibson: O. Osborn, supply; Oak Lodge: B. F. Rinehart; Oologah: S. Morris, supply; Peoria: John Hall, supply; Salt Creek: R. Grayson, supply; Savanna: William Robinson; South Canadian: To be supplied; South McAlister: J. H. Matney; Stringtown: W. A. Hargrave; Talehina and Tuskahoma: J. W. Hughs, supply; Tahlequah: W. H. Sullivan; Tulsa: Green W. Matney; Wagoner and Choska: To be supplied; Whitefield: T. T. Evans; Wister Junction: D. W. Thompson; Wyandotte: W. S. Browning.

Northern District: John M. Green, P. E.; Carney: J. C. Prosser, supply; Clayton and Ingalls: John W. Fox; Crescent City ct. C. H. Reynolds; Columbia City ct.: John Wallen, supply; Cushing ct. Strange Brooks, supply; Dover: H. A. Doty; Guthrie. 1st Church: J. F. Smith; Guthrie ct.: J. C. Dorris; Hennessy: W. H. Stamp, supply; Ionia: To be supplied; Kaw: L. W. B. Long; Kingfisher: William Buck; Kingfisher ct.: D. M. Pierce, supply; Mulhall and Orlando: J. L. Dawson; Okena: J. Y. Callahan, supply; Pawhuska: J. F. Palmer; Pawnee and Ponca: Clyde P. Metcalf; Perkins: R. N. Smith; Stillwater: E. C. Delaplain; Stillwater ct.: W. T. Young, supply; Taloga: J. T. Young, supply; Watonga: H. H. Cronk.

This year there were thirty-five full members. The territory embraced by the conference was all Indian Territory and Oklahoma Territory except Beaver County, which was placed in the Southwest Kansas Conference. In 1892 \$10,000 was received in missionary appropriations for the four districts. E. C. Delaplain, Stillwater, O. T., the conference treasurer, reported \$265.15 raised in the conference for Missions, \$116.75 raised for Church Extension, \$37.54 raised for the Board of Education, \$22.10

raised for the Conference Claimants fund, and smaller amounts raised for other objects.

The membership in 1892 was 3,255 full members, 556 probationers, and 60 local preachers. There were 47 church buildings, valued at \$50,700. There were 15 parsonages, valued at \$6,475.

There were only three churches with more than one hundred members. These were: Guthrie, with 177 full members, and a church building valued at \$8,000, First Church, Oklahoma City, with 139 full members, and a building valued at \$4,500, and Kingfisher, with 108 full members, and a building valued at \$3,000. The congregation at Stillwater had less than a hundred members, but their building was also valued at \$3,000.

Concerning preachers' salaries, there were eight charges that paid their pastor more than \$200 a year. The house rent was always included in the salary. First Church, Oklahoma City, paid \$800, First Church, Guthrie, paid \$532, Pawhuska paid \$505, El Reno paid \$374.75, Stillwater paid \$366, Mulhall and Orlando paid \$276, Hennessey paid \$235, and Stillwater circuit paid \$201.

The second session of the Oklahoma Annual Conference was held on December 21st, 1893 at Guthrie, O. T. with Bishop John H. Vincent president and Rev. John F. Palmer, secretary. One district was abolished and the others renamed. The new districts were: Cherokee Strip district, with E. C. Delaplain as Presiding Elder, living at Perry; O. T., the Indian Territory District, with J. M. Walburn, P. E. with residence at South McAlister, Indian Territory; and the Oklahoma District, with John M. Greene, P. E., with residence at Guthrie, O. T.

New places reported this year in the Cherokee Strip District were: Alva, supplied by M. T. Long; Cross and Blackwell: I. R. Henderson; Enid and Oakland: O. R. Bryant; Medford: J. C. Helmick; Newkirk: B. C. Swarts; North Enid: A. L. Pritchett, supply; North Pond Creek: J. T. Hendrickson; Orlando: C. H. Reynolds; Perry: J. M. Wood; Pond Creek: N. M. Enyart; Ponca City: J. E. Irvine, supply; Woodward: Joseph H. Brooks, supply.

New places reported in the Indian Territory District were: Bushyhead: supplied by W. Riggs and John McIntosh, of Chelsea, I. T.; Catoosa and Broken Arrow: B. W. Rinehart; Claremore and Oolagah: E. B. Rankin; Cowhington and Bokoshe: Hosea Prince, supply; Choteau and Pryor Creek: H. L. Cloud, supply; Eufaula and Muskogee: Robert Rector, supply; Muldrow: Vincent Morgan, supply; Nowata and Lenapah: J. P. Smith; Grand River: George Tickeater, supply; Savanna; J. A. Murphy, supply;

Stringtown, Atoka, and Caddo: W. F. Hargrave; Tulsa and Sapulpa: C. A. Owen, supply.

New appointments appearing in the Oklahoma District were: Chandler: George R. Rowan; Columbia City: William Stamp, supply; Crescent City: J. N. Shepherd, supply; Cushing: A. P. Nichols, supply; Okena: L. A. Crull, supply; and Union City: J. H. Clark, supply.

The missionary appropriation in 1893 was \$15,000. For the first time, a death is recorded in the Annual Conference minutes. Rev. J. W. McAnally, the secretary of the first session of the conference, passed away in Russellville, Arkansas, November 16, 1893.

The third session convened October 11, 1894, in Oklahoma City with Bishop John H. Vincent in the chair and with Rev. J. F. Palmer as secretary. The names of the districts are again changed, and there are now four in number: Central district: J. F. Smith, P. E., residence at Guthrie, O. T.; East District: J. M. Walburn, P. E., residence at South McAlister, I. T.; North District: E. C. Delaplain, P. E., residence at Perry, O. T., and West District: James Mailley, P. E., with residence at Kingfisher, O. T.

No new appointments appear in the minutes. The missionary appropriation received was \$15,000, the same as the previous year.

The fourth session met October 16, 1895, at South McAlister, I. T. Bishop John H. Vincent was president and Rev. D. H. Upchurch was secretary. New appointments appearing this year were as follows: North District: Garber Circuit: J. W. Sherwood; West District: Waukomis: A. L. Pritchett; Washita: A. J. Simms; East District: Waggoner, Sallisaw, Wetumka, all to be supplied; Wyandotte and Miami: B. W. Rinehart; Central District: Mulhall; W. E. Jones; Stroud: to be supplied; and Springvale, to be supplied.

Rev. J. F. Palmer was elected clerical delegate, and J. F. Holden lay delegate to the General Conference.

This year's report on the State of the Church included the following items:

In all we have over five hundred preaching places, and these congregations are served by a body of men whose faithfulness and self-sacrifice has not been surpassed at any time or place by any body of men since Christ gave the Great Commission . . . During the year just closed the average salary of our preachers as received from the people was \$143. The Missionary Society gave us \$15,000. Take from this the amount apportioned to the Presiding Elders and the average remaining is \$121. Add this to the other average and we have \$264, as the average salary of the great bulk of our preachers

. . . In large districts of our territory our Church has no organization and no connectional representation. In one place in that part of our territory known as the "Strip" there is a scope of country embracing at least 4,500 square miles and inhabited by at least 25,000 people in which there were, during the past year, but three small charges supplied by men who received in all less than \$265 missionary money and whose total aggregate salaries was less than \$360. Among this 25,000 people it is safe to say there are thousands of Methodists . . . They are poor, but intelligent, enterprising people. They are laboring to build up homes amid drouth and difficulties that are at times almost overwhelming . . . We are engaged in founding a great state . . . Preachers should be sent into these neglected districts and our Church organized and maintained for the salvation of the lost and dying.

The next four sessions of the conference met as follows: The fifth session on October 15, 1896 at Guthrie, with Bishop William X. Ninde presiding and H. A. Doty secretary. The sixth session met on October 14, 1897, at El Reno with Bishop C. C. McCabe president and H. A. Doty secretary. The seventh session met on October 12, 1898, at Kingfisher with Bishop S. M. Merrill in the chair and with I. W. Sherwood as secretary. The eighth session convened October 12, 1899 at Oklahoma City, with Bishop J. N. Fitzgerald as president and J. W. Sherwood as secretary.

By 1899 the following new appointments appear: In Central District: Luther: to be supplied Noble: G. A. Seaman; West Guthrie: D. W. Keller. In East District: Baron Fork: W. H. Sullivan, supply; Bartlesville and Timber Hill: George O. Jewett; Checotah: J. S. Armstrong, supply; Holdenville: H. L. Cloud, supply; Okmulgee: J. P. Snyder, supply; Sallisaw: N. H. Oliver; Short Mountain: H. H. Jones; Twin Mountain: J. A. Sawyer, supply; Wolf Springs: S. A. Goodman, supply. In the North District: Braman: B. C. Wolfe; Cleveland: J. S. Kerr, supply; Deer Creek: A. L. Snyder, supply; Excelsior: W. J. Weber; Garber: F. E. Barber; Newkirk: E. B. Cole; Orlando: H. L. Henn; Pawhuska: P. G. Wager; Ponca City: E. F. Hill; Tonkawa: J. T. Beach. In West District: Augusta: Wiley Perry; Capron: A. P. Eaton, supply; Concord: C. S. Burchfield; Geary: J. M. Meloy; Hackberry: W. D. Robinson, supply; Hennessey, 2nd Church: J. A. Lee, supply; Jefferson: John Hogan; Marshall: M. H. Carlton; Renfrow: C. N. Bottorf; Wakita: J. M. Strong; Weatherford: D. E. Standard, supply.

In the 1899 conference the Board of Education included this statement in its report.

We take great pleasure in recommending to our people and to those looking toward the ministry, our schools, Baker University, Winfield College, and Fort Worth University, also our Theological School (prob-

ably Garrett Biblical Institute) where our young men seeking to fit themselves for the work of God may do so without finding confusing entanglements of 'Higher Criticism' which in so many instances has proven hurtful to faith.

The ninth session of the conference met on October, 24, 1900 at Enid, with Bishop H. M. Warren presiding, and with J. W. Sherwood as secretary. New places organized in the Central District were Calumet: J. M. Meloy; Cordell: J. E. Keelor, supply; and Granite: E. H. Reynolds, supply. Clerical delegates to the General Conference were J. T. Riley and H. A. Doty. A. H. Holden and Tipton Cox were lay delegates.

The General Conference of the Methodist Episcopal Church in 1900 attached the colored work of Oklahoma and Indian Territories to the Central Missouri Conference. There were fourteen colored appointments in both territories.

The annual conference of 1900 voted to commend Mr. W. T. Whitaker, a Cherokee Indian of Prior Creek, Indian Territory, for having established an orphans home for white children. It being the only charitable institution in the territory, the conference called upon all members of the Methodist Episcopal Church to send him money, clothing, and such other provisions as should be needed.

The tenth session of the conference met October 23rd, 1901, in Shawnee, with Bishop John W. Hamilton, president, and J. E. Wagner, secretary. Six districts now appear in the appointments: Central District: John T. Riley, P. E., residence in Oklahoma City; East District: J. M. Laird, P. E., residence in South McAlistier; North District: F. S. Stockwell, P. E., residence in Perry; West District: H. A. Doty, P. E., residence in Okarche; Northwest District: C. S. Burchfield, P. E., residence in Ringwood; Southwest District: John F. Palmer, P. E., with residence in Ft. Reno.

New places organized in Northwest District were: Cherokee and Ingersoll: Edward Broom, supply; Gage: G. D. Wadsworth. In Southwest District: Anadarko: D. W. Keller; Apache: H. G. Beck; Caddo and Bridgeport: E. H. Jewett; Cooperton and Mountain Park: J. A. Cumming; Elk City, to be supplied; Hobart: Thomas H. Lillie; Independence: W. S. Vandervoort; Lawton: Isaac F. Holdge; Marlow Circuit: George S. Britton, supply.

In 1901 there were 11,564 members in the Oklahoma Conference. There were seven charges that paid their pastor more than \$900 a year, with house rent included. These churches were: First Church, Oklahoma City: \$1600; First Church, Guthrie: \$1600; Blackwell: \$1150;

Alva: \$1000; Enid: \$940; Hennessey: \$900; and Newkirk: \$900.

The eleventh session convened October 9, 1902 at Perry with Bishop John W. Hamilton president and G. W. Martin, secretary. The six districts remained the same but their names were changed. New appointments were as follows:

El Reno District: J. F. Palmer, P. E.; Granite, Cooperton and Roosevelt: C. H. Chaden; Erick circuit: L. B. Anderson, supply; Faxon and Indianoma: To be supplied; Fort Cobb and Alden: Howard J. Davis, supply; Foss circuit: Charles B. Warren, supply; Geary: John W. Devon, supply; Hydro circuit: E. H. Jewett, supply; Laverty and Cement: John W. Frisbie, supply; Lawton circuit: C. J. Martin, supply; Retrop circuit: Erastus H. Reynolds; Sterling and Walters. George S. Britton, supply; Thomas and Custer City: Gideon G. Wadsworth, supply.

Enid District: Charles S. Burchfield, P. E.; Carmen: B. W. Payton, supply; Driftwood: Edward S. Vorbeck, supply; Gage: Curvin D. Willard, supply; Lahoma: R. E. J. Thompson, supply; Supply Circuit: Isaac N. Byerly, supply; Woodward ct.: Howard Thomison; Yellowstone: W. H. Crouch.

Guthrie District: H. A. Doty, P. E.; Fairview and Homestead: George A. Seaman; Mutual: John A. Brown, supply; Putnam: Pryor T. Shields, supply.

Oklahoma City District: John T. Riley, P. E.; Oklahoma City circuit: J. R. Jordan, Supply. Perry District: E. S. Stockwell, P. E.; Glencoe and Lela: H. Arthur Manker, supply; Jennings and Lawson: Wallace I. Torbett; Lamont: Samuel E. Turner; and Ralston circuit: John E. Largent. There were no new appointments in the South McAlister District, where John M. Laird was Presiding Elder.

The twelfth Session met September 30, 1903, in Guthrie, with Bishop John M. Walden president and G. W. Martin, secretary. This year work was commenced at Frederick, Manitou, and Lookeba in the El Reno district, and at Wheatland and Mustang, in the Oklahoma City district. The Conference approved Epworth University as the conference school worthy of support by all Methodists. Clerical delegates to the General Conference were J. E. Burt and E. S. Stockwell. Lay delegates were D. W. Eastman and A. F. Rankin.

The thirteenth session met October 5th, 1904 in Oklahoma City. The president was Bishop David H. Moore and the secretary was G. W. Martin. It was voted to organize the work on the east side as the Indian Territory Mission. A. N. Craft was made superintendent of this Mission, and W. H. Talmadge was elected secretary. The Mission included all work in Indian Territory east of the Santa Fe railroad. There were twenty-seven appoint-

ments in the Mission, which after 1906 was called the East Oklahoma Mission. The other districts in Oklahoma Territory were left as before. Two new appointments appear in the El Reno district: Bridgeport and Hinton: R. O. Callahan, and Cache circuit: W. W. Webb, supply.

The fourteenth session convened October 4th, 1905 in Blackwell. Bishop James N. Fitzgerald was president and G. W. Martin secretary. The El Reno District was divided. M. Porter was named Presiding Elder of the El Reno district, and E. B. Rankin of the Lawton district, which included Lawton, Apache, Cache, Carnegie, Chattanooga and Faxon, Elgin, Fort Cobb, Hobart, Lawton circuit, Manitou, Roosevelt and Mountain Park, Snyder, Hillsboro circuit, and Lone Wolf.

The fifteenth session met October 10, 1906, in Enid. Bishop Joseph F. Berry presided, and William E. Woodward was elected secretary. In August of 1906 the Methodist Episcopal Church entered the "Big Pasture," or Kiowa and Comanche Pasture Reservation, which contained 480,000 acres of fine agricultural lands. Rev. T. H. Jones went in with his revival tent and established headquarters for the Church on September 22.

This year also saw the organization of the Methodist Hospital at Guthrie.

The sixteenth session of the conference met October 9, 1907, in Oklahoma City, under the direction of Bishop Earl Cranston, with William E. Woodward, secretary.

Clerical delegates to the 1908 General Conference were: G. H. Bradford, A. G. Murray, and C. S. Burchfield. Lay delegates were: J. B. Cullison, H. C. Hicks, and M. Miller.

The last series of revival meetings conducted by the famous evangelist, Rev. Sam Jones, was held in Oklahoma City. The revival was held at the First Methodist Church during the first two weeks of October, 1906. During the meeting, he roundly scored some of the leaders of Oklahoma City, particularly the city administration, stating that he could "keep the town as clean as it now is with a bottle of ammonia." Seized by illness, he cancelled his Sunday night sermon, boarded a Rock Island train for his home in Georgia, and died suddenly of a heart attack in his pullman berth while en route, near Perry, Arkansas, on October 15, 1906. On the Thursday before he left, he seemingly had a premonition of the end, for he preached on the subject, "Sudden Death."

The famous evangelist had spoken on previous occasions at the Guthrie assembly grounds, and at other places in Oklahoma.

THE METHODIST EPISCOPAL CHURCH IN  
OKLAHOMA FROM STATEHOOD TO  
UNIFICATION

The seventeenth session of the Oklahoma Annual Conference, being the first after statehood, convened October 7, 1908, at Shawnee. Bishop Charles W. Smith presided and William H. Rose was elected secretary. New charges appear; in the Lawton District, Randlett was served by J. A. Davis; in the Guthrie District, Coyle was served by George C. Cochran. A new church on Reno Avenue was organized in Oklahoma City and served by H. E. Brill. University Church, also in Oklahoma City was served by L. D. Corning. Pöcasset appears in the minutes, served by S. C. Burke.

The eighteenth session met October 6, 1909, at Anadarko. The president was the inimitable Bishop William A. Quayle. William H. Rose was again elected secretary. There were some new churches organized: two new ones in Enid, called East Enid, and Grace Church, both left to be supplied. There were two new churches in Oklahoma City, called North Oklahoma, served by J. T. Riley, and West Oklahoma, served by J. R. Hamilton, supply.

The nineteenth session convened October 19, 1910 at Alva. Bishop Quayle again presided and W. H. Rose served as secretary. New churches are found at Geronimo and Stecker in the Lawton district, at Hydro in the El Reno District, and at Packingtöwn in the Oklahoma City District.

The twentieth session met October 18, 1911 at Guthrie. Bishop Quayle was president and L. D. Corning was secretary. This conference memorialized the General Conference of 1912 to unite the East Oklahoma Mission with the Oklahoma Annual Conference. This was done, and the Conference session of 1912 reveals the presence of eastern Oklahoma appointments, in two districts, the Tulsa and Muskogee.

The East Oklahoma Mission had convened as follows:

Session	Date	Place	President	Secretary
1st,	Oct. 5, 1904,	Oklahoma City	D. H. Moore,	H. W. Talmadge
2nd,	Sept. 28, 1905,	S. McAlester	J. M. Fitzgerald,	J. H. N. Cobb
3rd,	Oct. 18, 1906,	Tulsa	J. F. Berry	F. I. Poage
4th,	Oct. 17, 1907,	Muskogee	Earl Cranston	F. I. Poage
5th	Oct. 14, 1908,	Claremore	C. W. Smith	T. E. Sissom
6th,	Oct. 14, 1909,	Nowata	W. A. Quayle	T. E. Sissom
7th,	Oct. 13, 1910,	McAlester	W. A. Quayle	J. A. Dixon
8th,	Oct. 26, 1911,	Muskogee	W. A. Quayle	C. E. Parsons

This conference elected the following delegates to the 1912 General Conference:

Clerical: G. H. Bradford, Marion Porter, H. A. Doty, and C. R. Robinson. Lay: G. W. Ferguson, Fred W. Green, W. A. Cook, and W. F. Brewster.

(A special session of the Oklahoma Conference was called by Bishop Quayle, to meet at Guthrie, March 17, 1911, to consider the matter of the Epworth University.)

The twenty-first session met October 16th, 1912, at Guthrie. Bishop Robert McIntyre was president and L. D. Corning was secretary. In addition to the work in eastern Oklahoma, the General Conference of 1912 placed in the Oklahoma conference some Texas work previously contained in the Austin Annual Conference. This conference was organized in 1876, and remained a unit until 1912, when the General Conference placed most of its charges in the Oklahoma Conference, with the exception of El Paso county and a part of Texas which was placed in the Gulf Conference.

When the twenty-first session convened, it received twelve members from the Austin Conference, others from eastern Oklahoma and elsewhere, making a total membership of 197 full members, and 43 probationers.

The Tulsa District had C. R. Robinson as Superintendent. There were two churches in Tulsa: First Church, with Frank Neff as pastor, and Grace Church, with J. W. Kensit as pastor.

The Muskogee District was served by J. T. Riley as Superintendent. The Fort Worth District was manned by W. T. Euster, Superintendent. This district brought in Abilene, Denton, Fort Worth (with two churches, St. Paul's and Rosen Heights Mission), Wichita Falls, and Dallas, Texas.

The twenty-second session met October 15, 1913, in Enid. Bishop Robert McIntyre presided, and L. D. Corning was secretary. New churches organized were

Denison, in the Fort Worth District; Tabernacle, Sam Park, pastor, and Wesley, E. R. Houck, pastor, both in Oklahoma City; Grace, in Shawnee, served by Robert Thompson; and Orcutt Memorial, in Tulsa, served by E. E. Dagley.

The twenty-third session met October 14, 1914, in Guthrie. Bishop William O. Shepard was president and L. D. Corning was secretary. This conference saw the organization of a church in Dutton, in the Oklahoma City District, also Wesley Church, in Tulsa.

The twenty-fourth session met October 13, 1915, at Guthrie with Bishop William O. Shepard as president and L. D. Corning as secretary. The following were elected clerical delegates to the 1916 General Conference:

H. C. Case, Frank Neff, T. J. H. Taggart, J. W. Baker, and E. S. Stockwell. The following were chosen lay delegates: A. L. McKill, Carl C. Magee, C. H. Wyand, W. M. Short and L. J. Stark.

The following names form the Roll of Honored Dead for the Oklahoma Conference from 1893 until 1916:

W. J. McAnally, 1893; J. M. Green, 1894; R. C. St. Clair, 1894; O. R. Bryant, 1897; Wiley Perry, 1899; W. H. Sullivan, 1902; E. H. Brumbaugh, 1902; M. O. Billings, 1902; John Hogan, 1903; R. D. Black, 1905; J. M. Walburn, 1905; E. C. Harper, 1906; S. C. Elwell, 1907; J. T. Hendrixson, 1907; J. W. Foos, 1907; H. C. Johnson, 1907; D. Blankenship, 1908; J. W. Booen, 1909; E. S. Webb, 1910; F. M. Calame, 1911; J. E. Roberts, 1911; N. F. Tipton, 1911; N. M. Enyeart, 1912; A. N. Craft, 1912; J. S. Kerr, 1913; W. E. Woodward, 1913; W. P. Barnhill, 1914; J. H. Johnson, 1915; J. F. Palmer, 1915; J. W. Hughes, 1915.

The twenty-fifth session convened at Enid, October 18, 1916 with Bishop Edwin H. Hughes in the chair and with L. D. Corning as secretary. Those who died during the year were: A. G. Murray, who built the first place of worship in Oklahoma City, largely with his own hands; David G. Murray, field agent for the Methodist Hospital at Guthrie, Ralph E. Haines, Thomas Pingry, and Edward P. Perry.

The 26th Session met at El Reno, October 17, 1917, with Bishop W. O. Shepard presiding, and with L. D. Corning as secretary. Those who died were: T. G. H. Taggart, C. F. McGaha, Joseph A. Ferguson, T. H. Jones, D. H. Upchurch, and L. W. Elkins. Brother Taggart was a leading district superintendent, and had represented his conference in the General Conference. Brother McGaha came from Alabama and Ohio and rendered distinguished service in Oklahoma. Brother Ferguson came from Ohio,

and served Norman, Yukon, Union City, and other places with great acceptability. Brother Jones was home missionary in the Big Pasture in Southwest Oklahoma. Brother Upchurch spent 25 years organizing Methodist Churches in Arkansas and Oklahoma. Brother Elkins came from Arkansas and faithfully labored in the Indian Territory.

The 27th session convened in Shawnee, November 13, 1918, with Bishop Shepard as president and C. C. Smith as secretary. Those who died were: W. T. Euster, R. C. Doenges, R. Brewer, and James J. Kendrick. Brother Euster came to Oklahoma from the Northwest, after building five churches in that section. Brother Doenges came from Illinois and Missouri to Oklahoma. Brother Brewer served Fairview, Hobart, Arapaho, and other churches. Brother Kendrick was a native Oklahoman, and died soon after beginning his ministry.

The 28th session met in Oklahoma City, October 15, 1919, with Bishop Shepard as president and J. L. LaGrone as secretary. Those who died were: Arthur O. McVey, Robert L. Aitken, W. C. Miller, L. H. Jackson. Brother McVey served Lamont, Wakita, Canton, Snyder, and Oilton with success. Brother Aitken was the pastor of Okemah, and other points in Oklahoma, and Denison, in Texas. Brother Miller came from Colorado and rendered faithful service in Oklahoma. Dr. Jackson was physician, teacher and minister. Holder of a Ph. D. degree, he was two years in charge of the Agricultural School at Warner. He also served as pastor at Weatherford, Okeene, and other places.

The 29th session met at the First M. E. Church, South, Fort Worth, Texas, October 13, 1920, with Bishop E. L. Waldorf as president and J. L. LaGrone as secretary. Rev. Matthew T. Long died during the year. He had organized the churches at Alva and at Waynoka and had built a church at Shawnee.

Delegates who served in the 1920 General Conference were:

Clerical: I. Frank Roach, H. B. Collins, J. E. Thackrey, J. W. Abel, and L. D. Corning. Lay: John Embrey, W. H. Wilcox, W. M. Short, W. L. Stevick, and C. F. Eberlee.

The 30th Session met at First Church, Oklahoma City, October 12, 1921, with Bishop Waldorf as president and Charles L. DeBow as secretary. Dr. E. S. Stockwell died during the year. Born in Illinois, he gave 24 of his 32 ministerial years to Oklahoma. He was an able district

superintendent and dreamed of great things for O. C. U. He gave two sons to the mission field, and another son to the ministry.

The 31st session convened in Ponca City, October 18, 1922, with Bishop Waldorf as president and C. L. DeBow as secretary. Those who had died were: Edward F. Hill, who built the first Methodist churches to be erected in Guthrie and in Pawnee; James A. Webb, who gave an evangelistic ministry to Buffalo, Mooreland, Delaware, and other places; T. T. Evans, who served long and well in the Indian Territory and Oklahoma, and T. E. Carter, who died in California.

The 32nd session convened in First Church, Tulsa, October 24, 1923, with the same president and secretary. Those who died were: Richard S. Finley, who came from Kansas and served Woodward, Mooreland, and other churches; H. N. Gowan, who had served previously in Illinois, Oregon, and Missouri; James D. Brown, who came from Pennsylvania and who was a faithful pastor in difficult charges; John L. Dawson, who was born in England and had been a local preacher in the Wesleyan Church; D. W. Kellar, who was active in Prohibition battles, a fearless crusader; E. B. Rankin, who served Claremore, Edmond, and as financial agent for Epworth University; and A. D. Teeter, who came from Arkansas, and rendered able service in the Indian Territory in an early day.

The following were elected delegates to the 1924 General Conference in Springfield, Massachusetts:

Clerical: J. L. LaGrone, C. L. DeBow, J. W. Abel, F. M. Stephenson, and H. Thomison. Lay: W. M. Short, F. W. Lintz, Mrs. J. B. Thornburn, M. E. B. Alten, and Mrs. J. W. Baker.

The 33rd session convened in Woodward October 15, 1924, with Bishop Francis J. McConnell in the chair and with C. L. DeBow as secretary. Those who died were: J. W. Miller, who was serving Centenary Church, Oklahoma City, at the time of his passing; and William Robinson, who came from England in 1891, and rendered distinguished service until his retirement in 1920.

The 34th session convened in Lawton, October 21, 1925 with Bishop E. L. Waldorf presiding, and with C. L. DeBow as secretary. Those who died were: Paul J. Everett, Charles H. Barnes, C. W. Cox, C. L. Marsh, and Frank L. Bell. Brother Everett served Cushing, Lamont, Pawnee, Perkins, and other churches. Brother Barnes served in the Philippines and as chaplain in the First World War.

He was chaplain of the penitentiary at McAlester when he died. Brother Cox served as pastor in West Virginia before coming to Oklahoma in 1904, where he served at Helena, Yewed, and other places. Brother Marsh was the pastor at Jet when he died. Brother Bell served in Wisconsin before coming to Oklahoma, where he was pastor at Dow, Jones, Spencer, and other communities.

The 35th session convened at Pawhuska, October 13, 1926, with Bishop E. H. Hughes as president and V. A. Hargis as secretary. Rev. W. M. Cridland died during the year. Born in South Wales, he had entered the ministry in Canada, and come to Oklahoma in 1908. He rendered able service until he retired in 1920.

The 36th session met at Guthrie, October 19, 1927, with Bishop E. L. Waldorf as president and V. A. Hargis as secretary. Men who died were: George M. Jeffery, who was a minister in Salt Lake City, Utah, and in Oklahoma ministered at Yukon, Collinsville, Oilton, and Bixby; and William E. Jones, who organized three circuits between Guthrie and Kingfisher. His last charge was Marland.

This session elected the following delegates to the 1928 General Conference at Kansas City:

Clerical: F. M. Stephenson, E. M. Antrim, C. D. Meade, J. L. LaGrone, and J. R. Caffyn. Lay: W. W. Starr, W. M. Vickery, H. L. Hunter, L. J. Stark, and Mrs. George Q. Fenn.

The 37th session met at First Church, Tulsa, October 24, 1928, with Bishop Waldorf as president, and V. A. Hargis as secretary. Those who had died were: Luther D. Ashby, J. T. Riley, Andrew J. Taylor, Marion Porter, and Gideon C. Wadsworth. Brother Ashby came from West Virginia, and among other charges, was pastor at Okeene and Pond Creek. Brother Riley was superintendent of the Oklahoma City district, where his ministry was very effective. Brother Taylor was born in Arkansas and was a minister in Kansas and Oklahoma. In this state he served at Ponca City, Chandler, Cushing, Mountain Park, and Apache. He resided at Stillwater after his retirement in 1912. Brother Wadsworth came from Indiana to an influential ministry in the Sooner state. Brother Porter served Hennessey, Enid, and other points in an early day. He was later superintendent of the Enid and El Reno districts.

The 38th session convened in Shawnee, October 23, 1929, with Bishop William E. Anderson as president and V. A. Hargis as secretary. Those who died were: J. J. Barnes, a faithful pastor and able preacher; Robert L.

Selle, from North Carolina, who was a splendid evangelist, and who wrote many beautiful hymns, and eight books; and A. D. Lindsey, who came from Tennessee to an influential ministry in Sapulpa and other communities.

The 39th session met in Wesley Church, Oklahoma City, October 15, 1930 under the presidency of Bishop Waldorf, and with V. A. Hargis again as secretary. P. W. Blackwell, H. A. Doty, and Peter Parker had died during the year.

The 40th session convened in First Church, Tulsa, October 13, 1931, with the same president and secretary. Those who died were: John H. Clark, who had served Union City, Hennessey, Yukon, Cherokee, and Braman; F. E. Gordon, who is said to have had more than four thousand conversions in his 22 years' ministry and evangelistic work; and Robert E. McBride, a Civil War veteran, who gave 41 years of consecrated labor to Wisconsin, Kansas, and Oklahoma.

The following delegates were elected to the 1932 General Conference:

Clerical: I. M. Hargett, A. M. Jayne, F. L. Templin, Jean L. LaGrone, and W. R. Johnson. Lay: Ray O. Martin, C. H. Schuermann, and Mrs. J. L. Jones.

The 41st session met in Cushing, October 12, 1932, with Bishop Charles L. Mead as president and with V. A. Hargis as secretary. Rev. L. O. Carder died during the year.

The 42nd session met at Enid, October 17, 1933, with Bishop Mead as president and Dr. Hargis as secretary. Those who died were J. C. Barker, J. A. Davies, W. C. Clock, and Gideon C. Wadsworth. The latter came to Oklahoma after a varied service as missionary to Burma, as pastor in New York state, and as mission worker in Kansas City. He was pastor at Commerce, and other towns in Oklahoma.

The 43rd session met in Blackwell, October 16, 1934, with Bishop Ralph S. Cushman as president and E. L. Jorns as secretary. Those who died were: J. W. Kendall, S. G. A. Fields, T. H. Corkill, George H. Simons, L. J. Hessell, Robert D. Pool, J. M. Strong, and Ralph K. Brewer.

The 44th session met in Miami, October 15, 1935, with Bishop Mead as president and E. L. Jorns as secretary. George D. Hensel, John W. Osment, and A. J. Sims had died during the conference year.

The following were elected delegates to the 1936 General Conference:

Clerical: A. G. Williamson, E. L. Jorns, W. R. Johnson, and George McDonald. Lay: W. H. Wilcox, W. M. Vickery, R. O. Martin, and F. C. Thompson.

The 45th session convened in First Church, Tulsa, October 27, 1936, with Bishop Meade as president and with E. L. Jorns as secretary. Rev. F. D. Stevick, Rev. John C. Huffman, Rev. A. B. Grossman, Rev. F. L. Templin, and Rev. E. C. Delaplain died during the year.

The 46th session met at Woodward, October 19, 1937, with Bishop A. W. Leonard as president and with E. L. Jorns as secretary. Those who had died were Rev. T. W. Albertson, Rev. T. P. Hilbourne, Rev. Virgil W. Young, and Rev. W. N. Powers.

A special session was called to meet at Perry December 17, 1937, for preparation for Aldersgate Year. Addresses were made by Dr. I. M. Hargett, Rev. George A. Parkhurst, Rev. Robert Smith, Rev. Harry Carter, and by Rev. Percy W. Beck. An impressive communion service was administered by the bishop and the district superintendents.

The 47th session met at First Church, Oklahoma City, October 19, 1938, with Bishop Titus Lowe as president and E. L. Jorns as secretary. Those who had died were: Rev. Ira E. Bula, Rev. F. A. Colwell, Rev. R. H. Denny, Rev. T. S. Pittenger, and Rev. F. H. Zimmerman.

The 48th session convened in the Municipal Auditorium, Oklahoma City, October 24, 1939, with Bishop Charles L. Meade as president and with Rev. E. L. Jorns as secretary. Rev. C. O. Jones, Rev. James Karr, and Rev. J. W. Sherwood had died during the year.

At this, the last session of the Oklahoma Conference of the Methodist Episcopal Church, five districts were reported, the Alva, El Reno, Enid, Oklahoma City, and Tulsa. There were 58,646 full members on roll, and 9,466 inactive members. There were 252 church schools, with enrollment of 46,989. There were 6,366 senior members of the Epworth League. There were 253 church buildings and 202 parsonages. Total value of these was four and a half million dollars.

## THE METHODIST PROTESTANT CHURCH IN OKLAHOMA FROM 1886 TO UNIFICATION

The Methodist Protestant Church came into being as a result of the refusal of the General Conference of 1828 of the Methodist Episcopal Church to grant the demand for lay representation. Those delegates who favored this measure, which is taken for granted today, withdrew and met in convention in Baltimore on November 12, 1828, where they organized under the name of "Associated Methodist Churches." Two years later a constitution and Discipline were approved and the name of "Methodist Protestant Church" was adopted.

It was decided that in the legislative bodies of the Church, laymen should have equal representation with the clergy. The episcopacy and the presiding eldership were rejected, and a president to be elected at each session of the General Conference and annual conference was substituted. But the basic point of difference was that of lay representation. In 1860 George Brown, fraternal messenger from the Methodist Protestant Church, declared prophetically to the Pittsburgh General Conference of the Methodist Episcopal Church: "If you will take our lay representation we will take your episcopacy."

In 1834 there were 26,227 members in the Methodist Protestant Church, but in 1939 the membership had reached approximately 200,000. These members brought a new emphasis on democracy and lay representation into United Methodism. \*

The first Methodist Protestant Church established west of the Mississippi River was only a few miles from Oklahoma. This church was organized in 1831 at Bethesda, near Cane Hill, Arkansas, by the Rev. Jake Sexton. He later became Conference President and traveled up and down the "Choctaw Line," as the boundary between Arkansas and the Indian Territory was then called. The Cherokee Indians first settled around Cane Hill, and many of them were converted at the Bethesda Camp Ground, carrying the Gospel with them into the Indian Territory. Rev. Jake Sexton was a splendid evangelist, and is buried at Bethesda, near the scene of his great triumphs.

A church near Hartford, Arkansas, named "Shiloh" resulted from Brother Sexton's work. From this church in 1886 went Rev. S. I. Shackelford, the Dean of Methodist Protestant ministers in eastern Oklahoma. He first or-

\* Cf. GARBNER: "The Methodist are One People," pp. 30, 31.

ganized a church at Paw Paw and from there proceeded to nearby communities, organizing societies at Gans, Brent, Moffatt, and other places.

Thus the history of the Methodist Protestant Church in Oklahoma may be said to have begun in 1886, three years before the "Great Run." To Brother Shackelford belongs the honor of establishing the first churches in what is now Oklahoma. He gave a son and a grandson to the ministry. He was laid to rest in the Paw Paw cemetery.

The second center of Methodist Protestant work grew out of Brother Shackelford's work in Sequoyah County and developed in Haskell and Pittsburgh Counties. Here churches were organized at Enterprise, Brooken, Hoyt, Tiptan, and Quinton. The leading ministers in this section were Rev. J. H. Stacy and the noted singer, Rev. S. J. Oslin, who preached, sang, and published song books for many years.

The Methodist Protestants began work in McCurtain County in 1900. Rev. H. E. Maggart organized a church at Pleasant Hill six miles south of Haworth. From this small beginning twelve churches were organized. The work in McCurtain County was carried forward until Unification in 1939 by such ministers as Rev. J. L. Overly, Rev. A. J. Rhoten, Rev. S. B. Parker, Rev. J. B. Price, and Rev. J. I. Land. Rev. M. L. Mathews preached in that section for thirty years and sponsored the erection of six church buildings.

In 1889 and 1890 the following ministers came into the Oklahoma Territory and the Chickasaw Nation: Rev. B. L. Hancock, Rev. Thomas Quaid, Rev. P. C. Peoples, Rev. R. G. Dool, Rev. W. D. Ballard, and Rev. F. S. C. Brice. Some few years later came Rev. I. E. Bounds, Rev. H. E. Maggart, Rev. W. M. Harp, and Rev. B. G. Burns. Much of the work done by these splendid men was of a temporary nature due to the shifting nature of the population, and the difficulty of securing titles for church lots for building purposes in the Chickasaw Nation.

In spite of these obstacles, churches were organized and buildings were erected in Comanche, Duncan, Stony Point, Hope, New Hope, Katie, and many other places. A camp Ground was secured and necessary buildings were erected three miles from Foster, Oklahoma. Here training schools and revivals have been held and much good has been done.

About 1890 Rev. W. R. McElvany came into Central Oklahoma near Prague and began a program of evangelization in which hundreds were saved. He organized several churches, two of which were strong forces for righteousness, namely, the one at Prague, and the one called

Harton Chapel, five miles northwest of Meeker. "Father McElvaney," as he was called, was one of God's noblemen and was honored and respected by men of every faith. He has one son and two grandsons in the ministry of United Methodism.

In addition to these centers, there were many churches which were distant from one another, such as Hugo, Sycamore Chapel (near Seneca, Missouri), Williams, Panama, and others.

The first Methodist Protestant conference in what is now Oklahoma was organized in 1887 under the name of the Indian Mission Conference. Other conferences were organized that included the Southern Oklahoma, the Chickasaw Mission and the Choctaw Mission Conferences. These were all merged into one conference in 1908 called the Oklahoma Conference of the Methodist Protestant Church. In 1916 the Oklahoma Conference was merged with the Fort Smith Conference, which had been organized in 1881.

The work of the Methodist Protestant Church was largely done in the rural sections. Revivals were held under brush arbors and in school houses. When the people moved into the towns, they usually joined other churches, and the Methodist Protestant Church made no effort to organize churches in the towns. At the time of Union they had about 2,000 members in the state. At that time Rev. J. W. Browers was conference president, Rev. Leslie White was secretary, Rev. W. C. Mathes was treasurer, and Rev. M. L. Mathews was president of the Board. The last session, the twenty-third session of the Fort Smith-Oklahoma Annual Conference, convened in October, 1939, in the Municipal Auditorium at Oklahoma City.

Rev. J. W. Browers, looking back across a fruitful ministry of thirty years, recalls that his annual salary ran from \$100 to \$600. While serving a large circuit in Beckham and Washita Counties in 1918, his Model "T" drowned out one night in the middle of a large lake of water, and he was compelled to spend the night in the back seat of the car. But, he adds: "In spite of hardships, small churches and smaller salaries, many rural people were led to the Lord and many young people dedicated themselves to God's service each year. While serving as pastor at Prague from 1930 to 1934, I licensed eight young men to preach. Seven became members of the Conference and are still preaching."

In the 1938 Annual Conference, held August 26 at Massard Church, Fort Smith, Arkansas, the Stationing Committee made the following assignments of pastors:

Hugo: W. C. Mathes; Massard: M. L. Mathews; Prague: A. T. Hill; Quinton: Unsupplied; New Hope: Unsupplied; Idabel: Olney White; Duncan: H. H. Harrison; Comanche: H. E. Maggart; Alex: T. L. Dickerson; Pine Street: Unsupplied; Hope: H. H. Harrison; Horton's Chapel: C. F. Mathes; Paw Paw: Ivan Shackelford; Rocky: Jack Long; Katie: Unsupplied; Claud: Mrs. C. A. Scott; Stony Point: J. E. Legg; Cecil's Chapel: Obadiah Cecil; Madden Grove: J. O. Havord;

Sycamore Chapel: H. L. Crawford; Tipton Ridge: Unsupplied; Rock Hill: A. J. Rhoten, Shady Grove: E. L. Spann; Doxey: Mrs. W. J. Hill; Eagletown: L. M. Swinford; Williams-Panama: Keith Kelly; Pleasant Hill: Unsupplied; Harris: Earl Prater; Haworth-Macedonia: Gardner Griffen; Liberty-Xinomon: Elvin White; Cedarville-Sarvis: Miss Sidwell; Cass-Wata Lula: Miss Flora Belle Jennings; Enterprise-Mt. Vernon: T. L. Dickerson; Cauthron-Shiloh: V. S. Wheeler.

That year Rev. J. W. Browsers, Conference President, reported that a new church building had been erected and paid for at Hugo, another at Duncan, and that still another was under construction at Rock Hill. Rev. J. W. Pettigrew, Rev. Thomas Quaid, and Rev. J. A. Lanning had died during the year. Three Leadership Training Schools were conducted during the summer, at Hugo, at Quinton, and at Comanche, with one hundred students in attendance, and 117 Units of Credit issued.

The following names make up the Roll of Honored Dead of the Methodist Protestant Church in Oklahoma, from 1886 to 1939:

A. A. Ables, T. D. Ayres, M. W. Armstrong, H. T. Avery, J. E. Bounds, F. S. C. Brice, John Bradford, W. A. Bryan, Finley Brooks, Polk Burrow, J. W. Burrough, J. E. Carnett, R. B. Cole, A. S. Cavens, W. H. DeLung, R. G. Dool, J. W. Fannon, J. E. Ferguson, Boaz Ford,

H. T. Floyd, W. A. Foster, G. W. Galloway, N. B. Garris, R. E. Garri-son, J. A. Gregory, J. A. Grubb, H. H. Harlan, J. M. Holloway,

J. B. Hopkins, J. W. Holdridge, A. B. Hughes, W. F. Jacobs, H. A. Jones, N. M. Johnson, Hiram Langston, J. A. Lanning, J. M. Lentz, Thomas Leach, T. E. Lewis, A. J. Mackey, Clark Mason,

Fred Mendenhall, R. B. Moore, W. S. Murdock, W. R. McElvaney, Lee Neal, R. R. Nichols, J. L. Overby, William Patton, J. W. Pettigrew, J. F. Phipps, J. F. Phillips, A. A. Pettigrew, James Powell, J. A. Pryor, Thomas Quaid, A. T. Rebey, A. Roark, Jake Sexton,

S. J. Shackelford, W. G. Simmons, W. H. Smith, J. H. Stacey, John Stockton, S. H. Shackelford, A. J. Smalley, A. J. Stumbaugh, D. S. Stephens, G. A. Sutherland, J. W. Terry, B. A. Thompson, R. V. Turnstall, William Wallace, W. B. Wilson, James Williams, A. S. Woods, William Whittaker.

## CHAPTER VIII

### THE METHODIST CHURCH FROM UNIFICATION TO THE PRESENT

The first session of the East Oklahoma Conference of The Methodist Church convened October 26, 1939, in the Municipal Auditorium at Oklahoma City with Bishop C. C. Selecman as president and with E. L. Jorns as secretary. The following were elected delegates to the General and Jurisdictional Conferences of 1940, which were to meet in Atlantic City and in Oklahoma City:

Clerical: Phil Deschner, Joe E. Bowers, J. W. Browsers, R. T. Blackburn, R. S. Satterfield, J. C. Curry, J. D. Salter, and E. L. Jorns. Lay: W. H. Wilcox, H. E. Newton, J. R. Cole, Jr., Mrs. V. K. Chowning, Mrs. C. E. Castele, M. M. Eakes, S. S. Orwig, and Harry S. Wakefield.

The first session of the West Oklahoma Conference was held at the same time and place, with Bishop Charles L. Mead presiding and with Forrest A. Fields as secretary. The following delegates were elected to the 1940 General and Jurisdictional Conferences:

Clerical: R. E. L. Morgan, W. B. Slack, D. H. LaGrone, R. J. Smith, Robert Thompson, J. R. Abernathy, Clovis G. Chappell, S. H. Babcock, and A. G. Williamson. Lay: Carl McFall, W. M. Vickery, Mrs. E. B. Dunlap, A. R. Carpenter, B. C. Clark, C. T. O'Neal, K. H. Grantham, F. M. Bailey, and Charles Buhrman.

The second session of the East Oklahoma Conference met at McAlester October 22, 1940, with Bishop Selecman as president and with E. L. Jorns as secretary. The following died during the year: Rev. J. A. Arnett, Rev. J. B. Price, and Rev. Wiley Smith. Brother Arnett came to Oklahoma from Kansas by way of Missouri, and served in the Methodist Episcopal Church. Brother Price came from Texas in 1905 and served Methodist Protestant churches in Hugo, Cement, and other places. Brother Smith came from Missouri in 1896 and spent his ministerial life in the Methodist Episcopal Church, South.

The second session of the West Oklahoma Conference convened October 14, 1940, at First Church, Enid, with Bishop Selecman as president and with Forrest A. Fields as secretary. At the opening session Rev. J. J. Methvin, aged 94 years, who joined the Indian Mission Conference of the M. E. Church, South in 1885, clasped hands with Rev. C. M. C. Thompson, aged 88, who joined the Okla-

homa Conference of the M. E. Church in 1890, in an act symbolic of the spirit of unity which now prevails in Oklahoma Methodism.

Those who died during the year were Rev. C. C. Hightower, Rev. William R. Leigh, Rev. H. A. Stroud, and Rev. J. J. Shaw. Brother Hightower served in Texas before coming to Oklahoma in 1921. He was presiding elder of the Lawton and Chickasha districts. Brother Leigh proceeded from Kansas, and rendered able service in the former Methodist Episcopal Church, South, and was a diligent student, fervent preacher, and effective laborer. Brother Shaw also served in the M. E. Church, South, and was a brother beloved.

The third session of the East Oklahoma Conference met October 22, 1941, at St. Paul's Church, Shawnee, with Bishop Selecman as president and with E. L. Jorns as secretary. Those who died were: Rev. M. A. Cassidy, Rev. Joseph L. Chunn, Rev. C. N. Hewitt, Rev. Franklin Moore, Rev. J. M. Porter, Rev. W. W. Turner, Rev. Walter B. Wolf, and Rev. W. T. Ready. Brother Cassidy, a Georgian, came to the Indian Territory in 1894. He worked with the Y. M. C. A. in 32 states and Canada, also overseas in the First World War. A successful evangelist, he had approximately 20,000 converts under his ministry. Brother Chunn, an Alabaman, served in Oklahoma, Texas, and New Mexico. His last charge was Heavener. Brother Hewitt was superintendent of the Guthrie district, and had distinguished pastorates at Ponca City, Muskogee, Shawnee, Anadarko, and Weatherford. Brother Moore served in Missouri, Kansas, Texas, Arkansas, as well as Oklahoma. Brother Porter came to the Indian Mission Conference in 1891. Brother Turner came to Oklahoma in 1904 and served acceptably Calvin, Weleetka, and other places. Brother Wolf came from Arkansas and was a successful conference evangelist. Brother Ready came to Oklahoma in 1899, and served until his retirement in 1920.

The third session of the West Oklahoma Conference met at Ardmore, October 15, 1941, with Bishop Selecman in the chair, and with L. C. Summers as secretary. Those who died during the year were Rev. D. B. Doak, Rev. W. C. Driskill, Rev. J. R. Hedges, Rev. L. R. Jones, Rev. J. J. Methvin, Rev. H. L. Shelton, and Rev. H. B. Wilson.

Brother Doak came to Oklahoma from Texas in 1935, and was superintendent of the Elk City district at the time of his death. One of his sons, Wesley, is a Methodist minister. Brother Driskill came from Alabama and served 14 years in Oklahoma before retiring in 1917. He was one of God's noblemen. Brother Hedges came from

Missouri in 1917 and served in the East Oklahoma Conference chiefly. Brother Jones came into the Conference in 1901 and served faithfully until his retirement in 1935. Brother Methvin, whose work is mentioned elsewhere in this volume, came from Georgia in 1885, and was assigned to the plains Indians in 1887. Under the stars, in Indian tepees, under the trees, wherever the call of God took him he was not disobedient unto the Heavenly Vision. Brother Shelton came to Oklahoma by way of New Mexico and Kentucky, and served efficiently until his retirement in 1935. Brother Wilson came from Tennessee in 1913, and was a good pastor and able presiding elder of the Panhandle District.

The 4th session of the East Oklahoma Conference convened in Boston Avenue Church, Tulsa, October 21, 1942, with Bishop Selecman as president, and E. L. Jorns as secretary. Those who died during the year were: Rev. A. W. Vanderpool, Rev. Leslie O. Jurey, Rev. G. C. Brassfield, Rev. R. C. Taylor, Rev. Willmoore Kendall, Rev. George A. Kleinsteiber, and Rev. Samuel E. Turner.

Brother Vanderpool was one of five preacher brothers, four of whom survive. He came from Kentucky in 1931 and had a fruitful ministry in East Oklahoma. Brother Jurey, a Kansan, was a classmate of E. Stanley Jones in Asbury College, and labored in Oklahoma from 1908 until his death. Brother Brassfield served in two branches of Methodism in Arkansas and Oklahoma until his retirement in 1934. Brother Taylor came from Kentucky by way of Missouri and gave 43 years of splendid service to the ministry. Brother Kendall was a native Oklahoman who attended Hargrove College and Garrett Biblical Institute. Although totally blind, he worked his way, and made an enviable scholastic record. A brilliant Greek scholar, a gifted author, and an eloquent preacher, his sermons and lectures were heard by thousands in Oklahoma and in other states. His ministry was particularly fruitful at such centers of learning as Weatherford, and Stillwater. He was also Vice-President of Oklahoma City University. Brother Kleinsteiber came from Illinois in 1901, and had a fruitful ministry at Newkirk, Pawhuska, Miami, and other places. Brother Turner came from Illinois in 1902 and served faithfully at Lamont, Kildare, Cleveland and other communities.

The fourth session of the West Oklahoma Conference met October 14, 1942 at First Church, Oklahoma City with Bishop Selecman as president and L. C. Summers a secretary. The following died during the year: Rev. Oliver Beal, Rev. William A. Dickey, Rev. T. R. Jenne, Rev.

John E. Legg, Rev. Homer H. Meeker, Rev. D. E. Shaffer, Rev. W. C. Wheeler, and Rev. E. E. Sullens.

Brother Beal came from Indiana in 1911 and served Braman, Hinton, Yale, Waynoka, Fairview, and other towns. Brother Dickey came from Virginia by way of New Mexico and Arizona. Brother Jenne came to Oklahoma in 1936 and was serving Cache at the time of his death. Brother Legg served in the Methodist Protestant Church before Union. The Stephens Avenue Church of Duncan was built in 1935 through his efforts. Brother Meeker served in New York and Nebraska before coming to Oklahoma. His wife followed him in death by only twenty-four hours. Brother Shaffer was a minister for 61 years, and served with fidelity in the Southern oil field country of Oklahoma. Brother Wheeler came from Arkansas in 1912 and rendered good service in the pastorate and in social service work. Brother Sullens came to Oklahoma in 1900 and organized churches under brush arbors and in one-room schoolhouses. His last charge was Hitchcock.

The 5th session of the East Oklahoma Conference met at Ada, October 20, 1943, with Bishop Selecman as president and with E. L. Jorns as secretary. Those who died during the year were: Rev. Johnson W. Bobb, Rev. Fred G. Chadwick, Rev. Jean L. LaGrone, and Rev. Alexander S. Williams. Brother Johnson Bobb was educated at the old Goodland Orphanage, at Chilocco Indian School, at Folsom Academy, and at Emory University. He was presiding elder of the Choctaw district at the time of his death. Brother Chadwick was pastor at Fort Gibson, Sallisaw, Tishominoo, Spiro, and other places. Brother LaGrone came to Oklahoma in 1909 and served McAlester, Blackwell, Lawton, and other pastorates, as well as the Alva and El Reno districts. He was delegate to three General Conferences. Brother Williams served faithfully and well every charge to which he was assigned.

Delegates elected to the 1944 General and Jurisdictional Conferences to be held in Kansas City and Tulsa were:

Clerical: E. C. Webb, J. D. Salter, J. C. Curry, E. L. Jorns, Virgil Alexander, H. Bascom Watts, Joe Bowers, and V. A. Hargis. Lay: W. H. Wilcox, Mrs. Redmond S. Cole, James A. Egan, H. E. Newton, Mrs. V. K. Chowning, S. S. Orwig, S. J. Owen, and E. H. Nelson.

The 5th session of the West Oklahoma Conference convened October 12, 1943, at First Church, Oklahoma City, with Bishop Selecman as president and with L. C. Summers as secretary. Those who died during the year were Rev. John E. Burt, Rev. George E. Camster, Rev. W. R. Johnson, Rev. E. H. Reynolds, Rev. A. L. Snyder, and

Rev. John Thacker. Brother Burt came to Oklahoma in 1896 and served First Church, Oklahoma City, Shawnee, Enid, Sapulpa, Weatherford, and the Perry District. He was Financial Secretary of Oklahoma City University, and Secretary of the Conference Claimants' Fund. Brother Camster came from Texas, and died while serving his first charge, Healdton. Brother Johnson came to Oklahoma in 1898 and served Methodist Protestant churches at Hunter and Lawton. After 1909 he served Methodist Episcopal churches at Carmen, El Reno, and other places, and as superintendent of the Enid district. He was three times a delegate to the General Conference. Brother Reynolds served Union City, Hobart, Granite, Roosevelt, and other places. Brother Snyder came to Indian Territory in 1894 and led in the building of 23 churches in this state. Brother Thacker came from Illinois and was pastor at Roosevelt, Billings, Turley, Hennessey, Lamont, Shattuck, and other churches.

Delegates elected to the 1944 General and Jurisdictional Conferences were:

Clerical: R. E. L. Morgan, Don H. LaGrone, S. H. Babcock, R. J. Smith, Phil Deschner, E. C. Hicks, H. G. Ryan, C. Q. Smith, and Alva R. Hutchinson. Lay: Carl McFall, B. C. Clark, Ed Morrison, Mrs. Earl Foster, Mrs. E. B. Dunlap, Mrs. George Dismukes, N. K. Kilmer, G. T. Miller, and A. G. Steele.

The 6th session of the East Oklahoma Conference met October 17, 1944, at First Church Tulsa, under the presidency of Bishop W. Angie Smith. C. L. Eckle was elected secretary. Those who died during the year were: Rev. A. F. Ward, Rev. Oral A. Pankey, Captain Robert E. Alspaugh, Rev. George A. Strouse, Rev. Thomas M. Allison, and Rev. John M. Aller. Brother Ward came from Georgia and served acceptably at Howe, Grant, Adair, Muldrow, Fort Gibson, and other places. Brother Pankey served in Oklahoma since 1916, at Dutton, Lookaba, Oilton, Sand Springs, Nowata, and Madill. Captain Alspaugh served in the First World War in the Medical Corps, and in the second World War as chaplain. On December 17, 1943, he was sent to the front with the 5th Army under General Mark Clark, in North Africa and Italy. He spent Christmas Day on a mountain 4500 feet high, helping to carry our dead soldiers down for burial. It took six men eight hours to carry one body down. On January 16, 1944, he was killed in action, somewhere on Mt. Cassino in Italy. Brother Strouse began his ministry in 1901, and served Pond Creek, Arnett, Braman, Billings, Shidler, Perkins, and other charges. Brother Allison served Byron, Union City, Billings, Crescent, Lamont,

Fargo, Kildare, and other works. Brother Aller entered the Oklahoma Conference in 1907 and was pastor at Supply, Fargo, Arnett, Newkirk, Manchester, Braman, Hunter, and elsewhere.

The 6th session of the West Oklahoma conference met in Epworth Church, Chickasha, October 24, 1944, with Bishop W. Angie Smith in the chair, and with Rev. Graham B. Hodge as secretary. The following ministers had died during the year: Rev. M. T. Allen, Rev. George T. Martin, Rev. W. E. Robinson, Rev. M. W. Sampson, Rev. John R. Steele, Rev. R. P. Witt, and Rev. W. H. Proffitt.

Brother Allen came to Oklahoma in 1906 and had a fruitful ministry at Cement, Comanche, Granite, Rush Springs, Ryan, Elk City, Tipton, and elsewhere, until his retirement in 1925, when he continued to serve, in active retirement, at Wynnewood. Brother Martin came from Alabama and ministered in Oklahoma for 22 years. He spent his vacation periods assisting brother pastors in revivals in needy places. Brother Robinson served Hobart, Anadarko, Tonkawa, Cushing, Muskogee, the Oklahoma City district, and Grace Church, Oklahoma City. He served on many committees, and to him is due much credit for the successful uniting of Methodism in Oklahoma. Brother Sampson was assigned the Cloud Chief and Washita County circuit by the M. E. Church in 1894, and found nothing there but dugouts for homes. He staked a claim, made a dugout, and built a shack over it for a home while he walked and served his people. He organized and built many churches across the state. Brother Witt came to Oklahoma by way of Kentucky, Tennessee, and Missouri, in 1910. He died at the age of 86 years, in Chickasha. He faced life's problems cheerfully and courageously. Brother Proffitt first served in Oklahoma with the United Brethren Church, transferring to the Methodist Episcopal Church, in 1911. Brother Steele received his B. D. and M. A. degrees from S. M. U. in 1939, and served Boswell and Soper, and also South Lee, Oklahoma City, before entering the chaplaincy. At the age of 31 he laid down his life on the beaches of Normandy on "D-day." His body was laid to rest "Somewhere in France" beside his fallen comrades. Men followed him, knowing they were following a man who knew God.

The 7th session of the East Oklahoma Conference met October 16, 1945, at Boston Avenue Church, Tulsa, with Bishop W. Angie Smith, president and with C. L. Eckle as secretary. Those who died during the year were: Rev. Wiley D. Ballard, Rev. Luther C. Craig, Rev. Lucis M. Curtner, Rev. Willis M. Foster, Rev. J. T. McClure, Rev. John C. Henderson, and Rev. James A. Parks. Brother

Ballard was conference evangelist and missionary secretary of the Methodist Protestant Church in Oklahoma for many years. Brother Craig came to Oklahoma in 1912 and served Spiro, Fort Towson, Wilburton, Muldrow, and other charges with great acceptability. Brother Curtner came to Oklahoma from Arkansas in 1902 and was a faithful workman. Brother Foster came from Illinois and Arkansas, serving Apache, Garber, Nardin, Lamont, Ft. Cobb, and other churches. Brother McClure served fifty years in Texas and Oklahoma. He built the First Church, Ardmore during his pastorate there. He served the Ardmore, Oklahoma City, and Muskogee districts, and many leading Oklahoma churches. Brother Henderson was an author, evangelist, and successful pastor. Brother Parks came to the Indian Territory in 1896, and built many churches and parsonages before his retirement in 1939.

The seventh session of the West Oklahoma Conference convened October 23, 1945 at St. Luke's Church, Oklahoma City, with Bishop W. Angie Smith, president, and Graham B. Hodge, secretary. Those who died during the year were Rev. O. K. Hobson, Rev. James Leroy Glass, Rev. Everett Simpson, Rev. H. P. Robertson, Rev. Stephen F. Young, and Rev. Charles Fletcher Mitchell.

Brother Hobson was killed in a train-automobile collision at Walton, Kansas. He served faithfully and well in Oklahoma.

Brother Glass divided his ministry between Oklahoma and Kansas. His own life was an example to all who knew him.

Brother Simpson came to Oklahoma by way of Illinois and Missouri. He helped men live more abundantly the good life. Brother Robertson served in the southern Oklahoma districts for 35 years, where he built many churches. His was an evangelistic ministry, and his Gospel messages, together with the influence of his Godly life, will not be forgotten in the Ardmore district.

Brother Young came from Alabama to Oklahoma, and served churches at Mountain View, Gotebo, Pocasset, Rush Springs, Marlow, Prairie Hill, Grant, Pittsburg, Fleetwood, and Ninnekah. He was a loyal servant of God and the Church.

Rev. C. F. Mitchell, the writer's father, came to the Indian Territory in 1895, and served twenty-five years as pastor and thirteen years as presiding elder. He was also superintendent of the Methvin Institute at Anadarko. He was delegate to the General Conference in 1914, one of the commissioners in the establishment of Southern Methodist University, and the author of a number of

books. He built many churches, was instrumental in the conversion of other church builders, such as Mr. R. M. McFarlin, and inspired scores of young people to volunteer for life service. He gave largely to Christian Education and to Missions, and preached to Indians, the Mexican people and to Cubans.

The 8th session of the East Oklahoma Conference met at First Church, Tulsa, October 15, 1946, with Bishop W. Angie Smith as president and with C. L. Eckle as secretary. Those who died during the year were: Rev. R. S. Satterfield, Rev. B. C. Perry, and Rev. Thomas L. Porter. Brother Satterfield was a North Carolinian who was educated at Vanderbilt and came to Oklahoma in 1905. He was 28 years Conference Secretary in the Oklahoma conferences. From 1918 through 1924 he was Assistant Editor of the Nashville *Christian Advocate*. His last appointment was that of superintendent of the Vinita district. Brother Perry began his ministry in Oklahoma at Lone Wolf in 1913, and gave 33 years of consecrated labor to the state. Brother Porter came from Mississippi in 1916 and was a faithful, diligent and beloved itinerant preacher, revered by all who knew him.

This conference adopted a resolution asking that a state-wide publication be established to be called "The Oklahoma Methodist." It recommended that the subscription price be 25 cents, and that it be a four page paper at the beginning. A goal of 16,000 subscriptions was set for the two Oklahoma conferences.

Another resolution was adopted, asking that the date of the annual conference be set for June, instead of October, in 1947. The new fiscal year was made from June the 1st to May 31st.

At this conference the following statistical report was made: 208 pastoral charges, six districts, 76,796 members, 86 local preachers, 278 church schools, with enrollment of 42,025. 315 Societies of Christian Service, with 8909 members, 293 preaching places, with churches valued at \$6,661,850. Parsonages were valued at \$677,425 and other property at \$166,421. Indebtedness on all property was only \$51,709. Grand total raised for all purposes during the year was \$1,389,106.

The 8th session of the West Oklahoma Conference convened at First Church, Oklahoma City, October 22, 1946, with Bishop W. Angie Smith as president and with Graham B. Hodge as secretary. Those who died during the year were: Rev. Harry D. Tomlin, Rev. Charles E. Wright, Rev. Harry S. White, Rev. N. F. Profitt and Rev. R. E. L. Morgan. The memorial sermon was delivered by Rev. Virgil Russell, who spoke on "Sacrifice in

Service." Brother Tomlin was admitted on trial in 1912, and had a fruitful ministry. His last charge was Kingfisher. Brother Wright began his ministry in 1903 and served faithfully until his retirement in 1934. Brother White served in many capacities from 1895 until 1934. Brother Profitt was an efficient pastor and approved workman from 1925 until his retirement in 1938. Dr. Morgan's name has appeared in connection with many phases of Oklahoma Methodist history during the past forty years. He was delegate to practically every General Conference from 1914 until 1944. He served the Lawton, Oklahoma City, and Ardmore districts as well as some of the leading churches of the state. After retirement he continued to serve as associate pastor of First Church, Oklahoma City.

It was voted to change the fiscal year of the conference, making it from June the 1st to May 31st. The annual conference will henceforth meet the last of May or first of June each year.

The Conference gained 12,765 new members during the year, 5,950 of whom came by confession of faith and from preparatory membership. The church school enrollment showed a net increase of 5,221. World Service giving increased \$11,929 and the Crusade for Christ financial goal was exceeded by \$14,000.

The West Oklahoma Conference reports 271 pastoral charges, seven districts, 93,890 members, 88 local preachers, 335 church schools with enrollment of 54,805, 277 Societies of Christian Service with 11,637 members, 341 preaching places, with churches valued at \$5,542,970. Parsonages were valued at \$767,422 and other property at \$129,363.

The following are retired ministers of the East Oklahoma Conference (1947):

R. C. Alexander, Okmulgee; Owen Andrews, Atwater, California; Charles H. Armstrong, Sulphur; J. H. Ball, Tulsa; E. S. Benjamin, Erie, Kansas; R. T. Blackburn, Durant; A. L. Bowman, Tulsa; Wallace L. Boyce, Depew; H. E. Brill, Collinsville, C. L. Brooks, Pauls Valley;

J. L. Brown, Foyil; C. L. Canter, Tulsa; T. B. Cave, Beggs; S. J. Checote, Okmulgee; John W. Coontz, Eureka Springs, Arkansas; L. D. Corning, Tulsa; H. M. Cosby, Heavener; T. J. Crumley, Whittier, California; W. M. Crutchfield, Tishomingo; C. T. Davis, Kingston; Dean C. Dutton, Bridgeport, Illinois; P. R. Eaglebarger, North Little Rock, Arkansas; A. S. Eggner, Caddo; George Evans, Upland, Indiana; George Q. Fenn, Marble Falls, Arkansas; H. H. Fisher, Wellington, Ohio; W. T. Freeman, Henryetta; W. E. Garrison, Tulsa; W. M. Grose, Sallisaw; Isaac R. Haun, Oklahoma City; C. H. Hickman, Lawtey, Florida; R. M. C. Hill, McLoud; J. M. Hively, Checotah; Jess A. Hopkins, Eureka Springs, Arkansas; W. B. Hubbell, Smithville; Forney

Hutchinson, Shawnee; Lovick P. Law, Irvington, Virginia; W. S. Lee, Konawa; A. R. Luton, Muskogee; C. Fred MacLean, Neosho, Missouri;

G. W. Martin, Siloam Springs, Arkansas; M. L. Mathews, Checotah; J. J. Mays, Idabel; T. J. Melton, Okmulgee; J. C. Morris, Westville, J. A. Nayle, Tulsa; J. L. Patterson, Bentonville, Arkansas; W. M. Pope, Okmulgee; T. H. Prim, Montgomery, Alabama; T. M. Ransom, Blair, Nebraska; A. J. Rhoten, Idabel; G. P. Rice, Shawnee; J. M. Russell, Adair; T. O. Shanks, Tahlequah; Rembert G. Smith, Tulsa; W. M. Spain, Florence, Alabama; W. J. Stewart, Muskogee; W. T. Templin, Valliant; J. W. Trevette, Oklahoma City; W. V. Walthall, No. Little Rock, Arkansas; E. H. Winniger, Westville.

These men gave 1,840 years of service to Methodism and Christianity, most of it in Oklahoma. Eternity alone will reveal the full contributions of their consecrated ministry.

The following are the widows of ministers in the East Oklahoma Conference:

Mrs. Zadoc Anderson, Antlers; Mrs. Robert E. Alspaugh, Tulsa; Mrs. A. N. Averyt, Tulsa; Mrs. D. H. Aston, Tulsa; Mrs. A. M. Belcher, Wagoner; Mrs. Frank Bell, South Wayne, Wisconsin; Mrs. Johnson Bobb, Hugo; Mrs. Myra Brewer, Prague; Mrs. C. E. Brumbaugh, Mercer Island, Washington; Mrs. M. L. Butler, Okmulgee; Mrs. C. M. Coppedge, McAlester; Mrs. J. M. Cantrell, Sapulpa;

Mrs. E. H. Casey, Vinita; Mrs. Mike Cassidy, Caddo; Mrs. Joseph L. Chunn, Garner, Texas; Mrs. W. C. Clock, Tulsa; Mrs. L. C. Craig, Batesville, Arkansas; Mrs. L. M. Daly, Lewisville, Arkansas; Mrs. Elmer C. Delaplain, Pasadena, California; Mrs. Mary Devilbiss, Kansas City, Missouri; Mrs. Griggs Durant, McCurtain; Mrs. Samuel C. Elwell, Manitou, Colorado; Mrs. W. M. Foster, Tulsa;

Mrs. Elizabeth Freeman, Long Island, N. Y.; Mrs. D. M. Geddie, Te-cumseh; Mrs. G. W. Griner, Milledgeville, Georgia; Mrs. A. B. Grossman, Cushing; Mrs. J. R. Hardin, Tulsa; Mrs. L. J. Hessel, Oklahoma City; Mrs. John C. Henderson, Stillwater; Mrs. Clarence Hewitt, Lindsay; Mrs. T. R. Houghton, Tahlequah; Mrs. J. C. Huffman, Denver, Colorado; Mrs. L. N. Ishcomer, Rufe, Oklahoma;

Mrs. L. O. Jury, Enid; Mrs. James Karr, Tulsa; Mrs. Willmoore Kendall, Tulsa; Mrs. John Kendall, Tonkawa; Mrs. J. S. Lamar, Fairland; Mrs. Chester Marsh; La Habra, California; Mrs. Peter Parker, Wichita, Kansas; Mrs. B. C. Perry, Leedv; Mrs. J. B. Richie, McAlester; Mrs. Frank Seay, Selma, Alabama; Mrs. F. E. Shanks, Weatherford;

Mrs. Orlando Shay, Tulsa; Mrs. O. A. Pankey, Tulsa; Mrs. J. A. Parks, Haskell; Mrs. R. S. Satterfield, Tulsa; Mrs. J. W. Sims, Okmulgee; Mrs. O. S. Snell, Muskogee; Mrs. B. F. Stegall, Ada; Mrs. R. C. Taylor, Muskogee; Mrs. S. E. Turner, Tuscon, Arizona; Mrs. A. W. Vanderpool, Beggs; Mrs. W. B. Wolf, Stillwater; Mrs. Alice Woodward, Rocky River, Ohio.

These women gave 1,250 years of service to the Methodist Church while their husbands were in active service without counting other years of work perhaps as incessant.

The following are retired ministers of the West Oklahoma Conference:

W. O. Allen, Wilmore, Kentucky; E. M. Antrim, Crescent; Joseph Antle, Pueblo, Colorado; James W. Baker, Oklahoma City; W. G. Beasley, Holdenville; W. A. Biggs; H. T. Breece, Blackwell; W. E. M. Brogan, Altus; R. O. Callahan, Oklahoma City; F. D. Camp, Driftwood;

J. W. Cannon, Perry; C. S. Clark, Nicoma Park, Oklahoma; H. L. Cloud, Wellston; H. J. Cockerill, Norman; H. B. Collins, Oklahoma City; H. E. Darrow, Milburn; Walter B. Douglass; R. D. Dickworth, Kaw City; F. L. Farrington, Cogar; Mrs. M. B. Ford, Wynnewood;

C. L. Franks; W. L. French, Carter; Fred L. Giles; J. Rush Goodloe, Ardmore; W. A. Govett, Sulphur; G. W. Graham, Fort Cobb; R. L. Grant, Enid; E. E. Grimes, Plainview, Texas; F. D. Grover, Whitebead; Frank L. Hamand, Cahion;

L. D. Hawkins, Hobart; J. L. Hafley, Norman; J. F. Hendrey; George W. Hooper, Randlett; Frank Hopkins, Imbler, Oregon; W. C. Howell, Okmulgee; J. H. Hubbard, Aurora, Missouri; Roy Huguen, Oklahoma City; George O. Hunter, Depew; H. M. James, Norman;

V. A. Johnson; J. D. Kidd, Oklahoma City; W. D. King, Enid; C. R. Luton, Hot Springs, Arkansas; H. E. Maggart, Comanche; W. W. Martin, Oklahoma City; H. A. Matney, Oklahoma City; R. V. Maund; J. T. McBride, Walters; J. H. Miller, Marietta;

R. C. Milholland; B. M. Nelson, Oklahoma City; J. F. Parsons, Wister; C. A. Perkins, Longview, Texas; J. O. Peterson; N. A. Phillips, Hooker; W. H. Roper, Oklahoma City; J. D. Salter, Chickasha; J. H. Schlapbach, Vista, California; W. V. Shook, Oklahoma City;

C. T. Simmons, Addington; Karl J. Sladek, Oklahoma City; H. E. Snodgrass, Lawton; F. M. Stephenson, Edmond; W. R. Stuemky, Newkirk; Howard Thomison, Medicine Park; C. M. C. Thompson, Guthrie; T. H. Ward, Ada; Moss Weaver, Oklahoma City; T. N. Weeks, Norman; A. F. White; A. G. White, Blanchard;

Separate Retired List: Jesse Cloyd;

Supernumerary Members: W. S. Franklin, Rush Springs; W. B. George; George O. Hopkins; C. R. Kidd; C. P. Mathes, Oklahoma City.

The following are widows of ministers of the West Oklahoma Conference:

Mrs. M. T. Allen, Mrs. W. L. Anderson, Mrs. Charles H. Barnes, Mrs. J. J. Barnes, Mrs. A. L. Barrett, Mrs. Oliver V. Beal, Mrs. A. C. Briggs, Mrs. J. Y. Bryce, Mrs. Ira E. Bula, Mrs. J. Elmer Burt, Mrs. L. O. Carter, Mrs. John H. Clarke, Mrs. William Cridland, Mrs. James A. Davies, Mrs. Robert H. Denny, Mrs. Donald B. Doak, Mrs. Rudolph C. Doenges, Mrs. W. C. Driskill, Mrs. William T. Euster, Mrs. E. E. Everett, Mrs. M. B. Ford, Mrs. L. H. Fullingim, Mrs. Frank Barrett,

Mrs. J. L. Gage, Mrs. N. G. Gregory, Mrs. J. Leroy Glass, Mrs. C. C. Hightower, Mrs. T. Parker Hilbourne, Mrs. T. R. Jenne, Mrs. W. R. Johnson, Mrs. LoRinda Jones, Mrs. J. E. Legg, Mrs. Frances M. Lewis, Mrs. F. C. Mabery, Mrs. G. T. Martin, Mrs. R. E. L. Morgan, Mrs. G. H. McAnally, Mrs. J. B. McCombs, Mrs. Mary E. McIver, Mrs. Edith McVay, Mrs. J. J. Methvin, Mrs. J. G. Miller, Mrs. C. F. Mitchell, Mrs. R. B. Moreland, Mrs. D. G. Murray, Mrs. N. F. Proffitt,

Mrs. G. H. Ray, Mrs. Luther Roberts, Mrs. W. E. Robinson, Mrs. Harry Lee Shelton, Mrs. Arthur J. Simms, Mrs. Abraham L. Snyder, Mrs. John R. Steel, Mrs. Henry Stroud, Mrs. T. J. H. Taggart, Mrs. A. J. Taylor, Mr. Frank L. Templin, Mrs. H. D. Tomlin, Mrs. A. E. Watford, Mrs. H. B. Wilson, Mrs. A. J. Worley, Mrs. D. V. York, Mrs. F. H. Zimmerman, Mrs. T. F. Roberts, Mrs. E. H. Proffet, Mrs. H. P. Robertson, Mrs. Everett Simpson, Mrs. H. S. White, and Mrs. C. E. Wright.

## CHAPTER IX

### THE WORK OF THE WOMEN

#### *A. Woman's Work in the Methodist Episcopal Church South.*

In the development of Methodism in the Indian Territory and Oklahoma there have been as many heroines as heroes. The names of women have not been preserved as well as those of the men, since the early conferences were composed only of men. However, women attended these conferences and did a large part of the work.

Some pioneer missionary women came to Oklahoma as missionaries to teach in boarding schools; others came with their families to establish homes; still others were born here. Mrs. John Harrell helped her husband make a success of the Asbury Manual Labor School near Eufaula. Many years later in that vicinity the woman's conference came into being. A teacher from that school, Mr. Theodore F. Brewer, was the first president of Harrell institute; his wife, Mrs. Brewer, was one of the greatest of the pioneer educators.

The pioneer women opened their homes as havens of rest for the circuit riders. They often served as stewards, although without authorization by the church. Often on a pony or in a wagon two women would go among the settlers collecting anything usable for the minister's family which was donated in lieu of a salary; smoked and salted meats, corn meal ground in the home, soft soap, feather pillows, quilts, and knitted garments. It is recorded that one circuit rider, in addition to hospitality, received for a year's salary two pairs of knitted socks and one pair of jeans pants.

At meetings held under brush arbors the women took charge of the meals, dispensing food and hospitality to all alike. Socials were given by "Mite," "Crazy Quilt," "Aid," and later "Parsonage" societies, and funds collected to provide shelter for the pioneer preacher and his family. When the first quarterly conference was held in the western part of the Territory, at Pleasant Valley, the men slept in dugouts, sod-houses, and tents. The women were their rendering service essential to the Kingdom. Five days after the opening of the western state to settlement, the women began activities where now stands St. Luke's Church, Oklahoma City.

In this territory, listed by the Mission Board as "foreign," there came from Georgia in 1856 a young girl of eighteen who had traveled behind ox teams, on river barges, and in stagecoaches, to teach in a mission school at Tishomingo. This was Elizabeth Fulton, the daughter of Rev. DeFarr T. Fulton, a Methodist Missionary to the Cherokees in Georgia. After teaching at the Chickasaw academy two years she married George B. Hester, a merchant at Boggy Depot. During the war she served as a nurse for the wounded and sick Confederate soldiers. From 1861 until 1865 she taught a class of twelve Indian boys, each one of whom became a chief of his tribe.

In May, 1878, Mrs. Hester went with her husband to the Atlanta General Conference when the Woman's Foreign Missionary Society was organized. She returned to organize at Boggy Depot the first local society in the Indian Territory, composed of only three women at the time. She later assisted in organizing many societies for both the foreign and home work. She attended every connectional meeting from 1878 to 1929, the year of her death.

In 1871, at Caddo, a frontier trading post, three women (the last died in 1926 at the age of ninety-eight), formed a "Mite" society, organized a church, and contributed \$100. annually to the pastor's salary. They made their money serving meals to the soldiers who traveled on the provision trains from Fort Sill through Caddo.

"Aids" were in operation at Fort Gibson in 1878 and at Okmulgee, where the women used the Creek Council for their activities. A cousin of Robert E. Lee, Mrs. Mary J. Thompson, organized a "Mite" and a Sunday School at Coody's Bluff in 1879.

Miss Lochie Rankin, the first single woman missionary sent out by the Methodist Church, South, in 1878, to China, answered the call from New Hope Seminary, where she was a teacher. She was joined in China by her sister, Miss Dora Rankin. Twelve years later, in 1890, Miss Maude Bonnell, sister of Dr. A. E. Bonnell, of First Church, Muskogee, was sent to Japan as the first missionary of the Oklahoma Conference Woman's Missionary Society.

The first Foreign Missionary Society was organized in the parlors of the Harrell Institute in 1882 by Mrs. T. F. Brewer; the second at Tahlequah, in 1884, by Mrs. M. L. Butler. At Anadarko, a society was organized in 1888.

in Methvin Institute by Rev. J. J. Methvin, being the first Foreign Society organized within the bounds of the present West Oklahoma Conference. The first preacher's home was in an annex to the church in Anadarko. The first parsonage in the East Oklahoma Conference was built at Vinita.

When Bishop Robert K. Hargrove made his episcopal tour of the Territory in 1886, he was grieved because of the poor living conditions of the preachers and their families. There were fifty-one churches, and practically no parsonages. The preachers lived in dugouts, shacks, tents, or improvised huts. He laid the matter before Dr. David Morton, the Secretary of the Board of Church Extension, who interested Miss Lucinda B. Helm and Miss Mary Helm. At the General Conference of 1886 a Woman's department of the Board of Church Extension was authorized for the purpose of building parsonages. Miss Lucinda Helm was made secretary, and instructed to write the constitution and by-laws. In two years there were 214 auxiliary societies.

At the 1886 Annual Conference which met at Eufaula the first Conference Woman's Foreign Missionary Society was organized with Mrs. M. T. Watson, president; Mrs. Helen Butler, vice-president; Miss Jennie C. Wolf, corresponding secretary; Mrs. Ida Bolander, treasurer; and Mrs. Alice B. Shanks, recording secretary. At the same time and place, the first Conference Board for the Woman's Department of the Board of Church Extension was organized with Mrs. W. Rivers, treasurer; and Mrs. Alice B. Shanks, corresponding secretary.

The General Conference of 1890 enlarged the scope of the work of the society and changed its name to "Woman's Parsonage and Home Mission Society." In 1898 the word "parsonage" was dropped from the title.

Many of the women in the Indian Territory belonged to both the Foreign and the Home Mission Societies. Mrs. G. B. Hester served for fifteen years as president of the Foreign Society and for eighteen years as treasurer of the Home Mission Society. Other women prominent in the work of the societies were: Mrs. C. M. Coppedge, Mrs. W. H. Purcell, Mrs. H. B. Spaulding, Mrs. F. M. Fox, Mrs. J. M. Gross, Mrs. A. S. J. Haygood, Mrs. A. E. Bonnell, Mrs. Tom Rollow, Mrs. T. M. Watson, Mrs. M. E. Brewer, Mrs. J. F. Thompson, Mrs. T. O. Shanks,

Mrs. W. M. Pope, Mrs. Tom McSpadden, Mrs. H. R. Knisely, and Mrs. J. Y. Bryce.

In 1911 the Home and the Foreign Conferences were united in a meeting held in Chickasha. The Conference then divided into the East and West Oklahoma Conference. The East Conference elected Mrs. C. H. Greer, president; Mrs. H. B. Spaulding, secretary for the Foreign department; and Mrs. J. C. Fowler secretary for the Home department. The West Oklahoma elected Mrs. R. W. Campbell president; Mrs. O. F. Sensabaugh, secretary of the Foreign department; and Mrs. C. S. Bobo, secretary of the Home department.

From 1911 to 1931 much progress was shown in both the East and the West Conferences. Twenty-two fine young women volunteered to serve in home and foreign fields. In 1921 the Methodist dormitory for girls was erected at Norman. Wesley Houses were established and work done at Hartshorne, Wilburton Lake, Oklahoma City, Picher and Quapaw.

In 1931 the East and the West Oklahoma Conferences met in St. Luke's Church, Oklahoma City, and united, becoming the Oklahoma Conference. Mrs. R. S. Satterfield became president and Mrs. S. T. King, conference secretary. During this time the rural work was established.

In the meanwhile, at Pickett's Chapel in the Eucher Tribe District, the Indian Woman's Missionary Society of the East Oklahoma Conference was set up in 1929 and became a separate Woman's organization of the Church.

At the time of Union of the three Methodisms in Oklahoma, the officers were: Mrs. E. B. Dunlap, president; Mrs. W. L. Blackburn, vice-president; Mrs. L. D. Lawhorn, corresponding secretary; Mrs. George Thomas, recording secretary, and Mrs. E. V. Keeney, treasurer. The last meeting of the Woman's Missionary Society was held in St. Luke's Church, October 8-10, 1940. The general theme was "Advance, That They Go Forward." From one charter member in 1879, to about 12,000 in 1940, was a worthy record. Mrs. Helen B. Bourne, the Conference guest from Council, conducted the Bible Hour. At the close, the Conference body arose and joined hands, singing "God be with you 'till we meet again." Mrs. R. O. Callahan pronounced the benediction and the last meeting of the Woman's Missionary Society of the Oklahoma Conference adjourned.

## *B. Woman's Work in the Methodist Episcopal Church.*

### (1) The Woman's Home Missionary Society.

The Ponca Indian Mission, as far as we can find, is the oldest church in existence in Kay county. It was founded in 1884 by the National Indian Association. It became the property of the Woman's Home Missionary Society of the Methodist Episcopal Church in 1887. It has been under the control of the Methodist Church since that time, and has greatly enriched the lives of the Indians it has served.

The Conference Auxiliary of the Woman's Home Missionary Society (called such before becoming a Conference Society) was organized February 6, 1890, in Oklahoma City. At the first meeting, December 15, 1890, Mrs. A. G. Murray was elected president, and Mrs. M. M. Delaplain, corresponding secretary. The Ministerial Annual Conference granted the Conference Auxiliary two hours each year and a page in their conference journal. From this Annual Conference grew all the local auxiliaries in the Conference. This was accomplished during the first decade.

During the second decade money was raised for a window in the Lucy Webb Training School at Washington, D. C.; and for part of a scholarship in the Training School in Kansas City, Missouri. Seven districts were reported during this decade. Needy churches were aided. Mother's Jewels and Home Guard Bands were organized. Mrs. J. F. Warren was elected corresponding secretary in 1907, and served until her health failed in 1919. The Conference Auxiliary held its first annual meeting February 22-23, 1911, in El Reno. In 1914 seven scholarships for the Italian kindergarten in New Orleans, and one in Kansas City National Training School were pledged.

In 1920 a Life Service Department was added. The same year the Conference pledged \$3,000 toward a dormitory for girls at Evangeline College, Bazile, La.

On May 8-10, 1935, in Tulsa, the Silver Anniversary of the Society was celebrated. Girl's Golden Year was observed October 22-23 of the same year in Oklahoma City. Twenty-six Oklahoma young women have been graduated from the National Training School in Kansas City, Missouri, and four more are in training. The 29th and last session, was held at Wesley Church, Oklahoma City, No-

vember 15-16, 1939. A good attendance and program consummated the great work done by these women for the Master.

## (2) The Woman's Foreign Missionary Society.

This section of the Church was unable to organize auxiliaries in the state for some time after the organization of March 23, 1869. However, small amounts were sent annually until on October 28, 1900, the first local auxiliary was organized at Concord, near Minco, Oklahoma. There were sixteen charter members. For five years the work showed a gradual growth.

In January, 1906, Mrs. J. B. Thoburn was elected secretary-treasurer, and served until 1919 when she was succeeded by Mrs. W. J. Thompson. Mrs. Thoburn continued as corresponding secretary, an office comparable to that of president in the Woman's Missionary Society of the M. E. Church, South.

Mrs. Thoburn died in April, 1931, after twenty-five years of continuous, loyal service which endeared her to the hearts of Oklahoma Methodist Episcopal women. A one thousand dollar memorial in her honor was turned to the building fund of the Chlotilda Lyon McDowell Chapel at Isabella Thoburn College, Lucknow, India, in 1939.

From 1929 to 1940 Mrs. C. L. Chase served the conference as treasurer, except for the year 1931-32, when she was corresponding secretary. In 1932 Mrs. H. B. Collins was elected president and served until the Woman's Society of Christian Service emerged after the union of Methodism. From sixteen charter members in 1900 to approximately 5,000 members in 1940 is the record of this organization. The Foreign Missionary Society supported scholarships, building projects, national workers, medical assistance, and all phases of missionary endeavor.

### *C. Woman's Work in the Methodist Protestant Church.*

The Methodist Protestant Missionary Society in Oklahoma was organized in "the Branch," "the District," and the Local Society.

Some of the accomplishments of the Oklahoma women were: (1) They helped orphaned children; (2) gave aid to ministerial students; (3) helped sponsor leadership Training Schools; (4) aided Retired Ministers; (5) aided underpaid ministers; (6) helped expand woman's work to

new communities; and (7) supported the general Woman's Missionary program, which included Foreign Missions, Home Missions, and Christian Education.

Some of the leaders of the Missionary Society of the Methodist Protestant Church in Oklahoma were: Mrs. D. G. Hindman, Mrs. Carl Fenderson, Mrs. W. C. Mathis, Mrs. W. R. Robinson, and Mrs. Edd Wright.

*D. Union: The Woman's Society of Christian Service.*

The East Oklahoma Conference Woman's Society of Christian Service was organized October 4, 1940, in St. Paul's Church, Muskogee. Mrs. Redmond S. Cole was elected president. The six districts, Cushing, Durant, McAlester, Muskogee, Tulsa, and Vinita held separate meetings for organization.

On January 1, 1941, there were 9376 members in 210 societies. The report for 1946 shows 189 societies with a membership of 8578. Total disbursements for 1945 were \$34,761 of which \$18,889 was the pledge to missions.

From the former Missionary Society the East Oklahoma Conference inherited half of the McKeehan Scholarship fund of \$3,000 at Scarritt, the Wesley House at Picher, and established rural work at Hartshorne. The Ponca City Indian Mission had been maintained by the former Methodist Episcopal women, as well as support for girls at the Kansas City Training School. All of this work was continued with certain changes.

The Wesley House was turned to the church at Picher, and the deaconess at Hartshorne was transferred to Cookson Hills where new work was begun. Two girls are now in training in Kansas City. Miss Edith Leighty is the deaconess in the Cookson Hills area. In 1946 a home was built for the deaconess at Zion. Miss Mary Beth Littlejohn is the deaconess for the Indian Mission, and the conference has helped in supplementary support of two Indian preachers for two years.

In 1946 the conference took Miss Katherine Liu of Foochow, China, as a Special Missionary.

The conference women have attended all meetings of the Jurisdiction, and many have attended the training schools at Mount Sequoyah. When the quotas from the conferences were cut, a school was begun at Camp Egan in 1945 under the leadership of Mrs. Walker Milam, president, and Mrs. Arthur Hewitt, secretary of Missionary Education and Service. In 1946, four credit courses were offered and 87 credit cards were issued.

The West Oklahoma Conference Woman's Society of Christian Service was organized October 16, 1940 in St. Luke's Church, Oklahoma City. Mrs. E. B. Dunlap was elected president. Every district was then organized, and a conference organ, called "Conference News," was published quarterly. Mrs. Earl Foster succeeded Mrs. Dunlap as president in March, 1942.

Under Mrs. Foster's presidency, a Bethlehem Community Center was established in Quayle Methodist Church, 2nd and Lindsay, Oklahoma City. Soon a Bethlehem Center will be built with the \$30,000 allowed from the Crusade for Christ. Mrs. Frances Taggart works there and Mrs. Ben F. Davis, of St. Luke's Church, is president of the Bethlehem Center Board. A fund was also started to erect a Woman's Building at Turner Falls to accommodate the Women's Mission School each summer, and serve youth and other groups throughout the year.

Also during her presidency the pledge to the Division was increased from \$28,500 to \$37,000. Each year students are sent to Scarritt and to Kansas City Training School. Training Schools were inaugurated for each promotion officer in the districts. Each year seminars are held in September in each district. District and zone meetings are held regularly.

The Oklahoma City Wesley House is supported, where Deaconess Bertha Cox and Miss Helen Reeves work with fidelity. The Ponca Mission is also supported, where Rev. and Mrs. Linn Pauahy labor. Mrs. Jewel M. Savage and Miss Virginia Loucke (sponsored by the Wesleyan Service Guild) work with the Indian Mission.

The present Conference Officers are: Mrs. Roy Dillon of Oklahoma City, President; Mrs. A. H. Holloman of Frederick, Vice-president; Mrs. C. F. Bobzien, of Oklahoma City, Recording Secretary; Mrs. A. A. Speece, of Watonga, Promotional Secretary; Mrs. W. D. Ford of Lawton, Spiritual Life Secretary; and Mrs. F. J. Hulme of Guthrie, Treasurer.

The years since Union have brought growth and renewed zeal to our Methodist women. As yet, there are no cuts to settle into, and so the womanhood of the Church moves on with consecration, creative action, and faith.

## CHAPTER X

### THE INDIAN MISSION IN OKLAHOMA

A Choctaw Indian gave this testimony concerning his own people: "The United States by force tried to make white man out of Indian; Indian mad, fight much, no like him. Missionary, he come, preach Jesus and His love for poor Indian—how He died to save us from our sins; our hearts touched; we love Jesus; we take white man's God for our God; we walk in Jesus' way with white man." The story of the Indian Mission in Oklahoma is as simple as that, and as profound.

It was the compelling spiritual need of the Indian that brought John Wesley to Georgia in 1736. Thus the Methodist Mission to the Indians antedates the organization of the Methodist Church itself.

An earlier chapter of this book has told something of the coming of the Five Civilized Tribes to eastern Oklahoma over the "trail of tears." There is no record or tradition concerning the migration of the Plains Indians to the western half of the state. The Wichita Indians claim to have lived near the Wichita Mountains for three hundred years before the white man began to explore that part of the Louisiana Purchase. Most of the tribes probably drifted from the North, perhaps from Siberia across Alaska and Canada.

"A more wretched and monotonous existence can scarcely be conceived than theirs when the Gospel found them. Frequent tribal wars and dreadful epidemics of disease decimated their ranks. Their tepees were miserable abodes, barely endurable in pleasant weather, but comfortless during the winter months, filled with smoke and shaken by the wind. Beds, saddles, dogs, men, women, and children all dwelled together in a promiscuous heap, while fleas and other vermin fed upon them continually." \* Ever John Wesley was forced to revise his earlier romantic conception of the "noble Red Man."

The coming of the white man brought many evil influences to the Indian, but it also brought the Good News of undying love. "Now where once echoed the war whoop and cry of fallen victim, where the barbaric children reveled and bathed in muddy streams, may be seen the little chapel with its index finger pointing upward. Hundreds of broken men and withered women, and a mul-

\* Rev. C. F. Mitchell, in article for "St. Louis Christian Advocate," in 1918.

titude of young people and little children, hear the message of salvation and sing the Hymns of Zion, while sitting clothed and in their right minds." \*\*

It was the writer's privilege to attend on September 6, 1946, the one hundred second annual conference of the Indian Mission in Oklahoma, which met at Ware's Chapel, a Kiowa church six miles west of Anadarko on Highway 62. It was the 28th session since the organization of the present Indian Mission (which was set off from the white work of the East Oklahoma Conference of the M. E. Church, South, by Bishop Edwin D. Mouzon in 1918), and the eighth annual session following the Declaration of Union.

Bishop W. Angie Smith presided, and there were 1200 delegates who came from 34 counties, representing the fifteen tribes to whom Methodism ministers. Impressive hymns were sung in Choctaw, Kiowa, Creek, and other Indian dialects.

The Indian Mission's history prior to 1918 has been described in chapters one to four, since most of our Indian work in Oklahoma belonged to the Methodist Episcopal Church, South prior to Union. The work of the former Methodist Episcopal Church among the Osage, Otoe, and Ponca tribes, is now incorporated in the Western District.

Since 1918, Dr. R. T. Blackburn, Rev. Orlando Shay, and Rev. W. U. Witt have been superintendents of the Indian Mission. There are three districts, formerly known as the Creek, Choctaw, and Kiowa, but now as the Eastern, Central, and Western districts. Our field of opportunity is almost co-extensive with the state, and we serve fifteen of the 32 tribes now living in Oklahoma. Since it is estimated that more than one-third of the four hundred thousand Indians of this country live in Oklahoma, the Indian Mission of Oklahoma is the largest home mission field of Methodism.

We now have 96 churches, valued at over \$100,000, 47 societies of Christian Service, 87 church schools, 142 local preachers, and 4,388 members. There is a constituency of possibly 15,000. Each year approximately \$35,000 is raised for all purposes.

During 1945 and 1946 many new fields were entered. An Oklahoma City Mission was begun in St. Mark's Church, which united with another mission in the same city to form a strong church. A Tulsa mission was established in a Sunday School classroom at Boston Avenue

\*\* Ibid.

Church. Later this great congregation helped secure for the young mission a church building and parsonage valued at more than \$16,000. Of this amount, \$2,000 was raised by the Indian congregation itself. It is known as the "W. U. Witt Memorial Church." A Comanche church was organized at Little Beaver, also a Sac-and-Fox church at the old Indian agency south of Stroud. A Cheyenne mission at Kingfisher and an Otoe Mission near Calumet, are also newly organized. Missions have recently been established at Okmulgee, Shawnee, Antlers, Hugo, Tahina, and Muskogee. A new church was erected at Anadarko called the Methvin Memorial Church. Mr. Otis Oakes, a generous Anadarko layman, contributed liberally to this church, and Rev. W. S. Vanderpool, local pastor, interested others in the church and parsonage. Mrs. George Dismukes, of Chickasha, contributed generously to the building of a tabernacle at Mt. Scott Comanche mission, the members of the mission doing the work.

On a Crusade for Christ quota of \$5,900 the Indian Mission in 1945 raised about \$12,000. During the Year of Evangelism, 1946, the quota for new members by vows was exceeded 115 per cent, and the quota by letter was exceeded 138 per cent. The Indian Mission is well organized, with a W. S. C. S. and a Youth Fellowship in practically every charge, with Youth Caravans, Daily Vacation Bible Schools, Standard Training Courses, and other activities.

The story of the Indian Mission in Oklahoma is one of consecrated personnel. The names of all who had a part in that dramatic narrative cannot be given. If they could, how long and how fascinating this chapter would be.

There are no lovelier, nor more tragic stories in all the lore of our romantic southwest than that of Cynthia Ann Parker, the mother of Quanah Parker. The story opens at Parker's Fort, on the Texas frontier, in 1836, when the outpost was sacked by Comanches and Kiowas. Cynthia Ann Parker and her brother, John, were captured and taken by the Quahada Comanches to their range on the staked plains. Cynthia Ann grew to womanhood among the Comanches, and there was loved by a dashing young leader, virtually a chief, called Peta Nokoni. She returned his love and they were married. Several children were born. Quanah, the eldest son, inheriting his father's capacity for leadership.

In 1861, while Nokoni and his warriors were away, a body of Texas rangers under Captain L. S. "Sull" Ross

rode into the Comanche camp and killed a number of the defenseless women and their Mexican servants. Ross thought he killed Nokoni, but his victim really was Nokoni's Mexican servant, Jose, who had been left to help Nokoni's wife.

Cynthia Ann was recognized as a white woman, and was taken to the white settlements, together with her baby, Prairie Flower. She never again saw her beloved husband or sons. Her heart never left the campfires of the Quahadas on the "llanas estacadas". Nine years later the broken-hearted woman died. Prairie Flower was sent to school in Henderson county, Texas.

Cynthia Ann's son, Quanah, became a great chief, finally coming with his people to southern Oklahoma. His love for his mother never waned. A few months before his death, he had her body brought from Henderson county to Post Oak, Oklahoma, and reburied there near his home. When he died, February 21, 1911, he was buried by her side.

And now Quanah's second oldest son, Rev. White Parker, an ordained minister of the Methodist Church, carries on the work of fostering friendship and understanding between the whites and Indians. He married Miss Laura Clark, a daughter of Rev. and Mrs. M. A. Clark, intrepid pioneer missionaries to the Indians, who finds her Indian people just as worthy of her love as Cynthia Ann found them a century ago.

One of the first-generation converts to Christianity was Kicking Bird, who died in 1935. As a buffalo worshiper he gathered some young and reckless braves to drive out Rev. J. J. Methvin because he preached the religion of the white man whom they hated. "I am not preaching the white man's religion," said the missionary; "I am preaching the Jesus religion for the Indian." So Kicking Bird paused to hear, then stayed to weep, and followed "the Jesus way" fifty years or more. In 1905 when the Oklahoma Conference met in Lawton, Bishop E. E. Hoss, presiding, Kicking Bird was presented for local deacons' orders. The bishop, with emotion, said: "I deem it a great privilege to ordain the first Kiowa Indian to orders in the Methodist Episcopal Church, South."

In the shadow of Mount Scott stands a stone church with art-glass windows, modern pews, piano, and choir loft, a monument to Kicking Bird's love for his Lord. He led the Mount Scott membership in the enterprise. They dug rock from the mountains, shoveled sand from the

creek beds, hauled material from the lumber yards, and did day labor until the work was finished. Rev. C. F. Mitchell, then presiding elder of the Kiowa district, thus describes the inauguration of the church.

Rev. M. A. Clark was pastor of Fort Sill Circuit when the church was built. I told him that I thought we should name the building Clark's Chapel. He said: 'No. The Indians, led by Kicking Bird, did the work. I did not think we could build it, but they persisted, and there it is.' I held a Quarterly Conference in the church soon after it was finished. Communion followed the eleven o'clock service. Kicking Bird assisted, passing the plate. In whispered voice to his people he repeated: 'This is my body, which is given for you; this do in remembrance of me.' It was an impressive service. The holy hush of Christ's presence filled the house as these desert children knelt together and communed with God. The service over, Kicking Bird took my hand, and with tears dripping from his face, said: 'Brother Mitchell, I have been looking for this day a long time. I have seen it, and I am very happy.'

Hunting Horse remains, 101 years of age, his body straight, his face wrinkled and smiling. Upon invitation at a conference, he will raise a Kiowa hymn in a clear and sturdy voice. His mother was a captive white girl. He was a plains Indian, a Kiowa brave, who participated in scalping raids and wars. Then he was an Indian Scout under General Custer. Once he said: "These hands have been red with white men's blood; if any man was ever a converted pagan, I am that man." Converted by the grace of God through faith, he became a devout Christian and a loyal Methodist. His two sons, Albert and Cecil are ministers. On his 100th birthday, (January 15, 1946), a large company braved snow and ice to pay their respects. Buffalo meat was provided by the Government, and Bishop W. Angie Smith conducted a religious service. On the wall hung a spear, but above the spear was a picture of Jesus. It symbolized the change that had taken place in the life of the old warrior. The Prince of Peace had been lifted up in his life above conflict and hatred and war.

The bishop read from the 27th Psalm: "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." The Psalm seemed to have been written for just such a person as Hunting Horse.

It would be hard to find a more gripping story than that of Andres Martinez. On the Martinez ranch near

Las Vegas, New Mexico, in 1866, Andres was watching the cows on the range with his four-year-old nephew, Pedro. At noon Don Juan Martinez left the threshers and rode away with food and water for the little boys. About two miles away he found the cows, but no boys. He then discovered the trail of Indians. Riding back to the ranch house, he soon had every available man in the saddle in hot pursuit of the Indians. Sad to tell, they failed. Don Juan Martinez died within three years of a broken heart.

The little boys suffered great torture and on the third day little Pedro fainted. From behind he was thrust through with a spear and his body left on the prairie for the wolves to eat. Andres prayed for a similar quick relief from his suffering. His prayer was not answered.

The Indians took Andres to an Apache Indian camp, where they arrived twenty days later. There he was subjected to further cruelties. His only protector was a crippled woman, who prevented them from actually killing him.

After four months of hardships, Andres was sold to a Kiowa Indian. His new mother was Hon-Zip-Fa, whose only son had died not long before. Heap O'Bears, a Kiowa chief, was to be his new father. Andres told them his name, but they could not pronounce it. They tried and said "Andele." And Andele he was to the Kiowa Indians to the end of his eighty years.

On coming in contact with government officials at Anadarko, he was won by their kindness. He recalled his real name and the location of the ranch near Las Vegas. After months of effort the authorities located his people and a brother came for him. A month later Andres Martinez greeted his old mother in her home.

During four years with his own people, Andres learned again the Spanish tongue, and also some English. But he loved the Kiowa Indians and could not be content away from them. In 1899 he returned to Anadarko.

Martinez was hungry for reality in religion. The Roman Catholic faith of his family could not satisfy this heart hunger. He suffered physical self-mutilation upon one of the mountains near Mount Scott, seeking in age-old Indian rites the answer to his soul's quest, but in vain. Then he came in contact with Rev. J. J. Methvin, whose preaching of the Gospel of Christ reached his heart. He professed conversion and joined the Church. He never wavered from that moment forward.

For more than forty years he served as interpreter and minister. He was married to Miss Emma McWhorter, a matron of Methvin Institute, and daughter of Rev. P. T. McWhorter. Before his death in 1935, he left this testimony: "I now realize the blessedness of Christ's pardoning love and redeeming grace." During his years of sacrificial service this modern Joseph brought that divine love and redeeming grace to a multitude of Indians. They kidnapped him with evil intent, but God meant it for good.

Other teachers at Methvin Institute who married ministers were Miss Swanson, who was married to Rev. J. J. Methvin and now resides in Anadarko, and Miss Dallas Paris, who was married to Rev. T. H. Ward, and now lives in Ada. Miss Maude Welch was appointed principal of the day school at Mount Scott when Methvin Institute was closed, and later became the wife of Rev. Robert M. Templeton, new pastor of the Little Washita Comanche church near Fletcher. A son, Rev. Robert Templeton, Jr., is a minister in the West Oklahoma Conference.

As stated before, the work of the Methodist Episcopal Church was principally among the Poncas. The Ponca Indian Mission was founded in 1884 by the National Indian Association. It came to the Woman's Home Missionary Society from Henry Ward Beecher's church, Plymouth, in Brooklyn. Mrs. Goodwin and Miss Clark were the first society missionaries. They were succeeded by Rev. and Mrs. F. G. Bundy, Mrs. E. Smith, J. E. Irvine, J. H. Schlapbach, J. H. Wenberg, O. W. Magner, George W. Baker, and, since 1936, Rev. J. Klingensmith.

There are perhaps 40,000 Indians in the fifteen tribes where Methodism is established. Only seven of these tribes are well covered by our Church. There are over 80,000 Indians in Oklahoma untouched by our Church or by any Church. Ignorance, poverty, lawlessness, the liquor traffic, the peyote cult, and other evils must be combatted. Surely our great Church cannot practice the teachings of the Master and be indifferent to the call of these, "our Brothers in Red" for whom Christ died!

### Appointments of the Indian Mission for 1946:

Superintendent of the Indian Mission: W. U. Witt.

Central District: District Superintendent: John H. Lowe; Big Cussetah: Newman Long; Broken Arrow Circuit: Houston Yaholar; Choska: Austin Bell; Concharty: Dave Long; Haikey: Richard Bruner; Assistant: Dave Bible; Honey Creek Circuit: Bud Little; Assistant: Wayne Cook; New Town and Okmulgee: Josiah Davis; Okmulgee Circuit: Lilla Harjo; Picketts Chapel: Joseph Wildcat; Salt Creek: George Long;

Sac-and-Fox Missions, North and South: James Yeager; Assistant: John Grass; Seminole Circuit: Alfred Harjo; Shawnee and White Turkey: Tony Hill; Tulsa Indian Mission: Linn Pauahy; Wewoka and Thlewerlee: Ben F. Johnson; Muskogee Mission: H. W. Anderson; Associate: Richard Bruner; Assistant: Lee Daney.

Eastern District: District Superintendent: Forbes P. Durant; Antlers and Hugo: N. J. Morris; Antlers Circuit: James Meshaya; Atoka Circuit: A. D. Brown; Boktuklo Circuit: G. R. John; Chickasaw Circuit: Benson Wallace; Hugo circuit: D. D. Miller; Idabel Circuit: K. W. Myers; Jesse Circuit: Byars Columbus; LeFlore Circuit: Allen Cooper; McCurtain Circuit: Edgar Tims; Rufe Circuit: Jerome Brown.

Western District: District Superintendent: D. D. Etchison; J. J. Methvin Memorial Mission: Ted Ware; Assistant: Rupert Thompson; Apache Mission: Cecil Horse; Cache Creek: Albert Cody; Cedar Creek and Wetseline Mission: Conrad Mausape; Associate: Claude Jay; Assistant: Melvin Boyiddle; Cheyenne Mission: Charles Wicks; Cyril Mission: Taylor Noyebad; Grayhorse Mission and Pawnee School: Robert Pinezaddleby; Little Beaver: Norton Tahquechi; Little Washita: R. M. Templeton; Lonewolf Chapel: Guy Quoetone; Methvin Chapel: John Chaino; Mt. Scott, Comanche and Ft. Sill School: Lee Motah; Mt. Scott, Kiowa: William Quoetone; Oklahoma City Missions (St. Marks and S. Robinson): James Edwards; Otoe Mission: David Frizzlehead; Ponca Mission: White Parker; Ware's Chapel: George Kaueydauty; Assistant: Lincoln Tartsah.

Special Appointments: Directors of Christian Education: Central District: Mrs. Rulison Havnie; Eastern District: Mrs. Ebenezer Wesley; Western District: Conrad Mausape.

District Missionary Secretaries: Central District: Joseph Wildcat; Eastern District: Benson Wallace; Western District: Matthew Botone.

Directors of Evangelism: Central District: Bud Little; Eastern District: K. W. Myers; Western District: George Saumty.

Student Appointments: Oliver Neal, Jr., Daniel Sahmaunt, Virginia Sahmaunt, Thomas Blackstar, Lee Chupco, Evangeline Bobb, Mrs. Mary Biggs, Mary Edna Blythe.

Director, Religious Activities of Methodist Students, Indian School, Anadarko: Matthew Botone.

Appointments, Woman's Division: Contact Worker, Eastern District: Mrs. Ebenezer Wesley; Contract Worker, Western District: Virginia Louke; Deaconess to Indian Mission: Mary Beth Littlejohn; Representative of Board of Missions for Specials to the Indian Mission: H. W. Anderson.

### MEMBERS OF THE INDIAN MISSION WHO HAVE DIED IN THE FAITH

Thomas Wright, 1912

Aaron Homer, 1913

Houston Jacob, 1915

Anderson Wilson, 1915

Eastman Jacob, 1916

Madison E. Jefferson, 1916

Isaac Mitchell, 1918

Wilson Frazier, 1918

Johnny Grayson, 1920

C. B. Wade, 1920

Timothy Cephus, 1922

Sim Colbert, 1922

Dickie Sone, 1922

Malton J. Hayes, 1923

Eli Hardbridge, 1923  
Ad Byington, 1923  
H. E. Nohio, 1923  
Elijah Fifi, 1923  
Willis F. Tobly, 1923  
Jonas Durant, 1923  
Wesley P. Phillips, 1924  
Thomas Wade, 1924  
Elapas Abui, 1924  
Barnett Elaposhabbi, 1924  
Joseph M. Sherred, 1924  
David Burnwell, 1924  
A. S. Williams, 1925  
Gibson Grayson, 1925  
Robert Sanders, 1925  
Russell W. Thomas, 1926  
Chapley Yarholer, 1926  
Thomas Long, Jr., 1926  
Gus Harjo, 1926  
James Scott, 1927  
Loman Jackson, 1927  
Ben Hotiabbi, 1927  
James Frazier, 1928  
Sweeney McGee, 1928  
L. W. Cobb, 1929  
W. B. Billy, 1929  
Theo. Tambie, 1929  
James W. Walker, 1929  
Joseph Jackson, 1929  
Daniel Bruner, 1929  
Thomas Tiger, 1929  
Elonzo Underwood, 1930  
L. M. LeFlore, 1930  
George Washington, 1930  
Harrison L. Berryhill, 1930  
Allie Cody, 1930  
Goodman McKinzie, 1930  
Arlington King, 1931  
Dan Bryant, 1931  
C. T. Miller, 1931  
Marchie Hays, 1931  
Alex C. Thompson, 1931  
James Burgess, 1931  
Lincoln Ishcomer, 1931  
Griggs Durant, 1931  
Thomas Long, Sr., 1932  
Harry Beaver, 1932  
Tom W. Anderson, 1932  
Henry B. Hays, 1932

Jimmie Williams, 1934  
Noah B. Gregory, 1934  
Nuddy Waddy, 1934  
Robert C. Imotichey, 1934  
Johnson E. Tiger, 1935  
Martin L. Checote, 1935  
Phalen J. Taylor, 1935  
Joel Battiest, 1935  
Kicking Bird, 1935  
Andres Martinez, 1935  
Orlando Shay, 1936  
Julius Billy, 1936  
Henry W. Thompson, 1936  
Zadoc D. Anderson, 1937  
Easton W. Billy, 1937  
Elam McCurtain, 1937  
David Marshall, 1937  
David L. Lewis, 1937  
Jackson Graham, 1937  
John Choate, 1937  
William Hill, 1938  
Willie Malone, 1938  
Frank Taylor, 1938  
Wilmon Cephus, 1938  
McCurtain Factor, 1938  
March Monday, 1939  
C. Ben Haikey, 1940  
Nero Tecumseh, 1940  
Willie A. James, 1940  
Willie Postoak, 1940  
Maxey Sims, 1940  
Milton W. Monroe, 1940  
James B. Tims, 1940  
Jesse J. Imotichey, 1941  
Ladren Carney, 1941  
Charles Billy, 1942  
William Chaino, 1942  
James Waldo, 1943  
Edmond Burgess, 1943  
Johnson W. Bobb, 1943  
Roberson Tims, 1943  
Gilbert Gibson, 1944  
Robert J. Tims, 1944  
Sanford Scott, 1944  
Edward McFarland, 1944  
Delos K. Lonewolf, 1945  
Thomas F. Fields, 1945  
Joe H. Burris, 1945  
Levi W. Tushka, 1945

## CHAPTER XI

### METHODIST WORK AMONG THE NEGROES OF OKLAHOMA

Although the Negro population of Oklahoma is only about one tenth of the white population, the Methodist Church cannot escape its great responsibility to this group. Methodist work among the Negroes of Oklahoma, though vitally important, has unfortunately never received the attention or financial support it deserves.

The Methodist Church is second only to the Baptist Church in winning adherents among the Negroes of the United States. However, Negro Methodists have not yet achieved the unity which their white brethren have enjoyed since 1939. Negro Methodists in Oklahoma are enrolled in no less than four separate and distinct denominations. As a result, none of these is sufficiently strong numerically or financially to maintain an adequate program of education or evangelism across the state.

The African Methodist Episcopal Church came into being in the city of Philadelphia in 1816. Its policy, discipline, and doctrines were taken entirely from the Methodist Episcopal Church. It is the oldest, and the largest Negro Methodist Church in the United States, having a membership of 650,000 in the nation as a whole. In Oklahoma it has an Annual Conference, with about two thousand members, and organized congregations in most of the larger towns of the state. The work is confined to towns of about 10,000 population and above, except for smaller communities of strictly Negro population.

The African Methodist Episcopal Zion Church was organized in 1821. As the African Methodist group had withdrawn from the St. George Methodist Church in Philadelphia, this group represented the withdrawal of the colored brethren from the John Street Church in New York. This denomination also adopted the doctrines and discipline of the Methodist Episcopal Church. It is today the second largest Negro Methodist group, with a membership of about 600,000 in the United States. In Oklahoma, however, it is numerically the smallest of the four. Its strength is found largely in eastern Oklahoma, in some of the smaller communities. It has less than fifteen hundred members in Oklahoma.

The Colored Methodist Church was organized in 1870, in Jackson, Tennessee. At that time the Methodist Episcopal Church, South, had about 200,000 Negro members. These were transferred to the Colored Methodist Church, but the M. E. Church, South, continued to assist them financially and in other ways. Paine College, in Augusta, Georgia, and Linn College, in Jackson, Tennessee, were maintained jointly by the M. E. Church, South, and the Colored Methodist Church.

The Colored Methodist Church in Oklahoma is the strongest numerically, and at the present time has two conferences in the state. The work was organized into an Annual Conference in 1911, and later divided into two conferences, known as the Muskogee Conference, and the Oklahoma Conference. The Muskogee Conference has two districts, the Muskogee-Tulsa district, and the Boley district. It has 34 traveling preachers, 14 local preachers, 1,689 members, 26 Sunday Schools, 48 Woman's Missionary Societies, with 595 members, and 17 Epworth League chapters, with 477 members. The Oklahoma Conference has three districts, the Oklahoma City, the Ardmore, and the McAlester districts. It has 33 traveling preachers, 19 local preachers, 1,604 members, 29 Sunday Schools, 27 chapters of the Woman's Missionary Society with 600 members, and 18 Epworth League chapters, with 336 members. Bishop John H. Moore is the present presiding bishop. A college was maintained formerly at Boley, but recently failed, and the property is now in litigation.

However, many Negro members of the Methodist Episcopal Church remained in the communion. In 1850 there were 28,136 Negro members in the Methodist Church, and in 1939 there were 315,204. These members today form the Central Jurisdiction of The Methodist Church. There are four episcopal areas in this Jurisdiction. The work in Oklahoma falls within the Saint Louis Area of Bishop Edward W. Kelly.

We have already noted that in 1900 the Negro members of the Methodist Episcopal Church in Oklahoma, in fourteen pastoral charges, were attached to the Central Missouri Conference. That work is now in the Oklahoma district of the Southwest Conference of the Central Jurisdiction. The other three districts of the conference include the Negro work in Arkansas. Rev. J. M. Smith is at present the superintendent of the Oklahoma district.

Philander Smith College, founded in 1868 at Little Rock, Arkansas, serves Oklahoma, under the presidency of Dr. M. LaFayette Harris. About 300 young people receive an education here each year, and 98 per cent of its student body are members of some Church. Among her 800 graduates are found bishops, college presidents, missionaries to Africa, and a host of professional and public servants.

In addition, many projects are carried on by white friends for the benefit of the colored people of the state. The Woman's Society of Christian Service maintains a "Bethlehem Center" at Oklahoma City. A Wesley Foundation serves the Methodist students of the Agricultural and Normal University at Langston.

Still, much remains to be done. Oklahoma Methodism has a special responsibility for two important mission fields at her very door: the Indian Mission and the work among the Negroes of Oklahoma. Both fields constitute a challenge and an Open Door.

CHAPTER XII  
GENERAL SURVEY OF OKLAHOMA  
METHODISM

*A. Educational History*

The educational work of the Methodist Church began in the Indian Territory with the coming of the Indians from their eastern homes. The Rev. Alexander Talley M. D., and Mr. Thomas Meyers, a teacher, organized day schools in 1831, starting at Fort Towson. The Rev. H. G. Joplin organized a school for the Creeks in 1832. Andrew Hunter taught in the Creek Nation in 1835. John Harrell started educational work among the Cherokees in 1832.

The first school on a large scale was Fort Coffee Academy inaugurated in 1844 by Rev. E. B. Ames, with Rev. William H. Goode as superintendent.

The following schools were maintained by the Methodist Episcopal Church, South, in cooperation with the Indian National Councils and the United States government:

Fort Coffee Academy, 1844-1861; Choctaw Academy, 1849-1856; Crawford School, 1844-1856; Indian Manual Labor School, 1844-1849; Chickasaw Academy, 1845-1866; Morris Seminary, 1845-1856; Canadian School, 1856-1857; Roberts Manual Labor School, 1847; Asbury Manual Labor School, 1847-1886; New Hope Female Academy, 1847-1885; Roberts Neighborhood School, 1847-48; Western Academy, 1848-1849; Bloomfield Academy, 1852-1866; Colbert Institute, 1852-1861.

Harrell International Institute (1881-1908) was the first school exclusively under the ownership of the Church. Pierce Institute (1884-1899), was the first strictly Conference School, as Harrell Institute was owned and sponsored by the Board of Missions. Pierce Institute was founded at White Bead Hill by Rev. J. C. Powell, but when the Santa Fe Railroad missed White Bead Hill in 1886, the town diminished and the school closed.

Andrew Marvin Institute at Webbers Falls was entered by the Cherokee District Conference in 1886, with Rev. L. W. Rivers as superintendent. It was discontinued in 1889, but revived in 1892 as "Webbers Falls Academy" by Rev. Frank Naylor, who was succeeded as superintendent by Rev. T. O. Shanks. The school was closed in 1894.

The Methodist Church maintained a school at Norman before the University of Oklahoma was established, or even before there was a public elementary school in Norman.

Harrell International Institute, at Muskogee, was directed by Rev. T. F. Brewer from 1881 until 1896. He was followed by Rev. W. R. Thornton, Mr. R. Crockett, and Rev. C. M. Coppedge. In 1899 the building was destroyed by fire, and Mr. H. B. Spaulding of Muskogee gave liberally to the erection of a larger building. The school was then named Spaulding College. In 1901 Dr. Brewer returned as president of the school and served until 1906, when he was succeeded by Rev. O. B. Staples. In 1908 the name was changed to Oklahoma Woman's College, and Rev. O. E. Goddard, pastor of First Church, Muskogee, was appointed president in connection with his pastorate. However, the school closed Christmas of that year.

In 1895 Hargrove College was established at Ardmore. Rev. J. A. Thomas was the first president, and was succeeded by Mr. J. T. Johnson, Rev. T. G. Whitten, and Dr. W. M. Gross, who was made president in 1904, when the college had over 300 students. However, in 1907, the college building was destroyed by fire. It was rebuilt by the citizens of Ardmore on a new campus and on a larger scale, but a debt of \$15,000 was incurred. Dr. Gross resigned in 1911 and was succeeded by Dr. W. H. Martin. The college property was lost through foreclosure of mortgage in 1914.

A school was enterprised in the Vinita Methodist Church, September, 1890, with Prof. J. H. Bishop as president, and named in honor of Bishop Galloway. In 1891 Mr. William E. Halsell, of Vinita, made a liberal donation for a college building, and the school was named Willie Halsell College. President Bishop was succeeded by W. E. Rowsey, W. L. Chapman, B. R. Morrison, T. F. Brewer, C. L. Browning, Walter S. Dugger, J. Ward Nelson, and D. R. Anderson. The school rendered good service, but through lack of conference support was forced to close its doors in 1907.

The Methvin Institute at Anadarko was the result of the projection of Methodist work among the "wild tribes" by Rev. M. A. Clark in 1887, he then being presiding elder of the Creek District. The next year the Woman's Board of Foreign Missions established an industrial school, with Rev. J. J. Methvin in charge, who continued the work under difficulties with varied success till 1904, when Miss Ida M. Swanson took charge. In 1907 she was succeeded by Rev. C. F. Mitchell. From seventy to one hundred pupils were enrolled in the school each year. However,

the Woman's Board of Missions was unable to bear the expense of repairing and doing necessary rebuilding of the physical plant. Concerning the disposal of the property, Dr. S. H. Babcock writes, in his "History of Methodism in Oklahoma":

The town of Anadarko where the school was located grew rapidly. The property of the school became very valuable. . . Greedy eyes turned their attention to it. . . The Woman's Missionary Society decided to abandon the school and sell the property. The property was offered for sale. Two bids were made for it. The Commercial Club of Anadarko offered \$48,000.00 for the property. A syndicate of unknown persons offered \$45,000.00. The lesser bid was accepted. The opportunity for the Methodist Episcopal Church, South, to continue its educational work among the Indians was closed. \*

However, this usually accurate historian is in error concerning the exact manner in which this property was sold. Rev. C. F. Mitchell, superintendent at the time the school was closed, wrote:

In the spring of 1907, Miss Belle Bennett, of the Womans Missionary Council, came to Anadarko to inspect the school. . . She consulted the Indian Agent of Anadarko, about the general government policy of education. A meeting of workers was called, in which it was agreed, that if we continued educational work in Anadarko, permanent and modern buildings were an absolute necessity.

I estimated the cost of such improvement to be not less than twenty-five thousand dollars, which was a conservative estimate. Miss Bennett said she would present this proposition to the Council which would meet in May in New Orleans. Then she asked what should be done provided the Council did not accept this suggestion. We decided that a system of day schools should be established in the communities where the children could attend school from their homes, the Church furnishing the school building and cottage where the teacher and the matron would live together. The matron would instruct the mothers in cooking, nursing, and care of children.

This was the plan adopted at the Council in New Orleans. It was recommended that the property in Anadarko be sold. A committee was appointed to make the sale, of which Dr. O. E. Goddard was president and I was secretary. The property was advertised in the St. Louis Republic, the Atlanta Constitution, and the Dallas News. All bidders were requested to enclose a thousand dollar certified check in their sealed bids. When the bids were opened in Muskogee, at a meeting of the committee, there was only one bid made in due order. This was the bid of a company whose personnel was H. C. Bradford, H. C. Garrett, N. L. Linebaugh, and J. B. McDonald. The bid was for forty-five thousand dollars. An offer of forty-eight thousand dollars was received from the Commerical Club of Anadarko, but as the letter contained no certified check, and as a commercial club is a loosely organized group to promote the welfare of a city, with no financial responsibility whatever, this offer was not considered as a bid.

The property was sold to the company above mentioned for forty-five thousand dollars. . . The school served well her day and generation, and the results of the sacrificial service of her teachers are seen among the Indians today. \*

Meanwhile, in 1881, the Methodist Episcopal Church projected the Texas Wesleyan College at Fort Worth, Texas, the name of which was changed eight years later to Fort Worth University. The school was operated with some success for about thirty years.

Then a new metropolitan center arose on the Oklahoma plains. Oklahoma City grew with marvelous rapidity. Leading laymen of the city conceived a plan to build a University under the joint ownership and control of the Methodist Episcopal Church and the Methodist Episcopal Church, South. In 1901 the Oklahoma City Chamber of Commerce, through its president, Mr. Anton H. Classen, a leader in the Methodist Episcopal Church, and the honorable C. B. Ames, a leader in the Methodist Episcopal Church, South, presented to the Indian Mission conferences of the two Methodisms a proposition looking to the founding of a University under joint control of the two churches. The city offered 240 acres of land adjoining the city limits, of which 50 acres would be used as a campus, and the remaining acres sold as town lots, the proceeds to be used in building and endowing the university.

This proposal was accepted, and twenty trustees were appointed, ten from each church. Thus Epworth University came into being. The trustees reported to the Conferences of 1903 a 52-acre campus, a \$40,000 building, and an endowment of \$50,000. In September, 1904 the institution opened with 116 students. The Secretaries of the two Boards of Education, Dr. W. F. McDowell and Dr. John D. Hammond offered the presidency to Dr. John M. Moore (later Bishop Moore), but he declined. Dr. R. B. McSwain, a brilliant scholar, then became the first president. After a year he was succeeded by Dr. G. C. Jones, who served a year, and he by Dr. G. H. Bradford, who served six years, when the school closed in 1911. The student body reached a maximum of more than 500 students.

In 1907 the Methodist Episcopal Church South decided to have a university for general co-education work and one woman's college. Epworth was designated as the university, and a commission was appointed to establish the woman's college and correlate it with Epworth. Hargrove,

\* Mitchell, C. F.: "The Story of My Life," pp. 85, 86.

Willie Halsell and Spaulding were candidates for the college. A college development company was also formed at Oklahoma City to build a woman's college. The commission failed to agree on any one of these institutions.

In 1908 it was decided to authorize two colleges for women, one for the West and one for the East. The school at Oklahoma City, called Oklahoma Wesleyan College, was adopted for the west, and Spaulding at Muskogee, re-named Oklahoma Woman's College was to serve the East.

The college at Muskogee soon closed, as we have already noted. The one at Oklahoma City opened under the presidency of Dr. W. A. Shelton with every promise of success. A large tract of land was obtained and lots were sold all over the state and in other states. A foundation was laid for an administration building and two dormitories were built. However, in 1911 and 1912 severe droughts in the western part of the state produced a severe depression, and real estate values declined in Oklahoma City. The school was compelled to close, and those who bought lots took a heavy loss.

In the meantime, it was decided in 1911 that Epworth University be discontinued, and that each branch of Methodism establish and maintain its own educational institution. The Methodist Episcopal Church, South joined in the establishment of Southern Methodist University, in Dallas, Texas. The Methodist Episcopal Church, combining the old Fort Worth University with the educational interests in Oklahoma, opened the Oklahoma Methodist University in the old Convention Hall, Guthrie, March 11, 1911. The work was carried forward here by Dr. Bradford, who was succeeded a year later by Dr. William Fielder, who had been the last president of Fort Worth University. After two years he was succeeded by Dr. Edward Hislop for four years, and he by Professor E. G. Green.

The management and the church administrators decided in 1919 that expanding needs dictated the choice of a new location. Consequently, in April, 1919, the school was reopened as Oklahoma City College, located at Twelfth and Walnut Streets, in Oklahoma City. Professor Green remained president four years, and then Dr. Eugene M. Antrim served eleven years. Dr. Walter Scott Athearn, a distinguished teacher, took the presidency but lived only two months, when Dr. A. G. Williamson took charge. He was succeeded in 1942 by Dr. Clustor Q. Smith.

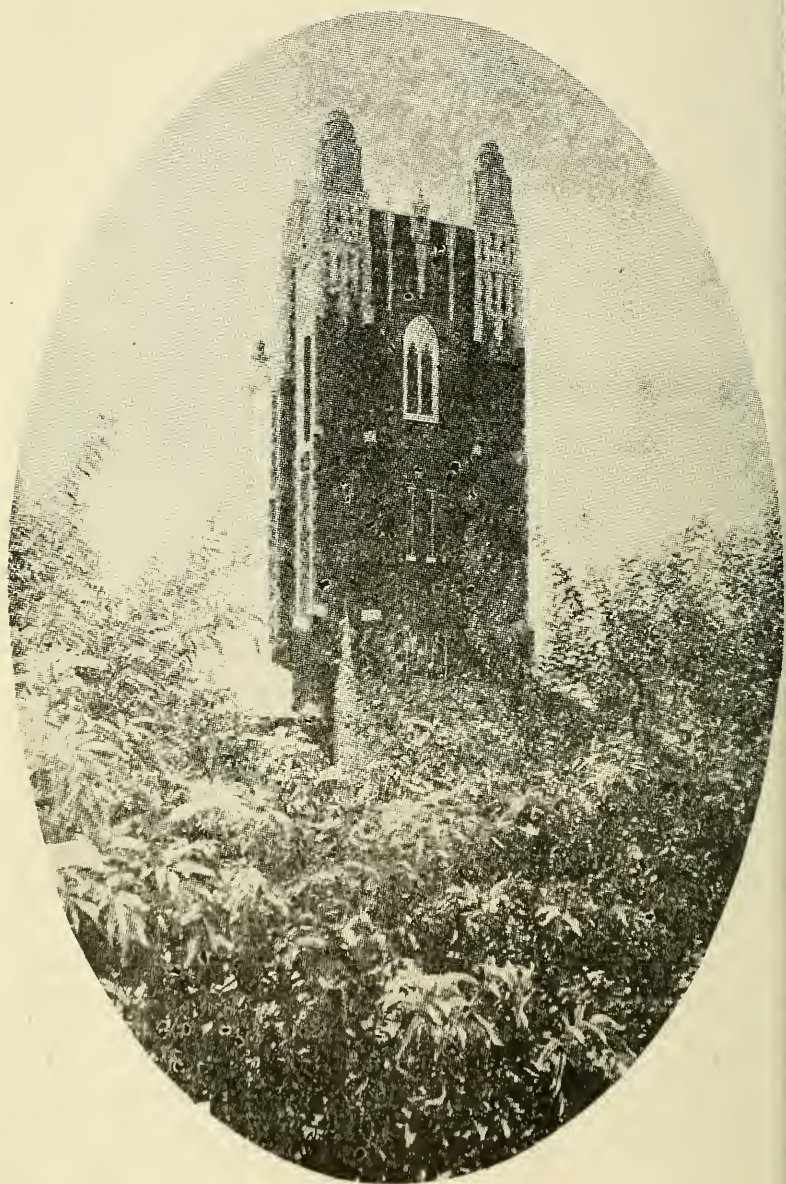
In 1921 the trustees purchased a twenty-five-acre tract lying between Twenty-third and Twenty-fifth streets, and fronting on Blackwelder Avenue, a site enlarged by the purchase of fifteen acres lying between Twenty-fifth and Twenty-seventh streets west of Florida Street. In 1922 the magnificent Administration Building was erected, a large brick and stone building of English-College-Gothic design, its commanding tower dominating that section of the city. In December of 1922 the college, later known as Oklahoma City University, formally began its work at this strategic location. Later a Fine Arts Building and library were added, which harmonize architecturally with the Administration Building. A number of dormitories and other buildings were added later.

Believing that the larger interests of Oklahoma Methodism and Christian education could be served best by joint administration of the university, the conferences of the Methodist Episcopal Church and the Methodist Episcopal Church South, ratified a plan for a joint control of the institution. The first step was taken in May, 1929, when the Southern Church paid \$50,000 into the treasury of the University, and elected representatives to serve on the Board of Trustees.

Since the union, in April, 1939 of the three main branches of American Methodism, and the merging of these three branches in Oklahoma at the annual conferences in October, 1939, Oklahoma City University has been owned and controlled by the East Oklahoma and the West Oklahoma Conferences of the Methodist Church. The graduates of Texas Wesleyan College, Fort Worth University, Spworth University, and Oklahoma Methodist University have been placed on the list of alumni of Oklahoma City University with their academic degrees fully recognized and accredited.

In addition, the Methodist Episcopal Church, South, maintained for many years an academy at Smithville, Oklahoma, called "Folsom Academy" named after Rev. Willis F. Folsom, and supported largely by the Board of Missions for the benefit of the young people from that mountainous section. Rev. W. B. Hubbell was president from 1921 to 1933 and many ministers in our state were trained here.

The Methodist Protestant Church before Union helped maintain Yale Academy, at Yale, Arkansas, and Westmin-



ister College at Tehuacana, Texas. The latter is serving Methodist youth today as a part of the Southwestern system.

Oklahoma Methodism today is united in support of Oklahoma City University, our only institution of higher learning in the state, which is free from indebtedness, and which at present has net assets of \$2,150,000. In 1946-47 2,500 students were enrolled. Over 130 ministers and missionaries have been trained there. Thirty students are now studying for the ministry. In 1947 a campaign to raise \$1,000,000 was launched. Half of that amount came from Oklahoma City and half from Methodist Churches over the state. Never did an educational institution face a greater opportunity or merit more loyal support.

### *B. Methodist Youth Fellowship and Assemblies.*

#### 1. Methodist Episcopal Church.

During the 19th century, International Christian Endeavor served the youth of the M. E. Church, but many leaders thought the young people would thus lose touch with Methodism, so in the course of events five different youth organizations were started, which were united at Cleveland, Ohio, in 1889 to form the Epworth League. In 1893 the Oklahoma Annual Conference recommended that all pastors in this state organize an Epworth League in each local church. In 1905 the first joint assembly of Leaguers met at Island Park, Guthrie, with delegates from the M. E. Church, and from the M. E. Church, South. The next year the M. E. Church, South set up its own assembly, and the M. E. Church continued to hold its annual Assembly at Guthrie.

No assembly was held in 1918 because of the war, but it was revived in 1919 with the following officers: Dean C. Dutton, manager; Prof. F. G. Brooks, registrar; J. B. Magee, chairman Faculty committee; A. G. Williamson, Life Work secretary; and Robert Lehew, promotion secretary.

From 1922 to 1927 the Assembly met at Mineral Wells Park, Guthrie. In 1928 and 1929 it met at Chandler. From 1930 to 1933 it convened in Guthrie and from that date until Union, in 1939, it was held on the Oklahoma City University campus.

#### 2. Methodist Episcopal Church, South.

Prior to 1889 there were Young People's Missionary Societies and Christian Endeavor societies in the M. E. Church, South. That year an Epworth League Chapter

was organized at Trinity Methodist Church, South, Los Angeles, California, by Dr. H. M. DuBose, who was later made bishop.

In 1895 there were 27 local Epworth League Chapters in the Indian Mission Conference, with 725 members. A conference-wide League conference was held that year, and each succeeding year. Dr. Charles W. Day, of Vinita, was conference president.

In July, 1903, an International Epworth League Conference was held in Detroit, Michigan, for leaguers from the M. E. Church, the M. E. Church, South, and the Methodist Church of Canada. Several of these International Conferences were held thereafter.

In 1910, when the Oklahoma Conference was divided, there were 220 League chapters, with 7,189 members. That year the Epworth League for Southern Methodism assumed support of the entire work in Cuba, and raised about \$50,000 a year for several years, over the connection as a whole.

In 1911 an assembly ground at Sulphur was established. The city of Sulphur gave twenty acres of land and three thousand dollars. The conference assembly was held there each summer until 1916, when it was held at Guthrie.

In 1919 Rev. W. J. Stewart, presiding elder of the Ardmore district, together with Rev. E. C. Webb, pastor at Sulphur, and others, secured from Turner Falls Park Co., a body of laymen of Davis, sixteen and a half acres of land in the Arbuckle Mountains for an assembly ground for the Ardmore district. The seventy-foot falls which pours over the rock gorge of Honey Creek and forms the well-known "Blue Swimming Hole," unequaled for its natural beauty, together with an ideal location for assembly buildings, makes the place unsurpassed for inspirational youth conferences.

At the Ardmore session of the West Oklahoma Conference in 1920 the Ardmore district trustees, with W. S. Wolverton as chairman, offered the grounds to the Annual Conference, which had no regular place for assemblies. The grounds were accepted, and B. W. Duke, B. C. Clark, E. S. Lain, J. W. Talla, and W. N. Lewis were elected conference trustees. Willmoore Kendall, H. B. Wilson, E. C. Webb, W. S. Wolverton, C. W. Maddox, and A. W. F. Lee were elected directors of Turner Falls Assembly. Eugene R. Stewart, the son of Rev. W. J. Stewart, was conference president, and was superintendent while the first cabins were erected.

During 1926 the assembly was held on the Baptist grounds at Price's Falls, because the state prisoners were occupying our grounds while building the highway across the mountains. This highway was opened on July 3, 1930. The original buildings of the grounds were dismantled in the summer of 1930 (except the old tabernacle-dormitory) and four new cottages were built. In 1931 the old tabernacle was converted into a mess hall, and the caretaker's cottage was built.

Many who attended assemblies at Turner Falls would endorse the sentiments expressed by Mr. K. W. Jackson, of Olustee:

Turner Falls is very dear to me. Taking a course under Dr. D. L. Mumpower of the General Board, I gained a new vision of the mission work of the Church, a new sympathy for other peoples. In a larger way than ever before I saw that God is no respecter of persons and was made to feel our kinship to and responsibility for all mankind.

In addition to the courses, some things that live vividly in my mind are the hikes to Wagon Wheel Cave, to Eagle's Nest, and to the Falls; the beauty of the natural scenery; the Consecration Service and such persons as Gene Stewart, Tom Strange, M. E. Robinson, L. C. Summers, Dr. C. D. Smith, Oscar Machado, and Mr. and Mrs. Ralph W. Phillips.

### 3. Methodist Protestant Church.

The Young People's organization was "Christian Endeavor." Summer conferences were held, called "Leadership Training Schools." They were usually conducted at Hugo, Fort Smith, Arkansas, Prague, and at Foss. They were attended by large groups of young people of fourteen years of age and up. They were held at other places, but usually near the four towns named above.

### 4. The Methodist Church

There is a Methodist Youth Fellowship organized in practically every Methodist Church in Oklahoma. Sub-district youth rallies are held on the average of once a month, and district-wide rallies are held once or twice each year. In addition each district conducts its Intermediate and Young People's district assembly each summer. A conference-wide young people's assembly is also held each year.

In the West Oklahoma Conference, the Clinton district holds its camps at Hydro, where the city has provided a splendid site at the fairgrounds, leased to the district, which has placed there a spacious dining hall, an auditorium, and other improvements. The Enid district holds its camps at Pawnee, where a beautiful camp ground is owned

by the Enid, and Cushing districts. The Elk City district uses a site at Quartz Mountain Park near Altus. The other districts in West Oklahoma usually meet at Turner Falls, where the conference assemblies are held.

In the East Oklahoma Conference, the Tulsa, Muskogee, and Vinita districts formerly met either at Camp Pawnee, or at Mount Sequoyah, Fayetteville, Arkansas. However, in 1943 Mr. H. B. Egan and his son, Mr. Jim A. Egan, of Muskogee, gave a magnificent place near Tahlequah costing \$50,000 to those three districts. This property, known as Camp Egan, was turned over to the East Oklahoma Conference in 1946 and placed in the hands of the Board of Education. Rev. C. D. Meade, executive secretary, is camp superintendent. Special committee in charge of camp is also composed of Jim A. Egan, T. E. Martin, Rev. Kenneth Copeland, Rev. Poe Williams, Dr. M. A. Beeson, and Rev. Tom Talley.

The conference has added about \$10,000 in improvements since accepting the camp, and each year appropriates \$6,000 for its maintenance. The camp is located in the foothills of the Ozarks, and the beautiful Barron Forks river flows within a few yards of the nearest cottage.

As Camp Egan serves the East Oklahoma Conference, so Turner Falls serves West Oklahoma. There, in Nature's wonderland amid the alluring Arbuckle Mountains, crystal-clear Honey Creek sings of Indian council fires that once flickered atop high hills. Reminiscent of Galilee is the lake within a bird's song of the camp. On rugged Inspiration Point stands the old rugged cross challenging youth and adult alike to higher motives of Christ-like living.

Many improvements have been recently made. Switzer Hall has been made into a Girl's Dormitory. The Ola Shook Memorial Dining Hall and the Ryan Auditorium have been erected. In 1946 a total of 2300 campers registered for recreation, inspiration and instruction. At the 1946 Conference Youth Assembly twenty-two young people volunteered for full-time Christian service.

To meet the increasing demands fourteen additional acres have been purchased and new buildings are to be constructed. A Special Committee composed of Rev. Golden Shook, Dr. John R. Abernathy, Mr. Dewey H. Neal and Mr. B. C. Clark has been appointed to raise the necessary funds. Mr. Clark as chairman has announced that shares at \$50 each are to be sold to individuals and church school groups.

The leadership of the Church of Tomorrow, for the most part, will get its vision and make its dedication to Christian service in our summer camps and assemblies.

### *C. Hospitals*

A hospital at Guthrie was accepted by the Methodist Episcopal Church December 1, 1905, and was called the Oklahoma Methodist Hospital. Dr. W. H. Rose was named superintendent. In 1908-09 a new building was erected. A nurses' home and school were added in 1921-22.

Mr. H. B. Collins was the superintendent for many years. With the coming of the depression, the hospital was unable to weather the adverse economic conditions, and was closed in 1931. It is now being operated as the Cimmarron Valley Wesley Hospital, but has no connection with The Methodist Church. However, it rendered distinguished service as a Methodist Hospital for a quarter of a century and will not be forgotten.

At the present time, a hospital under Methodist auspices is being planned for Ardmore. Mr. R. B. Gilbert, formerly of Ardmore and now of St. Petersburg, Florida, transferred a \$350,000 office building in Admore to the Oklahoma Methodist Foundation. \$50,000 was also given in cash by this philanthropic Methodist, who is an associate of Mr. J. C. Penney. It is planned to raise \$500,000 more and build a modern hospital on the vacant lot near the office building. Dr. H. G. Ryan was Ardmore District Superintendent when the gift was announced. Plans are being carried forward by the present superintendent, Rev. T. M. Moore and by his associates.

### *D. The Methodist Home*

The Methodist Episcopal Church, South in Oklahoma discussed an orphanage as early as 1900, according to the Conference journals, but it was not until January 1, 1919 that the Methodist Orphanage was formally opened in Britton, in the buildings formerly occupied by the Oklahoma Wesleyan College. The orphanage had 24 children and was under the superintendency of Rev. T. J. Taylor with Rev. C. A. Clark as general secretary. There were 260 acres of land with buildings, furniture, livestock, implements, and other assets totalling \$183,946.

The Orphanage reached a peak of housing eighty children each year. Mr. J. S. Hively became superintendent in 1920, and was succeeded by Mr. L. W. Seaton, who in

turn was succeeded by Rev. W. B. Hubbell in 1934. Oil was discovered on the property, and a well 1,500 feet from the Home began producing in 1938, which at first brought in \$500 a month; but later, in 1940, this was reduced to less than \$200 a month.

In spite of these facts, the buildings at Britton fell into a bad state of repair, and were condemned by the State Fire Marshal on October 8, 1941. The Board of Trustees looked elsewhere for a location. After studying seventeen possible sites, they chose to locate the Home at Tahlequah. They purchased 40 acres within the city limits, and erected two dormitories, one for boys and one for girls. Improvements have been made; a circle drive paved through the campus, sewer lines laid, sidewalks built, and brick cottages added. This ground has trees, a lake, and an ever-flowing spring to enhance its beauty. Here sixty-three otherwise homeless boys and girls, between the ages of three and twelve live until ready to take their places in life. They are educated in the Tahlequah public schools and participate in the activities and worship services of the Tahlequah Methodist Church.

Rev. H. H. Allen succeeded Brother Hubbell as superintendent, and was in turn succeeded in 1945 by Rev. Ernest C. Webb. Mr. H. E. Newton is the present chairman of the Board of Trustees. A Christmas offering each year from churches in both East and West Oklahoma totals about \$100,000 annually in cash and supplies.

The Home is a self-contained unit which covers 320 acres, 100 of them under cultivation. Students raise their own food and care for a herd of 15 Holstein cows to provide milk and butter. The Home now has eight buildings and a staff of thirteen adults, including Rev. and Mrs. E. C. Webb, Dean and Mrs. A. G. Weeks, Mrs. Beulah Young, girls' housemother; Mrs. Pearl Carlisle, dietitian; Mrs. R. D. McAfee, boys' housemother; Mrs. Belle Hensley, assistant boys' housemother; Miss Mary White, head nurse; Mrs. Isa Morrison and Miss Susie Hudson, cooks; Mrs. Alice Hendricks, laundress; and Mrs. Jeff Morrell, farm supervisor.

Dr. W. T. Shafer made a gift for a chapel, and other laymen have given generously. In 1947 Mr. B. C. Clark of Oklahoma City, a prominent layman of Methodism in Oklahoma since 1894, gave one thousand dollars toward the construction of a "Laymen's Memorial Building" and

asked other laymen to join him in erecting a \$70,000 dormitory. Others who gave one thousand each to this building were:

W. W. Woodworth, Ringling; J. B. Pearson, Tahlequah; H. E. Newton, Muskogee; W. H. Wilcox, Stillwater; J. A. Egan, Muskogee; Mr. and Mrs. E. E. McDowell, Dutton; Mr. and Mrs. Fred W. Lintz, Guthrie; Dr. C. H. McBurney, Clinton; Mrs. Rosa John, Grandfield; Drennan Rector, Chickasha; W. V. Bowman, Woodward; M. B. Bryant, Madill; Mr. and Mrs. C. H. Randall, Spencer; A. Schuler, Chickasha; Leo Maxwell, Oklahoma City; Ward Merrick, Ardmore; J. T. and Maggie Thompson, Tahlequah; R. W. Robberson, Oklahoma City; F. M. Thorne, Waynoka; Mr. and Mrs. Roy Kyle, Duncan; Mrs. Alice Johnston Estate, Fargo; Rex H. Winget, Cushing; Mr. and Mrs. Dohe, Tahlequah; Mr. and Mrs. Paul Crane, Tahlequah; Mrs. Wilson W. Starr, Alva; W. M. Vickery, Blackwell; Andy Beagle, Alva; Otis Oakes, Anadarko; Dr. and Mrs. O. W. Rice, McAlester; R. B. Pugh, Morris; V. V. Harris, Oklahoma City; Mr. and Mrs. J. Enoch Piersol, Oklahoma City; and Mr. W. W. Groom, Goodwell.

Truly the Home is deep in the heart of Oklahoma Methodism.

### *E. Literary Contributions*

#### 1. Methodist Episcopal Church, South.

The first copy of "Our Brother in Red," the Indian Mission Conference organ, appeared in September, 1882, with Rev. Theodore F. Brewer the founder and editor, and with Rev. J. F. Thompson as business manager. The paper was started as a monthly at fifty cents per year, but in 1887 it became a weekly at one dollar per year.

In 1891 Rev. F. M. Moore was elected editor and gave full time to the paper. Heretofore the editors had served in connection with other appointments. Brother Moore gave the conference a good paper.

In 1897 Rev. T. F. Brewer was again editor and publisher, to be succeeded in 1898 by Rev. J. J. Lovett. The name of the paper was changed to "Indian-Oklahoma Methodist." At the 1900 Conference Brother Lovett resigned as editor, and the publication was suspended.

The publishing committee recommended to the Conference that it adopt the "Western Christian Advocate," a paper published at Ardmore by Rev. W. S. Derrick and Rev. J. M. Gross. This paper had a successful tenure; Rev. T. R. Eaglebarger succeeded Brother Gross as editor in 1901. The Conference of 1905 authorized the consolidation of the "Western Christian Advocate" with the "Arkansas Methodist." The new paper was called "Western Methodist," and continued until 1914, when the East and West Oklahoma Conferences adopted the "Texas Christian Advocate" as their organ.

In 1920 a new paper was started in Tulsa called "Oklahoma Methodist." Dr. David H. Aston was elected editor, and carried the financial burden from January 6, 1921 until his death January 18, 1927. Rev. Wallace M. Crutchfield, Chairman of the Board of Publication, edited the paper pending the election of an editor. Dr. John A. Rice was elected editor and served from May, 1927, until November, 1928, when Rev. W. M. Crutchfield was again placed in charge and the paper was moved to Oklahoma City. He served until the fall of 1931 when the "Oklahoma Methodist" was merged with the "Texas Christian Advocate" under the name "Southwestern Advocate." That paper serves Methodism in Texas, New Mexico, and Oklahoma at the present writing.

In addition to the conference organ, the former Methodist Episcopal Church, South in Oklahoma, had as general organ the "Christian Advocate," published in Nashville, Tennessee, and edited from 1836 to 1941 by such men as Thomas Stringfield, John B. McFerrin, Holland N. McTyeire, Thomas O. Summers, O. P. Fitzgerald, E. E. Hoss, George B. Winton, Thomas N. Ivey, Alfred F. Smith, and William P. King. It was merged in 1941 with "The Christian Advocate," published in Chicago, and ably edited by Dr. Roy L. Smith.

## 2. The Methodist Episcopal Church.

The policy of the Methodist Episcopal Church was not to have a General Organ, and various conference organs but rather to maintain three or four well-established journals serving their respective areas. One was published in New York, another in Cincinnati, a third in Kansas City, which served Oklahoma. These publications were merged after unification with "The Christian Advocate," mentioned above, which today is the general organ of Methodism in the United States.

## 3. The Methodist Protestant Church.

Before Union, Methodist Protestantism had two organs, the "Methodist Recorder," of Pittsburgh, Pennsylvania, and the "Methodist Protestant" of Baltimore, Maryland. Both were patronized in Oklahoma. They too were merged after Union with "The Christian Advocate".

### OKLAHOMA AUTHORS:

Several books have been published by Methodist ministers in Oklahoma. In 1889 Rev. F. M. Moore published a short history of the Indian Mission Conference of the

Methodist Episcopal Church, South. He wrote the book during the winter of 1888 when he was confined by sickness to his home in Tecumseh.

Rev. J. J. Methvin wrote several books, the most noted of which is "Andele, or the Mexican-Kiowa Captive," the life story of Rev. Andres Martinez. He also wrote "In the Limelight," a history of the early days of Anadarko, "The End of the Trail," a book of essays on Indian lore, and "The Lone Cedar," a book of poems.

Rev. John Y. Bryce, and Dr. S. H. Babcock collaborated in writing the "History of Methodism in Oklahoma," which was published in 1935. It is an authoritative book dealing with the history of the Methodist Episcopal Church, South in what is now Oklahoma, from the beginning until statehood.

Rev. C. F. Mitchell published "Gather Up the Fragments, and Other Sermons" in 1935, which enjoyed a large circulation. In 1940 he published "The Story of My Life," which gives many interesting sidelights on Methodism in Oklahoma. His last book, "Making the Most of Life," published posthumously, contains messages and meditations of spiritual insight and beauty.

Dr. Forney Hutchinson published his autobiography, "My Treasure Chest," in 1943. It is interesting, informative, and inspiring. Dr. Hutchinson has also written many sermons for the church press, and since his retirement has edited a column in the "Arkansas Methodist," which many consider the best part of that worthy paper.

Rev. H. E. Brill compiled "The Story of the Methodist Episcopal Church in Oklahoma" at the direction of the Historical Committee in 1939.

Rev. Charles Otis Ball, the son-in-law of Rev. J. E. Crawford, the noted author on stewardship, has written a Life of Jesus as told by the Synoptic writers, which is most rewarding to the student. Rev. Perry McArthur wrote "The Medical Student," an interesting work of fiction. Rev. Forrest A. Fields in 1946 wrote "What Methodists Believe," a series of sermons on vital topics of Methodist faith. Rev. Willmoore Kendall wrote a small booklet, "If I Had Three Days of Sight," besides numerous articles and some splendid poems. Dr. Dean C. Dutton edited "Heart-Throbs" and other books of inspiration, results of a lifetime of observation, study, lecturing, and preaching. Rev. J. Ray Lawler wrote "Flesh and the

Kingdom," a brochure very stimulating to thought. Rev. Charles G. Spindler wrote a volume entitled "Human Interest and Nature Poems."

Dr. John A. Rice wrote an authoritative book, "The Old Testament in the Life of Today." Dr. W. A. Shelton is the author of "Dust and Ashes of Empires," which deals with his experiences in the Holy Land. Dr. C. L. Brooks wrote "Things Fundamental in the Life and Ministry of Jesus." Dr. Frank Seay, while a member of the East Oklahoma Conference, wrote: "The Gist of the Old Testament," "Outline for the Study of Old Testament History," and "The Story of the Old Testament."

Dr. Roy L. Smith, a native of Oklahoma, has gained national and world renown as an author of 28 books and as editor. Other noted writers, who have been members of one of the various Oklahoma conferences, are Dr. R. W. Goodloe, Dr. Ralph A. Felton, Bishop Paul B. Kern, Dr. Clovis G. Chappell, Dr. Ashley Chappell, Dr. Gaston Foote, Dr. Foster Stockwell, Dr. G. B. Winton, and Dr. O. E. Goddard.

### *F. Wesley Foundation*

In the Methodist Episcopal Church, the 1894 conference endorsed a plan for a Methodist Hall at Norman. A lot was secured, but nothing definite came of the proposal.

In 1924 a committee composed of L. M. Potts, H. W. Wilcox, E. C. Cunningham, C. D. Meade, A. G. Williamson and J. L. LaGrone organized a plan for Wesley Foundation, with constitution and a Board of Trustees. But money came in slowly. Only \$1,118 was received even as late as 1937-38.

In the Methodist Episcopal Church, South, the Woman's Missionary Society maintained for several years a dormitory for young women at Norman known as "Hester Hall," named after Mrs. G. B. Hester. This project was later discontinued.

A Wesley Foundation was organized at Norman about 1925, and one was started at Stillwater about the same time. Later the movement spread, until today there are Wesley Foundations at Norman, Stillwater, Chickasha, Tahlequah, Ada, Durant, Alva, Weatherford, Edmond, Goodwell, and Langston. At Norman and at Stillwater there are full-time Wesley Foundation directors. At the other towns the pastor either serves as director, or has a part-time student director. About ten thousand Metho-

dist students at state institutions in Oklahoma are being served by the Wesley Foundation.

The Oklahoma Methodist Student Movement was organized in 1934 and a constitution drafted in 1947. The officers are Miss Erma Lee Denny, of A. and M., president; Jene Miller, of O. U., vice-president; Miss Mauderie Handcock, of Langston University, secretary; Mr. Bob Jones, of O. C. U., treasurer; Rev. Luman T. Cocke-rill, of Edmond, dean of the 1948 student conference.

### *G. Pastors' School.*

In the Methodist Episcopal Church, the first Pastors' School was held in 1910 at Epworth University. Later the Methodist Episcopal Church, South joined in that school. But subsequently the schools were conducted separately. The Methodist Episcopal Church conducted its schools at Guthrie and at other places. The M. E. Church, South held its schools at Sulphur, although from time to time they too met at Guthrie.

In 1922 the M. E. Church, South began conducting its schools at Epworth Methodist Church, Oklahoma City. The building once occupied by the university became Epworth Church, but the conference continued to use it for the Pastors' School. Conferences met together with from 100 to 200 enrolled each year.

Credit for the development of the Pastors' School of the M. E. Church should go to Rev. L. D. Corning, Rev. J. L. Hefley, Dr. G. H. Crowell, Rev. F. D. Stevick, Rev. L. D. Moore, Rev. C. P. Zenor, to Rev. Horace F. Patton, and others. Credit for the progress of the Pastors' School of the M. E. Church South may be given Dr. N. L. Linebaugh, Dr. W. A. Shelton, Rev. John R. Abernathy, Rev. R. E. L. Morgan, Dr. John A. Rice, and others.

Since Union the Pastors' School has been held each summer at Oklahoma City University. The East and West Oklahoma Conferences unite in the school each year. Rev. J. W. Beck is the present dean. The lectures for 1946 were delivered by Dr. William L. Stidger and in 1947 by Dr. Kirby Page. The enrollment was the largest yet recorded.

### *H. Tulsa Goodwill Industries*

This great nation-wide institution, under Methodist auspices, which has as its motto: "Not Charity, but a Chance," is represented in the city of Tulsa, in the old Brady Hotel building. Assets, including West Tulsa

Property, the Brady Building, a new truck and other equipment, total \$35,000. Over fifty handicapped people work in the shops each year. The building needs about \$40,000 worth of repairs. Rev. C. H. Rickard was succeeded as superintendent in 1946 by Rev. L. D. Burris.

### *I. The Methodist Rural Fellowship*

This group, a fellowship of Methodist lay persons and ministers who are concerned with Methodism's responsibility toward creating and sustaining a Christian life and culture in rural America and the world, was organized at Atlantic City, April 25-26, 1940, at the time of the General Conference in what Professor Pat McConnell has called a "woodshed" meeting. It was organized in the East and West Oklahoma Conferences on February 14, 1947, at Epworth Church, Chickasha. Rev. J. J. Mc Neeley was elected president of the East Oklahoma Conference chapter. Officers elected for West Oklahoma were Rev. Roy Rowlan, president; Rev. L. C. Summers vice-president; and Rev. Bob Templeton, secretary-treasurer.

### *J. The Methodist Federation for Social Action*

This organization was established on December 3, 1907 at Washington, D. C. A West Oklahoma Conference chapter was set up in 1944, which now has about seventy members, both lay and ministerial. Meetings are held at each annual conference and at some other time during each conference year. An unofficial group, the Federation wages a campaign for internationalism as over against isolation, opposes racial discrimination, and insists on equality of opportunity. Bishop L. O. Hartman is president and Rev. Jack R. McMichael is executive secretary.

The West Oklahoma chapter in 1947 elected the following officers: Paul D. Mitchell, president; H. Frank Miller vice-president; and Miss Clara Dutrow, secretary-treasurer.

### *K. Some Anecdotes*

The Methodist ministry has always been noted for its keen sense of humor. A Methodist preacher can see the humorous side of almost any situation. He can laugh when the joke is on him. Every minister has an almost inexhaustible fund of stories to tell.

One has to do with a district conference of the Muskogee District of the M. E. Church, South, which met at Spiro in 1907. Rev. W. F. Dunkle was presiding elder.

During the conference, a man came to the altar and was gloriously converted. He was very poor and had no educational advantages. But one of the cultured ladies of the congregation invited him to take dinner at her home, together with the presiding elder and other visitors. It was the first time he had been the guest in a home where spotless linen adorned the table, and all appointments were perfect. He was dressed in clean overalls, and was rather shy, but the hostess and the other guests made a special effort to make him feel at home.

He poured his coffee into his saucer and started to place the cup on the tablecloth while he drank from the saucer. But he realized this would stain the white cloth.

So he asked for a biscuit, broke it open and placed the cup on the open half of the biscuit, while he drank his coffee. His conversion had made him a gentleman. Not indeed according to strict social usage, but true refinement is of the heart.

While Rev. R. I. Graham was holding a revival in one of his own pastoral charges, a young man was converted and expressed the desire to be baptized and received into the Church. However, he never presented himself for that rite. Later Brother Graham was asked: "Why didn't you baptize the young man?" He replied "Because I didn't have a squirt gun."

Rev. F. D. Grover was asked to officiate at the burial of a man in western Oklahoma whose wife had preceded him in death by a few years. His married life had been somewhat turbulent, and on several occasions he had been compelled to seek peace away from his domestic hearth. He was to be buried in a grave adjoining that of his wife. Unfortunately, it had been dug too close, for there was a cave-in, and the newly dug grave was almost filled. The minister announced that they would return to the church until another grave could be dug at a safer distance from the first. One of the pallbearers, an old friend of the deceased, said audibly: "Waal, she kicked him out of his house many a time an' him alive; now I see she's even kicked him out of his grave."

Brother Grover also tells of a revival meeting which he and Rev. H. P. Robertson conducted at Brock, Oklahoma. One day at the morning service, Brother Robertson was preaching, but the congregation was drowsy. Brother Grover was not nodding, but looked away from the minister for a moment. Brother Robertson suddenly threw a

song book at him, and shouted: "Wake up, Brother Grover!" The other members of the congregation were now wide awake, and remained so during the remainder of the service.

It is reported that while Bishop Fowler was presiding over a conference of the Methodist Episcopal Church, he ruled a brother out of order, who appealed from the decision of the chair, and the chair was over-ruled. The minister said, "I thank the conference for enabling me to escape the 'snare of the fowler.'" The bishop at once replied, "I only wanted to avoid 'the noisome pestilence.'"

In the old Choctaw Nation it was customary to ask the minister to give the child a Christian name at the time of its baptism. A visiting minister, unfamiliar with this custom, took a child in his arms and asked the parents its name. The father replied "Excho," meaning "It has no name." The minister solemnly proceeded: "Excho, I baptize thee. . ."

At an Indian camp meeting, a white minister preached one night on the spiritual value of fasting, and asked the Indians to fast the following morning as a spiritual discipline. They agreed to do so. The next morning the white minister went to the tent where he usually breakfasted and asked for a cup of coffee, saying that he would have a headache without it. He was met with indifference and a shrug of the shoulders: "Maybe-so, you say last night we fast. Ugh. Maybe-so, you fast too." In the end, he had to forego his usual morning cup.

At another Indian camp meeting, held south of Tahina, a Choctaw preacher was delivering a very forceful message when a sudden rain drove some of the white worshipers to the shelter of some neighboring tents. To their discomfiture, they saw that the Indians had not followed them, but were withstanding the elements as respectful auditors. One of the white visitors asked an Indian sitting nearby, "What is the minister preaching about?" He replied: "The Last Judgment." "And what is he saying about it?" "Maybe-so," he say, 'when that time come, wicked will run for cover.'

While Rev. C. F. Mitchell was pastor at Tahlequah, I. T. in 1904, he attended an Annual Conference of the Colored Methodist Church which convened in that town. A member of the conference was to be reprimanded by the presiding bishop for having left his charge without permission from his presiding elder. The bishop arose and said: "When I have a hard duty to perform, the sooner I

do it the better I like it. Will the brother stand before me?" A timid brother came forward and stood with bowed head before the bishop. Then the presiding officer went on: "The great difference between a shepherd of the sheep and a hireling is this: the hireling runs off and leaves the sheep. My brother, you are a hireling. When you joined the Annual Conference, didn't you promise to go where you were sent? Answer me, didn't you promise to go where you were sent?"

The minister answered with sudden show of spirit: "Yassuh, Ah promised to go where ah was sent, but ah didn't promise to stay dah!"

Another story my father told has to do with a minister in his district while he was presiding elder. A group of ladies in the church asked that their pastor be moved. He asked why they desired a change, and they told him the minister had made a tactical error. He was to baptize a number of candidates by immersion in a nearby river, and had gone a few hours before the service was to begin in order to investigate the river banks. He found some boys swimming in the river in Mother Nature's own way, and deciding to refresh himself, he joined them, leaving his clothing on the bank. He let the time slip past, and was surprised by the approach of the leading ladies of his congregation who had come for the baptizing. When they understood the situation, they speedily withdrew, but they asked for, and secured, another minister the following year.

On another district, my father held a quarterly conference at Geronimo, where an unusual incident occurred. The pastor, in making his report, had expressed some doubt as to the wisdom employed by the ladies in making certain expenditures. No answer was made by the president of the Woman's Society in the conference, but later, when dinner was being set out "on the ground", the lady in question approached the pastor and slapped his face. The pastor turned to the presiding elder and said, "Now you see what I have had to put up with all this year."

I accompanied my father one Sunday when he preached and conducted a quarterly conference at Mount Hope, a church near Custer City. A young man was converted at the morning service, and desired to be baptized and received into the Church. Since there was no water available, my father suggested that he be baptized at the evening service. The young man replied that he was going away to college that afternoon, and wanted to be baptized in his home church before leaving. My father asked a ste-

ward to bring him a glass of water. The steward replied in a whisper that there was no water within a five-mile radius of the church. My father gave him whispered instruction, and he withdrew. A hymn was sung and he returned with a glass of water; the young man was baptized in an impressive service, and given "the right hand of Christian fellowship" by all present. Later I learned that the water for that sacred service had come from a secular source: the radiator of my father's 1916 model, seven-passenger Paige automobile.

Speaking of this automobile, it was not an easy matter to drive it over the rough, narrow roads of the Clinton district in the early 1920's. I was with my father one hot summer day when he was endeavoring to reach an out-of-the-way place and got lost in the sandhills. In trying to turn around, he backed the car into a ditch. He and I walked about a quarter of a mile to a cabin to secure help. The man of the house was sitting on a nail keg in the shade of the barn. The following conversation ensued:

"My car is in the ditch, and I wondered if you could bring your mule and help pull it out."

"Nellie's car shy. Ain't no good fer pullin' nohow."

"Well, have you any other mules, or do you know of a neighbor who would help me out?"

"Ain't got no other mule, an' ain't got no neighbors."

"In that case, could you loan me a shovel?"

"Shovel's busted."

It was a hot day, and my father sat on a nearby box in discouragement.

"Well, friend, all I ask is just a drink of water."

"We haul our water, an' we're clean plum out."

In my boyhood, a young man in the local church received his license to preach, and the pastor invited him to preach his first sermon to the home people at a night service. A large congregation was present, and the young preacher was visibly nervous. He consumed large quantities of water while preaching, and yet delivered a remarkably short sermon. At the close, the pastor rose and began quoting impressively the lines of the closing hymn, as his custom was, before announcing the number:

"I can hear my Savior say  
Thy strength indeed is small;  
Child of weakness, watch and pray,  
Find in Him thine all in all."

One night I returned home from an evening preaching appointment on a bus which was overcrowded. A tire was punctured, and the bus stood by the roadside while the driver changed tires. It was a hot evening, and about fifteen persons were jammed in the aisle like sardines. A slightly intoxicated man began to abuse the bus company, to the extreme annoyance of all present. But one young man, of a religious turn of mind, picked up his guitar and began to strum it while he sang: "In the sweet bye and bye, we shall meet on that beautiful shore." A stout lady standing near me was not impressed. Fanning herself vigorously, she snapped: "All this, and heaven too!"

Then there was the man who liked eggs. He lived on a chicken ranch in western Oklahoma and my father often lodged with him when making his rounds. When he first sat at his board he was surprised to see a large platter of eggs; there were twenty-seven by actual count. Three people sat at the table. My father took two eggs, the hostess took one, and the head of the house consumed the remaining twenty-four. He slid them over to his plate two at a time with a deft motion, cut each in half, which halves he conveyed to his mouth with the precision and regularity of one who enjoys wholesome food as much as good conversation and fellowship.

### *L. Gospel Triumphs*

The pioneer preacher, now on the heavenly heights, still holds a mortgage on our affections. With comforts few and trials many, he carried the Gospel to the hardy men and women who laid the foundations of what we now enjoy in settled communities. It took holy men and women with a missionary passion to build God's Kingdom in the new country in an early day. Salaries were small, circuits were large, roads were rough, and living conditions were terrible. Yet through it all the Church lived and grew. The heroic ministers and their faithful wives toiled and sacrificed and prayed and triumphed.

They believed in people. They did personal work before the techniques were taught in schools of Visitation Evangelism. They appealed to men on behalf of Christ along the road, between corn rows, in their homes and offices. An upstairs law office in Holdenville became a veritable Upper Room when my father prayed there with three men, one of whom was R. M. McFarlin. The other two were also converted and became great Kingdom-builders. Another minister who achieved great success in

personal work is Rev. Perry McArthur. He has been known to travel across the state to interview a prospect. While motoring, he picks up "hitch-hikers" in order to win them for Christ, and sometimes succeeds before traveling ten miles.

It would be impossible to enumerate the number of old disputes which have been healed by the Methodist ministers of Oklahoma in the last hundred years. Countless homes have been saved and past offenses forgiven because of the presence and timely word of the minister. Rev. F. D. Grover states that on three different occasions in his ministry, his presence caused passions to cool, and the shedding of blood was avoided. Many pastors could give the same testimony.

They believed in the power of the pulpit. They preached on the eternal themes: God, Man, Sin, Salvation, Jesus Christ, the Witness of the Spirit, Christian Perfection, Heaven and Hell. They preached for a verdict. They subordinated themselves to their message. They "hid behind the Cross."

They believed in prayer. Many came from praying homes, and all of them established homes where the Family Altar was the distinguishing feature. A boy was called to the ministry from the home of a praying Methodist woman, who had a little cabin among the sand hills of western Oklahoma. He went away to college, hoping to work his way, and prepare himself for his high calling. But soon his funds were exhausted and he knew not where to turn for help. He wrote to his mother, confessing that he would have to give up his hope to become a Christian minister. She wrote: "Dear Son: I wish I had some money to send you, but I have not. The last penny I had on earth was spent to buy the stamp that will carry this letter to you. But don't give up. Remember that every night, at nine o'clock, your mother is praying for you. Go on! Stick to it a little longer! In the meantime mother will pray and God will hear!" The Heavenly Father heard that prayer, and Roy L. Smith was saved for the ministry of the Methodist Church.

They matched great needs with an adventurous faith. They expected great things from God and attempted great things for God. They took their families to difficult appointments with faith that they would live somehow during the year. They challenged congregations to build churches and parsonages, and support the missionary causes of the Connection. "Some of these men of the

saddlebags had not the training that our more recent recruits have, but they had God, who shone in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. Silver and gold they had none, but God gave them power to lift moral cripples to their feet, and lead the spiritually blind to the Father's house. No earthly influence aided their efforts, no breezes of worldly favor filled their sails; against opposing currents they made their way, having nothing, yet possessing all things; they made our civilization; they bequeathed unto us freedom of worship and freedom from fear." \*

They met sorrow and suffering with a sympathetic and understanding heart. Their greatest contribution to the Kingdom of God does not appear in statistical tables. "Distressed lives and heavy hearts have found their way to the pastor's study to pour out the overflow of a burdened and breaking heart into ears they thought would be sympathetic and understanding. Sometimes it has been a story of domestic infelicity, estranged parents, scattered children, ashes on the hearthstone, home gone. Sometimes it has been the story of a spiritual burden. Sin has entered the life, perplexities and doubt stand in the way like a lion and make the heart afraid, so they resort to God's ministry for assurance. . . Thank God, there came a Christ in the long ago who knew that a broken life, burdened with sin, could not go on without forgiveness, and He said, "Come, let us reason together. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. I will remove your sins as far from you as East is from the West; I will bury them in the bottom of the sea; I will blot them out of my book of remembrance forever, and I will set you free for a victorious, conquering life in the future." \*\*

They believed in Missions. They gave liberally to that cause and inspired their congregations to become missionary-minded. As a result, it would be almost as difficult today to find a Methodist who "does not believe in Missions" as to find an American who does not believe in democracy. They were not merely content to sing

"Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way,"

but they did precisely that, and as a result Oklahoma's sons and daughters have labored in practically every mis-

\* Rev. C. F. Mitchell, writing for *The Christian Advocate*.

\*\* Dr. Forney Hutchinson, in "My Treasure Chest," pp. 201-02.

sion field of Methodism, and Oklahoma money has furnished steel and brick and stone throughout Wesley's World Parish on which the sun never sets. From 1878, when Miss Lochie Rankin left New Hope Seminary in the Choctaw Nation to go by slow steamer to China as the first single woman missionary sent out by the Methodist Episcopal Church, South, down to 1946, when Rev. and Mrs. Irving L. Smith and small daughter left Lamont, Oklahoma to go by plane to Havana, Cuba, and 1947, when Rev. and Mrs. Charles Germany left for Japan, our state has been in the vanguard of the missionary movement. In 1946 the East and West Oklahoma Conferences contributed \$150,426 to World Service and \$22,281 in special designated gifts to missions. One church, Highland, in the Elk City district, while being served by a local preacher, Rev. Leonard Gillingham, who declines a salary, sends its pastoral support each month to Rev. Alfonso Reyes, a Cuban minister on the Isle of Pines. (The writer taught Reyes in the Methodist Seminary of Havana. For him becoming a Methodist minister involved a financial sacrifice, the breaking off of relations with his fiance, and the surrender of the most intimate family ties.)

They believed in sacrifice. They followed One who "counted not His own life dear, but offered it up freely for us all." They were devoted to Christ, to the Church, and to their Country. "Except a grain of wheat fall into the ground and die, it abides alone; but if it die, it bringeth forth much fruit." Their sacrificed lives have now produced an abundant harvest, and we are reaping the benefit of that sowing.

Dr. Caradine Hooton's son Bill desired to enlist as a Navy aviator, but being under age, the consent of his parents was necessary. He pled for a chance to serve his country: "Dad, I couldn't face my generation without scars on my body." The father decided that if his son could receive scars on his body, he must be willing to take scars on his heart. Permission was granted. Bill served with distinction in the South Pacific, but in April, 1945, his plane was shot from the sky and he lost, or rather, gave his life. Dr. Hooton told his congregation: "I did not pray that my son's life be spared, for other parents are losing their sons, and I would not claim a special exemption. I did pray that he might always do his duty with honor and courage, and that he live cleanly before his comrades." That prayer was answered. Dr.

and Mrs. Hooton then did a Christian thing: they used the money received from the Government insurance on their son's life to build a chapel to his memory in Japan, to serve the people whose guns had shot his plane from the sky. They thus acted in the highest tradition of the Christian ethic, believing that the "road of tomorrow will be either the dead-end of munitions or the highway of missions."

Oil flowing from two Cotton county farms has made possible a 50-bed hospital for use of Negroes in Southwest Oklahoma, the gift of Rev. and Mrs. Perry McArthur, of Lawton.

In July, 1946, a Negro school teacher was critically injured at Grandfield. Nearby hospital facilities were not available for her, and she narrowly escaped death when friends and church associates helped her. Rev. and Mrs. McArthur, who served Grandfield, knelt and vowed that if funds were ever available to them, they would establish a hospital for Negroes.

The first productive well was brought in on Mrs. McArthur's farm south and west of Walters on West Cache Creek February 12, 1947. Now fifteen are gushing forth black gold. The hospital, with school for colored nurses, will be operated by the Methodist Church. Thus is recorded another Gospel triumph and answer to prayer.

The pioneers thus have worthy successors to follow in their train. With immensely superior material resources over those of our Methodism of a century ago, with the added impetus of our glorious tradition, and with the same spiritual dynamic that our fathers had, surely the future is "as bright as the promises of God." In the words of Scripture, "the path of the just is a streak of dawn, by which other men, following, will arrive at a new Day."

## CHAPTER XIII

### SOME REPRESENTATIVE CHURCHES

#### FIRST METHODIST CHURCH — TAHLEQUAH

Since this was the first Methodist Church to be organized in what is now Oklahoma, Tahlequah is known as "the cradle of Oklahoma Methodism." Rev. Thomas Bertholf began mission work here in 1832, while a member of the Missouri Conference. The next year he was appointed to Missions and Schools" at Key's School No. 2, and worked as missionary for ten years near Tahlequah.

In 1843 he built "Riley's Chapel" two miles south of Tahlequah. It was named for Richard Riley, a class leader who invited Rev. Richard Neely to preach to the Cherokees in 1822. This church, the seat of the first Indian Mission Conference in 1844, was used until 1859. After the Civil War it was wrecked by Thomas Bertholf's son and the lumber was sold.

When the Cherokee National Female Seminary was established at Park Hill, "Sehon Chapel" was built one-half mile east of the Seminary to serve its students. This was a large, brick structure which stood on a knoll. In its belfry hung a bronzed-surfaced bell of exceptional quality, inscribed "Sahon Chapel 1856." The church was named for Dr. Edward W. Sehon, of the Board of Missions of the M. E. Church, South. The church had a gallery for the Negro worshipers, many of whom were slaves of the members. During the Civil War the chapel was used as a shelter for guerrillas and robbers.

The first pastors served Riley's Chapel, Sehon Chapel, and other points in and around Tahlequah. Pastors from 1843, when Riley's Chapel was erected, until 1888, when Sehon Chapel was torn down, were as follows:

Thomas Bertholf, A. Cumming, William McIntosh, Thomas B. Ruble. J. T. Peery, J. M. Garner, William Proctor, John Boston, Isaac Sanders. W. A. Cobb, Young Ewing, J. G. Walker, W. A. Duncan (who served during the Civil War on his own initiative), J. C. Robinson, T. K. B. McSpadden, W. B. Lyda, James C. Daily, J. F. Thompson, B. H. Great-house, J. S. Chapman, M. L. Butler, F. E. Shanks, and J. O. Shanks.

The first Methodist services in Tahlequah of which we have record, were held in the lower floor of the Masonic building, by permission of the owner, "Uncle Johnson" Thompson, in 1883. Rev. M. L. Butler conducted services there, and in 1885 he and his congregation abandoned Sehon Chapel in favor of this building. It was Rev. J. O. Shanks who supervised the building of the first Metho-

dist church building in Tahlequah, using brick and other materials from Sehon Chapel. "Uncle Johnson" Thompson, (brother of Rev. J. F. Thompson) gave the lot on south College Street (where the Church of Christ is now located). In 1887, Tahlequah was on a circuit, with five other churches, but in 1888 it was made a station, and has remained such ever since.

Bishop E. R. Hendrix dedicated the church in July, 1891, and it was used for twenty-one years.

In 1910, under the ministry of Rev. J. T. Thornton, this church was sold and more favorable lots purchased on the corner of Cherokee and Delaware Streets. The present building, costing \$13,000 was erected in 1911. It was freed from indebtedness May 30, 1916, under the pastorate of Rev. R. C. Alexander, and dedicated.

Pastors who served Tahlequah after it became a station were:

J. O. Shanks, J. J. Lovett, T. A. Martin, J. S. Lamar, J. F. Thompson, Z. B. Whitehurst, M. L. Butler, Frank Naylor, J. E. Sawders, W. T. Freeman, C. F. Mitchell, Dr. W. F. Wilson, A. B. L. Hunkapillar, J. A. Clark, J. R. Murray, C. W. Clay, J. T. Thornton, J. A. Parks, T. G. Peterson, R. C. Alexander, J. W. Rogers, J. P. Atkins, W. E. Garrison, J. W. Beck, Fletcher S. Crowe, S. W. Franklin, Dwight R. Hunt, and O. A. Morris, the present pastor.

The Methodist Church in Tahlequah has always sustained a close relation to the Northeastern State Teachers College. Its pastors have taught courses in Religious Education at no cost to the college. It now provides a paid Youth Worker, to work with students on the campus. Six members of the Board of Stewards teach in the college.

The following are church officers for 1946-47:

Lester G. Flesner, Church School Superintendent; Joe L. Scearce, Chairman Board of Stewards; Homer Gill, Church Treasurer; Betty K. Sollock, president M. Y. F.; Mrs. Juanita Yeager, President W. S. C. S.; W. E. Stanford, Sponsor Wesley Foundation; and D. R. Bedwell, Chairman Church Board of Education.

Stewards: Noble Bryan, Dr. L. H. Bally, D. R. Bedwell, Cecil Brown, J. L. Brown, A. L. Charlton, Leon Daniel, R. C. Dohe, Lester G. Flesner, Roger Ghormley, Homer Gill, Herman Hixon, H. I. Hinds, Roy Hinds, William Hinds, Dr. R. K. McIntosh, Jr., Dr. H. A. Master, C. E. Miller, Wesley W. Miller, J. A. Morris, T. R. Morris, Charles Mulholland, J. B. Pearson, Leonard Rainwater, Albert Rosser, Joe L. Scearce, Earl Turney, James Williams, W. B. Wyly, Clell Yeager, and Roy B. Yeager.

## FIRST METHODIST CHURCH — MUSKOGEE

In 1877, when Muskogee was a village of less than five hundred inhabitants, Chief Samuel Checote, of the Creek Nation and presiding elder of the Muskogee District, together with Joshua Ross, John Cunningham, and Major Foreman, conceived the idea of building a Methodist Church. Chief Checote secured \$500 from the Board of Missions of the M. E. Church, South, and \$500 in cash and labor from the citizens of Muskogee. With this amount he put up the walls, roof, and floor of the old "Rock Church" that once occupied the corner of Cherokee Street and Okmulgee Avenue. The windows were covered with domestic. In September, 1878 Rev. Theodore F. Brewer, pastor of Eufaula, organized the Muskogee society with two members, Joshua Ross and John Cunningham. Soon after the first service, Mrs. Ella Robinson was added by certificate. With these three members Mr. Brewer began an eight years' pastorate, which saw the church finished, a parsonage built, and the membership increased to one hundred and sixty-two.

In 1886 Muskogee was a self-supporting station, and Rev. J. O. Shanks was appointed as pastor. He served one year and was succeeded by Rev. J. Y. Bryce two years, Rev. J. L. Futrell one year, Rev. M. L. Butler four years, Rev. W. T. Freeman one year, Rev. W. R. Thornton two years, Rev. E. D. Cameron two years, Rev. S. G. Thomson two years, and Rev. M. L. Butler three years. During Mr. Butler's third year the old "Rock Church" burned, and the congregation worshiped for the remainder of the year in Spaulding College Chapel.

At the end of this year the membership divided, grouping the members living east of the M. K. T. railroad into one congregation and those residing west of the tracks in another. In November, 1903 Rev. M. L. Butler was sent to the Church on the east side and Rev. E. M. Sweet to that on the west side. During Dr. Butler's pastorate a church building costing \$23,000 was erected on the east side which was called First M. E. Church, South, since the building was the first of the two churches to be completed. This building, with an addition erected during Dr. Nixon's pastorate, is still in use.

Other pastors of First Church were:

L. L. Lallance, O. E. Goddard, W. H. Roper, A. L. Scales, C. H. McGhee, Cornelius Pugsley, C. B. Cross, L. L. Evans, C. M. Hawkins, R. S. Satterfield, W. L. Broome, W. S. Vanderpool, R. S. Satterfield, R.

O. Callahan, C. A. German, C. H. Nixon, Frank P. Culver, Leland Clegg, H. W. Jordon, and Finis Crutchfield.

In addition to the pastor, Rev. Finis Crutchfield, the following compose the present church staff:

Rev. W. J. Stewart, Assistant Pastor; Mrs. Velma B. Oaks, Director of Christian Education; Miss Patti Winn, Church Secretary; Mrs. H. L. Pantel, Minister of Music; Miss Geneva Alberty, Organist.

The membership of First Church is 1,718 at present. The stewards are:

Laverne Bane, B. A. Boen, Eck Brook, D. D. Brown, W. H. Brooks, Herbert Burris, C. M. Capps, George Carr, Carl Cawthon, Clem Cooper, H. B. Egan, L. V. Evens, J. L. Fullbright, M. E. Fyffe, Troy Goodall, H. G. Griffin, H. B. Harden, Rev. E. R. Harper, A. R. Hensley, W. R. Holms, W. G. Human, L. A. Hurd, P. H. Kapp, H. B. Lambert, R. B. Lazenby, Charles O. Lee, C. A. Montgomery, W. J. Murphy, H. E. Newton, H. I. Robison, Paul Spriggs, C. S. Van Derveer, W. W. Waid, W. J. Watson, Delmer Whittenberg, C. L. Wiggs, Treve Wimer, Roy Wimmsett, W. H. Hall, J. W. Blakeburn, O. R. Lynch, Ray Miller, C. C. Tarrant, L. L. Kirk, Don Elliott, B. E. Rowland, Charles O. Zinn, Capt. Frank Williams, Jack Jordon, Marvin Ryser, and Henry Boatright.

### *FIRST METHODIST CHURCH — TULSA*

The First Methodist Church of Tulsa was organized as a "Mission," December 1886, by Rev. S. Snyder, Superintendent of the Methodist Episcopal Missions in the Indian Territory. It was the Second Church of any denomination - Catholic or Protestant or Jewish - to be organized in Tulsa, the Presbyterian being the first organized. There were 21 charter members, five being Indians. The first building was located on North Main, one block east of Convention Hall, and was dedicated November 27, 1887, with Rev. W. F. Bowden, pastor.

A second building - brick structure costing \$75,000 - at Fifth and Boulder, was dedicated May 20, 1906, with Rev. G. W. Martin as pastor. This building saw the rapid growth of the congregation at Tulsa became "The Oil Capitol of the World." In 1920, "The year of the Great Revival," over 500 new members united with the Church. The Rev. J. W. Abel was pastor.

In the course of prosperous events, ground was broken for a third building at the intersection of 10th and 11th Streets and Boulder Avenue, South, on January 1, 1921. The church was to cost \$360,000. However, plans were changed in June, 1924, when Dr. C. D. Skinner was appointed pastor, and challenged the people to build a church to match the towering new skyscrapers of the Magic City

of Black Gold. The present beautiful Perpendicular Gothic Cathedral was erected at a total cost, including land, buildings, organ, furniture and fixtures, of \$860,295. The church was formally opened October 21, 1928.

Then came the World Depression - and dark days. The church was in default on its bond issue on June 1, 1932, in the sum of \$334,500 and interest. On June 10, 1938, the "Golden Anniversary Debt Raising Campaign" was launched, and \$43,00 cash was paid. The Agreement of Settlement was extended two years, to 1941. On February 9, 1941, with a dedication service of workers the "Let's Finish It" campaign was launched, which culminated in victory on "Victory Day" Sunday, May 4, 1941.

The Sanctuary of the Church is cruciform in shape, signifying that the Church is "founded on the Crucified Christ." The lines of the columns, and of the arches carry eye and thought upward, above, and beyond the cares of earth. Here all things blend together to produce an atmosphere that transfers one's thoughts from the material to the spiritual, from the temporal to the eternal. One is constrained to kneel and worship God "in spirit and in truth." The Parriott Memorial Aeolian Organ has been called "one of the finest concert instruments in the whole nation." It has 4,463 pipes, 25 chimes, 61 bars, and cost \$75,000. The windows of the Sanctuary introduce rich colors and give the unique effect of the spread of a light and beauty that is universal and that shines upon all alike in benediction.

The pastors of First Church, Tulsa have been:

From 1888 to 1704-First Building:

W. F. Bowden, J. M. Wood, G. W. Mobray, G. W. Matney, Charles A. Owen, H. H. Newman, E. B. Rankin, J. M. Laird, A. E. Ryan, J. D. Voce, William L. Cox, J. H. M. Cobb, and C. B. Lucas.

From 1904 to 1924-Second Building:

C. B. Lucas, G. W. Martin, Fred W. Hart, James W. Baker, Frank Neff, J. W. Abel.

From 1924 to present-Third Building:

Dr. J. W. Abel, Dr. Charles Drake Skinner, Dr. I. M. Hargett, Dr. George McDonald, Dr. Golder Lawrence, Dr. John H. Crowe, and Dr. G. Lemuel Fenn.

Members of the Campaign Executive Committee were:

Ralph B. Roark, Chairman; W. O. Buck, Co-chairman, T. L. Briggs, Mrs. Mona R. Farren, Herbert Forrest, C. E. Hane, Mrs. William H. Hansel, Frank A. Haver, Clyde A. King, J. H. McBirney, Parker W. Patterson, Dr. C. I. Pontius, Ellsworth D. Robinson, Mrs. J. L. Shoemaker, T. H. Steffens, Leo Steinberg, and Enoch Trollinger.

District Leaders were:

Enoch L. Trolinger, Chairman; Ford Bell, T. L. Briggs, L. A. Clark, J. A. Denny, O. E. Hunter, W. V. LaFon, M. K. McBride, W. J. Philp, M. R. Spahr, and E. A. Sieglismund.

First Church reported 2606 members in 1946 and an average attendance at Sunday School of 519. Total amount raised for all purposes was \$80,144.

### *FIRST METHODIST CHURCH — MANGUM*

The Methodist Church was organized in Mangum, within the bounds of the Northwest Texas Conference, in October, 1888, with eight members. The organizer and first pastor was Rev. J. T. Hosmer, and the first preaching place was a little box schoolhouse located near the present high school building.

The first missionary society was organized in the living room of the home of Mrs. J. A. Powers, a charter member of the church, in April, 1890. Mrs. Powers passed to her reward September 7, 1946. Her daughter, Mrs. Nell Powers Stultz is a present member of the church.

In 1901 the charge was added to the Indian Mission Conference, and Rev. W. H. Roper was the pastor, remaining three years. He was succeeded by Rev. J. W. Sims for two years, by Rev. J. C. Fowler for one year, and by Rev. J. S. Lamar. During his pastorate the frame church was moved and placed to serve the Mangum circuit, while the present brick church was erected to serve the First Church congregation. In 1928 the present parsonage, of cream brick, was built, and is today considered one of the finest in the conference.

Pastors who served since the pastorate of Brother Lamar were:

J. W. Sims, R. E. L. Morgan, W. H. Roper, L. L. Cowen, Jr., J. L. Henson, I. W. Armstrong, Willmoore Kendall, J. O. Peterson, B. M. Nelson, C. L. Brooks, C. A. German, A. P. Johnson, R. B. Moreland, C. L. Brooks, M. L. Sims, O. L. Adams, and the present pastor, Fred A. Tucker.

The members of the Board of Stewards for 1946-47 are:

J. Ray Baker, William E. Cartwright, Hiram Cawthon, Wiley T. Copelin, B. E. Davis, F. D. Dodson, J. W. Duncan, Leon Freeman, Foster Garrett, Lloyd Gilliam, J. W. Goode, J. G. Hudson, Dr. J. B. Hollis, K. Haddad, Ripley Harris, Ben F. Langdon, Zearl Lowe, B. F. McKenzie, Robert Overton, H. B. Richards, V. V. Robertson, Porter Rusk, W. T. Snipes, Hon. H. M. Thacker, H. C. Vaughan, and Henry White.

The members of the Board of Trustees are:

L. E. Teter, R. A. Goad, Sr., Joe Harris, B. E. Davis, H. B. Richards, C. M. Stone, and Tom Wasson.

Mangum, as capital of the old "Greer Empire," was made the seat of a district in an early day. The writer of this volume was born in the old district parsonage at Mangum. Twice the West Oklahoma Conference was entertained by this church. Among those who have gone out from the Mangum church to the Methodist ministry are: Rev. Emmett McKenzie, Rev. Paul Jones, Rev. H. H. Cody, Rev. G. C. Cody, Rev. Raymond McClung, Rev. Frank Miller, Rev. Rea Head, Rev. Walker Collins, and others. There are at present 726 members.

### *FIRST METHODIST CHURCH — CHECOTAH*

After the M. K. T. railroad was built south of Muskogee in 1872, the town of Checotah came into being in 1875, and was named for the Rev. Samuel Checote, a pioneer Methodist minister of the Creek Nation. The first store was built that year by Mr. LerBlance, who later gave the site for the present church building.

The first sermon preached here was delivered by Rev. J. D. Edwards in a log cabin on the banks of a stream east of the present city. He served the Okmulgee circuit at the time. During his pastorate, a little box school house 20 by 20 was built on the ridge west of the present church, and served for both church and school. Brother Edwards was appointed to the Checotah circuit in 1889, and \$700 was raised toward a new church building, to be erected four years later.

Rev. J. A. Trickey was sent to the Checotah circuit in 1890, and the first parsonage was built during his pastorate. He was succeeded by Rev. J. Y. Bryce, Rev. T. F. Brewer, and Rev. W. M. Baldwin. In 1894 a frame church building was erected on the present church site, it being the first church building to be erected in Checotah, and the only one for some time.

Rev. T. O. Shanks was named pastor in 1895. In May, 1897, a cyclone partially destroyed the church, and a more desirable frame building was erected, and dedicated by Bishop Wilson in November, 1897. It stood on the site of the present building. Mrs. Shanks organized the first Woman's Missionary Society in Checotah in November, 1895.

The present church and parsonage were erected during the pastorate of Rev. W. L. Blackburn, in 1917. Early in 1941, Mr. R. I. West led the Men's Brotherhood in securing brick and tile for the erection of a Fellowship Hall. In 1943 the Crane property north of the church was purchased, and the work of building the Hall proceeded, with Mr. Fletcher Hall as chairman of the Finance Committee. Rev. Charles E. Hoole was pastor. Mr. John S. Young, Mr. Fred Ogle and others assisted in the work. The building has a well equipped kitchen, a large social and dining hall, stage, and well landscaped grounds for games and picnics.

In 1946, during the pastorate of Rev. Walter Browsers, the church was completely redecorated inside and outside at a cost of \$6,000. On May 5, 1946, a new Hammond electric organ was dedicated as a gift from Mr. and Mrs. W. A. Ellington, in honor of their daughter, Mrs. R. J. Koch, Jr., who is the present organist. The parsonage was also re-decorated and newly furnished throughout.

The following pastors have served since 1897:

J. W. Lloyd, Marvin Coppage, J. Russell Brooks, J. B. McDonald, S. B. Myers, J. A. Parks, M. L. Roberts, R. C. Taylor, W. A. Shelton, S. X. Swimme, R. T. Blackburn, J. H. Rogers, D. M. Geddie, W. L. Blackburn, W. E. Garrison, C. H. Buchanan, J. P. Atkins, C. T. Davis, J. D. Cunningham, J. Preston Cole, W. G. Beasley, C. F. Mitchell, S. E. Garrett, W. J. Stewart, Charles E. Hoole, and J. W. Browsers, Jr.

H. D. Knisely was the first Sunday School Superintendent, in 1897, when there were 40 members. Others who followed him were:

L. B. Griffing, J. T. Ellis, Neal Wimmer, Claud Lear, Paul Parrott, E. A. Grantham, J. P. Gaulding, Fletcher Hall, Claud Dean, H. G. Newcomb, Thomas R. Strange, R. J. Koch, Jr., Fred Ogle, Harry Chennault, Neal Johnson, D. B. Morgan, and the present superintendent, R. I. West.

Rev. J. M. Hively and Rev. M. L. Mathews, retired ministers, now reside in Checotah. Mrs. E. V. Keeney was for some time Jurisdictional Treasurer of the W. S. C. S. The present Board of Stewards is composed of the following:

R. I. West, Chairman; W. C. Alston, Jay Blackburn, Harry Chennault, W. A. Ellington, Treasurer; Fletcher Hall, W. R. Hazlett, Neal Johnson, Mrs. R. J. Koch, William Kritz, Russell Koch, Fred Ogle, R. J. Koch, Jr., A. J. Plunkett, Fred Ribelin, W. E. Scott, George Stidham, John S. Young, C. P. Futrell, Ray Dryden, Dr. L. C. Wilson, Mrs. J. P. Gaulding, Communion Steward.

## FIRST METHODIST CHURCH — ALTUS

The Altus Methodist Church was organized in a "dug-out" in 1888, by Rev. J. T. Hosmer. It was then called "Frazier."

Brother Hosmer related that when he was on the Panhandle circuit in the old Northwest Texas Conference he started out from Fort Worth with a pocket compass and with these directions from a passing stranger: "Go northwest on the prairie some fifty miles and you will see a mountain. Keep about two miles west of the mountain until you come to a dead horse lying on the prairie, go westward some fifty miles till you come to a 'motte of timber'. Then go across the prairie until you come to a little settlement of two or three families, called 'Oregon City' (now Seymour, Texas). Somebody there will tell you how to proceed."

The Frazier Mission was established, with classes in seven "dug-outs," namely: Frazier, Prairie Home, Fairview, Navajo, Bryce Chapel, Pleasant Valley, and Union. At the end of the first year the Mission had 29 members.

The membership of Frazier Mission was consolidated at Altus, in 1890, by Rev. G. S. Hardy. The first church building was erected in 1900, by Rev. R. A. Walker. The present parsonage was erected in 1904 at a cost of \$3,000. The present church building was erected in 1921, during the pastorate of Rev. A. S. Cameron, at a cost of about \$60,000. There are at the present time 1,472 members of First Church, Altus. A new Educational Building will soon be completed.

The following pastors have served this great Church: J. T. Hosmer, G. S. Hardy, R. A. Ellis, I. N. Crutchfield, A. P. Lipscomb, J. W. Kizziar, M. W. Rogers, R. A. Walker, (all while Altus was a part of the Northwest Texas Conference.) After Altus became a city in Oklahoma, the following served: E. L. Massey, A. N. Averyt, Robert Hodgson, W. F. Dunkle, E. R. Welch, W. U. Witt, J. A. Parks, A. S. Cameron, Frank Barrett, W. L. Broome, T. M. Moorehead, C. A. German, John O. Ensor, J. D. Salter, S. H. Babcock, J. H. Ball, A. L. Bowman, J. E. Buttrill, R. O. Callahan, T. M. Moore, H. G. Ryan, and W. H. Royal.

The present Board of Stewards consists of the following: Sam Aboussle, W. P. Brice, Dr. H. M. Bussey, J. P. Cavener, H. H. Cotner, George B. Davis, John R. Davis, Robert G. Davis, John R. Daniel, E. L. Dudley, Charles Fourmentin, W. L. Harris, J. E. Hickman, Dr. J. P. Irby, A. M. Jackman, Dr. C. L. Jones, H. T. Kimbell, R. E. Kimbrough, Richard Ludrick, Leonard Merritt, Ralph Mock, G. B. Moran, Fred Neher, W. G. Oppenlander, C. P. Peden, T. M. Robinson, A.

G. Steele, John R. Stout, Sam Strother, Claud Terrell, Tom Thaggard, Ned Thomas, R. M. Thorp, Roy Wileman, J. E. Williams, and Dr. M. H. Wooldridge.

## FIRST METHODIST CHURCH — OKLAHOMA CITY

On April 28, 1889, the first Sunday after the opening, about eighty people assembled to worship under Methodist auspices on the north edge of Oklahoma City, which is now the north side of West Third Street, across the alley west of the Pioneer Telephone Building, near the first site of the Methodist Episcopal Church, South. Rev. James Murray, Methodist Superintendent of Missions for the Indian Territory, preached a short sermon, and Rev. W. P. Shaw, a Sunday School man of the Methodist Church, South, from Missouri, made a talk.

On the second Sunday, May 5, 1889, the Methodist Sunday School was organized by Dr. D. W. Scott, a local preacher from Hutchinson, Kansas. He was elected Superintendent and Ed C. Rixse, Secretary. Soon a room was rented for church purposes on the south side of First Street. The benches were made of 2 by 4 scantling and the pulpit was a dry goods box. On June 23, 1889, the First Methodist Episcopal Church was organized here by Rev. James Murray, with a charter membership of seventeen.

Rev. James Murray was succeeded by Rev. A. G. Murray as pastor on July 21st. In August money was raised and two lots were purchased for \$500 on the N. E. corner of Fourth Street and Robinson, the present location. Great credit is due D. W. Scott, a druggist and local preacher, who bought the site with his own money and held it until the church could pay for it. He was Sunday School Superintendent, trustee, and steward.

The first church building, costing \$1,271.97, was dedicated on October 27, 1889 by Dr. Barnard Kelley of Kansas City. The February, 1890, Annual Conference was held there, and the congregation had 125 members at that time.

The next pastor was Rev. Albert J. Nathan, 1891-93, a converted Jew, who quit a successful business to preach Christ. He later went to Morocco, Africa, as a missionary. A later pastor, Dr. W. H. B. Urch, became a missionary in India.

Other pastors of First Church have been:

W. H. Stafford, J. T. Riley, J. E. Burt, E. H. Brumbaugh, A. H. Pitkin, Thomas F. Cox, Frank E. Day, W. H. B. Urch, C. E. Mogg, R. A. Chase, Frank Roach, Charles L. DeBow, A. M. Jayne, Fred W. Ingvaldstad, Thomas A. Williams, I. M. Hargett, L. N. Stuckey, and Caradine Hooton.

The present building, costing \$50,000 was dedicated June 5, 1904. The contractor, Mr. F. A. Gross, remodeled the church in 1917, and with his wife donated the chimes, costing \$10,000, in 1922.

During Dr. Urch's pastorate a Bishop's residence was built at a cost of nearly \$20,000 in which Bishops Quayle and McIntyre resided, the only one in Methodism provided by a single congregation. When the episcopal area was changed to Wichita, Kansas, the property was sold.

The present Educational Building was erected during the ministry of Dr. Charles L. DeBow at a cost of \$70,000. During his pastorate the present parsonage was secured, a gift of Mr. Sidney K. Ingham.

Dr. Hooton, the present pastor, is assisted by Rev. Addison Cutter, and an able Church Staff. Rev. and Mrs. Charles Germany are supported in Japan by the congregation.

The Official Board of First Church for 1946-47 include:

**TRUSTEES:** Ralph E. Cies, J. E. Piersol, Fred H. Porter, Dr. Nathan Boggs, Paul Parker, Ed L. Klein, J. F. McCullough, Welcome D. Pierson, and F. E. Pence.

**STEWARDS:** Erby Adams, G. C. Archer, Phil Asher, J. Willis Baker, R. L. Baird, Paul B. Bell, Dr. J. G. Binkley, E. S. Billington, Clarence Black, H. G. Braden, Mrs. H. G. Braden, Jim Bradt, Ray Broadfoot, George T. Brockett, George Bryan, H. W. Butler, Russell W. Carson, E. P. Cave, Mrs. C. L. Chase, Don Christy, W. R. Clark, Art Collins, J. L. Constant, Paul Cope, H. G. Daubenheyer,

C. F. Davis, Chester S. Davis, R. A. Davis, Don V. Denton, Roy A. Dillon, Mrs. Roy A. Dillon, J. M. Draper, Charles R. Dyer, Roy F. Fasken, Ralph Fillmore, J. W. Finch, B. A. Fost, Lloyd W. Gibson, Gene Henry, Jerome Henry, Otto L. Hendricks, Gwynne B. Hill, Bruce E. Holmes, Myron Horton, Harry M. House, Mrs. S. K. Ingham, J. H. Jacobs, Forrest James, R. E. Jaquier, Percy Johnson, Chester Kincannon, Judge H. B. King, Mrs. Ed L. Klein, Lawrence Klein, Wallace Kreig, Louis Loeffler, V. V. Long, Fred R. Luker, B. G. McCall, R. J. McCall, D. I. McCullough, Milton J. McCullough, Mrs. D. D. McHenry, C. A. McLeland, John P. McNair, L. A. Macklanburg, C. C. Mathis, G. E. Meedor, Peyton Mosely, Tom S. Myers, E. R. Norris, F. S. Nelson, Elmer Peterson, M. F. Putnam, W. J. Rice, Herman Rusch, George Schmidt, G. R. Shilling, Dr. Howard B. Shorbe, Ed Sibel, L. B. Slonker, H. B. Starr, J. H. Stone, L. D. Team, L. F. Tormohlen, W. J. Urban

J. M. Vaughn, John Walbert, W. T. Wheeler, Clyde Whitwell, John C. Wilder, Clare Williams, Dr. Leonard Williams, Mrs. J. M. Williamson, Miss Florence Wilson, Mrs. Paul Momeldorf, Thomas W. Moody, Wayne L. Wood, G. W. Youngblood, and B. O. Young.

First Church now has 2,470 members who are missionary-minded and active. Last year \$109,000 was raised, including large gifts to World Service, the Methodist Home, the Indian Mission Church, in Oklahoma City, and other causes. In 1945 additional property was procured for future expansion. The Church now holds title to 18 of the 36 lots, comprising that half-block between 4th and 5th Streets along Robinson Avenue.

### *ST. LUKE'S METHODIST CHURCH — OKLAHOMA CITY*

On Sunday, April 28, 1889, as we have seen, the first religious services were held in Oklahoma City in a tent on Third Street near Broadway, and a Union Sunday School was organized. After two services were held, the Presbyterians withdrew and organized separately. A few weeks later the Baptists organized separately. Some of those remaining organized the First Methodist Episcopal Church June 23, 1889, while the others formed the Methodist Episcopal Church, South, now St. Luke's Church. Rev. I. L. Burrow was the first presiding elder, and Rev. A. J. Worley the first pastor of St. Luke's Church.

About the middle of June, 1889, the three lots upon which the first religious services had been held were purchased and a tabernacle erected of lumber and canvas. The first District Conference was held in the "Tabernacle Church" in July, 1889. The membership of this church was then about fifty. In September the tabernacle was inclosed and removed to the rear of the lots and a new brick building erected in front.

During the next eight years the "Tabernacle Church" (that being the name adopted) had a series of struggles that tried the leaders and members to the utmost. At one time the trustees were forced to rent the church building during the week days for public school purposes. But since 1900 Oklahoma City grew by leaps and bounds, and the church began to expand, with finances greatly improved.

In 1904 the name was changed to St. Luke's Church, and lots were purchased on Eighth and Robinson Streets, the present location. A building was erected at a cost of eighty thousand dollars. An educational annex was added later during the pastorate of Dr. Forney Hutchinson, which made accommodations for twice the Sunday

School attendance, and added a third more to the seating capacity of the sanctuary.

In 1930, under Dr. Hutchinson's pastorate, the church paid as much for the support of missionaries on the foreign field as for the expenses of the local church, with an annual budget of \$15,000 for each. A new parsonage was bought and paid for during Dr. Hutchinson's ministry.

Some of the ablest ministers in Methodism have served St. Luke's Church. These include:

A. J. Worley, Frank Naylor, J. M. Gross, E. D. Cameron, T. M. Horne, W. F. Hodnett, E. C. Huffaker, J. M. Gross, G. H. Ray, L. M. Broyles, W. K. Piner, Percy R. Knickerbocker, E. C. McVoy, Robert E. Goodrich, Sr., Frank Barrett, Forney Hutchinson, Paul W. Quillian, Clovis G. Chappell, W. B. Selah, and William H. Wallace, Jr., the present pastor.

In addition to Dr. Wallace, the present church staff is made up of the following persons:

Rev. Jeff Roland Marsh, Assistant Pastor; Mr. Rivers M. Randle, Educational Director; Mrs. Ollie Coffelt, Secretary to Minister; Mrs. Faye Acree, Secretary to Educational Director; Mrs. Annah Jo Schoolcraft, Financial and Membership Secretary; Mr. John Russell, Assistant Secretary; Mrs. E. L. Curtis, Organist; Mr. Chester L. Francis, Choir Director.

With a total membership of about five thousand, the annual missionary and benevolent budget for St. Luke's is over thirty thousand dollars. Over one hundred thousand dollars is raised each year for all purposes.

In 1947 the building at Eighth and Robinson was sold to the Zion Lutheran congregation, and a new site was purchased at Fourteenth and Fifteenth, Robinson and Harvey Streets for a new million-dollar church edifice. About six hundred thousand dollars is on hand at the present writing. St. Luke's is the largest church in Oklahoma Methodism and one of the five largest churches of world Methodism.

#### The Board of Stewards for 1947 include:

S. L. Mayes, T. H. Milby, Bruno H. Miller, R. G. Miller, C. B. Mitchell, Frank M. Mitchell, W. J. Mitchell, Harold Moreland, Paul B. Morell, Wm. D. Morris, William P. Morris, Cliff Myers, J. Harvey Nichols, Lee Nuzum, W. Beverly Osborne, J. E. Owens, J. L. Owen,

Dr. R. S. Parsons, Dr. J. L. Payte, Dr. C. M. Pounders, J. L. Powell, J. R. Raymer, W. H. Regian, Bill J. Reynolds, Charles C. Reynolds, Hayes Riordon, A. L. Roark, R. W. Robberson, F. D. Robinson, T. W. Robison, Clay M. Roper, A. D. Sadler, J. LeRoy Sadler, Tom Sailors,

Frank A. Sewell, C. H. Sherrod, Minor M. Smith, L. F. Speed, W. P. Stagg, Bill Stammer, Charles L. Steeds, Otto J. Stephens, Robert A. Steuart, Jr., A. L. Stewart, W. H. Taylor, Otto Thompson, E. B. Treadwell, Eugene Turner, E. L. Upton,

Judge Edgar S. Vaught, Edgar S. Vaught, Jr., R. C. Veirs, W. H. Vickroy, S. W. Webster, Dr. W. K. West, Wallace Wheelis, P. T. Whittemore, Joe Whitten, Jack G. Wiggins, Walter L. Williams, W. W. Williams, Dr. Harper Wright, E. G. (Jack) Young.

R. G. Miller, Chairman; Mart Brown, Vice Chairman; Tom Sallors, Secretary; and George L. Baird, Treasurer. Members: Euclid Alexander, J. D. Alexander, Dr. J. M. Alford, Dr. E. P. Allen, W. O. Allen, Charles G. Anderson, Jr., George L. Baird, Hubert Bale, Tom Baugh, G. T. Baze, Edgar T. Bell, J. Braden Black, F. G. Blackwood, Fred Bowman, Herbert Boyte, V. W. Boyte, W. N. Bragg, M. B. Breeding, John A. Brock, L. Z. Brown, Sr.,

E. B. Burnham, M. R. Burnham, A. V. Butterfield, Charles Caldwell, Frank L. Carr, W. H. Castle, B. C. Clark, Austin C. Cleveland, L. Charles Cline, O. I. Clouse, Judge C. B. Cochran, W. O. Coe, Warren Connor, Dr. G. W. Coonfield, Truett H. Coston, Robert D. Crowe, Dan R. Cummings, Clarence Cupp, Everett L. Curtis, Paul Darraugh,

Ben F. Davis, Buren B. Day, H. Dorsey Douglas, Sr., Ralph Dunn, Robert D. Enoch, Arthur Foote, Jr., Judge Earl Foster, T. N. French, H. S. Frisbie, T. F. Gafford, C. E. Grady, C. Floyd Hall, D. C. Hamilton, V. V. Harris, Clark Harrison, Dr. Basil A. Hayes, Clyde Harrison, E. J. Hedge, Howard Henley, Roy C. Hisel, Lawrence L. Hoecker, L. S. Holmboe, John H. Hope, Doy Howell,

Edward Howell, Judge Albert Hunt, C. B. Hyde, Pat Jarratt, I. E. Kelso, Clay Kerr, B. D. Lack, A. U. Landrum, J. D. Law, W. F. Lemons, N. G. LeVan, Ernest Jones, Tom M. Lowry, R. R. McBride, Joe J. McCain, R. W. H. McCullough, George E. McDowell, Tom E. McGee, Sr., Albert Mager, A. H. Mahnker, Ed M. Martin, J. B. Mason,

## *FIRST METHODIST CHURCH — GUTHRIE*

The First M. E. Church of Guthrie was organized by Rev. E. F. Hill on Sunday, April 28, 1889, the first services being held in a large tent on Division street, between Oklahoma and Harrison. A young man led the singing, and the strains of "The Sweet Bye and Bye" floated out upon the tented city. From six to eight hundred people attended. Brother Hill preached the first sermon delivered in Guthrie.

A tabernacle was used for a time, and in the early 90's a new building was erected, which cost about \$4,500, and was dedicated by Bishop Bowman. A Sunday School was organized in 1890, the Epworth League August 7, of the same year. The Ladies' Aid Society was organized in 1892, the Woman's Home Missionary Society in 1891, the Woman's Foreign Missionary Society in 1904, and the Brotherhood of St. Paul in 1904.

During the pastorate of Rev. E. E. Fairchild, the Methodist University was moved to Guthrie. On January 9, 1909, the Board of Trustees of First Church let a con-

tract for the erection of the present building at a contract price of \$33,000 but the final cost of the building and equipment was \$55,000. Bishop William A. Quayle dedicated the structure March 6, 1910.

Pastors who have served First Church are:

E. F. Hill (1889-92); Wm. Buck (1892-93), Joel Smith (1893-94), F. P. Blakemore (1894-95), J. D. M. Buckner (1895-99), E. R. McBride (1899-1900) G. W. Cohagan (1900-02), C. J. Howns (1902-04), W. H. Rose (1904-07), E. E. Fairchild (1907-10), J. R. Ramsey (1910-11), W. C. Coleman (1911-12), H. C. Case (1912-13), H. B. Collins (1913-14), T. S. Pittinger (1914-17), W. R. Johnson (1917-19), Alexander Bennett (1919), John A. Callan (1919-23), R. P. Crawford (1923-26), A. C. Brown (1926), P. H. Chappellear (1926-28), E. L. Jorns (1928-33), Harry F. Draper (1933-35), John W. Coontz (1935-36), Forrest A. Fields (1936-40), J. E. Buttrill (1940-41), B. W. Wilkins (1941-43), Herbert E. Gatti (1943- ).

The Board of Stewards of First Church, Guthrie for 1947 include the following:

Olaf Chitwood, Chairman; M. W. Coffin, Vice Chairman; Marley A. Smith, Secretary; members: C. D. Austin, D. F. Ballard, J. C. Barnard, Arthur A. Beyer, G. W. Bruce, W. H. Collinsworth, Harold P. Cook, W. P. Downing, Gilliam Garrett, John B. Gatchell, Fred P. Gertsen, W. A. Greene, J. F. Haws, Austin Huffine, Dr. G. A. Hughes, Hal Hughes, L. A. Hutchins, A. J. Kellogg, Richard Kisner, Bernard Kroeger, A. L. Langston, Dr. J. L. LeHew, A. T. Loy, Lloyd H. McGuire, B. R. Merten, J. E. McKee, Paul L. Overton, Lloyd J. Pecler, Al Powell, Wm. H. Powell, W. R. Prince, Fred Ragain, Sr., R. N. Ratliff, Mark Rouch, Sr., G. S. Sawyer, Spencer S. Sessions, Marley F. Smith, Harry C. Spence, George W. Taggart, Loy Underwood, E. D. Waite, S. C. Watts, Sr., and A. J. Whitlock.

First Church has about 900 members at present.

## *McFARLIN MEMORIAL METHODIST CHURCH NORMAN*

Methodism entered Norman the year the town was established in 1889. Both the Methodist Episcopal and the Methodist Episcopal Church, South enterprised work there. Unfortunately, I was unable to secure a list of the pastors of the Methodist Episcopal Church, but the following men served the Methodist Episcopal Church, South:

A. N. Averyt, Sr., E. D. Cameron, T. M. Patterson, H. J. Brown, J. F. Sherwood, A. C. Pickens, W. D. Mathews, W. F. Wilson, W. R. Smith, W. M. Rippey, W. J. Moore, R. E. L. Morgan, R. L. Ownbey, H. E. Snodgrass, E. R. Welch, C. S. Walker, W. L. Broome, L. S. Barton, John O. Ensor, J. T. McClure, A. Norman Evans, who was pastor at the time of Unification.

Before Unification in 1939, the First Methodist Episcopal Church of Norman merged with the McFarlin Memorial Church, the successor of the First Methodist Episcopal Church, South.

Mr. and Mrs. R. M. McFarlin, while traveling through Oklahoma in an early day, stopped overnight at Norman. Their infant son took sick and died while they were in that city. The people there showed them every kindness, and contributed money toward the burial expenses. Mr. McFarlin kept the list of those who contributed, and later when he became wealthy in the oil business, sent to each person on the list ten times the amount he had contributed. He also gave the McFarlin Memorial Church building in memory of his son who died there. He endowed the church with an additional gift of \$100,000. This great gift serves the youth of Oklahoma in perpetuity. The church, conservatively valued at \$750,000 and a splendid brick parsonage worth more than \$20,000 occupy strategic sites in the city near the University of Oklahoma.

Since unification, the pastors have been Dr. A. Norman Evans, Dr. W. H. Mansfield, Dr. Robert J. Smith, and the present pastor, Dr. Phil Deschner. The present director of the Wesley Foundation is Rev. Vaughn Smith. There are 1,700 members, without counting the 2,613 Methodist students to whom the church and Wesley Foundation minister this year.

### *FIRST METHODIST CHURCH — MARTHA*

On February 3, 1889, Rev. J. T. Hosmer organized the society of New Hope with seventeen charter members, three of whom are living: Mrs. M. E. McAnally (formerly Mrs. J. T. Hosmer) of Martha, Mrs. Lillie Cotney Cox of Altus, and Mr. Forrest Doughty, of Norman. New Hope society was included in the Vernon district of the Northwest Texas Conference, which covered an area of 45,000 square miles. Eight years earlier Brother Hosmer was assigned to carry the Gospel across this territory. Four hundred miles lay between his extreme appointments. He went from camp to camp, preaching to the cowboys, reading the Bible to them and praying with them. Rev. J. W. Kizziar said they would take off their hats when he passed, and never used an unbecoming word in his presence.

His itineracy lasted only about eleven years, for which he received an average annual salary of \$137. He and "old Butler" the only horse he rode during those years, plowed through sandstorms, faced blizzards, and crossed

swollen streams to carry his message of salvation. It is said that they were never lost in all those years. Brother Hosmer served the New Hope church for two years then, retired in 1892, and passed away at Martha August 4, 1893. In October, 1884, he was married to Miss Mary E. Mitchell, of Baylor County, Texas, who still resides at Martha, and has conducted a Ladies' Bible Class there for over thirty years. Following the death of Brother Hosmer she married a Presbyterian minister, Rev. Mr. McAnally, who died some years ago.

A Sunday School was organized in 1888 under a brush arbor located on what is now the Jim Sheridan farm. Mr. W. T. Cotney was the first Sunday School superintendent. In 1889 a small school house was built, which, with its enlargements, served as a church until 1902 when the first Methodist church was built. Additions were made to this structure but it was outgrown, and in 1925 the present building was erected. Martha, a town of less than 300 inhabitants, built a church valued at \$40,000 at the time, which would probably cost \$75,000 if built today. It was dedicated free of debt one year after its completion. Rev. W. O. Butcher was pastor when the building was started, Rev. R. I. Graham served until it was finished, and Rev. J. L. Gage was pastor when it was dedicated. The first parsonage was built in 1905 and the present one in 1927.

#### Pastors who have served the church include:

J. T. Hosmer, G. S. Hardy, R. A. Ellis, I. N. Crutchfield, J. W. Kizziar, A. P. Lipscomb, J. P. Patterson, J. F. Tyson, W. S. P. McCullough, W. C. Morris, J. M. Hively, G. W. Lewis, R. P. Witt, H. B. Ellis, J. J. Shaw, W. L. Anderson, T. J. Taylor, H. A. Stroud, C. L. Canter, J. C. Morris, Jesse Thompson, W. M. Pope, W. O. Butcher, R. I. Graham, J. L. Gage, C. F. Mitchell, Roy Hughen, W. A. Govett, M. F. Bell, S. Y. Allgood, C. P. Broome, G. W. Graham, C. O. Ball, M. P. Hobson, Sanford Wylie, and R. C. Brogan.

#### Sunday School superintendents have been:

W. T. Cotney, Henry Doughty, his two sons: S. L. Doughty, and Horace Doughty (who served twenty years), J. H. Hosmer (the son of the organizer), G. P. Womack, E. A. Fowler, and Edgar C. Kidd the present superintendent.

#### Present members of the Official Board include:

Stewards: Horace Doughty, Clyde H. Doughty, Ernest W. Warren, Don Fowler, Euell Fowler, W. R. Hartsfield, Euell F. Russell, John Ladd, Lonnie C. Martin, Earl R. Hughes, Edgar C. Kidd, T. B. Lanham, O. C. Ashley, John C. Reed. President of the W. S. C. S.: Mrs. John Ladd.

The Martha Church has sent into the Methodist ministry: Ashley Fowler, Grady N. Ross, Murray Echols, Charles F. Mitchell, Jr., Paul Mitchell, George Graham, Kenneth Pope, the late C. G. Cearley, and others.

## METHODIST-CONGREGATIONAL CHURCH KINGFISHER

Soon after the country was opened for settlement, in the late spring of 1889, a Methodist Sunday School was organized in Kingfisher by H. B. Grable. Rev. E. C. Delaplain, the first pastor, arrived June 12, 1889, and organized the Methodist Episcopal Church of Kingfisher the evening of the following day. The organization was effected in a tent that had been used the night before to stage a prize fight.

A committee was appointed to select a site and raise money to build a church and parsonage. It consisted of James Jones, chairman, J. C. Trout, secretary, J. W. Preston, G. E. Hubbard, and H. B. Grable. The committee reported that no money could be raised at the time for this purpose, but recommended that the church accept some lots given by the mayor of Kingfisher, which was done. The Woman's Corps was organized and raised considerable money toward the building of a new church.

The first services were held in a tent south of the Land Office. They were moved to a building a half block south, and later into a room over Wickmiller's Drug Store, where they remained until the church was built. The first Quarterly Conference was held June 30, 1889, with Rev. B. C. Swarts, presiding elder, in the chair. The first Board of Stewards consisted of Mary E. Scott, Fannie Lucas, Sallie Grable, W. I. Crawford, G. E. Hubbard, J. D. Simpson, and J. C. Trout. The first class leader was H. B. Tompkins.

The first church and parsonage were built during the pastorate of Rev. E. C. Delaplain, who did much of the carpenter work himself. The church was valued at \$3,000 and was dedicated by Dr. William A. Quayle, then president of Baker University.

The site for the new church was secured in 1916, during the ministry of Rev. T. E. Carter, and architect's plans were adopted. The church was built during the pastorate of Rev. G. C. Cobb at a cost of \$36,000 and dedicated March 21, 1918, by Bishop William O. Shepard. The Building Committee consisted of J. R. Lankard, S. S. Simpson, G. H. Woodworth, A. L. Share, J. A. Best, W.

J. Evans, Sam Scott, N. W. Hinch, and A. E. Bracken.

Elmer E. Pierce went out from this church into the Methodist ministry and mission field, his field of labor being Africa.

The Junior Church was organized with Mrs. S. S. Simpson as leader during the pastorate of Rev. R. D. Pool. It was also during his pastorate that the Union Congregational Church of Kingfisher affiliated with the Methodist Church.

The pastors who have served the Kingfisher charge are as follows:

E. C. Delaplain, R. W. Estep, H. A. Doty, J. F. Palmer, T. J. Enyeart, F. A. Bitner, M. Porter, J. W. Sherwood, J. E. Wagner, W. E. Woodward, S. M. Nickle, D. G. Murray, H. H. Miller, A. M. Virden, Peter Parker, R. L. Grant, T. E. Carter, G. C. Cobb, C. P. Zenor, J. K. McClure, R. D. Pool, Horace F. Patton, A. B. Grossman, Oscar Evanson, H. A. Norton, Virgil Russell, H. D. Tomlin, A. K. Fleming.

### *FIRST METHODIST CHURCH — STILLWATER*

The First Methodist Episcopal Church of Stillwater was organized in 1890, with Rev. J. W. Hubbard as pastor. Among the charter members were: W. A. Swope, Mrs. Dr. Hester, Mr. and Mrs. J. W. Duck, Mr. and Mrs. Stich, Mr. and Mrs. O. M. Eyler, and Mrs. Anna Lowry. A frame church was built which served until 1923, a brick addition having been completed during the pastorate of Brother Frohock. In 1923 the present beautiful building was erected at a cost of \$100,000 at the corner of Seventh avenue and Duck Street, during the ministry of Rev. E. V. DuBois.

Pastors who served from 1870 until 1939 were:

Rev. J. W. Hubbard, Rev. Brooks, Rev. E. C. Delaplain, Rev. Smith, Rev. Rowan, Rev. Bennington, Rev. Mowbray, Rev. Gooch, Rev. R. E. Myers, Rev. Ross, Rev. Carter, Rev. E. V. DuBois, Rev. Williams, Rev. Frohock, Rev. Euster, Rev. Thackery, Rev. John A. Callan, Rev. E. V. DuBois, Rev. Glen A. Baldwin, Rev. George A. Fowler, Rev. Fred Mesch, Rev. Mills Anderson, and Rev. John A. Callan.

The Methodist Episcopal Church, South, was also organized in Stillwater in 1890. That year the Minutes show the charge was left to be supplied. Rev. Webster Full was appointed pastor in 1891. A frame church was erected which was used until 1916, when a colonial style brick church was built on the corner of Sixth Street and Husband, during the pastorate of Rev. J. S. Lamar. An educational unit was added during the ministry of Rev. H. E. Gatti. This church building is now being used by

the Church of Christ, since the two Methodist churches in Stillwater were merged in June, 1939.

Pastors who served the M. E. Church, South, from 1891 until 1939 were:

Webster Full, W. H. Rutherford, O. P. Noble, Webster Full, W. B. Moon, D. W. Hughes, A. W. Dumas, H. J. Brown, J. B. Smith, H. W. Clark, J. S. Riley, R. L. Ownbey, J. E. McConnell, A. W. Goforth, J. S. Lamar, C. C. Barnhardt, Willmoore Kendall, M. C. Hamilton, S. G. Rogers, C. F. Mitchell, Herbert E. Gatti, Don E. Schooler, and Willmoore Kendall.

With the merger of the two congregations, in June, 1939, Rev. Willmoore Kendall was Co-pastor with Rev. John A. Callan until May, 1940, when Rev. Joe E. Bowers was appointed pastor. In 1944 he was succeeded by Rev. Kenneth W. Copeland, the present pastor.

First Methodist Church serves thousands of Methodist students each year on the campus of the Oklahoma A. and M. College through the Wesley Foundation, of which Rev. Allen Lamar Cooper is the present director. Other members of the Church Staff are Mr. John K. Long, Director of the Choir, Mrs. James R. Suggs, organist, Mrs. Lula M. McClure, Church Secretary, Mr. Glen Brinson, Assistant Secretary, and Miss Erma Lee Denny, Secretary of Wesley Foundation.

Officials for 1946-47 include:

Trustees: Real Pitts, W. W. Mills, W. H. Wilcox, F. R. Bradley, DeWitt Hunt, George Dollinger, Earl Gray, Peyton F. Glass, M. A. Beeson.

Stewards: R. E. Allen, Roy Alexander, W. H. Bahr, James H. Barnes, J. J. Barnett, Claude Baird, J. E. Beall, W. F. Bernhardt, Hilton M. Briggs, Gilbert Clift, W. R. Clift, C. W. Cowan, W. S. Duncan, James R. Enix, Dale Fenton, R. O. Fox, G. C. Friedeman, H. H. Flinn, G. F. Gray, M. H. Griffin, F. A. Hartman, Logan Hargrove, B. F. Harrison, R. E. Hartsock, L. E. Hawkins, Leslie E. Hazen, Earl V. Holmes, Roy Horton, R. Morton House, J. C. Ireland, W. R. Kays,

A. M. Livingood, Herb Loyd, Mrs. C. A. Melton, E. S. McCabe, Lewis Moe, C. L. Murphy, C. L. Nickolls, Don Orr, Miss Anna Oursler, E. C. Parks, C. P. Peck, Paul P. Phillips, Vance Posey, Mrs. Dora Ricker, L. F. Robinson, Glen Rucker, J. Lewie Sanderson, Noble Shorb, Ai Smith, Glen Smith, Harry Smith, Eugene Schauer, Hi Staten, C. P. Thacker, Ed T. Thatcher, Glen Tonkinson, Clement E. Trout, J. C. Washinka, Upton Ward, J. R. Waldby, James E. Webster, John Wellmuenster, John M. White, Lester Wood, C. P. Thompson; Honorary Stewards: C. M. Jenkins, H. C. King, J. F. Martin, Grant McColgin; Communion Stewards: Mrs. J. W. B. Allen, Mrs. M. A. Beeson, Mrs. M. A. Board, Mrs. Roy Horton, Mrs. Lucy Wood, Mrs. L. Worthley.

Stillwater has provided two conference lay leaders: Dr. M. A. Beeson, former lay leader of the West Oklahoma

Conference of the Methodist Episcopal Church, South, and Judge W. H. Wilcox, present lay leader of the East Oklahoma Conference of The Methodist Church. There are now 2,045 members.

### *FIRST METHODIST CHURCH — ADA*

When the town of Ada first began to build, about 1900, Rev. W. A. Shelton was sent there to take charge of the work of Methodism. This gifted minister, who was later to achieve fame as scholar and pastor, did heroic work for two years, building a church and a two-room parsonage. He was followed by Rev. J. B. McDonald, who was pastor for two years, and who was succeeded by Rev. T. L. Rippey.

In 1904 the old property, church, parsonage and lots, were sold and new lots purchased in the center of town. A splendid church and parsonage were erected on these strategically located lots. The church at Ada is valued at \$80,000 and the parsonage at \$5,000. There are 1957 members and in 1946 they paid for all purposes \$43,046.

Other pastors who have served First Church, Ada, are: C. L. Brooks, W. M. Crutchfield, J. H. Ball, R. T. Blackburn, J. C. Curry, W. L. Blackburn, Virgil Alexander, V. A. Hargis and Clarence Ridge.

Mrs. B. F. Stegall and Rev. Thomas H. Ward are retired from active service, and reside in Ada.

The Board of Stewards of First Church include the following:

Albert Ross, Chairman, H. T. Alexander, S. M. Baublits, L. F. Branscome, T. Broadrick, C. L. Bolton, Billy Bryan, Joe Bryan, Jr., N. C. Bowen, Paul Burgess, Bob Cason, Jr., Charles Copeland, M. E. Derrick, Bob Delashmitt, R. B. Evans, J. W. Evertz, A. L. Fentem, Jr., Dr. Ed Granger, Dr. Tom Granger, J. T. Grove, R. W. Grimes, G. C. Harris, C. W. Fisher, C. C. Hall, Mike Hall, W. P. Hopper, C. Hicks, H. C. Hodge, Roy Heard, J. T. Keltner, A. T. Keltner, Louis Long, C. H. Massey, C. Meaders, Guy A. Meaders, R. S. Moore, Dr. Jack D. Moore, F. Joyce Miller, Dr. C. F. Needham, E. H. Nelson, E. A. Pokorny, B. I. Poe, J. A. Richardson, W. H. Rollow, Albert Ross, Carl Shecnck, Roy Stegall, Jack Smith, Hugo Waldschmidt, Dr. M. M. Webster, A. W. Trice, Roy Young. Communion Steward: M. O. Lawrence, Members Emeritus: F. W. Meaders, John A. Smith, and J. G. Witherspoon.

### *FIRST METHODIST CHURCH — ALVA*

The pioneer homesteaders of the Cherokee Strip were spiritually akin to the Patriarchs of the Old Testament who immediately erected altars upon arriving at a new location. The Sunday following "The Run" in September, 1893, a sermon was preached in front of the Land Office

in Alva. A month later, the Rev. M. T. Long, a member of the Southwest Kansas Conference, preached in Alva, and remained as pastor.

The Methodists participated in union services until February, 1894, when they organized and held their first quarterly conference in Beegle's Restaurant. The Sunday School was organized in May, 1894. In November, 1895, Rev. M. T. Long was succeeded as pastor by Rev. W. H. McKnight, who supervised the construction of a church building at a cost of almost \$1,200.

Two lots were purchased for a new building in April, 1907, during the pastorate of Rev. W. E. Woodward. The present building, erected in 1909 at a cost of more than \$28,000, was completed during the ministry of Rev. H. C. Case, and dedicated May 1, 1910, by Dr. T. C. Iliff, founder of the Iliff School of Theology, Denver, Colorado, and by Chancellor George H. Bradford of Epworth University.

An educational annex is now in process of construction, to cost about \$60,000 when complete.

The following have served as pastors since the period of Rev. M. T. Long, the organizer of the church:

W. H. McKnight, J. R. Millsap, T. J. Oyer, I. S. Ross, J. M. Laird, J. E. Wagner, R. D. Black, I. F. Hodge, W. E. Woodward, H. C. Case, J. W. Baker, T. J. H. Taggart, W. G. Lemmon, F. E. Gordon, E. C. Anderson, Everett Simpson, C. D. Wallace, A. H. Ponath, J. A. Davies, C. P. Zenor, Phill Deschner, A. F. White, G. A. Parkhurst, Grady N. Ross, and Percy W. Beck.

The following have served as Sunday School superintendents:

Miss Kate Beegle, Clarence Williams, Andy Beegle, George W. Crowell, A. L. Shaddinger, A. A. Hughes, George Knipe, C. A. Poorman, J. H. Butler, W. W. Starr, and John N. Cameron.

From this Church several ministers have gone out to serve the world. Included among them are Rev. Horace F. Patton, Rev. Lewis Stockwell, of Oklahoma, Rev. Olin Stockwell of China, and Rev. Foster Stockwell, of Argentina.

The present Official Board includes the following:

J. J. Glaser, Chairman, Orville Korn, Vice-chairman, Marshall Maxwell, Secretary. Mrs. Orville Korn, President of W. S. C. S., Mrs. Nels Nelson, Secretary of Local Work, Mrs. John N. Cameron, Secretary of Missionary Work, Dr. Anna Fisher, President of Wesleyan Service Guild, Miss Frances Reeg, President of Wesley Foundation, Mr. Bill Simon, President of Senior M. Y. F. Mr. G. A. Stiles, president of Methodist Men. Board of Trustees: Lewis Huff, S. C. Perceful, A. T. Beegle, H. L. Tyree, Dr. O. E. Templin, F. J. Flash, J. J. Glaser, W. Lee Woodward, John N. Cameron.

Board of Stewards: M. V. Baker, chairman, C. N. Kirkland, La. Leader, Miss Florence Rush, Treasurer, Edwin E. Pike, Dr. O. E. Temp lin, E. U. Anderson, Mrs. E. U. Anderson, T. J. Coffman, Mrs. T. J. Coffman, Rev. R. J. McDaniels, Mrs. P. E. Julian, Mrs. Viola Julian S. B. Appleman, Dr. A. L. Ball, W. D. Beattie, Guy Burkes, H. C. Crandall, E. E. Eastman, Parr Easterly, Harry Foster, Miss Luella Harzman, Nile Joachim, John Johntz, Guy Kinzie, A. E. Mallory Marshall Maxwell, Nels Nelson, W. D. Newby, Claude O. Nickell, Orville Korn, T. W. Keltch, L. M. Provost, George Redman, Bob Reneau Norman Ryerson, Mrs. J. Philip Rudy, E. Milford Rice, Mrs. Niomi Rice, Mrs. W. W. Starr, G. A. Stiles, Ralph Strete, Charles Wood, F. D. Wheat, J. H. Whitney, and H. R. Wilson.

## FIRST METHODIST CHURCH — ENID

Enid came into being following "The Run" into the Cherokee Strip, in September, 1893. Rev. O. R. Bryan organized the First Methodist Church in Enid, September 18, 1893, and served until 1894, when he was succeeded by Rev. W. H. Stamp, who in turn was succeeded by Rev. H. L. Henn, and by Rev. L. H. Trimble. These four years were marked by death and departures, drouth and depression, disillusionment and discouragement. At first services were held in a tent; then in the Opera House, and over a store building, where the seats were planks laid over beer kegs. Later a room over a hotel, and another store building were used. When Rev. Marion Porter came as pastor in 1897 services were being held in the Court House, and there were fifteen members.

Revival services and enlarged congregations resulted from his ministry. He purchased, largely with his own money, a building known as "Emergency Hospital," on the corner of Maple and Grand, and used the lower floor for services, the upper for living quarters. A new Church was then built and dedicated on May 22, 1899. During his five year pastorate, membership increased from 15 to 238, salary from \$250 to \$973, benevolences from zero to \$118; Sunday School from no report to 273, property value from zero to \$4300 with no debt.

In 1903 Rev. G. W. Martin came as pastor and served over two years. The salary was increased to \$1500 and benevolences to over \$500. In 1906 Rev. Roscoe A. Barnes was appointed. A new Church building was projected and lots were purchased where the present Church stands, at the corner of Adams St. at Randolph.

In 1908 Rev. J. E. Wagner was appointed pastor. The present building was constructed at a cost of \$50,000 counting organ and furniture.

Other pastors who have served First Church are :

C. L. Hall, J. W. Baker, J. E. Burt, Amos Luce, P. H. Chappellear, H. L. Gleckler, Charles Wentworth, Robert A. Hunt, George H. Parkinson, Robert J. Smith, Fletcher S. Crowe, and Fred A. Mesch.

The present parsonage was built at a cost of \$15,000 in 1921. The annex on the southwest corner of the church was erected in 1924 at a cost of \$35,000. All indebtedness was paid in 1943.

The following serve on the Official Board:

Henry Bass, M. E. Batten, W. O. Gray, R. J. Green, Floyd A. Hague, Roy Shaw, J. L. Simpson, DeWitt Waller, H. N. Crawford, Lulu Adams.

Raymond Asfahl, Mrs. O. C. Ball, R. F. Barnes, Harold Barton, C. E. Batchelor, Irving Beall, Page Belcher, Dewey Bickel, L. A. Chenoweth, O. C. Clinesmith, A. C. Crawford, J. W. Crutchfield, Carl Collier, John Clifton, Henry Davis, A. L. Fisher, Lou Ford, Warren Fossett, Mrs. Eula Mae Fox, Kay Haddad, J. G. Harris, S. A. Hemphill, Clifton Hill, Elmer Holmes, Dewey Howle, W. B. Lewey, Frank Marquis, V. O. Marshall, E. L. Merritt, Hugh Mitchell, Carl Miller, Lloyd McKnight, Logan Monsees, Mrs. W. L. Moore, J. A. Mull, Mrs. G. K. Nusbaum, E. D. Orwig, Joe Owens, C. E. Parker, Robert Pellow,

Clyde Marquis, I. P. Julian, Hazel Hatch, Bruce Flegal, T. W. Liming, T. D. D. Quaid, Otis Hornish, K. W. Recknagel, W. A. Richardson, Richard Romang, Lee Shavey, Ed Shockley, Gail Stearman, Glenn Stearman, Clarence Stephens, E. C. Shriver, D. L. R. Swartz, J. C. Trickey, L. T. Ward, Jr., E. R. Weber, Mrs. Bessie Wiggs, Herman Wiggs, Joe Winter, Mrs. L. R. Vance, Lucian Maund, L. B. Pitzer, and E. B. Thurman.

First Church, Enid, now has over two thousand members.

### *FIRST CHURCH — PONCA CITY*

Twenty-two days after the opening of the "Cherokee Strip" a Methodist class was organized in Ponca City. On October 8, 1893, the Methodist Church was definitely organized by Rev. E. C. Harper. The first church building was erected in 1894, it being a frame structure located where the present building stands. In 1912 a basement was excavated under this church to provide more room for the growing Sunday School.

An oil boom caused the town to grow rapidly, and in 1921, under the pastorate of Rev. Clarence N. Hewitt, the present church edifice was erected at a cost of \$80,000 and dedicated on December 4. The building committee consisted of C. O. Johnson, L. A. Maris, Henry Bucker, W. A. Baird, J. M. Van Winkle, and Ben Long. The Ladies Aid bought the pipe organ and four pianos for the church. The parsonage of the church was built in 1926 during the ministry of Rev. Fred Mesch at a cost of \$12,000.

J. A. Creei, Henry Bucker, C. O. Johnson, L. A. Maris, Ray O. Martin, H. C. Mulroy, Aaron Collier, M. L. Cobb, and W. A. Franklin have served as superintendents of the Church School. Mrs. C. A. Burns, Mrs. Walter Doggett, Mrs. John Marshall, and Mrs. P. L. Arrington have served as presidents of the Woman's Society of Christian Service, and the organizations which preceded it.

The following ministers have served as pastors:

1893: B. C. Swarts; 1893: J. E. Irwin; 1894: E. C. Harper; 1898: E. F. Hill; 1901: R. Eugene Myers; 1903: H. H. Miller; 1904: C. F. McGaha; 1906: A. J. Taylor; 1906: T. J. Crumley; 1908: G. D. Hensell; 1909: George W. Irwin; 1911: H. N. Gowan; 1912: R. E. McBride; 1913: Oscar Smith; 1914: Marion Porter; 1917: A. D. Lindsey; 1919: Clarence N. Hewitt; 1925: Perry E. Pierce; 1925: Fred Mesch; 1927: O. L. Curl; 1928: John A. Callan; 1931: Ray W. Ross; 1934: Fred H. Zimmerman; 1935: V. A. Hargis; 1941: Phil Deschner; 1946: Edwin W. Parker.

During the past half century First Church sent forth the following full time workers into Christian service: Miss Edith Abel, missionary to China for over 30 years; Rev. J. Graydon Wilson, Rev. Ernest E. Carder, Miss Eleanor Wasson, Miss Una Jane Mann, Rev. Milton Moody, and Rev. Ray Martin.

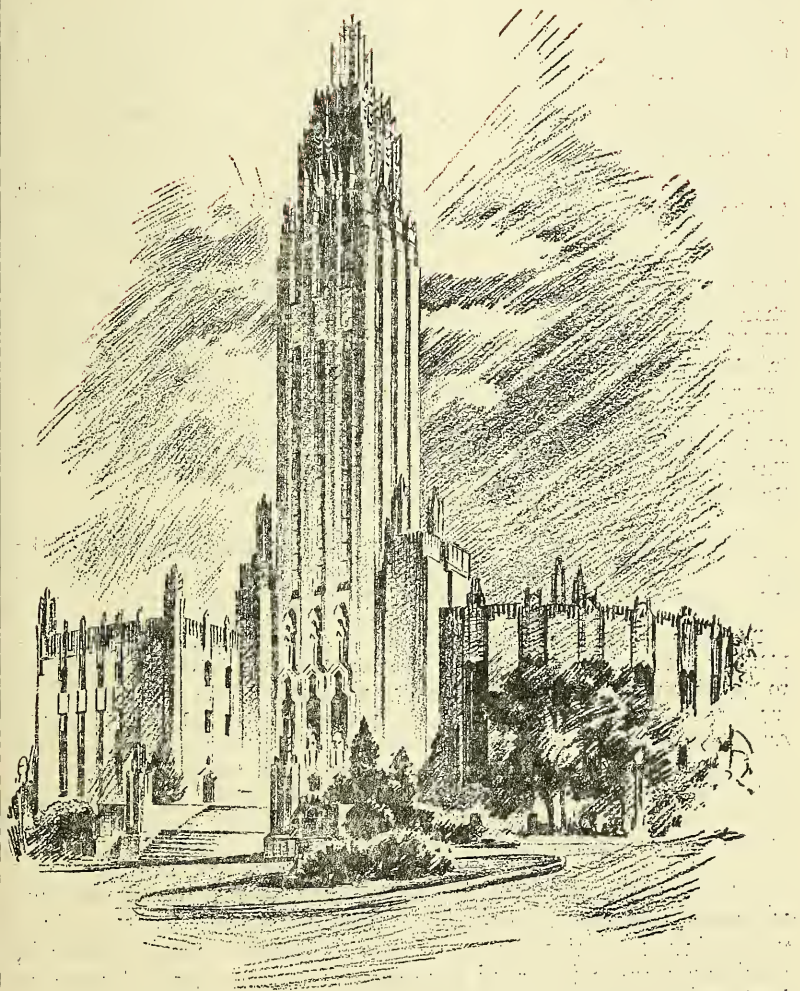
First Church now has about 1400 members.

## *BOSTON AVENUE METHODIST CHURCH TULSA*

Concerning the origin of Boston Avenue Church, Tulsa, Mrs. Lola B. Hunt (the daughter of Dr. F. L. Brewer), wrote in 1927:

In the autumn of 1893 my father, mother, and we two children came from Springfield, Missouri, to Tulsa, Indian Territory, Creek Nation. Tulsa was just a little country village of about thirty-five inhabitants - one railroad, the Frisco.

On our arrival here we made inquiry if there was an M. E. Church, South. Being told there was none, we (my father, mother, and I) put our letters in the M. E. Church, which was located north of the Frisco tracks on Main Street. This was in October, 1893, but the same autumn the Bishop in Colorado sent Rev. E. B. Chenoweth from Cortez, Colorado, to Tulsa, I. T. He made the trip overland in a light wagon drawn by two ponies. His family consisted of himself, wife, and baby Paul. Rev. Chenoweth asked about any Southern Methodists and was sent to us. My father and mother consented to change our membership, and that same year Rev. Chenoweth organized the M. E. Church, South, which is now the Boston Avenue Church. He was offered the use of the Presbyterian schoolhouse one Sunday in each month for services. We were organized with seven members: Dr. F. L. Brewer, Mrs. Mary M. Brewer, Lola G. Brewer, Mr. and Mrs. George Forsythe, Mrs. Chenoweth, and Mrs. George Chaney.



WORKS OF THE ARCHITECTURE OF THE CATHEDRAL OF SEVILLE  
BY DON JUAN DE HERRERA Y VAQUERO  
TRANSLATED BY J. H. WOOD  
LONDON: RICHARD CLAY AND COMPANY, LTD.  
BUNGAY, SUFFOLK

Brother Chenoweth had to ride the circuit (or walk part of it, especially when the Arkansas River was ugly). Red Fork, Oklahoma, was one of his charges and many times he walked the Frisco railroad bridge to his charge and back at night.

Our pastor's first home was a dug-out, on a lot situated in the northwest part of town on what is now N. Cheyenne Avenue. My father donated to the church a plot of ground north of the Frisco tracks and a little west from Main Street. He also donated lumber and with help from others we managed to get a box structure to serve as church house. Our first real parsonage was a box structure also - consisting of two rooms. The very day they moved into the parsonage the dugout caved in.

An arbor had been used from 1893 until the box church was built in the spring of 1894. Later a lot was bought on E. 2nd Street and the frame structure moved there. Later a parsonage was bought nearby. A lot on E, 2nd and Cincinnati was bought and a brick building begun in August of 1901. The completed cost was more than \$7500. The Building Committee included Rev. C. W. Myatt, W. M. Wilson, Dr. Fred S. Clinton. This ground was sold for \$17,500 in 1907; a part of the money was given to Tigert Memorial, now Centenary Church, and part to Boston Avenue.

The church which was used from 1907 to 1928 was built on the corner of Boston Avenue and 5th Street. The lot cost \$4500 in 1907. The Building Committee was J. R. Cole, Jr., chairman, H. R. Cline, Dr. Fred S. Clinton, and W. L. Britton. \*

This property was sold to Mr. Waite Phillips for \$110,000. A new lot was secured at 13th and Boston, concerning which the pastor, Dr. John A. Rice, wrote:

The idea of a modest church and Sunday School combined on a 100 foot corner lot off the main thoroughfare grew within a few years to the inspiring creation now completed, occupying the most commanding site in the city covering a whole block 225 x 218 feet. Boston Avenue, the longest and widest boulevard in the city, makes a 30 degree bend at 13th, another through street which ties into it, thus enabling the church to stand athwart this double highway and dominate Boston Avenue throughout its length. The tower is in the exact middle of the street. \*\*

As a result, Boston Avenue Methodist Church, edifice of stone and steel, faith and courage, stands as a modern expression of Christianity. A Twentieth Century Church, reaching skyward out of a twentieth century city, directs to God the aspiration of Methodism. The church building cost \$1,375,000 when erected, and was dedicated when freed of debt on Sunday, September 29, 1946.

\* Quoted from Dr. Fred S. Clinton: "From Brush Arbor to Boston Avenue" in "Chronicles of Oklahoma."

\*\* John A. Rice: "A Twentieth Century Church," 1929, p. 23.

The architecture of this majestic building typifies Protestantism's love for truth, as the Gothic style symbolizes Medieval Christianity's mysticism and reverence for tradition. In the sanctuary the harmony of lines proclaim the spiritual atmosphere of cheer, courage and worship. All lines focus upon the pulpit which symbolizes the centrality of the preaching of the Word. The circle motif of the dome suggests the Infinite, without beginning and without end. The Social Corridor does not separate the Sanctuary from the Educational department but rather unites them in fellowship. At the north entrance are found the figures of the three Wesleys, John, Charles, and Susannah. At the east entrance are seen in bas-relief Robert Strawbridge, builder of one of the first Methodist "meeting houses" in America, and Philip Embury, the first "class leader" in Methodist history. Over the south entrance are seen Francis Asbury, "Prophet of the Long Road," William McKendree, and, in the center, the Unknown Circuit Rider. The Praying Hands over the east portion of the building dramatize the spirit of today's Christian: open, confident, receptive. The rising projection of the great tower and the downward flow of lines in the terra cotta panels suggest the reciprocal dynamism of Christianity. The Church, reaching toward the Infinite, receives in return Divine Illumination. The tower gives the appearance of being unfinished: Religion is not static, but fluid; it is an ever-growing experience. Thus Boston Avenue Church speaks to the man in the street of the Eternal Verities; it is a monument to man's aspirations to grow from the depths to the heights; it symbolizes the upreach of man and the downreach of the Heavenly Father.

The following pastors have served this great congregation:

E. B. Chenoweth, Webster Full, E. F. McClanahan, J. M. Porter, A. S. J. Haygood, C. W. Myatt, A. M. Brannon, J. H. Ball, Alfred F. Smith, J. E. Carpenter, Percy R. Knickerbocker, L. S. Barton, W. C. House, John A. Rice, Claude M. Reves, C. C. Grimes, Forney Hutchinson, and H. Bascom Watts.

As Dr. John A. Rice was responsible for the conception and erection of Protestantism's Twentieth Century Church, the honor of saving it for Methodism during the dark days of the depression should go chiefly to Dr. Forney Hutchinson. When he was appointed pastor, November 1, 1934, a debt of \$360,000 hung over the congregation, which was depleted in financial strength, and discouraged. His cheerful and courageous spirit inspired all to renewed endeavor.

ors; the Loan Company generously cooperated, and during his five-year pastorate the debt was reduced to \$179,000 and refinanced so that it was no longer embarrassing. Seven years later, under Dr. Watts' ministry, it was completely wiped out.

Dr. Hutchinson challenged the congregation during depression days when the debt was most burdensome to assume the support of a foreign missionary. The writer was supported for almost eight years in Cuba by this church, and the Easter offering for his salary was usually double the amount asked, so other mission causes were helped. At the present time Rev. and Mrs. Murray Dickson represent this congregation at the *Instituto Americano* in Cochabamba, Bolivia.

Dr. Hutchinson received 1,462 persons into the Church during his five-year pastorate, and made 13,103 calls, more than 2,500 each year. He was admitted into the Oklahoma Hall of Fame, in 1936, while serving this congregation.

Dr. Watts, in his seven-year pastorate thus far, has received more than 3,000 into the Church. A beautiful new parsonage was secured during his ministry. Boston Avenue reported 4,565 members in 1947 which places it among the ten largest Methodist churches in the world. The average Church School attendance is 1,156. Total amount raised for all purposes in 1946 was \$130,086.

#### The present Church Staff consists of:

Dr. H. Bascom Watts, pastor; Rev. John R. Webb, assistant pastor (succeeding Rev. Roy G. Percival, who served eight years); Rev. Murray S. Dickson, Minister in Bolivia, Mrs. Elizabeth Aston, Church Secretary; Miss Cleo Barber, Director of Religious Education; Miss Nettie Huggins, Financial Secretary; Marvin E. Reeher, Minister of Music; Mrs. E. E. Clulow, Assistant Secretary; Mrs. John S. Kolstad, Organist; Mrs. W. C. Byers, Church Visitor; and Mrs. Frank Martin, Hostess.

#### Church School officers are:

Mr. George R. Cathey, General Superintendent, Mr. J. C. Abernathy, Secretary; Mr. V. P. Rader, Treasurer; Mrs. J. S. Goepfinger, Librarian.

Mrs. M. H. Watts is president of the W. S. C. S., Mrs. W. I. Nichols is president of the Wesleyan Service Guild, and Mr. Herbert Hugyes is president of the Choir.

Many retired ministers and widows of ministers work in this congregation, including Dr. L. S. Barton, Rev. J. H. Ball, Rev. Rembert G. Smith, Rev. C. L. Canter, Mrs. Willmoore Kendall, Mrs. R. S. Satterfield, Mrs. D. H. Aston, and Mrs. A. L. Bowman.

The 1944 session of the South Central Jurisdictional Conference convened in Boston Avenue Church. The chairs occupied by Bishops W. Angie Smith and Paul E. Martin when elected to the episcopacy were marked by bronze plaques in appropriate ceremonies on September 29, 1946, Dedication Sunday. Bishop Smith preached the morning dedicatory sermon and Bishop Martin brought another inspiring message at night.

The Board of Stewards for 1947-48 is as follows:

J. C. Abernathy, F. H. Aitkin, Howard W. Allen, J. J. Allen, M. J. Allen, Glen R. Ames, Cal Arnold, Bruce Bacon, O. W. Bailey, Horace C. Barnard, Dale Barnes, John P. Barton, J. W. Bates, W. P. Beene, Carl Beesley, E. O. Bennett, R. D. Bennett, J. C. Berry, J. A. Blackwood, J. Scott Blair, Robt. A. Blakeley, H. O. Buoen, Norman Brown, Dan A. Burton, Charles Bury, Leslie Bury, Dr. A. B. Carney, E. M. Carter, George R. Cathey, G. A. Chandler, R. J. Christian, L. C. Clark, Dr. Fred S. Clinton, Paul Clinton, C. C. Cole, W. T. Comfort, M. L. Cooley, T. W. Coover,

H. H. Copple, Raymond Courtney, L. T. Cox, U. V. Darland, Forrest Darrough, W. E. Davis, C. J. DeVilbiss, J. Luther Dickson, Fred Downs, Hughey Dunlap, Ben Estes, O. C. Evans, Robert Faulkner, Howard E. Felt, Stewart Fogg, H. F. Fulling, Mrs. N. A. Gibson, Marvin Goodner, I. V. Gordey, Robert Gow, B. L. Greer, W. S. Haid, A. H. Hall, H. L. S. Halley, E. W. Hardin, Milton Hardy, Vernon I. Hill, W. O. Holdren, Dan Holmes, Jess S. Hudson, Dan Hunt, Jr., J. J. Jackson, Hunter Johnson, James A. Jones, Rex Justus, Loren F. Kahle, Dale Keith, Mrs. Redmond Cole, G. C. Kemp, R. S. Klaus, R. S. Knappen,

Earl M. Knight, R. C. Landfair, C. A. LaRue, C. M. Leonard, E. C. Leonard, John S. Lipscomb, H. A. Little, G. O. Lockwood, C. W. Low, Roy Lundy, D. E. Martin, Whit Y. Mauzy, W. H. Mayo, W. H. McClarin, C. C. McCrary, E. H. McHenry, J. L. McIver, F. E. McMillin, J. M. Michia, A. F. Molony, Dr. C. Moore, Jno. M. Moore, O. J. Moyer, Harold Nichols, F. P. Nopper, W. B. Norman, W. O. Norton, Walter O'Bannon, John E. Owen, C. A. Patterson, LeRoss Parker, Dr. Hugh Perry, Dr. J. T. Perry, Dr. A. W. Pigford, Earl S. Porter,

Ben B. Prater, W. L. Price, J. J. Propps, V. P. Rader, J. E. Rawlings, A. B. Williams, C. P. Yadon, W. J. Young, Russell S. Rhodes, W. E. Richardson, W. E. Rogers, Robert S. Satterfield, Jno. W. Schott, Hal Sherrod, J. Earl Simpson, J. R. Simpson, John L. Smiley, Allen T. Smith, Dr. Logan Spann, F. E. Stanley, Lon R. Stansbery, R. W. Sterling, Dr. H. B. Stewart, A. R. Tarpley, R. A. Taylor, Wm. M. Taylor, A. H. Thomas, C. A. Thomas, W. E. Thomas, Mrs. Wm. M. Thompson, Virgil S. Tilly, Vernon H. Tirey, Paul W. Truman, W. C. Upton, Werner L. Wagner, V. D. Waltermire, Harold B. Ward, M. H. Watts, and Stanley H. Wilcox.

The church has a visitation evangelism organization of 100 laymen known as the "Crusaders." To them much credit is given for the winning of new people for Christ and His Church each year.

## EPWORTH METHODIST CHURCH — CHICKASHA

Methodism began at the beginning of Chickasha in 1895, with Rev. A. B. L. Hunkapillar as the first pastor. A frame church was built which served until 1906 when the present sanctuary was erected. The Educational Building was added and freed of indebtedness during the pastorate of Rev. John R. Abernathy. The following have served as pastors:

A. B. L. Hunkapillar, F. E. Shanks, E. D. Cameron, G. H. Ray, S. G. Thompson, W. M. P. Rippey, C. H. McGhee, M. L. Butler, C. S. Walker, J. A. Old, L. L. Cohen Jr., W. H. Roper, John D. Salter, R. E. L. Morgan, John R. Abernathy, A. L. Bowman, I. W. Armstrong, Virgil Alexander, Phil E. Chappell, and Don E. Schooler.

Epworth Church is nationally known as a pioneer in sponsoring a "Larger Parish." Frisco Avenue Church, Chickasha, and churches at Ninnekah, Kechi, and Woods Memorial, served by Rev. Herschel Hall, and churches at Pocasset, Amber, and Meridian, served by Rev. Roy Rowlan comprise this parish. Epworth Church helps pay the salaries of these two ministers, provides comfortable parsonages for them, and shares visual aid equipment and other materials with them. The two pastors assist the pastor of Epworth Church in different ways, and a rich fellowship in service is the result.

Mr. Jim Taylor, Director of Christian Education, promotes a full program. The Wesley Foundation ministers to the students of the Oklahoma College for Women in Chickasha. Epworth Church for many years led the state in gifts to the Methodist Home. It is hoped that a foreign missionary in China will be supported in the near future. There are over two thousand members of this great church.

The following are members of the Official Board:

Carl Leonard, Otto Elliott, V. O. Johnson, Harvey Salter, Walter P. Brown, Bert Siddons, M. Brittain, C. A. Lemon, J. F. Hatcher, Roy Pierce, E. L. Reed, Roy Pierce, G. B. Hamilton, Garland Davis, C. F. Moody, F. M. Bailey, J. W. Kayser, C. A. Chincholl, John Hamman, J. J. Conrad, C. P. Lamons, Russell Jack, I. D. Humphrey, Norman Frye, Everett Wilcox, Mrs. Arden Boothe, Mrs. John Teeters, Al Thornton,

Fred Stephenson, R. B. Patterson, Otto Elliott, David Johnson, Jess Salter, Mrs. J. B. Black, David Cowen, Paul R. Miller, Homer Bolton, Archie Schuler, Felix Gamble, G. A. Lemons, Ben Martin, S. B. Douglas, C. S. Keller, W. C. Miller, D. Rector, Hubert Miser, Everett Wadsworth, H. A. McCarty, Verlin Mills, A. E. Muegge, Mrs. W. S. McCormick, Jim Taylor, Roscoe Elliott, Dr. U. C. Boon, James Sawyer, L. C. Hutson, J. T. Aust, Dr. LeRoy Bonnell, Bruce Meyers, Arden Boothe, Roy Pierce, Clyde Cyrus, Miss Mary Russell, J. O. Wood, Sam Hill, Ivon Smith, G. B. Hamilton, Bob Buchanan, M. Strong, C. Robert Duckworth, Marvin Acree, Dr. Wesley Davis, Joe Johnson, Travis Stewart, and Carl McCormick.

Miss Eloise Schrader is Church Secretary and Miss Ethelyn Anderson is Minister of Music. There are three choirs. A new organ and chimes were dedicated February 9, 1947.

Epworth Church has sent several young people into full-time Christian service. The latest of these, Mr. William E. Gilkey, has just been appointed to teach Music and English in one of our Christian Colleges in China, the first young man from this church to volunteer for work on the foreign field.

### *METHODIST CHURCH — VERDEN*

It was in 1897 that a chapel was built on eighty acres of land near Cottonwood, the present town of Verden. The land was secured by Rev. Andres Martinez from the Federal Government, and the chapel served an Indian congregation. The first two white members were Mrs. Lay and Mrs. Sherman Hostick. Mrs. Hostick is the only surviving charter member. Rev. J. J. Methvin was the first pastor. The chapel was constructed by Mr. Webb, the lumber having been hauled by Mr. Hostick. The chapel was the property of the Board of Foreign Missions of the M. E. Church, South.

In 1906, under the pastorate of Rev. H. E. Snodgrass, the present church was erected, at the present location. Rev. Andres Martinez and Mr. K. G. Whitley did most of the work. The present parsonage was purchased in 1916, during the pastorate of Rev. A. B. Waldrep. The following have served as pastors:

J. J. Methvin, A. E. Butterfield, C. F. Roberts, J. C. Baird, W. W. Turner, H. E. Snodgrass, W. N. Vernon, Mallory Flanagan, R. H. Denny, J. N. Tinkle, A. B. Waldrep, J. G. Blackwood, M. Hearn Smith, J. L. Gage, C. P. D. Mann, R. I. Graham, C. M. Killian, W. E. M. Bro-

gan, B. C. Perry, Robert G. Hedrick, H. E. Snodgrass, N. T. Peak, F. L. Giles, G. W. Graham, J. D. Stout, Leroy Simmons, C. D. Hamilton, E. L. Spann, Otto Atkinson, J. D. Salter, Paul D. Mitchell.

At the present time Mr. Floyd Adkisson is superintendent of the Church School, Mrs. Jess Talkington is president of the W. S. C. S., Miss Dorothy Davis is president of the M. Y. F., and Miss Florence Lamb and Mrs. J. T. Mayfield are sponsors of the M. Y. F.

The Stewards are as follows:

O. H. Jackson, chairman, Floyd Adkisson, C. R. Dahms, C. F. Zipse, Roy U. Woods, Mrs. C. A. Heisler, and Mr. A. W. Whitley. Miss Anna Manning is treasurer.

### *FIRST METHODIST CHURCH—WEATHERFORD*

Fourteen years before the Plan of Union, when Methodism was united in Oklahoma in 1939, the Methodist Episcopal Church and the Methodist Episcopal Church, South of Weatherford were merged. This occurred in 1925. The united church used the building of the M. E. Church, to which an annex was added, and the parsonage of the M. E. Church, South.

The Southern Church was organized in Weatherford about the year 1898, when the Minutes show it was left to be supplied. In 1899 the Weatherford District of the M. E. Church, South was organized with Rev. W. A. Randle as presiding elder. Rev. J. L. Henson was appointed pastor. The following ministers succeeded Brother Henson:

1901, M. D. Hill; 1902, N. L. Linebaugh; 1903, W. M. P. Rippey; 1904, A. Lee Boyd; 1905, J. M. Ray; 1906, M. C. Hays; 1907, J. C. Fowler; 1908, J. E. Savage; 1910, W. J. Stewart; 1912, J. Ward Nelson; 1913, J. E. Martin; 1914, W. F. Moore; 1915, Willmoore Kendall; 1917, T. G. Peterson; 1918, Lester Weaver; 1920, S. Y. Allgood; 1922, J. W. Beck; 1924, R. H. Lewelling.

The Methodist Episcopal Church was organized in 1892 by Rev. James Porter in Cloud Chief, and at Weatherford in 1899. The pastors before 1895 were D. H. Upchurch and E. E. Morse. Later they were:

1895, M. W. Sampson; 1896, J. M. Meloy; 1898, Wyatt B. Parkman; 1899, M. W. Sampson; 1900, D. Everett Standard; 1901, M. E. Diehl; 1903, J. A. Monroe; 1904, J. L. Hefley; 1906, J. C. Brogan; 1908, J. H. Hubbard; 1909, F. E. Gordon; 1911, H. M. James; 1912, J. C. Huffman; 1914, D. C. Mallory; 1916, T. E. Sisson; 1918, C. R. Wade; 1920, D. W. Hobbs; 1925, J. A. Carruth; 1928, Bruce B. Corbin; 1929, A. B. Grossman; 1930, Horace F. Patton; 1935, C. N. Hewitt; 1936, Edwin H. Grant;

who was pastor at the time of the Plan of Union, when the congregation became simply The Methodist Church.

The present church was erected in 1910, and was improved by the addition of an annex in 1926. All indebtedness was paid in 1943. An educational building is now being constructed which adds greatly to the size and beauty of the property.

Brother Grant was followed in 1940 by Rev. Finley Reid, who was succeeded in 1942 by Rev. A. K. Fleming. In 1946 the present pastor, Rev. George B. Baker, was appointed to Weatherford.

A number of retired ministers have resided in Weatherford, including Rev. J. T. Hall, Rev. W. C. Driskill, Rev. C. R. Luton, Rev. W. A. Randle, and Rev. C. F. Mitchell. Mrs. F. E. Shanks, the widow of a pioneer Methodist minister, and the mother of Miss Leora Shanks, missionary in Cuba, also resides there. In addition to Miss Shanks, the Weatherford church has sent a great number of young people into full-time Christian service. Rev. Perry McArthur, Rev. Bob Evans, Rev. Leonard Gillingham, Rev. Robert Templeton, Jr., Rev. Dee Walburn, Rev. Faris T. Weaver, Rev. Otto Atkinson, Rev. Charles F. Mitchell, Jr., Rev. C. E. Dewitt, Rev. J. N. Holmes, Rev. Vance Comer, and others, including the writer, have been members of this church.

Through the Wesley Foundation and the Wesley Play-ers, the Weatherford church has touched the lives of thousands of teachers and other community leaders who have been educated at the Southwestern Institute of Technology, at Weatherford.

The Stewards for the year 1946-47 are as follows:

Ralph Jral, Chairman; Everett Berrong, Secretary; Claude Thacker, Treasurer; Elmer P. Cecil, Lay Leader; Mrs. Sidney Redinger, Communion steward; and Mrs. Harvey Richert, Communion steward.

Members: Lee Cotter, Harold Kaiser, Claude Foreman, Ed Umbach, Dr. J. G. Wood, Walter Luchau, W. R. Spradling, Clarence Weese, R. H. Burton, Ted Freuchting, Louis Morris, Oscar Thacker, John L. Cermak, Paul Verhines, Lloyd Crall, W. W. Ayers, Barney E. Christy, Carl L. Dunn, George Fast, Lyle Sensintaffer, and William Edgar Janzen.

In 1946 there were 586 members of the Weatherford church.

### *WESLEY METHODIST CHURCH — HUGO*

Among our Representative Churches must be included one which was a Methodist Protestant Church before Union. Such was Wesley Church, Hugo. It was organized

in 1901, and was not called "Wesley Church" until after Unification. It is located at 502 South F. Street. The present building is of brick tile and was constructed under the pastorate of Rev. W. C. Mathes in 1938.

The following ministers have served as pastors:

H. E. Maggart, T. D. Ayres, Rev. Ealey, J. E. Bounds, Rev. Bearden, J. F. Phipps, G. O. McMillan, J. W. Quaid, J. W. Browers, W. C. Banks, Paul Howell, M. L. Mathews, J. W. Browers, W. C. Mathes, M. F. Sullivan, C. M. Rosser, Charles H. Armstrong, and Walker Ferguson.

The Church School superintendent is Mr. S. R. Jackson, the president of the W. S. C. S. is Mrs. C. F. Payne, the church treasurer is Mr. J. T. Wall, and the church secretary is Mr. C. P. Balch. The Board of Stewards is composed of the following:

L. R. Allen, C. P. Balch, Shad Dickinson, A. M. Hays, R. R. Henegar, S. R. Jackson, John Ledbetter, C. F. Payne, L. G. Rainy, Earl Robinson, A. B. Tyus, and J. T. Wall.

At present there are 173 members. The church building is valued at \$8,000 and the parsonage at \$2,000.

### *FIRST METHODIST CHURCH — CLINTON*

Clinton—first called Washita Junction—was founded in June, 1903, at the intersection of the east-west Rock Island railroad and the north-south "Bes" line. The Methodist Church was organized immediately and the Rev. J. W. Campbell was named as pastor. A frame church was built, which was replaced in 1911 by the present building. The present brick parsonage was erected in 1920, during the pastorate of Rev. C. S. Walker. The basement of the church was also completed during his pastorate. Plans call for an educational unit to be added in the near future.

The following pastors have served First Church, Clinton:

J. W. Campbell, L. E. Waters, T. A. Liseby, C. A. Burris, S. F. Chalmers, O. W. Stewart, G. L. Taylor, Claud S. Harkey, B. T. Lan-nom, N. A. Phillips, C. S. Walker, O. A. Morris, C. A. German, O. L. Adams, A. S. Cameron, Forrest E. Dudley, M. L. Sims, Alva Roy Hutchinson, Robin Gould, Joe E. Gist, J. O. Whitworth, Edwin Parker, and Robert F. Naylor, the present pastor.

For a number of years, during the pastorate of Rev. N. A. Phillips, the Presbyterian Church was united with the Methodist Church at Clinton. Since 1919, however, the Presbyterians have maintained their own separate organization.

For many years Clinton was the seat of a district in the West Oklahoma Conference of the Methodist Episcopal Church, South. Today there is a Clinton district of The Methodist Church.

The following are now serving as stewards of the Clinton church:

Curtis Agan, Earl Anderson, Everett Arney, W. E. Brasel, W. E. Broach, T. F. Broadhead, V. L. Browne, Parks Buntley, J. D. Casey, David Chaffin, W. M. Clark, J. C. Collier, Fred Conner, Max Cook, Curtis Cunningham, Russell Cunningham, Donald Darrah, W. S. Donley, Charles Engleman, Roy Foreman, H. B. Gannaway, A. G. Glenn, C. N. Goodwin, Paschal Grimes, A. G. Hartzog, Hugh Hays, Harold Hutton, Marshall Jordan, W. D. Keesaman, Elgin Kern, Arthur Littell, John O. Little, M. C. Main, Dr. C. H. McBurney, Fred McNatt, E. J. Meacham, George Meacham, E. J. Million, Howard Moore, Gilbert Morton, Douglas Myers, R. H. Myers, Mark Newton, John Nickel, C. A. Noel, R. E. Roush,

R. E. Roush, Jr., Bill Roush, Lloyd Shaffer, J. D. Simpson, Allen Smith, Charles Smith, Harold Smith, Scott Smith, Virgil Stratton, Clyde Taylor, C. L. Teeter, Charles C. Trent, A. E. Wade, Bert Weston, C. E. Wilson, George Zahn, O. J. Allen, Orville Schwab, G. C. Loving, Karr Schroeder, K. D. Gossom, George Keil, Raymond Marshall, Paul Prior, Mrs. McLain Rogers, Mrs. S. A. Hammock, Mrs. Roy Foreman, Mrs. P. T. Matson, Mrs. Arthur Littell, Mrs. Scott Smith, Mrs. C. N. Goodwin, and Mrs. J. E. Murphy.

The Clinton church now has approximately one thousand members.

### *ST. PAUL METHODIST CHURCH — MUSKOGEE*

When Southern Methodism in Muskogee divided in 1903, Rev. E. M. Sweet was sent as pastor to the West side church which began worshiping November 3, 1903, in Gavigan Hall, Third street and Okmulgee avenue. A year later the congregation moved to the frame building vacated by the Baptists at the northwest corner of Third and Wall streets, and shortly thereafter moved this building to the southwest corner of the same block on Fourth street.

The brick church at Boston Avenue and Seventh street was begun in 1904, completed in 1906 at a cost of \$40,000. A fire of undetermined origin destroyed this building the last Sunday morning in January, 1929. Two members gave the lots where the present church is situated, at Twenty-third Street and Okmulgee Avenue. Work began at once on the new building, strategically located in a fast-growing residential area. The old cornerstone was brought from the destroyed church and placed at the

southeast corner of the building; the new cornerstone, containing historical documents, is at the southwest corner.

The magnificent new building cost \$150,000 and was dedicated free of debt on Sunday, September 10, 1944 by Bishop W. Angie Smith. The building had been in use since July 12, 1931. Outside and inside the design is modernized Gothic. The educational part of the building reveals the same harmony in beauty that prevails in the worshipful sanctuary.

In 1946 this church reported 1,557 members, who paid \$28,151 for all church purposes that year.

The following have served as pastors at St. Paul Church:

E. M. Sweet, W. H. Roper, T. L. Rippey, O. E. Goddard, J. M. Peterson, J. E. Carpenter, New Harris, J. C. Handy, Charles M. Bishop, Hugh E. Kelso, C. D. Montgomery, L. S. Barton, Virgil Alexander, W. L. Blackburn, Fletcher S. Crowe, and Thomas H. Raper.

The present Official Board is composed as follows:

Hub Adams, R. S. Bailey, Forrester Brewster, Ernest Brown, E. W. Chadwick, I. M. Croom, J. C. Dickson, H. V. Dealy, Clyde Fish, Claude C. Frix, A. J. Geymann, John Griffin, William H. Greer, Wheeler Haines, J. C. Helm, E. C. Hoffman, Ira J. Hollar, P. J. Hoopes, W. E. Bender, R. M. Jones, R. M. Kirdpatrick, James Leake, Lawrence Maddin, C. W. Mandler, Jack Mann, Benjamin Martin, E. B. Maytubby, Webb Messenger, Dr. D. N. Miller, W. B. Moore, Allen Moorer, Hardin Nelson, C. G. Pool, Hollis Price, W. T. Putnam, G. T. Raymond, Robert A. Raymond, Chester Reeves, Paul Rowsey, W. E. Rowsey, D. T. Siebert, Jr., E. E. Shapard, J. E. Slack, Awalt Steffen, J. V. Stephens, Francis Stewart, J. R. Stewart, J. A. Vogel, Wade Walker, Fred Wallace, Joel Yankee, and G. M. Swanson.

## *WESLEY METHODIST CHURCH — OKLAHOMA CITY*

In October of 1910 Bishop William A. Quayle asked Rev. F. A. Colwell to organize a church in the northwest section of Oklahoma City. On November 12, a group met with Mr. and Mrs. A. C. McCullough and adopted the name "Wesley" for the church, at the suggestion of Mr. and Mrs. R. E. Bradshaw.

The first building was a tabernacle 32 by 70 feet, erected at Military and 32nd Street by the men of the church, the women serving sandwiches, coffee, and doughnuts. The first service was held on Christmas Day, 1910, the sermon being delivered by Bishop Quayle.

Wesley Sunday School was organized December 29, 1910, at the home of Mr. A. H. Tyler, with Mr. H. B. Turner as superintendent. On January 1, 1911, the Sunday School commenced with 40 pupils and officers present.

In the spring of 1911 Epworth University was discontinued. The members from the Methodist Episcopal Church, South, formed Epworth Church, and those from the Methodist Episcopal Church had their membership transferred to Wesley Church by the district superintendent, Rev. D. G. Murray. The tabernacle was moved to the corner of 25th Street and Douglas.

The Woman's Foreign Missionary Society was organized in 1912 with Mrs. D. G. Murray as president. The Woman's Home Missionary Society was organized, with Mrs. R. W. Spriggs as president.

Facing the need of a new building, on December 20, 1925, a Building Committee was appointed. Ground was broken for the Educational Unit June 7, 1926. This part was completed and occupied January 9, 1927. The sanctuary was then built, and the first service was held there on Sunday, May 20, 1928.

In 1945 the church was given a set of chimes and amplifier by Rev. James W. Baker, observing the fifty-fifth anniversary of his entry into the ministry. Rev. H. F. Dorcas is the other retired minister in this congregation.

The church had 136 active members in 1911, and 1,974 in 1946. The church debt, which stood at \$96,264 in 1929, had been reduced to \$36,923 in 1946. (It was \$85,000 in 1943, when the present pastor, Rev. Nuell C. Crain was appointed to the congregation). Moreover, during the present pastorate, the full support of a medical missionary in China, Dr. Harold N. Brewster, has been assumed by Wesley Church.

Pastors who have served this congregation are:

F. A. Colwell, H. C. Case, S. E. Betts, Thomas Pingrey, E. R. Houck, J. W. Cater, C. C. Smith, Dean C. Dutton, J. W. Waldron, G. A. Baldwin, E. V. DuBois, William Forney Hovis, G. H. Zentz, A. G. Williamson, Rev. Simpson, Hugh Fouke, James A. Leach, and Nuell C. Crain.

In addition to the pastor the church employs the following staff:

Educational Director: Grace Garten; Secretary, Educational Director: Erma Lee Hill; Office Secretary: Mrs. J. J. Latham; Director of Music: H. S. Foth; Organist: Mrs. W. E. Flesher; Junior High Director and Soloist: Mrs. Jesse Hoke; and Matron: Mrs. J. A. Underwood.

The Heads of Organizations are:

Superintendent Church School: Dewey H. Neal; Chairman Official Board: John C. Simonson; Chairman Board of Christian Education: N. L. George; President W. S. C. S.: Mrs. Hugh Cooper; President Wesleyan Service Guild: Mrs. Ione S. Morgan; Chairman Sorelle Club: Mrs. Tom McGee, Jr., President, Wesley Men's Club: LeRoy Woodson; President Youth Council: Gerald K. Hornung II; Vice-President Youth Council: Bill Nighswonger, and Secretary Youth Council: Gladys Foth.

The following are members of the Board of Stewards: (Honorary) R. E. Bradshaw; Dr. J. W. Baker, Rev. H. F. Dorcas, Mrs. S. D. Benell, (Others) Virgil Alden, Bruce Armstrong, Leslie Ash, M. R. Baker, J. C. Beard, J. W. Blakeley, Dr. L. C. Boatright, Sr., W. T. Bowen, Vernon Bowman, Calvin Boxley, Ralph Bradshaw, W. K. Bretz, J. B. Burtchael, T. R. Canfield, H. D. Clark, Roland Coit, Earl Cole, Mrs. Hugh Cooper, Stanley Diefenderfer, Robert Dufford, Paul Duncan, E. W. Eagan, C. T. Fisher, Dr. W. E. Flesher, Dr. Hervey Foerster, Ellsworth Frederici, G. E. Garrelts, Grace Garten, M. M. Gibbens, Edward Gibbs, W. J. Gissendanner, Eldridge Griffy, Jr., Harold Harrison, Howard Harrison, Elmer Hathaway, C. F. Heidbrink, Nelson Huff, L. O. Hughart, Leona Dale Hulet, Irvin Hurst, W. B. Hyde, John Irby, Dr. W. K. Ishmael, Sam Jabara, G. C. Jordan, M. P. Kapp, E. L. Kennedy, T. A. Killian, Lowell King, G. E. Larason, Mrs. J. J. Latham, R. E. Leverich, L. M. Lynch, A. K. Mackey, R. W. Marshall, O. H. Myers, Roy McAninch, Dr. Earl McBride, C. S. McCreight, Tom McGee, Jr., Dave R. McKown, Dewey H. Neal, Earl J. Newlin, Mrs. R. J. Potts, Ruhl J. Potts, C. C. Reneau, Otto Resler, J. B. Roberts, W. J. Robertson, G. L. Robinson, Jess Scarbrough, V. I. Scharlach, B. F. Severs, H. W. Sharp, Local preachers include Dick Gibbens, Clifton L. Grossman, Dr. J. Kelsey McClure, and Carl W. Skinner.

Martin Shipp, John Simonson, Arthur E. Smith, Lena Smith, Ralph Smith, Curtis Spitler, Tom Stewart, Russell Tinberg, R. B. Waite, Mrs. R. B. Waite, V. D. Wessel, C. E. West, H. A. White, Joe White, Malcolm White, LeRoy Woodson, M. D. Worrell, and F. L. Yarbro.

## *WILL ROGERS MEMORIAL METHODIST CHURCH — TULSA*

The East Oklahoma Conference, meeting in October, 1943, appointed Rev. Robert L. Main to start a church on Tulsa's far east side in the neighborhood of the Will Rogers High School. With the permission of the Rogers family the church was named the Will Rogers Memorial Methodist Church.

The services were first conducted in homes. By the fourth Sunday a store building was obtained, and just before Easter, 1944, the church moved into a two-car garage at the present location, 1138 South Yale. By Charter Day, Easter Sunday, 1944, the church had 66 members. Soon afterward, a tavern was purchased at Choteau, razed by the men and brought to Tulsa, and erected as a beautiful chapel with a wing for classrooms. The congregation moved in at the end of the summer and the garage was converted into a nursery.

The membership the first year was 100. The next year 55 joined and the third year 146 joined, thus taxing the present facilities greatly. The present membership is 287.

Past Board chairmen have been: Mr. W. D. Forrest, Mr. Felder Webb and Mr. Wade Mathers. Mr. George Sorensen is the present chairman. Mr. Floyd Zook was Sunday School superintendent for three years. Mr. Floyd Silvers is the present superintendent.

Plans have been drawn for a \$300,000 church plant, to be built unit by unit as funds permit. A great future is predicted for this church, located as it is in a strategic residential section of the growing city of Tulsa.

## APPENDIX

### WEST OKLAHOMA CONFERENCE, 1947

The ninth session of the West Oklahoma Conference was held in St. Luke's Church, Oklahoma City, May 28 to June 1, 1947, under the presidency of Bishop W. Angie Smith, with Graham B. Hodge as secretary. The memorial sermon was preached by Dr. Phil Deschner for the following ministers who died during the year: Rev. C. L. Franks, Rev. Robert E. Teague, Rev. Tom C. Steele, and Rev. W. H. Hawkins.

Delegates elected to the 1948 General Conference to be held in Boston and the Jurisdictional Conference were:

Clerical: Robert J. Smith, G. Lemuel Fenn, H. G. Ryan, C. Q. Smith, Caradine R. Hooton, E. L. Jorns, Phil Deschner, Don Schooler, and Nuell Crain.

Lay: Carl McFall, Donald Darrough, Mrs. Roy Dillon, B. C. Clark, A. G. Steele, Mrs. Earl Foster, Mrs. E. B. Dunlap, William Vickery, and Welcome D. Pierson.

Reserves: Rev. Ernest C. Hicks, Rev. Roy Rowlan, Rev. G. A. Parkhurst, Rev. T. M. Moore, Paul Wade, M. E. Batten, W. V. Bowman, and Dr. E. B. Dunlap.

The appointments were as follows:

#### ARDMORE DISTRICT

T. M. Moore, Supt.

Addington and Sugden  
(To be supplied)

Alex ----- John Paul King  
Ardmore:

Carter Avenue -- Fred Dunning  
First -- William H. Mansfield  
Byars and Paoli ---- (J. E. Steel)  
Courtney and Grady

(Elbert Whites)  
Davis ----- C. O. Ball  
Elmore City ---- (Paul R. Head)  
Gene Autry ---- (W. G. Sears)  
County Line Circuit

(J. H. Miller)  
Healdton ---- W. W. McConnell  
Lindsey ----- J. E. Bryan  
Lone Grove ---- (To be supplied)  
Maysville ----- J. D. Stout  
Marietta ----- R. I. Graham  
Pauls Valley - Le Roy Massengale  
Ringling ----- John H. Bridges  
Ryan ----- M. Whittington  
Stratford ----- Ansil Lynn  
Sulphur:

First ----- Roy L. Ward  
St. Paul ---- Wendell A. Burba  
Terral ----- (C. T. Simmons)

Thackerville ---- (J. W. Williams)  
Waurika ----- Leonard Payne  
Wayne ----- (W. S. Collins)  
Whitehead ----- (F. D. Grover)  
Wilson ----- Addison Cutter  
Wynnewood -- Ray W. Menard  
Graham: ----- (D. D. Creasy)

#### CLINTON DISTRICT

E. L. Jorns, Supt.

Alfalfa ----- W. E. Cooksey  
Arapaho and Chapel Hill  
Floyd Conaway  
Bethel ----- (W. B. Arnold)  
Bridgeport -- (Miss Velma Hart)  
Calumet and Red Rock

G. F. Statser  
Canton ----- E. L. Lloyd  
Clinton ----- Robert F. Naylor  
Cloud Chief and Sappington  
George E. Bradford  
Cordell ----- Graham B. Hodge  
Custer City and Independence  
Asa T. Steiger

Cogar and Friendship  
F. L. Farrington  
Dutton ----- (To be supplied)  
Eakley ----- J. F. Keith

El Reno: Central ----- W. E. Bowers  
 Ellison Avenue (Dwight B. Darrah)  
 First ----- C. L. Crippin  
 Fairview ----- Finley Reid  
 Fay -- (Miss Florabelle Jennings)  
 Foss and New Hope (Virgil Downing)  
 Geary ----- D. Roy Miller  
 Gracemont and Lookeba (Murray Echols)  
 Hinton ----- D. W. Brashear  
 Hitchcock ----- J. O. Himes  
 Homestead ----- A. F. Heusel  
 Hydro ----- Hal E. Noble  
 Kingfisher -- Alwyn K. Fleming  
 Loyal ----- C. J. Dennison  
 Minco ----- (H. M. Lewis)  
 Oakwood and Eagle City Charles L. Carpenter  
 Okeene ----- Douglas Fleming  
 Putnam and Pleasant Valley Luther Skaggs  
 Rocky ----- (J. G. Anderson)  
 Southard ----- C. A. Simmons  
 Stafford and Canute. W. R. Woods  
 Paloga ----- (E. F. Haddon)  
 Thomas ----- G. C. Hutchins  
 Union City ----- (W. A. Biggs)  
 Watonga ----- Adrian Rea  
 Weatherford ----- George Baker

#### ELK CITY DISTRICT

E. B. Bowen, Supt.

Altus ----- W. H. Royal  
 Blair ----- B. F. Blanton  
 Brinkman and Deer Creek (Sam Kilpatrick)  
 Butler ----- G. L. Evans  
 Carnegie ----- C. P. D. Mann  
 Carter and Willow (W. W. Fitzgerald)  
 Cheyenne ----- Brodace Elkins  
 Duke ----- (To be supplied)  
 Hill City ----- Marion McGuire  
 Eldorado ----- L. E. Vandiver  
 Elk City -- Charles R. Thigpen  
 Elmer and Friendship (I. B. Ruffner)  
 Erick ----- S. Frank Wheeler  
 Fort Cobb ----- (G. G. Graham)  
 Fotebo ----- (To be supplied)  
 Gould ----- J. M. Jones  
 Granite ----- W. S. Franklin  
 Hammon ----- E. J. Chedester  
 Headrick and Victory (Ray Altaffer)  
 Hefner and Delhi (To be supplied)  
 Highland and Washita (To be supplied)  
 Hobart ----- Grady Ross  
 Hollis ----- Wilford Jones  
 Hoedy ----- J. M. Combs

Liberty and Berlin (O. B. Powers)  
 Lone Wolf and Bethel E. L. Spann  
 Mangum:  
 First ----- F. A. Tucker  
 Epworth -- (F. B. Yarbrough)  
 Martha ----- R. C. Brogan  
 Mountain View -- W. Y. Switzer  
 Olustee ----- S. E. Henderson  
 Port and Retrop (R. F. Dennis)  
 Prairie Hill and High Point (N. U. Stout)  
 Roosevelt ----- R. O. Stewart  
 Savre ----- Eugene Coopridger  
 Sentinel ----- L. C. Summers  
 Texola and Reydon -- (J. L. Davis)  
 Vinson and White Flat E. L. Shumaker

#### ENID DISTRICT

John H. Crowe, Supt.

Aline ----- O. P. Blackwell  
 Ames ----- (W. D. King)  
 Billings ----- E. L. Pierce  
 Blackwell ----- R. A. Anderson  
 Braman ----- H. F. Brawley  
 Carmen ----- (To be supplied)  
 Cherokee ---- Horace F. Patton  
 Cleo Springs and Oakdale (Milton Moody)  
 Deer Creek ----- R. R. Ellis  
 Driftwood and Byron (Lester Meyer)

#### Enid:

Bethany Chapel and Breckenridge -- Gilbert Peters  
 First ----- Fred Mesch  
 Grand Avenue -- Lawson Lee  
 Garber ----- C. C. Wilson  
 Harmony and Lacy (M. E. Beene)  
 Helena and Timberlake R. B. Gettys  
 Hennessey -- M. Carl Cartwright  
 Hunter ----- Harold Honnold  
 Jefferson and Liberty (To be supplied)  
 Jet ----- Ralph K. Hooper  
 Kaw City ----- (James L. Fisher)  
 Kildare, Chilocco and Indian School ---- (W. I. Smith, Jr.)  
 Lahoma ----- (To be supplied)  
 Lamont ----- Philip Zinn  
 Lucien ----- Harold Staats  
 Marland ----- (Ray O. Martin)  
 Marshall and Covington John Gingerich  
 Manchester Circuit (To be supplied)  
 Medford ----- J. C. Watson  
 Morrison ----- (To be supplied)  
 Nardin Circuit -- D. L. Orendorff  
 Newkirk ----- W. I. Smith  
 Nash and Kremlin R. H. G. Albright  
 Our Church -- (To be supplied)



## SPECIAL APPOINTMENTS

D. D. Etchieson, R. M. Templeton Sr. and White Parker, Indian Mission; Don Shaw, chaplain, Manteno (Ill.) State hospital; Vaughn Smith, director, Wesley foundation, University of Oklahoma; Virgil W. Russell, executive secretary, Conference board of Conference claimants, and Conference treasurer; Golden F. Shook, executive secretary, Conference board of education; Frank A. Wilder, Nebraska Wesleyan university; Alva R. Hutchinson, Board of Missions and Church Extension; C. Q. Smith, president, Sidney H. Babcock, vice-president, and Theron C. McGee and L. A. Jones, professors, Oklahoma City university.

Chaplains: Robert F. Thornton, D. E. Wilcher, LeRoy Martin, Steve P. Gaskins and Oscar Hill, army; Harry F. Miller and Robert G. Hedrick, Veterans administration.

Left without appointment to attend school: W. M. Benham, Hobart D. Ragland, Raymond V. Horn, Frank B. Drew, Franklin E. George, Robert G. Haley, James M. Hannum, Norman C. Miller, Delvis B. Roberts, Lloyd D. McNeil, Raymond Brown, Fred Roger, George Riggan, R. A. Salsar, Leonard Miller, R. E. Gibbons, Orra G. Compton, Herley Bowling.

## DEACONESS APPOINTMENTS

Miss Pauline Ebel, Centenary church, Lawton; Miss Helen Reeves, Wesley house, Oklahoma City; Miss Clara Dutrow, jurisdictional headquarters; Herline Bowling, St. Marks church, Oklahoma City; Miss Julia Beach, First church, Elk City; Florence Garwood, First church, Blackwell.

Tuttle ----- John Lomax  
 Washington ----- (Jene Miller)  
 Wheatland - (Carl W. Stokes, Jr.)  
 Yukon ----- Fred Stolz

## WOODWARD DISTRICT

G. A. Parkhurst, Supt.

Alva ----- Percy Beck  
 Arnett and Tierce - M. M. Alden  
 Bakersburg and Union Center  
 (Charles Mitchell)  
 Beaver and Forgan  
 Henry Morton  
 Boise City and Union Chapel  
 Carl Heaton  
 Buffalo ----- Herman Ging  
 Camargo ----- (To be supplied)  
 Capron ----- (Roy R. Finch)  
 Cheyenne Valley (C. V. Mashburn)  
 Fairview -- (Charles Grunewald)  
 Fargo ----- (John Demaree)  
 Fort Supply -- (To be supplied)  
 Freedom ----- (To be supplied)  
 Gage ----- A. B. Grubb  
 Gate ----- (C. W. Nelson)  
 Goodwell ----- C. Clyde Hoggard  
 Guvmon ----- H. G. Butler  
 Hooker ----- Louis Marsh  
 Kenton ----- (P. E. Cantrell)  
 Keyes and Marella -- John Cox  
 Knowles ----- (To be supplied)  
 Laverne and Rosston  
 Ray Lawler  
 Mooreland ----- O. W. York  
 Mutual ----- (Erwin Simmons)  
 May and Mount Olive  
 (Carl Shelton)  
 Quinlan ----- (Earl Slater)  
 Selling ----- L. B. Hankins  
 Selman and Mount Olive  
 (To be supplied)  
 Sharon and Keenan  
 (C. S. Sanders)  
 Shattuck ----- Charles Simpson  
 Turbin ----- (J. H. Winkler)  
 Tyrone ----- C. S. McElvaney  
 Vici ----- (R. C. Millhollen)  
 Waynoka ----- W. H. Biggs  
 West Union ---- (Henry Neukirch)  
 Woodward ----- D. Allen Polen

## EAST OKLAHOMA CONFERENCE, 1947

This session convened June 4-8, 1947 at Boston Avenue Church, Tulsa, with Bishop W. Angie Smith as president and with C. L. Eckle as secretary. Rev. Wallace M. Crutchfield preached the memorial sermon for the following ministers who died during the year: Rev. A. L. Bowman, Rev. H. M. Cosby, Rev. I. R. Haun, and Rev. J. E. Snell.

The following were elected delegates to the 1948 General and Jurisdictional Conferences:

Clerical: H. Bascom Watts, Ben Sturdivant, Virgil Alexander, Andy W. Coleman, Guy C. Tetirick, Joe E. Bowers, and J. C. Curry.

Lay: W. H. Wilcox, Jim Egan, Mrs. Walker Milam, Roy Paul, H. E. Newton, Jim Snoddy and S. J. Owens.

Reserves: Rev. Kenneth Copeland, Rev. W. L. Blackburn, Mrs. Redmond S. Cole, and Harry Carter.

The following appointments were announced:

### CUSHING DISTRICT

A. W. Coleman, Supt.

Agra and Shamrock (Ray Tower)  
 Avant ..... C. H. Rickard  
 Barnsdall ..... M. M. Monk  
 Bethel ..... (To be supplied)  
 Bristow ..... L. E. Shackelford  
 Chandler ..... Roscoe S. Ferguson  
 Cleveland ..... J. W. Beck  
 Cushing ..... J. W. Porter  
 Depew ..... (Wallace L. Boyce)  
 Drumright ..... J. C. Harris  
 Fairfax ..... (To be supplied)  
 Glencoe ..... (To be supplied)  
 Hominy ..... G. S. Dowdy  
 Manford and Keystone

D. L. Hickley

McLoud and Dale

(Arthur Parsons)

Oilton ..... W. S. Dabney  
 Okemah ..... S. G. Rogers  
 Pawhuska ..... R. G. Harris  
 Pawnee ..... S. W. Franklin  
 Perkins ..... (Paul H. Kapp)  
 Prague:

Phillip Royal

Circuit ..... (J. H. Farley)

Ripley ..... (To be supplied)

Shawnee:

Draper St. .... Paul E. Osman

Saint Pauls ..... A. B. Wickman

Trinity ..... C. J. Cleveland

Wesley ..... Owen Gragg

Shidler ..... Elvin White

Skedee and Blackburn

(To be supplied)

Stillwater ..... Kenneth Copeland

Stroud ..... A. J. Hamilton

Union ..... (Ira L. Crabtree)  
 Webb City ..... Harry S. Allen  
 Wellston ..... (To be supplied)  
 Yale ..... C. M. Oursler

### DURANT DISTRICT

J. C. Curry, Supt.

Ada:

Asbury ..... A. A. Puckett

First ..... Clarence Ridge

Antlers ..... Littleton Fowler

Circuit ..... (To be supplied)

Achille Ct. .... Gardner Griffin

Atoka ..... J. Howard Bush

Bennington ..... (R. T. Blackburn)

Bokchito ..... (A. L. Oliver)

Boswell ..... (C. A. Booth)

Broken Bow ..... R. R. Reed

Caddo ..... J. D. Price

Centrahoma ..... J. J. Land

Coalgate ..... J. G. Patterson

Colbert Ct. .... Burney Cope

Durant:

First ..... Don H. LaGrone

Circuit ..... (Roy Whitson)

Wesley ..... A. W. Oliver

Farletown ..... (To be supplied)

Fittstown ..... (J. F. Parsons)

Fort Towson ..... (E. L. Baker)

Grant Ct. .... (Charles Holcomb)

Harris ..... (R. E. Leey)

Haworth ..... (R. S. Biggs)

Hugo:

First ..... C. W. Lester

Wesley ..... (To be supplied)

Idabel ..... Willis H. Germany

Kingston ..... (C. T. Davis)

Little City ..... A. P. Johnson

Madill ----- T. E. Webb  
 Circuit ----- (To be supplied)  
 Mansville ----- (D. D. Creecy)  
 Milburn Circuit  
                     (Harvey Darrow)  
 Roff Circuit ---- Sanford Wylie  
 Pickett Circuit - (Charles Puckett)  
 Smithville ---- (To be supplied)  
 Showwall ----- Franklin Simmons  
 Tshomingo - (W. M. Crutchfield)  
 Valliant ----- (W. T. Templin)  
 Wapanucka ----- (C. B. Davis)  
 Wright City - (W. E. McCartney)

**McALESTER DISTRICT**

Joe E. Bowers, Supt.

Allen and Atwood  
                     (To be supplied)  
 Albion Ct. ----- (To be supplied)  
 Asher ----- (Floyd O. Burnett)  
 Blocker ----- (To be supplied)  
 Bowlegs ----- J. J. McNeely  
 Calvin and Stuart  
                     R. J. Featherston  
 Cromwell ----- (To be supplied)  
 Dustin ----- A. T. Hill  
 Farlsboro ----- (Jack Jordon)  
 Hartshorne ----- Howard Davis  
 Haileyville -- (W. M. Wigginton)  
 Heavener ----- Jess L. Ragan  
 Holdenville ----- H. H. Cody  
 Howe Circuit -- (To be supplied)  
 Kiowa Circuit -- (To be supplied)  
 Leonowa ----- M. C. Bevens  
 Krebs Ct. ----- (F. F. Tilden)  
 Maud ----- M. F. Bell  
 Macomb ----- (To be supplied)  
 McAlester:

Grand Avenue - Earl S. Walker  
 Barnett Memorial

Hugh H. Harrison

Poteau ----- A. H. Ogle  
 Quinton ----- C. B. Holland  
 Red Oak Circuit

Elwyn O. Thurston

Seminole ----- Winfred McBride  
 Sasakwa ----- (Cecil Bolding)  
 St. Louis ----- (John S. Dennis)  
 Talihina ----- George Buirley  
 Tecumseh ----- Ralph Patterson  
 Wanette ----- (Earl Rinehardt)  
 Wetumka ----- Lyman Eggner  
 Wewoka ----- Poe Williams  
 Wilburton ----- J. W. Quaid  
 Wister ----- (To be supplied)  
 Yeager Ct. ---- (To be supplied)

**MUSKOGEE DISTRICT**

Ben Sturdivant, Supt.

Arkoma and Pocola  
                     (G. W. Martin)  
 Boynton and Council Hill  
                     W. E. Jared  
 Braggs and Okay - (To be supplied)

Bunch ---- (G. W. Wattenbarger)  
 Cookson ----- (E. W. Eaton)  
 Cameron Circuit

(M. L. Mathews)

Checotah ---- J. W. Browers Jr.  
 Coweta ----- Orville Parham  
 Dewar and Schuller

(W. T. Freeman)

Eufaula ----- Edwin Walker  
 Fort Gibson ---- C. C. Williamson  
 Haskell ----- J. M. Littlejohn  
 Henrvetta ---- J. D. Cunningham

East ----- (J. F. Haggard)  
 Hulbert and Woodall

(Olen Rainwater)

Keota ----- (J. H. Rice)  
 McCurtain, Hoyt and Bokoshe

(Rex Pettijohn)

Morris ----- A. D. Gregory  
 Muldrow ----- J. L. Nickerson  
 Muskogee:

First ----- Finis Crutchfield  
 St. Pauls -- Thomas H. Raper

Trinity ----- J. O. Whitworth  
 Honor Heights - S. P. Gaskins

Panama ----- (Dave Sisco)  
 Pierce ----- (To be supplied)

Porter ----- (R. B. Curry)  
 Peegs and Culvers Chapel

(Jewel McKinney)

Sallisaw ----- A. Max Holcomb  
 Spiro ----- D. C. Welsh

Stieler ----- O. L. Adams  
 Stilwell ----- C. M. Rosser

Tahleouah ----- O. A. Morris  
 Vian and Gore ---- H. Ray Baker

Wagoner ----- G. H. Smith  
 Watts ----- (R. M. Moser)

Weleetka ---- Guy C. Millard  
 Warner and Porum

(N. A. Rainwater)

Wainwright and Oktaha  
                     G. E. B. Snoddy

Westville ----- Harvey Human

**VINITA DISTRICT**

W. L. Blackburn, Supt.

Adair and Big Cabin  
                     (Carl Powell)

Afton ----- (W. E. West)  
 Bartlesville:

Epworth -- (Milton Coopridger)  
 First ----- Paul Tripp

Bryans Chapel  
                     (James E. LeMaster)

Chelsea:

Epworth ---- E. W. Fickinger  
 Memorial ----- (Paul Jones)

Chouteau ----- (C. L. Holman)  
 Claremore ----- O. L. Peek

Commerce ----- M. O. Childress  
 Coban ----- (Berniece Johns)

Delaware Circuit  
                     (James N. Holmes)

Dewey ----- J. B. Coopridger

Fairland and Cayuga  
 Earl Prater  
 Foyil ----- (To be supplied)  
 Grove ----- (E. L. Butler)  
 Inola ----- (To be supplied)  
 Jay ----- J. L. Whitney  
 Ketchum Circuit  
 Mrs. Neva Forney  
 Lenaph and South Coffeyville  
 (T. L. Thompson)  
 Locust Grove and Salina  
 (Theodore Krumrey)  
 Miami ----- Guy C. Tetrick  
 Nowata ----- A. C. Pace  
 Ocheleta ----- R. E. Brothers  
 Oologah ----- (To be supplied)  
 Picher and Quapaw  
 W. Howard Wheat  
 Pryor ----- C. E. Hoole  
 Spavinaw Circuit  
 (Mrs. W. E. Suttle)  
 Sycamore ----- (To be supplied)  
 Vinita ----- Dwight R. Hunt  
 Wann and Alluwe  
 (To be supplied)

Welch Circuit --- T. J. Durham

### TULSA DISTRICT

Virgil Alexander, Supt.

Beggs ----- Clayton J. Walters  
 Bixby ----- Earl D. Burris  
 Broken Arrow ----- W. J. Gray  
 Collinsville ----- Kenneth Watson  
 Jenks ----- (Thel W. Robertson)  
 Keifer ----- (George McGill)  
 Kellyville -- (Howard Plowman)  
 Leonard and Mounds  
 (To be supplied)  
 Okmulgee:  
 Butler Memorial -- Paul Green  
 First ----- Joe S. Strother  
 Owasso ----- (J. A. Nayle)  
 Sperry ----- (Roy R. Redman)  
 Sand Springs ---- B. W. Wilkins  
 Sapulpa:  
 First ----- Thomas B. Talley  
 Wesley ----- (To be supplied)  
 Skiotook ----- Robert L. Patton

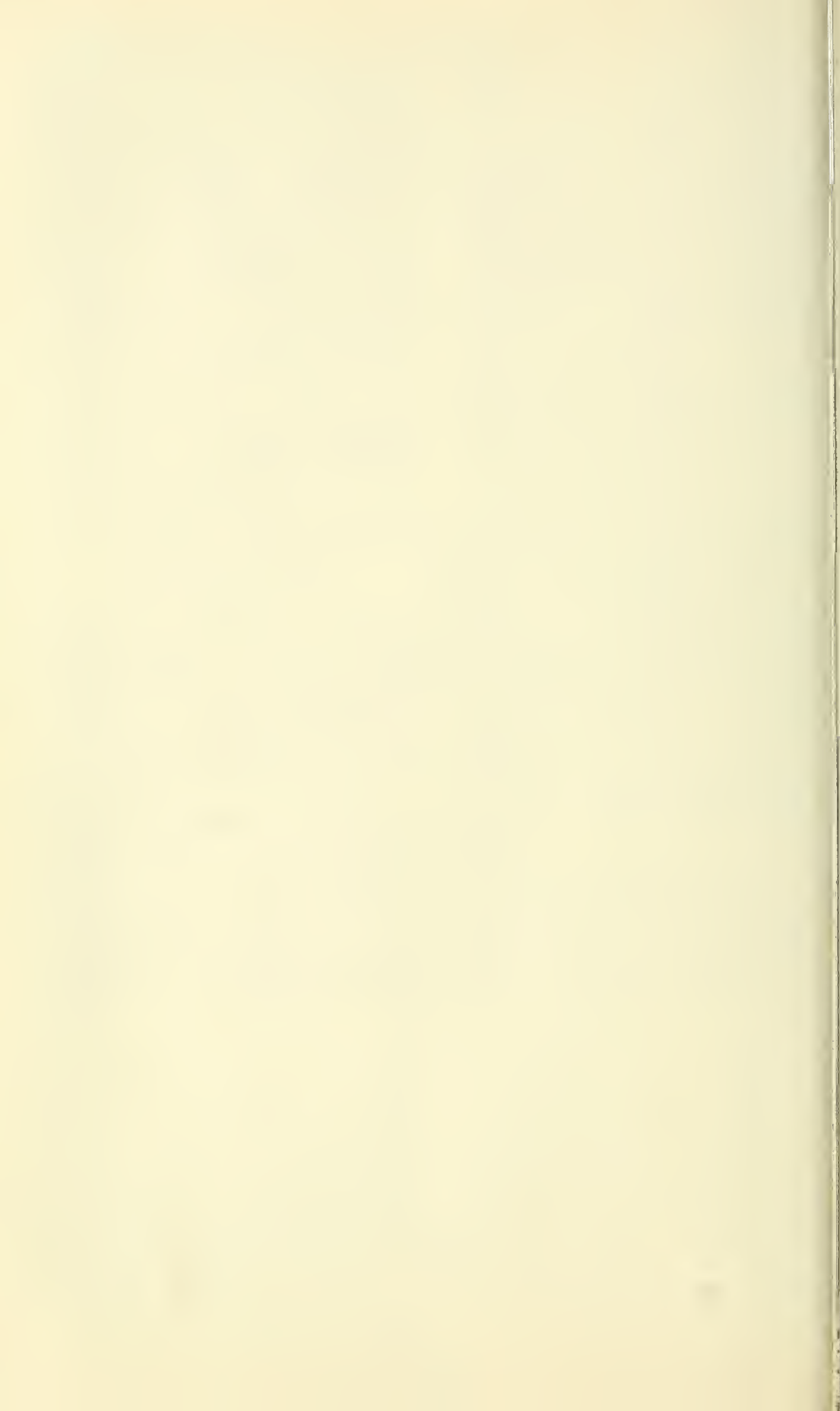
Turley ----- A. B. Waldrep  
 Tulsa:  
 Baldwin ----- E. E. Gregory  
 Bethel ----- (To be supplied)  
 Boston Avenue  
 (H. Bascom Watts)  
 Assistant --- John R. Webb  
 Centenary ----- C. M. Ball  
 Epworth ----- L. L. Bowles  
 First ----- G. Lemuel Fenn  
 Glenwood ----- H. Ivan Byrd  
 Hagler Memorial - F. L. Einsel  
 Lake Station -- (W. G. Spencer)  
 Parkview --- Walker Ferguson  
 Rose Hill ----- Griffin Hamilton  
 Saint Pauls -- Robert Thompson  
 Sheridan Avenue  
 William Neff Jr.  
 University ----- Earl N. Dorff  
 West Tulsa -- D. Wesley Doak  
 Will Rogers -- Robert L. Main

### SPECIAL APPOINTMENTS

A. L. Cooper, director of Wesley foundation, Stillwater; Forbis Durrant and Byars Columbus, Indian Mission; L. M. Powell, chaplin, Illinois State Crippled Children's hospital; I. W. Armstrong, director superannuate endowment campaign; E. C. Webb, superintendent, Oklahoma Methodist home; M. F. Sullivan, executive secretary, Conference board of Conference Claimants; C. D. Meade, executive secretary, Conference board of education; L. D. Burris, Goodwill Industries, Tulsa; J. W. Browsers and B. L. Williams, Conference evangelists; James W. Paul, navy chaplin; T. A. Harkins, army chaplain.

Left without appointment to attend school: D. Olney White, T. M. Robertson, M. C. Holt, Olaf Hoggard, Bonner Teeter, Ernest J. Carder, Arthur H. Buhl Jr.









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