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JOHN Y. BRYCE

B. 21711
1904

*History of Methodism
In Oklahoma*

Story of the Indian Mission Annual Conference
of the
Methodist Episcopal Church, South

By
SIDNEY HENRY BABCOCK
and
JOHN U. BRUCE

Volume I

1935

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REV. JOHN YOUNG BRYCE

1863-1937

A few days after this MMS was delivered to the Publishers Brother Bryce passed unto his heavenly reward.

He was the son of Rev. James Y. Bryce, pioneer missionary to the Indians and member of the Indian Mission Conference from 1868 until 1892.

He was three times admitted to the Indian Mission Conference. First in 1888 and served the Conference until 1895; second in 1902, but discontinued at the Conference of 1903; third 1914 serving until his death March 16, 1931.

He was twice married, first to Miss Nettie C. French who was the mother of his eight children; second to Miss Margaret Leek who survives him.

He was intensely interested in the history of Oklahoma Methodism and eagerly awaited publication of this volume upon which he worked so long. Now he shares the glory and joys of the saints of whom he wrote.

S. H. B.

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PREFACE

The first great mission of the Methodist Church in the United States was to the Indians. The purpose of this book is to give a story of that mission from its beginning in the East in 1820 until the close of the Indian Mission Conference of the Methodist Episcopal Church, South in 1896. After the division of the Methodist Church in 1844, this story will deal especially with the work of the Methodist Episcopal Church, South.

In 1910 when the Oklahoma Conference, successor to the Indian Mission Conference, was divided into the East Oklahoma Conference and the West Oklahoma Conference, the East Oklahoma Conference fell heir to all the records and history of the Indian Mission Conference. The East Oklahoma Conference at its session in 1926 appointed the Reverend John Y. Bryce to prepare for publication a history of Methodism in Oklahoma. In response to that request, with much labor and expense, he gathered together the broken fragments of the labors of the men of the church during the period.

When the two Conferences were united under the name, Oklahoma Conference, the Reverend Sidney H. Babcock was added to the Historical Commission and asked to aid in the preparation of the history. His task was to organize the material assembled, relate it to contemporaneous history and weave the story.

The Methodist Church had a vital part in the maintenance of order, the promotion of education and the building of a civilization during the constant changes that were occasioned by the efforts of the United States government; first, to colonize the Indians in a territory all their own, and aid the various tribes to set up governments under their own national councils; and then, to undo all that had been done by destroying the national integrity of the various Indian nations and uniting them under the Stars and Stripes.

The Authors.

CONTENTS

	PAGE
CHAPTER I	
Light in the East.....	11
CHAPTER II	
The Forced Migration.....	15
CHAPTER III	
The Church in the Wilderness.....	22
CHAPTER IV	
The Organization of the Indian Mission Conference	50
CHAPTER V	
Facing a Great Task.....	69
CHAPTER VI	
In the Valley of Death.....	123
CHAPTER VII	
Bishop Marvin to the Rescue.....	151
CHAPTER VIII	
The Greater Task.....	157

CONTENTS

	PAGE
CHAPTER IX	
A Period of Transition.....	178
CHAPTER X	
A Cosmopolitan Task.....	202
CHAPTER XI	
The Apostle to the Indians of the Plains.....	231
CHAPTER XII	
The Blending of the Nations.....	241
CHAPTER XIII	
The Church in the Changed Order.....	247
CHAPTER XIV	
The Work of the Women.....	274
CHAPTER XV	
The Last Years of the Indian Mission Conference	281

*“We have seen his
star in the East.”*

—Matt. 2:2

CHAPTER I

LIGHT IN THE EAST

1820-1830

Methodism in Oklahoma began with the missionary enterprise of the Methodist Episcopal Church among the Cherokee, Chickasaw, Creek, Choctaw and Seminole Indians, commonly known as the "Five Civilized Tribes."

The original home of these Indians was East of the Mississippi river. They were scattered abroad in the states of Tennessee, Mississippi, Alabama, the Carolinas and Georgia.

The first missionary work among the Indians was begun by the Tennessee Conference in the year 1820. Thomas L. Douglass informed the Conference that Brother Cunningham had placed in his hands \$27.00 and moved that it be equally divided among preachers who might be appointed missionaries in Jackson's purchase. The motion prevailed and Hezekiah Holland and Lewis Garrett were appointed.

Garrett started work Nov. 10, 1820. The next year Andrew J. Crawford, Jacob Hearn and Abraham Overall were sent to assist him. They served for small stipends. Garrett received \$92.00; Crawford, \$42.00; Hearn, \$11.12, and Overall, \$14.00. While they were not strictly missionaries to the Indians, yet they labored among them. Many Indians were converted and added to the Methodist Church.

WILLIAM CAPERS

When the Annual Conference of the Methodist Episcopal Church in the United States met at Columbia, South Carolina, Jan. 11, 1821, the Reverend William Capers, afterward Bishop Capers, brought to the attention of the Conference the "claims of the

Red Man." There were about 24,000 Indians at that time within the bounds of the South Carolina Conference which Conference then included parts of Georgia and Alabama. Dr. Capers was much interested in missionary work. He was a pioneer missionary worker among the negro slaves. It was not surprising that he was interested in the Indians. Accordingly he was appointed by Bishop McKendree as Superintendent of Missions to the Creek Indians. A more suitable man for this delicate and difficult work could not have been selected. He was intelligent, prudent, tactful and his heart burned with missionary zeal. He set to his task in the month of September, 1821.

In company with Mr. R. A. Blunt, a generous and noble Christian layman, who superintended the surveying and marking of the boundary lines between Georgia and Alabama, he went to Coweta on the Chattahooche river to lay the purpose of the church before the Indian Council which was there assembled. They were cordially received and an agreement was made whereby they were to lay the matter before the National Council. The following October Dr. Capers met with the National Council and obtained the consent of the Council to open a mission and to build schools for the instruction of the Indians in Christian civilization. The consent, however, was neither unanimous nor hearty.

Armed with the authority of the Conference and the agreement of the National Council, Capers traveled through Georgia and other parts of the Conference collecting money for the work among the Indians. His object was to establish missions and build two schools. The record of the number of societies, if any, organized has been lost. He succeeded in establishing one school. It was named Asbury Manual Labor School, and was located in Alabama about one mile from the Chattahooche river and nine miles from Columbus, Georgia. Rev. Isaac Smith was placed in charge.

Thus Rev. William Capers laid the foundation

for Methodism among the Creek Indians. He served as Superintendent from 1821 to 1824. At the close of the year 1824 the mission was placed on a regular District and served by the Presiding Elders, among whom may be mentioned, Samuel K. Hodges, William Arnold and Andrew Hammill.

Asbury Manual Labor School was operated until the close of the year 1829. The Conference which met in 1830 at Columbia, S. C., ordered the close of the mission and the school. This was made necessary because of the movement of the Indians westward. The life of the school was only nine years, but they were nine very fruitful years. During the last year of the school there were two students of whom we shall hear a great deal later on; namely, Samuel Checote and James McHenry.

While Dr. Capers was at work in the South Carolina Conference, Richard Neely was working among the Cherokees in the Tennessee Conference. He started work in 1822, one year later than Dr. Capers. This work was begun on the invitation of the Indians themselves. They gladly received the gospel. Many were converted and joined the church. Notable among them were John F. Boot, John Ross, the Indian chief, Richard Riley, the Gunters, Young Wolf, Arch Campbell, and Turtle Field, the warrior. Rev. John B. McFerrin was a missionary among the Indians as early as 1828.

In 1827 the Mississippi Conference organized a mission among the Chickasaws and Choctaws. The Rev. William Winans and Wylie Ledbetter were the principal promoters of the mission. The Rev. Alexander Talley was appointed superintendent. This work also met with success. A number of the leading men of the tribes were converted including the principal chief, Greenwood LeFlore.

Thus the Methodist work among the Indians in the East was begun. It lasted ten years. It was interrupted by the removal of the Indians from their homes

in the East to the territory in the West, now known as Oklahoma.

Before they left the East there was sown in their hearts a great light which was to shine as a guiding star during the many dark years that were to follow:

*“Thus saith the Lord;
I remember thee.
The kindness of thy youth,
The love of thine espousals,
When thou wentest after me
In the wilderness,
In a land that was not sown.”*

—Jer. 2:2.

CHAPTER II

THE FORCED MIGRATION

1829-1839

The Indians were happy in their Eastern homes. They were becoming civilized. They had their missionaries, native preachers, schools and churches. Methodist missions had made substantial progress. There was no desire on the part of the Indians to move from their homeland. If they had reluctantly received the missionaries at first, they were now gradually developing into a Christian civilization and growing more peaceful and contented.

However, grave troubles were ahead. The white population gradually increased and encroached upon the lands of the Indians. Race conflicts were imminent. As a solution for the trouble it was proposed to colonize the Indians in an Indian Territory west of the Mississippi river. The proposal met with almost unanimous favor on the part of the white man.

The state governments implored the aid of the Federal government in the removal. 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. President Jackson was an ardent supporter of the removal.

The Methodist missionaries supported the removal as did all the missionaries except some of the Presbyterians who thought the progress of the Indians would be retarded by the removal. A Baptist missionary, Rev. Isaac McCoy, was an active and influential agent of the removal. The Rev. Alexander Talley was the principal leader in the removal cause among the Methodist. The missionaries argued that a higher type of Christian civilization could be established among the

Indians if they were removed from "the contaminating influences of the white man."

Under the pressure of both church and state, the removal of the Indians, despite their unwillingness, became the fixed policy of the government. Accordingly the Federal government negotiated treaties with the National Councils of the Indians, and the movement West began. Some of the Indians, either because of their desire to get away from the white man, or because they recognized that sooner or later, they would be forced out, migrated to Arkansas, and a few as far as Oklahoma, as early as 1819. This was before the Methodist missionary enterprise among the Indians and no Methodist accompanied these early emigrants.

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 into adjacent territory. The National Council of the Creek Indians signed a removal treaty Feb. 12, 1825, by which they relinquished all of their lands in Georgia in exchange for lands in the Indian Territory.

General Andrew Jackson and Thomas Hinds concluded a treaty with the Choctaws, Oct. 20, 1820, by which lands in Mississippi were ceded for lands lying between the Canadian and Red rivers. This treaty was confirmed by subsequent treaties, the principal one being signed at Dancing Rabbit Creek, September 27, 1830.

The greater part of the Cherokees were unwilling to move. A few of the Cherokees were among the first to migrate, but the main body held steadfastly to their Eastern homes. They paid little or no attention to the first removal treaty which was made May 6, 1828. The white man continued to encroach upon their lands both in the hills and the fertile valleys. The state of Georgia passed laws hostile to the Indians. Both Indians and missionaries who violated them were hurled into prison.

Finally, the principal chief, John Ross, negotiated a treaty with the government of the United States by



JOHN HARRELL

the terms of which the Senate of the United States was to fix the price of the lands. The price the Senate fixed was so low that Ross refused to accept the price until it had been confirmed by the National Council of the Cherokees.

Major Ridge and Elias Boudinot believing it useless to resist further the evident intention of the government to move their people, headed a party which was called the treaty party and set about to negotiate a new treaty. J. T. Schermerhorn, the government commissioner, called another council at New Echota, Georgia in Dec., 1835. Very few of the Cherokees attended the Council. Nevertheless a treaty was made and signed. Although it was never sanctioned by the Cherokee officials, it was ratified by a small majority vote of the United States Senate. President Jackson refused to hear any appeals. A bitter strife ensued between, not only white people and Indians, but also between the Ross party known as the Anti-Treaty party and the Ridge party known as the Treaty party. This strife continued long after the Cherokees were settled in the Indian Territory. It ended with the assassination of Ridge and Boudinot on the night of June 20, 1839 in their new home in the West.

The resistance to removal on the part of the Cherokees was so strong that war between the white men and Indians was imminent. Thereupon 2,000 troops of the regular army were dispatched under the personal command of General Winfield Scott and the Cherokees were forcibly taken to the West in 1838.

The Seminole Indians were induced to sign a treaty May 9, 1832. They did not start to move until 1836 and then, only after one of the most disastrous and costly wars in which the United States was ever engaged with the Indians. The Seminoles were not completely subdued and moved until 1842.

The treaty with the Chickasaws was concluded at Pontotoc Creek, Mississippi in the fall of 1832. There is much pathos in the following preamble to the treaty:

“The Chickasaw nation find themselves oppressed in their present situation by being made subject to the laws of the states in which they reside. Being ignorant of the language and laws of the white man, they cannot understand or obey them. Rather than submit to the great evil, they prefer to seek a home in the West, where they may live and be governed by their own laws, and, believing that they can procure for themselves a home suited to their wants and conditions, provided they had the means to contract and pay for the same, they have determined to sell their country and hunt a new home.”

The main movements of this enforced migration of the Indians took place over a period of about ten years beginning in the fall of 1829 and continuing until the close of the year 1839. This entire period is a long, tragic story. The treaties on their face were fair enough. But the government was as ill prepared to carry out the treaties as the Indians were to make the long, dangerous trip across the country to the unknown wilderness. The Indians were restless. They were ignorant of the plans of the government and of every detail of the movement. Some started out on foot, others in wagons. Now a small company started out, now a larger one. At times 4,000 or more would be in one movement. They were scantily clothed. They were without adequate provisions. Many of them, perhaps a large majority of them, were penniless. Yet they were on their way.

The usual route was to cross the Mississippi at Vicksburg or Memphis, thence by steam boat to Arkansas Post, thence overland to Little Rock and on to the Territory. The movements were during the fall and winter. The winters were severe, extremely so, for people so poorly prepared for travel. The winter of 1831-1832, when about 5,000 Choctaws were on their way, was accompanied by one of the worst blizzards that ever visited the South and West.

There were no improved highways at the time.

Much of the way was through dangerous swamps and dense cane brakes. Some of the forests were almost impenetrable. There were no bridges. Some of the streams were unfordable. Crossings had to be improvised. To meet all of these difficulties the government had made no adequate survey, nor had it made any adequate provisions, nor had any one else prepared the way. The official reports of the government agent in charge are pathetic enough. They reveal a sad lack of efficiency on the part of the government. Added to cold and hunger were disease, the most deadly and dreaded of which was cholera. Some of the Indians died of sickness, others starved to death, others were lost in swamps, while others died of broken hearts. More than 2,000 of the Choctaws, and fully one-fourth of the Cherokees died. All of the tribes sustained heavy losses.

The later movements were better regulated by the government, but even then some of the Indians were brought handcuffed, two by two. No more cruel injustice was ever experienced by an exiled people in the annals of history. Nevertheless the deportation was finally concluded and the Indians were located, or so many of them as were left, in a territory which, according to the treaties, was to be guaranteed to them and their heirs forever by the government of the United States.

The Rev. Alexander Talley, who was active in mission work among the Indians in the East, anticipated the first movement of the Choctaws, and with a small company of Indian leaders came West and located at Fort Towson. They made such preparations as they could with their limited means for the oncoming Indians. Mr. Thomas Myers, a Methodist teacher, and his family accompanied the second party of Choctaws. There were quite a number of native Methodist preachers and other members of the Methodist church among the exiles. Along the journey when they would pitch camp for a night or day of rest these

religious leaders gathered the weary, worn, sick and despondent people in groups for religious services. The favorite hymn was "Children of the Heavenly King."*

One of the Choctaws expressed the broken heart of the exiles, however, when on being encouraged to sing by Dr. Tally, said,

"Me no sing, home gone, hungry;
White man's God no good,
Me die."

How similar is this outburst of sorrow to that of another exile of an ancient race:

"How shall we sing the Lord's song
In a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning.
If I do not remember thee,
Let my tongue cleave
To the roof of my mouth;
If I prefer not Jerusalem
Above my chief joy."

*The Methodist Hymnal, No. 326.

*“The Lord hath done great things for us:
Whereof we are glad.
Turn again our captivity, O Lord,
As the streams in the South.
They that sow in tears
Shall reap in joy.
He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.”*

—Psalms 126: 3-6

CHAPTER III

THE CHURCH IN THE WILDERNESS

1831-1843

The promised land was a wonderfully rich land. Untold wealth was in its bosom, but at that time no one knew it. To the Indians who came from the East it was a trackless wilderness. There were no homes, no schools, no churches, no cultivated fields, no missionaries; i.e., none to speak of.

True there were several of the original savage tribes of Indians scattered over the vast territory, viz., 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. As early as 1540 Coronado, a Spaniard, had skirted Oklahoma territory in his effort to discover the ten fable cities. Spanish priests had labored among the Caddos as early as 1760. The United States army had made several explorations into the territory of Oklahoma. Fort Gibson and Fort Towson were established in 1824. 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 was an active missionary among the original tribes. He was a Baptist. These aboriginal Indians were nomads, and for the most part, very wild Indians. No Christian work of a permanent nature had been established among them. A large number of white people had penetrated into that part of the territory known as Loveley's purchase, but they were ordered out when the territory was ceded to the Indians. They left no trace of religious work.

As for Methodism, it had to start at the beginning.

A church had to be begun in the wilderness. Fortunately some strong men had been added to the church in the East. There were more than 1,000 Methodists among the Cherokees. John Ross, the principal chief of the Cherokees, was one of them. There were more than 3,000 Methodists among the Choctaws and Chickasaws. A smaller number of Creeks and Seminoles had joined the Methodist church before leaving the East. Greenwood Lafore, chief of the Choctaws, was a Methodist. Samuel Checote and James McHenry were friendly to the church. John T. Boot and William W. Oakchia were Indian Methodist preachers. Turtle Field, the warrior, was a Methodist. But there was a considerable falling away on account of the removal. Much of the work done in the East had to be done all over again and under much more trying circumstances. The Methodist meetings were a wholesome influence during the tragic times. They kept the religious fires burning and the light of Christianity shining brightly in the darkness.

The mother church had no intention of leaving the Indians to work out their salvation alone. With characteristic missionary zeal three Annual Conferences in the East undertook to follow up the work in the West that had been started in the East. The Mississippi Conference took official action in sending missionaries to the Chickasaws and Choctaws in the fall of 1831. In the fall of the same year the Missouri Conference and the Tennessee Conference sent missionaries to the Indians.

The Missouri conference met in September 1831. Bishop Roberts presided. An Arkansas District was planned which included all of the territory of Arkansas, part of Louisiana, a strip of Texas and the territory of what is now Oklahoma. The District was left to be supplied. Bishop Roberts went to the Tennessee Conference and made an urgent appeal for men to go to the 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 for the mission and were accepted. A. D. Smith was appointed Presiding Elder of the District. The eight men agreed to meet at Memphis, Tennessee not later than Christmas day and go together to their new fields of labor. At the appointed time all eight were present at Memphis with their horses, saddles, saddle bags and a little money. It was extremely cold. Their most direct route would have been straight west to Little Rock, Arkansas. But the swamp between Memphis and Little Rock was declared impassable at that time. At the suggestion of the newly appointed Presiding Elder, they decided to take a boat to Helena. Rather than going to the expense of steam boat fare for themselves and horses, they decided to share the expense and buy a flat boat large enough for the party and row it themselves to Helena. By the time the sun was well up on Christmas Day they were afloat. They rowed awhile with the oars and drifted awhile. At night they tied their boat to a tree, disembarked, built a large camp fire, made beds of cane cut from the dense cane brakes, offered their evening prayers and slept with their saddle blankets and the stars for a covering. After three days they landed at Helena. After a night and breakfast at the hotel in Helena they were on their way to the West. A few miles out of Helena they stopped at Rev. Fountain Brown's home. Here Brother Smith took his leave to hold his first Quarterly Conference on his new work, the Helena Circuit. The others mounted their horses and 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 Northwest, Baird to the Creek nation, Scott to Washington mission and Harrell to the Cherokee nation. During the early part of the year 1832 Alvin Baird opened a school in the Creek nation and John Harrell formed the first circuit in the Cherokee nation.

The Mississippi Conference met at Woodville, Mis-

Mississippi November 30, 1831. Bishop Roberts presided. At that conference Rev. Alexander Talley was appointed superintendent of the Choctaw mission in the West. Moses Perry and William Winans Oakchiah were appointed to assist him. Oakchiah and Perry were Choctaws. Oakchiah took William Winans as a given name because he was a great admirer of the great Winans. He was admitted on trial in the Mississippi Conference in 1831 and became the first itinerant Choctaw preacher.

Rev. Alexander Talley, M. D., was a physician as well as a preacher. He was a man of culture and moved easily in the best social circles of his native Conference. He was a practical man of many talents. He left his comfortable position in the home Conference and gave himself unstintedly to the work in the West with all of its hardships, privations and dangers. He was on the ground to receive the first contingent of the exiles when they arrived. He was a friend of Chief LeFlore and had a number of friends who were influential with President Jackson. He acted as an agent for the Indian Chief and the United States Government in buying and distributing supplies and otherwise aiding the Indians in settling in the new country. He did a prodigious amount of work. He was trusted by the Indians, the United States Indian agents in the field and by the authorities at Washington. He was superintendent of the Choctaw mission from its beginning in 1831 until 1834. He made his last report to the Mississippi Conference which met at Clinton, Miss. Nov. 12, 1834 and asked to be relieved on account of failing health. At the conclusion of his report the Conference enthusiastically adopted the following resolution:

“Resolved: That the Conference express its entire approbation of Brother Talley’s management of the Choctaw Mission, and that it highly appreciates his service and sacrifices in that Mission.” The Conference requested him to organize a mission in Louis-

iana near New Orleans whither many white people were moving. He consented on condition that he be relieved before hot weather. He was appointed to Fauxburg and Lafayette Mission near New Orleans. He served there until the close of the spring of 1834 when he started Northeast for recuperation. Between Natchez and Vicksburg he was seized with cholera. He died soon after reaching Vicksburg. His last words were:

“My work on earth is done,
And I am going to receive my reward.”

Charles I. Carney was appointed to succeed him as superintendent of mission to the Indians in the West and William W. Oakchiah and Moses Perry were appointed to assist him.

The Missouri Conference of the Methodist Episcopal Church met at Pilot Grove, Mo., in September, 1832. It was nearly 500 miles of horseback riding for the preachers of the Indian Mission to get to the seat of the Conference. That year two Districts were formed in Arkansas Territory, the Arkansas and the Little Rock. The Indian work was placed in the Little Rock District. 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. The charges were not very well defined, but Andrew D. Smith was appointed Presiding Elder of the Little Rock District and had oversight of the Indian mission which was included in the Little Rock District. H. G. Joplin was appointed to the Hardridge School.

The schools of the Indian Mission at that time were designated for the most part by number—school number 1-2-3-4, etc. This school, however, was named for a Christian layman by the name of Hardridge. He was a white man born in South Carolina. From childhood he had lived in the Creek nation east of the Mississippi. He married a Creek woman. They both

joined the Methodist church at the old Asbury School in December, 1825. Mr. Hardridge was highly esteemed by the Creek Indians and they named their school for him. Baird was returned to the Creek nation for school work. Thomas Bertholf went to the Cherokee nation. He built a home on the Illinois river near Tahlequah. John 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 at Mountain Spring Camp Ground in Arkansas on Sept. 4, 1833. It was the first Conference ever held on Arkansas soil. Bishop Joshua Soule presided. Much interest was taken in the Indian Mission. By formal resolution 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 promptly granted and additional missionaries were sent into the mission. Pleasant Thacket, L. B. Stateler, Pleasant Berryhill, R. W. Owen and J. Brewston were the newly appointed missionaries. Learner B. Stateler was assigned to teach the Hardridge school in the Creek nation. Here is a passage from his diary that gives an insight as to some of the conditions existing at the time:

“At the place where I boarded (the Hardridge School) there was a typical ‘black Mammy.’ She was an African woman and had a grown daughter named Phoebe. The daughter’s father was an Indian man whose name was Parryman. He was a vile old fellow and had a heap of wives. The daughter was a real pretty girl, and was married to a white man. Granny, as we called her, did the cooking, and brought my meals to my room. Altogether, we made quite a family. We had prayers regularly. The cabin was built upon posts set in the ground. The hogs would pile up under the floor and groan and grunt at a great rate. They would often raise the puncheons on the floor which lay loose on the sleepers or joists. I would borrow black mammy’s pony and drag wood up

for the fire. Sometimes she would imagine that I had overworked him and then she would get mad and break out vehemently with such expressions as, 'I won't linctum for you any more,' meaning that she would not interpret for me any more. But she would get in a good humor again. I could speak to a greater portion of the Indians through an interpreter. These Indians, many of them were well to do and owned many slaves. The missionaries appointed to the various stations would fail to come, and I was kept busy going from one school to another."

The Conference evidently did not like the character of the music sometimes used in the services. It passed the following resolution:

"Resolved: That we consider the singing of fugue tunes and light and unmeaning choruses a departure from the true spirit and solemnity of divine worship, and a departure from the letter and spirit of our church discipline."

Bishop Roberts held the Missouri Conference, which met at Bellevue, Mo., Sept. 10, 1834. J. Horne was added to the Indian mission forces. J. L. Gould was assigned to Seneca circuit. H. G. Joplin went to Washington County.

The 20th session of the Missouri Conference, which met at Arrow Rock Camp Ground, Sept. 10, 1835, with Bishop Morris presiding, made important changes in the Indian Mission. There was a large and growing interest in the missionary work among the Indians. 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. The southern branch was called South Indian Mission to distinguish it from the northern branch. Peter M. McGowan, a man of deep piety and culture was appointed Superintendent of the South Indian Mission. 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. Their work lay within the bounds of the Creek and Cherokee nations. John Harrell was appointed to Washington County in Arkansas across the line from the Indian Territory.

John H. Carr, a young local preacher, was admitted on trial into the Missouri Conference that year and appointed to Sulphur Fork mission in the Little Rock District. The work lay in a region of Texas and was a part of the Indian Mission. This young man was destined for a long and important service in the Indian Mission Conference.

The work in the Choctaw and Chickasaw nations was yet under the care of the Mississippi Conference. Robert D. Smith was appointed to supervise the work in these nations. He was assisted by Moses Perry and native local preachers.

Rev. William Oakchiah, who had worked with Talley, was located by the Mississippi Conference that year at his own request.

McGowan lost no time in getting to his work and entered upon his labors with great enthusiasm. He traveled constantly throughout the Creek and Cherokee nations preaching and overseeing the schools. The rigorous winter, poor accommodations, unusual food, long, weary travels and sleepless nights were too much for him. By the middle of the first summer, his health was broken. He requested and was granted a transfer to the Pittsburgh Conference.

In the Creek nation at that time was a school teacher whose name was Andrew Hunter. He was a young man of great stamina and extraordinary mentality. His school was located in "old man Lott's yard," South of the Arkansas river, in the Creek nation, on the prairie, about two miles from Chimney mountain, and not far from the present site of the city of Muskogee. He slept on the school room floor. For a mattress he had a bed tick filled with straw chopped fine with an ax, for cover two blankets and a buffalo

skin. He took his meals among the neighbors. Of these meals he himself writes interestingly, "I was young, hearty and vigorous, and could eat anything any body else could from chitterlings to sofka and all between and beyond." No wonder McGowan sought and found the companionship of such a young man! No wonder the young man availed himself of every opportunity to "hold sweet counsel" with such a man as McGowan!

There was a little Methodist church between the Arkansas and the Verdreges rivers near the old Creek agency. In the summer of 1836 at a Quarterly Conference held in that church Andrew Hunter was licensed to preach. The conference was composed mostly of Indians and was presided over by Peter M. McGowan. Hunter was also recommended for admission on trial into the new Arkansas Annual Conference which was to be organized at Batesville, Arkansas that fall. From that humble beginning Andrew Hunter grew to be one of the great preachers and leaders of Arkansas and the Southern Methodist Church. He never forgot his experiences nor friends of the Indian Mission.

Fifty years after he was licensed to preach in the wilds of the wilderness of the Creek nation he wrote of Brother McGowan thus:

"Brother McGowan was one of the most holy men it was ever my privilege to know. He 'prayed without ceasing.' I have occupied the same bed with him and have been waked in the silent hours of the night by him as he talked to God in whispers by my side. I have heard him for half hours at a time as he has lain by my side in the stillness of the night offering fervent prayers to God for the preachers and people of his district. I am thankful that it was my privilege to be with him in the beginning of my ministry. He presided in the Quarterly Conference where I was licensed to preach. He kept the affairs of his District well in hand and did everything in his power to forward the good work in the two

nations. He was a plain, scriptural preacher, very familiar with the good Book, and knew how to simplify Bible stories and Bible history so as to bring it within reach of the most illiterate. He was only one year with the Indians. He had a severe attack of sickness in the latter part of the summer, and believing that he was completely broken down in health he returned to his old Conference."

John L. Irwin who came with McGowan to the Indian Missions served only a brief time in the Indian Territory. He taught a school and preached in the Creek nation. He was a man of fine social qualities and a very eloquent preacher. Perhaps he was the most attractive pulpit orator of the mission. However, there were rumors affecting his moral character. He was tried in the regular way and acquitted. Nevertheless his usefulness among the Indians was destroyed. Even the most savage Indians had a keen moral sense according to their light. Any deviation from moral rectitude was not countenanced among them. They would not hear a preacher about whom reports of immorality were current. He was transferred to the West Virginia Conference after serving in Arkansas one year. In his home conference he was a highly acceptable preacher for many years.

In 1836, Arkansas was admitted into the union as a state. In November of that year the Arkansas Conference of the Methodist Episcopal Church was organized at Batesville, Arkansas. Bishop Thomas A. Morris was president. The Conference was divided into six districts, three in Arkansas, two in Louisiana, and one in the Indian Territory, called South Indian Mission and Schools. This district included the Sulphur Fork country which is now in Texas. The Indian Missions formerly under the care of the Missouri and the Mississippi Conferences were placed in the new Arkansas Conference.

Bishop Morris made a strong plea to the Tennessee Conference which met in the fall of 1836 at Colum-

bia, Tennessee, for volunteers to go to the newly authorized Arkansas Conference. Erastus B. Duncan, Richmond Randle, A. W. Simmons and Robert Gregory answered the call. Three of them—Duncan, Randle and Simmons—left immediately after the adjournment of the Tennessee Conference with Bishop Morris for Batesville, Arkansas. Gregory came later on. They made the trip horseback. It was a long, fatiguing trip. Much of the journey was through swamps where they encountered much deep water, mud and pony holes. However, they were well mounted and reached the seat of the Conference on time. They received a cordial welcome.

The Conference was duly organized and the members, under the guidance of Bishop Morris, proceeded with the Conference business like veterans. The following members of the Indian Mission were present and became charter members of the Conference: John Harrell, Burwell Lee, Charles I. Carney, John L. Irwin, Thomas Bertholf, Moses Perry, A. D. Smith.

John H. Carr remained on trial. Andrew Hunter, James Essex and J. W. P. McKenzie were admitted on trial.

John Harrell was appointed Superintendent of the South Indian Missions and Schools. Thomas Bertholf, Andrew Hunter, J. W. P. McKenzie, Moses Perry, A. D. Smith, J. H. Carr and James Essex were appointed to work in the mission under the direction of the superintendent. Up to this time the works in the Indian Mission were not very well defined in the list of appointments and the missionaries had large freedom as well as large territories to serve. Bertholf's work was mainly in the Cherokee nation. Hunter and Essex were in the Creek nation. McKenzie and Perry went to the Choctaw nation.

Bishop Andrew presided over the Conference which met Nov. 1, 1837, at Little Rock. The work of the Indian Mission took a more definite form. It was raised to the status of a District and called South In-



LAST REMAINING BUILDING OF FORT COFFEE SCHOOL

dian District. John Harrell was appointed Presiding Elder. The other appointments were:

Sulphur Fork, John B. Denton and E. B. Duncan.

Cherokee Circuit, Thomas Bertholf, Johnson Field, and John Boston.

School No. 1. James Graham.

School No. 2. To be supplied.

School No. 3. James Essex.

School No. 4. To be supplied.

Choctaw Circuit, J. W. P. McKenzie. This included the whole of the Choctaw nation.

School No. 1. Moses Perry.

School No. 2. S. Allen.

Seneca Circuit, A. D. Smith.

Red River, Moses Speer.

At the Conference of 1838 no Bishop was present. John Harrell was elected president. He re-arranged the district lines of the Conference. In the new arrangement the Indian work was divided. The Cherokee and Creek section was placed in the newly formed Fayetteville District. John Harrell was the Presiding Elder. The Choctaw section was placed in the Red River District. Robert Gregory was appointed Presiding Elder. The Cherokee nation was divided into two parts, the upper and the lower. A. D. Smith and Johnson Field were assigned to the upper part and J. W. Seaman and John Boston to the lower part. James Essex was appointed to the Creek nation. Daniel Adams was sent to Seneca Circuit. To help Robert Gregory on the Red River District were: Jacob Whitesides at Sulphur Fork; Alexander Avery and Samuel Adams at Sevier Mission; J. W. P. McKenzie, William Mulkey and Moses Perry to the Choctaw nation.

William Mulkey was the father of Abe Mulkey, who in more recent years has done effective evangelistic work in Texas and Oklahoma. He was a very well educated man. As a preacher he was of the rapid fire type. When he preached he spoke rapidly and brought into action his head, eyes, arms, legs and all of his body.

This was entirely too much for the Indians. No interpreter could keep up with him and most of the preaching had to be done through an interpreter. Therefore he did not remain long in the Indian Mission.

In 1839 Rev. John Harrell was again elected president of the Conference, no Bishop being present. The plan of the Indian work was continued as of last year. John Harrell remained on the Fayetteville District. D. B. Cumming was appointed to the Upper Cherokee Mission and E. B. Duncan and J. F. Boot to the Lower Cherokee Mission. James Essex was returned to the Creek nation and Daniel Adams to Seneca Mission. Robert Gregory was appointed Presiding Elder of the Red River District; J. W. P. McKenzie to Sulphur Fork; A. Avery and Moses Perry to the Choctaw Nation. A new work was formed, Blue Bayou, which was supplied by a native preacher.

Bishop Waugh presided over the Arkansas Conference which met at Little Rock, Nov. 4, 1840, and again over the Conference which met at Batesville, Nov. 10, 1841. Two new names appear in the records, Isaac F. Collins and William McIntosh. Both saw service in the Indian Mission. The next year Bishop Andrew held the Conference which met at Helena, Arkansas. Walter D. Collins and Calvin Slover came to the Conference that year and afterward served in the Indian Territory.

In the year 1840 the Rev. E. B. Ames was appointed one of the missionary secretaries of the Missionary Society of the Methodist Episcopal Church. Indian Mission affairs of the entire Western area, reaching from the Northern lakes to the Gulf of Mexico, were assigned to him.

Leaving his family at their home in Greencastle, Indiana, he proceeded to make a personal survey of the territory in order to get for himself and the Missionary Society first hand information as to the general state of the Indians, the progress of the missions already established, the best way to strengthen them,

and to enterprise new ones. It was a large order. It was a vast territory. Much of it was uninhabited by white men. The modes of travel were exceedingly limited. There were many discomforts and many dangers at every turn of the road. He went by coach to St. Louis, thence by steamboat on the Mississippi as far North as the steamboat would carry him. He visited all the frontier settlements and the Indian Tribes on the Mississippi and its tributaries. He purchased a bark canoe and employed native oarsmen to take him on the smaller streams. They would carry the canoe overland from one stream to another. He spent several weeks in the Northern territory, sleeping in the open and eating such food (mostly wild game and hominy) as could be obtained from the natives.

Turning South he visited the Shawnees, Delawares, Kaws, Kickapoos, Pottawatomies and Osages. By far the greater part of this journey he traveled by canoe, on mustang pony or on foot. By the time he reached the Cherokee nation, going was somewhat easier. Conditions were in every way improved. There was a greater variety of food and it was better prepared even to the ever present "tomfulla." He went immediately to Tahlequah, the seat of the Cherokee National Council. Here he was cordially received. He held protracted conferences with Chief John Ross, other Indian leaders and the missionaries. He ended his journey at the Choctaw Agency located at Skullyville. Major William Armstrong, acting superintendent of Indian Affairs of the Western Territory, gave him a personal welcome and showed him every courtesy. He introduced him to the Choctaw Chief and other Indian leaders. After several days of conferences with them and the missionaries, he dictated an educational policy for the Choctaw nation which met the approval of all concerned and which was adopted in whole or in part by other Indian Tribes.

The Choctaw Nation was divided into three districts, over each of which was an Indian chief. These

districts were named Puck-che-nub-bee, Push-ma-ta-ha and Mo-shu-la-tub-bee. The educational policy agreed to provide the establishment of a school in each of the three districts. The school located in Puck-che-nub-bee district was called Spencer Academy and was to be a central school under the direction of the national council. The other two schools, the Nun-ne-wa-ya Academy in the Push-ma-ta-ha district and the Fort Coffee Academy in the Mo-shu-la-tub-bee district were to be under the joint care of the Indian National Council, the United States Indian Agency and the Missionary Society of the Methodist Episcopal Church. The following act, from the Laws of the Choctaw Nation, establishing Spencer Academy and Fort Coffee Academy indicate the terms of the agreement:

“LAWS OF THE CHOCTAW NATION

AN ACT RESPECTING PUBLIC SCHOOLS

“Section I. Be it enacted by the General Council of the Choctaw Nation assembled, That there shall be, and there are hereby established the following institutions of learning; viz., Spencer Academy and Fort Coffee Academy.

“Section 2. The foregoing institutions of learning shall be, and they are hereby located, at the following places; viz., the Spencer Academy at the point on the military road where the buildings are now erected under the direction of the committee appointed in 1841, about nine miles north of Doaksville. The male branch of the Fort Coffee Academy at Fort Coffee in Mo-shu-la-tub-bee District. The female branch of this Academy shall be located in the same vicinity by a committee appointed by the Council for that purpose.

“Section 3. There shall be and is hereby appropriated the following sums for the annual support of these institutions respectively: To Fort Coffee Academy, this appropriation includes the Female Seminary to be located near the Fort Coffee Academy, six thousand dollars per annum.

“Section 4. There is granted to each institution mentioned in this act the use of as much land as may be needed for cultivation, pasturage,

etc., and also the right to take from the public domain any timber, rock, stone, coal, or other materials which may be required for the use of the institution or establishment.

“Section 5. The superintendents and teachers in the several institutions, with their families, if they have any, shall be furnished house room and lodging, and shall board at the same tables with the pupils; but shall not receive in addition thereto, on an average, a salary more than four hundred dollars per annum, each.

“Section 6. Instruction in Agriculture and the Mechanical Arts shall, in the male school, be combined with instruction in letters; in the female schools, in addition to letters, the pupils shall be instructed in housewifery and sewing, etc.

“Section 7. One tenth of all the pupils taught in the different schools shall be orphans: provided so many apply for admission.

“Section 8. The Fort Coffee Academy under the conditions, limitations, and restrictions rendered in this act, shall be placed under the direction and management of the Missionary Society of the Methodist Episcopal Church; provided, said society will contribute one thousand dollars, per annum, to the above named institution.”

The above act was passed by the Choctaw National Council and approved by the United States authorities in November, 1842. The life of this charter was fixed at twenty years.

From this act and similar acts passed from time to time by the National Councils and approved by the United States government authorities, an educational policy was adopted which held for about forty years. The policy provided for the co-operation of the United States government, the Indian National Councils and the agencies of such churches as would enter into the agreement in the education of the Indians. The National Councils granted the lands and materials from the public domain for the school buildings, and also sums of money from annuities received from the United States government under treaty agreements for the support of the schools. The Councils would also appoint

trustees whose authority consisted in locating and supervising the building of the school buildings, the allocation of funds for their support and the naming of the children who were to attend the various schools. They had no authority in the selecting or discharging the superintendents or teachers, but they did have some control in this respect inasmuch as they could recommend the withholding of funds or the cancellation of a charter if they were not satisfied with the management. The schools would be placed under the care of the church, or some agency of the church, under written agreements made by and between the National Councils and the church agencies, and approved by United States authorities. The church agency would select the superintendent and the teachers and provide additional funds for their support.

Having completed all the details of the new educational order, Rev. E. B. Ames returned to the headquarters of the Missionary Society and made a report of his journey. The Society approved his recommendation and made the necessary appropriations to the schools. Whereupon Ames, under date line, Washington, Feb. 4, 1843, wrote to Rev. William H. Goode of the Indiana Conference, outlined to him the plans of the Missionary Society for the education of the Indians, and the action of the National Council. He requested him to take the superintendency of the Fort Coffee school. After much prayer on the part of Brother Goode and his wife they decided to make the great adventure. His decision was promptly communicated to the Bishops in charge of the Conferences involved. They sent to Brother Goode the following official commission:

“Cincinnati, March 9, 1843.

To Rev. William H. Goode:

“This is to certify that you have been duly appointed to the superintendency of Fort Coffee Academy, in the Choctaw Nation, to which station you will repair with as little delay as the cir-

cumstances of the case will admit. In organizing this institution you are expected to adhere to the stipulations entered into between the civil authorities of the nation and our Missionary Secretary, Rev. E. B. Ames. Especially in the selection of the teachers you will have strict regard to their literary, moral, and religious character. And it is greatly to be desired that all persons to be employed in the different departments of the institution shall be such as to afford an example of morality and piety in every respect worthy of imitation.

“Yours, with esteem and affection,
Joshua Soule,
Thos. A. Morris.”

The main reason Fort Coffee was selected for educational work by the Methodist Church was that the Moshulatubbee District was more savage and more backward generally than the other two. The missionaries and their work were more cordially received by Puckchenubbe and Pushmataha and their people. Very naturally our missionaries found their way among them instead of the Moshulatubbee District. Difficult as the task was, it was time to turn attention to the Moshulatubbee District.

Armed with Episcopal authority, Brother Goode proceeded without delay to his new field of labor. On the 27th day of April, 1843, he stepped off the boat at old Fort Coffee landing. He had with him a German family and a friend from Fort Smith. These five spent the first night in the open. After supper and prayer, they made their beds among the rocks. The next morning they entered the dilapidated barracks of old Fort Coffee. Fort Coffee was established by the United States Army in 1834. The barracks were located in the bend of the river on a high plot of ground containing 12 or more acres. The surrounding land was covered with heavy timber and dense underbrush. The Fort was abandoned in November, 1838, when the soldiers were moved to Ft. Smith. Nearly five years of neglect had left the buildings in sad repair. Brother

Goode immediately set to work repairing the buildings and erecting new ones. Lumber and other materials had to be hauled from Fort Smith and VanBuren. He also cleared some land for the spring sowing. Having no teams, he bought a yoke of oxen to do the plowing. He planted corn, pumpkins, beans, peas, Irish potatoes, sweet potatoes and melons. The virgin soil produced an abundant crop. In all this, Goode exhibited much ability. Major William Armstrong, acting superintendent for the Western Territory, in his official report to the Commissioner of Indian Affairs, Washington, D. C., has this to say of him:

“Fort Coffee Academy, situated on the Arkansas River, is now under the charge of Rev. William H. Goode, a Methodist clergyman, well qualified not only as a preacher, but as possessing business habits and tact to conduct such an institution. The old buildings of the Fort are repaired, so far as they could be used; and others are being erected for the accommodation of fifty or sixty boys, or as many as the funds can support and educate. The Choctaws have appropriated to this academy, in connection with a female school to be put in operation near the agency, \$6,000.00 per annum, and the Methodist Society have obligated themselves to furnish \$1,000.00 per annum. Everything is now in a state of forwardness, and the school will be opened probably in December. At this school, in addition to letters, the boys are expected to labor upon the farm, and to receive instruction in the mechanical arts, thereby giving them a practical business education, and at the same time preparing mechanics for the nation. I anticipate great benefit to the Choctaws from the location of Fort Coffee Academy; it will exercise a happy and salutary influence on that part among whom it is located, heretofore greatly behind the other portions of the nation in point of intelligence and morality.”

The doors of the new school opened for students on the 9th day of January, 1844. There were only six

students enrolled the first day. All of them came from the Pushmataha District. The next day several came from the Puckchenubbee District and a few from the Moshulatubbee District.

Thus a new order for the education of the Indians was set in motion. This was the first central school in the Choctaw nation under the care of the Methodist church in accordance with the new law.

The plan met with the approval of the agents of the United States government in the Indian Territory. The following extract from the official report of J. L. Dawson, Creek agent, to Major William Armstrong, acting superintendent, Western Territory, expresses the opinion held by them all:

“From my own observation, I am decidedly of the opinion that two large schools in this nation—one at this agency, and the other at Tuckabatchee town on the Canadian—provided with a principal teacher of liberal education, who shall be at the same time a minister of the gospel, with a competent number of sub-teachers under his supervision, and having means prepared for boarding scholars, will do ten times the good that could be effected by a number of small establishments dispersed over the country. In every point of view, a large establishment, especially among Indians, is better than a small one.”

In Kansas several tribes centered their school efforts at Indian Manual Labor School in the Shawnee nation which was started in 1838 with Rev. Thomas Johnson as superintendent. The school was enlarged under the superintendency of Rev. E. T. Peery.

In 1843 the Cherokee nation had a school system containing eleven schools under the supervision of a schools superintendent in the person of Mr. S. Forman. The teachers in these schools were all white people except two who were Cherokees. At the request of several communities some of our Methodist preachers were sent into the Cherokee nation to teach in the system. They were not allowed to teach be-

cause of the bias on the part of the superintendent of the public schools. They turned their attention to preaching and holding camp meetings. This helped, rather than hindered, the growth of the church. It also served to develop the larger boarding schools and furthered the abandonment of the smaller ones.

A very active and efficient missionary during the year 1843 was the Rev. Robert Gregory. He had charge of the Choctaw mission. He lived in a parsonage located about seven miles from Ft. Towson. It was a very comfortable parsonage near a large spring surrounded by a beautiful grove. He did not spend much time in the parsonage. His mission circuit had fifteen charges covering an area 60 by 30 miles. The Choctaw mission was a part of the Red River District, Arkansas Conference. Rev. Jacob Custer was the Presiding Elder in 1843. Robert Gregory had previously served as Presiding Elder of the District. In addition to serving this mission, Gregory enterprised a mission in the Chickasaw nation. Up until this time there was no school in the Chickasaw nation nor had there been much missionary activity in that nation. A few Chickasaw children had been sent to the Choctaw mission schools.

The Arkansas Conference met at Clarksville, Nov. 15, 1843. Bishop Roberts presided. W. H. Goode and Samuel G. Patterson were received by transfer. They had already been at work during the year in the Indian mission. Goode was able to report that he would be ready to open Fort Coffee Academy by the first of the next calendar year. Patterson was in charge of the Quapaw mission school. Both were continued in their positions. Tussawalita, a Cherokee Indian, was admitted on trial.

Sometime during this year Daniel Adams, one of the pioneer preachers in the Indian Mission, died.

There were twelve years of this missionary work in the Indian Territory under the care of the older conferences. The difficulties were great and varied.

The country was a veritable wilderness. The wide sweeping prairies were trackless. The forests were dense. Wild animals were abundant, including some of the fiercer species. The streams were without bridges. At some seasons of the year they could not be forded. In many of them the quicksand was treacherous. Great care had to be exercised lest in crossing a river, horse, rider and all disappeared. Our itinerants usually carried a staff to feel their way across a stream, always a new one, and the old fords after a freshet. The country was full of vermin which caused much discomfort.

There were very few houses built for homes. The Indians for the most part preferred wigwams or huts. Building materials were scarce. They had to be hauled from long distances. Titles to property could not be obtained with any degree of certainty. Not much church building was undertaken. Services were held under trees, or brush arbors, in huts, the little one-room schoolhouses, or wherever the preachers would be permitted to hold them.

Until the boarding-school program started, the neighborhood schools were taught by the preachers or by teachers who were sent as missionaries by some church. The buildings were one-room affairs, poorly furnished. The curricula consisted of reading, spelling, writing and arithmetic. The biggest problem the teachers had was attendance. The children did not like school. They came and went as they pleased. They pleased to stay away more than to attend. The thirst for education had to be created. Some of the Indian leaders were favorable to education efforts. Many were not. The opposition to education, at times very bitter, had to be overcome. It was a slow process.

The social conditions present a strange, interesting picture. The Indian women were both virtuous and industrious. There were practically no prostitutes among them, even in the savage tribes. They did all the drudgery around the huts and a great deal of the

farming. Diseases were frequent. They were brought about by the lack of good water and sanitation. There were no wells or cisterns. They used water from springs and creeks.

Among the men, the greatest evil was liquor. They called it "fire water." Though the accursed stuff was forbidden to be sold among them, the unscrupulous white men were ever ready to ply their nefarious trade and the power of the government was helpless to prevent them. The Indian man liked the wild life. He was fond of the hunt and the chase.

He was given to games that produced the wildest excitement. The favorite game was the Indian ball game. This game was a very romantic, exciting game often fraught with grave social consequences. The game was played sometimes between different communities of the same tribe of Indians, but more often it was an inter-tribal game which took warlike proportions and engendered hatreds between the tribes. The Choctaws and Creeks were the ancient enemies at ball play. The game itself could have been very wholesome and picturesque, but more often it took graver aspects.

When times grew monotonous, one tribe would send a challenge to another for a ball game. The challenge was rarely ever declined. To decline a challenge is not an Indian trait. The ground selected was preferably a large, open plain surrounded by a forest. A pole 15 feet high and about one foot wide would be placed at either end of a field some three or four hundred yards apart. There would be about one hundred players on each side. Ten men from each side would be placed at either pole. One party of ten were called pole men whose business it was to receive the ball from their fellow players and hurl it against the pole. The other ten were to catch the ball and hurl it away toward the other pole. The remainder of the players were placed in the center of the field. A medicine man would toss the ball high in the air and the war began.

The players each had two ball clubs about three feet long, made out of seasoned hickory. On the end of the club was a cup made of sinews of wild animals. With these clubs they would catch and hurl the ball.

Preparation for a game occupied days and even weeks. The strongest, swiftest Indians of a tribe were selected as players. The night before the game they used for painting their bodies with war paint. They went into a game entirely nude except for a cloth around their loins. On the morning of the game-day, the opposing teams gathered in the forest near their own goal. Thousands of spectators came from far and near to witness the game. Old and young of both sexes were on hand. In the distance you could see the warriors dancing and prancing in their forest camp waiting for the signal. At the sound of a gun, or the roll of a tomtom, a deafening roar of the Indian war whoop arose from each camp and with marvelous fleetness the warriors poured forth on to the field. They were tall, erect, fleet, with piercing eyes and formidable bodies toughened and made ready for the fray. They rushed on the field and saluted one another in friendly gesture. Then there usually followed a silence—the booty pile was being made. Articles of all kinds and money would be thrown on a pile. The winning side got the pile. Often some people lost all their possessions on a single game. At the signal from the medicine man the fight was on. There were no rules. Get the ball. Keep the other side from getting the ball. Hurl it against your own pole was about the only rule. Ten to twenty times usually made a game. They ran fiercely, hurled one another to the ground, beat one another over the head, lacerated their bodies. Blood flowed freely, legs and arms were broken; if a player seemed to lag in the play, members of his own tribe among the players or spectators would turn upon him and beat him on into the fight. Thus the fight went on until the number of points decided upon had been made and the game was over, but not the war.

The crowd took up the fight, many players and spectators were wounded and some were killed outright. The game thus became a cause of war between tribes.

Ball games were not the only source of conflicts. Like other people, the Indians had troubles among themselves. Individuals also had misunderstandings. These individual disputes sometimes led to duels, but the duels were not like the duels of other people. In an Indian duel, each contestant was always killed. A duel was conducted in this manner: A challenge would be made by a party who thought he had been wronged. It was always accepted. Each contestant selected a friend to go with him. The duelists and their friends met at the appointed time and place. The duelists stood unarmed facing each other. The friends bore the arms. At the signal, each friend shot each duelist. From the Indian point of view the duel was to establish the bravery and the honor of the Indian and it could not be done unless both duelists died.

There were inbred social conflicts between the tribes. They also had troubles over the public domain. These and other things developed both community and tribal strife which sometimes led to open breaks and war.

The missionaries in their arguments for removal spoke of getting the Indians away from "the contaminating influences of the white man." This was easier said than done. The white man of the baser sort followed. He brought with him all of his evil. These added to the social unrest of the Indians. Mixed marriages, especially with the negroes, brought about other social troubles.

Confidence in the white man, and in the government of the United States had been greatly shaken by the removal of the Indians from their Eastern home. The scenes of those tragic days could not be obliterated from the minds of the old and their prejudices and hatreds were planted in the hearts of the children.

Added to all this were age-long sins which need not be catalogued.

Into such a social mixture the missionary brought his gospel. But the Christian religion was not popular with the Indians. In every tribe there was a large, aggressive party who were hostile to the Christian religion and to any and all innovations of the white man. While this party was in control of the Council, laws were passed against the Christian religion. The Creeks had a law which provided a penalty of fifty lashes on the bare back for any one who held religious services among them. For a second service, the law provided that an ear be cut off. Christians were in constant danger of being maltreated or murdered. The Creek nation was the most hostile. Not much work was done among the Creeks. James Essex taught a school. Just how much religious work he did is not of record but he stood his ground in the face of persecution. Andrew Hunter spent only one year in the Creek nation after he was licensed to preach. The bitter antagonism of the Creeks to religion, together with Hunter's pre-eminent ability to minister to the white people, took him back to Arkansas.

William Oakchiah was the shining example of heroism among the Choctaws. His father was much displeased because of his conversion to Christianity and threatened to kill him if he persisted in preaching the gospel. He went so far as to draw his gun, level it at his son and demand that he abandon the Christian religion. Oakchiah stood erect, bared his breast toward his father, closed his eyes and said, "Shoot father, no forsake my Lord." Seeing the bravery of his son the father dropped his gun, fell on the neck of his son and kissed him. He was later converted to Christianity.

Despite all opposition and obstacles, much progress was made by the church in the wilderness. Those missionaries who braved the dangers and lived among the Indians long enough to show them the real worth of Christianity were greatly revered by the Indians.

They left the imprint of their lives upon the generations that followed. They helped to establish better relations among the Indians. They influenced the leaders and members of the Indian councils to pass more wholesome laws. They helped to bring about a better understanding between the Indians and the white man. They helped greatly to improve the relations between the Indians and the United States government.

At the close of the 12 years, the membership of the Methodist church consisted of approximately 12 white preachers, members of the Arkansas Conference; three Indian preachers, members of the Arkansas 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. A program of education in co-operation with the United States government and the Indian National Councils had been planned. A foundation had been laid for the organization of an Annual Conference of the Methodist Church in the Indian Territory.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers;

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love;

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fullness of Christ.”

—Eph. 4: 11-12-16-13.

CHAPTER IV

THE ORGANIZATION OF THE INDIAN MISSION CONFERENCE

1844

The work of the preceding years made necessary the organization of an Annual Conference to care for the growing work of the Indian Mission. The General Conference which met in New York City in May, 1844, authorized the organization of an Indian Mission Annual Conference. It described a rather large boundary for it. To the North, it reached to Montana; on the West, it was bounded by the Rocky Mountains; on the East by Arkansas and Missouri, and on the South, it included a small part of Texas. It was placed in an Episcopal District with Missouri and Arkansas and with Bishop Thomas A. Morris as the General Superintendent. The time for the organization was set for October 23, 1844, the place, Riley's Chapel, Cherokee Nation, about two miles distant from Tahlequah, the seat of the Cherokee National Council.

On June 25, 1844, Bishop Morris married Mrs. Lucy Merriweather at Louisville, Kentucky. With his bride, he immediately set out on his Episcopal visitations. His first conference was the Missouri one, which met at St. Louis in September. Thus far his wife accompanied him. His next Conference was the Indian Mission. The good Bishop decided that the trip into the Indian Territory would be too uncomfortable for his bride, so she returned to their home in Cincinnati; the Bishop headed for Tahlequah, Indian Territory. It was the fourth day of October. The Conference did not meet until the 23rd day of October, but he needed all the time as the distance was great and modes of travel quite uncertain.

With ten or twelve of the Missouri Conference preachers, he embarked on a boat on the Missouri river at St. Louis, determined to go as far as he could up the Missouri river. The river was very low at that time making navigation extremely difficult and hazardous. "After the usual amount of sounding and floundering, sparring and backing off, and going ahead, a safe landing was made one mile below the mouth of the Kansas, and four hundred miles above the mouth of the Missouri, on the tenth of October, between sunset and dark."

One by one along the river course the other preachers had left the boat to go to their various circuits. When Bishop Morris disembarked on the border of the Indian country at or near where the large city of Kansas City now stands he stood in a desolate place, amid the gathering shadows, entirely alone and afoot. Spying a light on a nearby hill, he shouldered his luggage and made for it. On reaching the top of the hill, he found a house which proved to be the newly built home of Colonel Chick. The Colonel and his wife cordially received the Bishop, entertained him for the night and showed him many kindnesses.

The next morning he left on horseback for the Indian Manual Labor School in the Shawnee nation about seven miles distant. Here, by previous agreement, he met several missionaries. The Bishop made a careful inspection of the school.

At the General Conference of 1836, Rev. Thomas Johnson had induced that body to vote \$75,000.00 for the establishment of the Indian Manual Labor School. He also obtained a grant from the government at Washington of 2,400 acres of the finest land for the school. The Rev. E. T. Peery was the present superintendent. There were 150 students varying in age from ten to twenty years. The Bishop visited the classes and said that their performances in spelling, reading, writing, geography, composition and vocal music was such as to do credit to any of our city schools in the states.

Besides obtaining a knowledge of books, the boys were taught the business of agriculture, while the girls were taught the domestic arts of knitting, spinning and housekeeping. About 500 acres of the land had been enclosed and 300 acres had been put in cultivation. The remainder was in grass and used as pasture. The farm was well stocked with cattle, hogs, horses, sheep and poultry. There were three buffaloes which added to the variety, if not to the value of the stock. They had a steam flour-mill capable of grinding 300 bushels of wheat per day. The school was patronized by several Indian tribes, but the larger numbers of children were from the Shawnees and Delawares. Bishop Morris and the party of missionaries spent Sunday at the school.

Monday morning, October 14, they all started for the seat of the Conference. They got a rather late start. Some of the party went on horseback through Missouri settlements. Bishop Morris; Rev. L. B. State-ler, missionary to the Shawnees; Rev. Thomas Hulbert, missionary to the Chippewas, member of the Wesleyan Methodist Church in Canada; and Rev. E. T. Peery, superintendent of the Indian Manual Labor School elected to take the military road through the Indian Territory. Ordinarily this was a good road for the time, but it was in sad repair just then. In the latter part of 1843 and the spring and summer of 1844, freshets had swept over all the Indian Territory. Parts of the Territory had suffered the worst flood ever known. All of the lowlands were inundated, rivers and streams flowed out of banks, bridges were washed away, houses were destroyed, crops were ruined, much livestock drowned and many human lives lost. The military road was left in a bad condition, which made traveling on it slow and dangerous. The Bishop and his three companions traveled in two open buggies. They went about 25 miles the first day and pitched camp for the night. They had a circular tent of domestic cotton with a center pole made after the pattern of the Indian wigwam. They had buffalo skins for beds

and buggy cushions for pillows. They slept "comfortably and securely." The next morning they were up bright and early, and after their morning breakfast and prayer, were on their way rejoicing. They made 38 miles that day and camped on the banks of the Mary de Zine in a quiet place, save that their slumbers were occasionally disturbed by the war whoops of some Pottawatomie Indians camped not far away.

The next day they were joined by the Rev. Thomas B. Ruble, missionary among the Pottawatomes, and a son of Chief Boashman, a young Indian who had attended Indian Manual Labor School and had been converted to Christianity and was now acting as an interpreter. The caravan now consisted of three buggies. In the early afternoon they were caught in a driving rain and wind from the north, not a very pleasant experience in open buggies. Late in the evening they reached Mamita, near Ft. Scott, where they rested for the night.

The next morning at Ft. Scott they replenished the food supply for themselves and horses. The road now led across the big prairie. The air was chilled by the cold north wind. When they reached the last skirt of timber on Drywood Fork, though early in the afternoon, they halted for the night seeking the comfort of their tent, wind-broken by the timber, for it was twenty and more miles before the wind-swept prairie ended. They hoped that by night fall the wind would lay and the morrow would be a bright day, but alas, with the dawn came a driving snow storm. Nevertheless they drove ahead though real suffering ensued. On they went, all day long buffeted by the wind and snow. They passed through the Quapaw lands and a little Shawnee village.

At eventide, they arrived at the home of Mrs. Adams, widow of the late Rev. Daniel Adams, Methodist missionary among the Seneca Indians. It was Saturday. Mrs. Adams gave them a royal welcome. Under her hospitable roof they spent the Sabbath.

She arranged a religious service in her home. What a colorful meeting it was! About sixty persons were present. Among them were Senecas, Stacbridges, Shawnees, Cherokees, Africans, Canadians and citizens from several of the states in the Union. Here Rev. N. M. Talbott, missionary among the Kickapoos joined them.

The next morning they were all off on the last lap of their journey. On Tuesday, October 22, 1844 they reached Tahlequah, the Council Ground of the Cherokee nation. The council was in session. Though they arrived late in the afternoon they attended the session of the council. The Bishop was much impressed by what he saw and heard. He was convinced that the Cherokees were making progress in civilization, education and Christianity and that greater progress could be made if they would settle their own internal difficulties.

The Conference was to meet at Riley's Chapel, two miles distant. There they reported to the headquarters of the reception committee, which was the home of the Rev. Thomas Bertholf. They were soon housed comfortably in the neighborhood.

On the appointed day, October 23, 1844, and at the appointed hour, 9 a. m., Bishop Thomas A. Morris convened the first session of the first Annual Conference ever held in what is now Oklahoma. The sessions were opened and closed with religious services. The opening services were conducted in English and the closing services were conducted in Cherokee or Choctaw.

The following preachers who had been transferred from other Conferences to become charter members of the Indian Mission Conference were present the first day and answered to their names when the roll was called: Thomas B. Ruble, David B. Cummings, J. C. Berryman, Edward T. Peery, Nathaniel M. Talbott, William H. Goode, Johnson Fields, Thomas Bertholf, James Essex, Samuel G. Patterson, John M. Steel,

Erastus B. Duncan, Isaac F. Collins, William McIntosh and Learner B. Stateler. These were all well qualified preachers experienced in missionary work among the Indians. The next day William W. Oakchiah, the Choctaw preacher who had been admitted into the Mississippi Conference, located, and readmitted into the Arkansas Conference, appeared and was enrolled as a charter member. John F. Boot was also recognized as a charter member.

William H. Goode was elected Secretary, and H. C. Benson was elected Assistant Secretary. The following committees were appointed: On Public Worship: Thomas Bertholf and D. B. Cummings. Conference Stewards: E. J. Peery and J. C. Berryman. On Sabbath Schools: J. M. Steel and H. C. Benson. On Examination of Preachers on Trial and Deacons of one year: E. B. Duncan, James Essex and T. B. Ruble. On Constitution for Conference Missionary Society: T. B. Ruble and E. T. Peery.

The Missionary committee members were not constituted by appointment, but were elected by ballot. It was composed of five preachers. On the first balloting D. B. Cumming, Edward T. Peery, Jerome C. Berryman and William Goode were elected. On the second and third balloting no one was elected. On the fourth balloting Learner B. Stateler was elected. Extraordinary care was taken in selecting the members of the Missionary Committee because they received and distributed the entire missionary appropriation.

The General Missionary Society of the church appropriated money not only for the mission preachers, but also for the teachers in the schools and for the support of the schools under the care of the church, including food and clothing for the children. Fourteen thousand, four hundred ninety dollars and thirty-two cents had been appropriated for all purposes for the ensuing Conference year. There had been considerable fear over the church lest in placing the missionary funds in the hands of the missionaries themselves

prodigal use would be made of them. This action of the Conference rendered these fears groundless. In fact less money had to be appropriated since the Annual Conference had been set up than before and a more economical use was made of the money.

In this connection the Conference also let it be known in a very decided way that any body who wished to become a member of the Indian Mission Conference must come in for the "work, the whole work and nothing but the work." Mere hangers-on who wished to be employed under the name of traveling preachers or teachers in neighborhood or government schools not under the control of the church were not to be countenanced. They would be given "walking papers" in short order. The very first conference was particularly careful about admitting any one on trial. Rev. Daniel B. Asbury was recommended by the Creek Mission for admission on trial. His case was discussed at length and laid over until the next day. The Presiding Elder finally withdrew the application.

Rev. Thomas Hulbert was received from the Wesleyan Methodist Church of Canada in full orders.

Andrew Cumming and Tussawalita, who were on trial in the Arkansas Conference, were received and remained on trial in the Indian Mission Conference. Nathan T. Shaler and John Boston were also continued on trial.

John Page, Walter D. Collins and H. C. Benson were admitted into full connection. H. C. Benson came with William H. Goode from the Indian Conference and was the principal teacher in the Ft. Coffee Academy.

The death of Rev. Daniel Adams was announced and Rev. Samuel G. Patterson was appointed to prepare a memoir.

The character of all the preachers were carefully examined and passed.

Rev. Jacob Custer, Presiding Elder, Red River

District, Arkansas Conference, presented a recommendation from the Quarterly Conference of the Choctaw Mission of Rev. Isaac Chucmubbee for deacon's orders. He was elected deacon.

The reports of the various committees were made and adopted.

The General Conference, which met at New York in May, 1844, and authorized the formation of the Indian Mission Conference, also authorized the Conferences in the slave-holding states to organize themselves into "a distinct ecclesiastical connection." The issue of slavery had long been a burning issue. It came to a head in the church long before it did in the political order. In the church it was at the boiling point when the General Conference met in 1844. In fact it had reached an unmanageable stage. The matter came before the General Conference and was acted upon in this manner :

Bishop James O. Andrew had by marriage come into possession of a slave. The Northern delegates thought that great damage would accrue to the church throughout the North if Bishop Andrew remained in the episcopal office so long as he was a slave owner. The Southern delegates were equally sure that great damage would result to the church in the South if the General Conference took action against Bishop Andrew. A great many members of the Methodist Church in the South owned slaves. The states in the South had laws preventing the freeing of slaves by those who owned them. Bishop Andrew could not under the law of his state free his slave. Moreover the South, at the time, was committed to the principle of slavery just as strongly as the North was against it. If the delegates to the General Conference of 1844 from the South had acquiesced in any action that was tantamount to saying that holding slaves is incompatible with holding their ministry, they would have wrecked the Methodist church in the South. Should the North-

ern delegates have receded from their position that holding slaves is incompatible with the Christian ministry, they would have scattered the flock throughout the North. The positions at the time were irreconcilable.

Every effort was made to adjust the differences. No saner, broader-minded, more just, more genuine Christian men ever assembled in General Conference than the one hundred and fifty or more who sat in the Conference from the first day of May to the eleventh day of June. There were one hundred and eighty delegates elect and one hundred and forty-nine were present at the first roll call.

The matter was brought to the fore when the General Conference acting in its appellate power refused to reverse the action of the Baltimore Conference in suspending Francis A. Harding from his ministerial functions on account of his connection with slavery. Three days later Dr. Williams Caper moved the appointment of a committee on pacification for consultation with the Bishops to find, if possible, some plan of reconciliation. Williams Capers, Stephen Olin, Williams Winans, John Early, Leonidas L. Hamline and Phineas Crandall were appointed on the committee. After four days of deliberation they reported that they had been unable to agree upon a plan of compromise.

The case of Bishop Andrew was then begun. Doctors Griffith and Davis offered the following resolution:

“Whereas, the Rev. James O. Andrew, one of the Bishops of the Methodist Episcopal Church, has become connected with slavery, as communicated in his statement in his reply to the inquiry of the Committee on the Episcopacy, which reply is embodied in their report, No. 3, offered yesterday; and whereas it has been, from the origin of said church, the settled policy and invariable usage to elect no person to the office of Bishop who was embarrassed with this ‘great evil,’ as under such

circumstances it would be impossible for a Bishop to exercise the functions and perform the duties assigned to a General Superintendent with acceptance, in that large portion of his charge in which slavery does not exist; and whereas Bishop Andrew was himself nominated by our brethren of the slave-holding states, and elected by the General Conference of 1832, as a candidate who, though living in the midst of a slave-holding population, was nevertheless free from all personal connection with slavery; and whereas, this is, of all periods in our history as a church, the one least favorable to such an innovation upon the practice and usage of Methodism as to confide a part of the itinerant general superintendency to a slave-holder; therefore, "Resolved, That the Rev. James O. Andrew be, and he is hereby, affectionately requested to resign his office as one of the Bishops of the Methodist Episcopal Church."

The following substitute resolution was offered by Doctors Findley and Trimble:

"Whereas, the discipline of our church forbids the doing anything calculated to destroy our itinerant general superintendency, and whereas, Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which in the estimation of the General Conference will greatly embarrass the exercise of his office as an itinerant General Superintendent, if not in some places entirely prevent it; therefore, "Resolved, That it is the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains."

A long debate on the substitute resolution ensued which was at all times on a high plane. The mind of the Northern men persisted that unless some action removing Bishop Andrew was taken, great loss would accrue to the church in the non-slave-holding sections. The Southern mind was equally certain and persistent

that if the action against Bishop Andrew were taken it would amount to the ruin of Methodism in the South.

Just before the vote was about to be ordered taken, the Bishops asked that the Conference adjourn for the afternoon in order that they might once more try to devise a plan of reconciliation. The Bishops met and after much prayer reported as follows:

“To the General Conference of the Methodist Episcopal Church:

“Reverend and dear Brethren:

“The undersigned respectfully and affectionately offer to your calm consideration the result of their consultation this afternoon in regard to the unpleasant and delicate question which has been so long and so earnestly debated before your body. They have, with the liveliest interest, watched your progress of the discussion, and have awaited its termination with the deepest solicitude. As they have poured over this subject with anxious thought, by day and by night, they have been more and more impressed with the difficulties connected therewith, and the disastrous results which, in their apprehension, are the almost inevitable consequences of present action on the question now pending before you. To the undersigned it is fully apparent that a decision thereon, whether affirmatively or negatively, will most extensively disturb the peace and harmony of that widely extended brotherhood which has so effectively operated for good in the United States of America and elsewhere during the last sixty years, in the development of a system of active energy, of which union has always been a main element. They have, with deep emotion, inquired, ‘Can anything be done to avoid an evil so much deprecated by every friend of our common Methodism?’ Long and anxiously have they waited for a satisfactory answer to this inquiry, but they have paused in vain. At this painful crisis they have unanimously concurred in the propriety of recommending the postponement of further action in the

case of Bishop Andrew until the ensuing General Conference. It does not enter into the design of the undersigned to argue the propriety of the recommendation, otherwise strong and valid reasons might be adduced in its support. They cannot but think that if the embarrassment of Bishop Andrew should not cease before that time, the next General Conference, representing the pastors, ministers and people of the several Annual Conferences, after all the facts in the case have passed in review before them, will be better qualified than the present General Conference can be to adjudicate the case wisely and discreetly. Until the cessation of the embarrassment, or of the expiration of the interval between the present and the ensuing General Conference, the undersigned believe that such a division of the work of the general superintendency might be made, without any infraction of constitutional principle, as would fully employ Bishop Andrew in those sections of the church in which his presence and services would be welcome and cordial. If the course pursued on this occasion by the undersigned be deemed a novel one, they persuade themselves that their justification, in the view of all candid and peace-loving persons, will be found in their strong desire to prevent disunion, and to promote harmony in the church.

“Very respectfully and affectionately submitted,
 Joshua Soule,
 Elijah Hedding,
 B. Waugh,
 T. A. Morris.”

The adoption of this appeal from the Bishops was the last hope to save the church from disunion. The Southern delegates to a man supported the paper and several of the Northern delegates including Olin, Sehon, and Hibbard, the entire Baltimore Conference delegation and others voted with them. The appeal of the Bishops was lost by only 11 votes. But lost it was, and with it the hope of union. The appeal was laid on the

table by a vote of 95 to 84. A change of six votes might have changed the current of history.

After this vote was taken and the decision announced, the vote on the substitute resolution of Findley and Trimble was passed by a vote of 110 to 68.

On June the 5th the delegates from the South submitted to the General Conference the following declaration:

"The delegates of the slave-holding states take leave to declare to the General Conference of the Methodist Episcopal Church, that the continued agitation on the subject of slavery and abolition in a portion of the church; the frequent action on the subject in the General Conference; and especially the extra-judicial proceedings against Bishop Andrew, which resulted, on Saturday last, in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of the General Conference over these Conferences inconsistent with the success of the ministry in the slave-holding states."

The declaration was referred to a committee of nine, composed as follows: Robert Paine, Glezen Filmore, Peter Akers, Nathan Bangs, Thomas Crowder, Thomas B. Sargent, William Winans, Leonidas L. Hamline, and James Porter. By a formal resolution offered by J. B. McFerrin and Tobias Spicer the committee of nine were instructed provided they could not devise a plan, in their judgment, for an amicable adjustment of the difficulties now existing in the church, on the subject of slavery, to devise if possible, "a constitutional plan for the mutual and friendly division of the church." On the 8th day of June the committee of nine through its chairman, Robert Paine, reported a plan of separation as follows:

"I. Resolved, by the delegates of the several Annual Conferences in General Conference assembled, that should the Annual Conferences in the slave-hold-

ing states find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the Northern boundary of such connection: All the societies, stations, and Conferences, adhering to the church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the Ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences, adhering, by vote of a majority, to the Methodist Episcopal Church: provided, also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated.

“2. Resolved, That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in that Church, or, without blame, attach themselves to the Church, South.”

The preamble to the above resolutions is full of meaning. It reads as follows:

“Whereas a declaration has been presented to this General Conference, with the signatures of fifty-one delegates of the body, from thirteen Annual Conferences in the slave-holding states, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and whereas, in the event of a separation, a contingency to which the declaration asks attention

as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore;" then follows the above resolutions.

Dr. Charles Elliott moved the adoption of the resolution. He supported it with a great argument based upon analogies of Church history and the modern need of Methodism at that particular time. He declared that "the measure contemplated was not schism but a separation for their mutual convenience and prosperity." That the action was considered a friendly separation "for their mutual convenience and prosperity" by the preponderant majority of the General Conference of 1844 is borne out alike by the entire proceedings in the case of Bishop Andrew; the speeches made on both sides by the delegates who spoke; the calm and unanimous deliverance of the college of Bishops; and the large majority by which the resolutions authorizing the Conferences in the slave-holding states to organize themselves into a separate and distinct, ecclesiastical connection, and the rule designed to govern both ecclesiastical connections when the separation had been consummated. The first resolution was adopted by a vote of 135 to 18. The second resolution was adopted by a vote of 139 to 17. It was plainly evident to every body that the hour for the division of the church was at hand. The General Conference provided for the friendly division and left the final decision to the Annual Conferences in the slave-holding states.

The day after the adjournment of the General Conference the delegates from the Southern Conferences assembled and prepared an address to the several Annual Conferences in the South telling them of the action of the General Conferences and outlining a plan of procedure. The plan called for a delegated convention to be held at Louisville, Kentucky about a year later to determine upon a united action on the part of the Annual Conferences in the slave-holding states in re-

sponse to the responsibility settled upon them, and the authority granted to them, by the General Conference of the Methodist Episcopal Church.

On the second day of the Indian Mission Conference, Bishop Morris presented to the Conference the Circular Address on the Division of the Church which laid before them the action of the General Conference, the plan of separation authorized, and the call for the convention at Louisville, Kentucky. The matter was referred to a special committee of three. The Bishop appointed Jerome C. Berryman, D. B. Cumming and William H. Goode on the committee. William H. Goode requested to be relieved from serving on the committee and J. M. Steel was appointed in his stead. On Friday, October 25, 1844, the committee on the division of the church 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

received eighteen and were declared elected. David B. Cumming was elected alternate delegate. Rev. William H. Goode declined to serve and David B. Cumming was issued the certificate as a delegate to the convention.

Saturday was the last day of the Conference business sessions. A resolution was passed ordering the Presiding Elders to withhold drafts from missionaries who neglected their work and use the same to employ substitutes or report the amount unused to the next Conference. Another resolution was passed asking the Bishop in charge to take a qualified Indian along with him and collect money to aid in the mission work in the Indian Territory, in case the unsettled affairs of the church should cause a shortage of missionary funds. A request from the Superintendent of Public Schools of the Cherokee nation to appoint certain preachers not under the control of the conference to schools not under the control of the Conference was respectfully declined in a written paper setting forth substantial reasons for declining the request. The constitution of the Missionary Society was read, amended and adopted as amended. The Bishop announced the appointments. In a letter to a friend the Bishop said that it did not take long to make the appointments, only about two hours, all the men were true missionaries, all the works were mission works, and not a single change of appointment had to be made after the reading of them.

The statistical report showed: 27 local preachers, 85 white members, 133 Negro members, 2,992 Indian members. Collected for missions \$217.31. Appropriated by the Missionary Society of the Methodist Episcopal Church \$14,490.32.

The Sabbath was entirely given to religious services. Bishop Morris preached at the morning hour. In the afternoon the ordinations took place. There were four ordained deacons, two Choctaw Indians, John Page and Isaac Chuckmubbee; and Walter D. Col-

lins and H. O. Benson. John Page was an educated Indian, spoke the English language correctly as well as his native tongue. He interpreted both the sermon and the ritual for the ordination service.

Bishop Morris read the appointments.* The next day he left for Little Rock, Arkansas. His genial host, who had shown him unflinching courtesies during his stay at the Conference, sent him in his own closed carriage, drawn by handsome, matched horses, with a driver and escort, forty miles to a neighborhood where he took a stage to Van Buren. Bishop Morris was very favorably impressed with his visit and experiences in the Indian Territory. He said that the preachers compared favorably with the preachers in the states in point of intelligence and surpassed many in point of devotion and zeal for the great cause. He was ever a faithful champion of the work in the Indian Territory.

All of the preachers went to the appointments assigned them except one; viz., William Winans Oakchiah. He started but did not live to serve his charge. He was found by strangers on the streets of Ft. Smith, in a dying condition. In his saddle pockets were found a Bible, a hymn book, a few hickory nut kernels and a few grains of parched corn. These were all of his earthly possessions. 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. He followed him out, only to see him fall in the yard, his hands extended toward heaven and heard him breathe his last prayer. It was in Choctaw, the words he did not understand. Thus on the second day of November, 1844, our first itinerant Choctaw preacher passed to his reward.

*The list of appointments made at this first Conference may be found in the appendix.

*“A great door and effectual
is opened unto me, and there
are many adversaries.”*

—I Cor. 16:9

CHAPTER V

FACING A GREAT TASK

1845-1856

A new conference was face to face with a great task. The years 1845 to 1856 were fraught with heavy responsibilities. Momentous decisions were to be made. Never did a band of missionaries face a task with more courage, faith, intelligence and zeal than did the men of the Indian Mission Conference. There were not many of them. There were only twenty-eight regularly appointed preachers. Of these James Essex was given a supernumerary relation and Oakchiah died before reaching his appointment. There were a few local preachers. Among those who helped most as assistant preachers or interpreters were: Samuel Checote, Isaac Chuckmubbee, John Lois, Joe Willis, John Rose, I. F. Leamon, Hoyabbee, Pisionubbee, John Robinson, and Forbis LeFlore. Among the exhorters were H. G. Rind, F. B. Bush, John Washington, Solomon Abalattubbee, Joe Robeson, Joe Williams, William Aharton. The names of a few stewards have been reserved; viz., Hoyubbee, Jack Mitubbee, Yahmantubbee, Charles Fletcher, John Loose, John Bean, John Watson, John Wesley, Samuel Colvert. All these belonged to the Choctaw mission except Samuel Colvert and Samuel Checote.

The territory of the Indian Mission Conference at this time was bounded on the south by Texas, including a strip of Texas, on the east by Arkansas and Missouri, on the north by the northern boundary of Montana, and on the west by the Rocky Mountains. What a vast territory!

Our missionaries did not occupy all the territory but they did serve a large portion of it. It is amazing

the amount of territory so few missionaries did occupy.

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. As a matter of fact, Congress never did establish an Indian Territory although several attempts were made to do so, but naturally the name was associated with the country which was the home of so many Indians. The territory was occupied for the most part by the Five Civilized Tribes. Each of these tribes had a national council, a national council grounds, and one or more chiefs, one of whom was called the principal chief. The council met at the council ground, made laws to cover the tribes and elected their chiefs.

There were a few wild tribes in the territory. These tribes were organized under chiefs but did not have a body of laws to govern the tribe. Their only law was the fiat of their chief.

There were 90,000 Indians in the territory in 1845; of these 75,000 belonged to the civilized tribes. What a large number of people for so few missionaries!

There was great unrest among all the people and the restlessness increased during the years. Hostilities among the tribes continued unabated. Conflicts between the wild tribes and the civilized tribes were frequent. The civilized tribes had war among themselves. The Creeks and Seminoles, although close kin by blood, did not get along well together. The Cherokees had three factions among themselves. The Choctaws and Chickasaws had much in common and for a while were under one council, but the Choctaws outnumbered the Chickasaws and consequently outvoted them. The Chickasaws finally separated from the Choctaws and set up a council of their own.

There was much trouble between the United States military forces and the Indians. Indian uprisings were frequent and had to be suppressed by military action. Negroes began to enter the territory in larger num-

bers. Many of the Indians owned negro slaves. There were occasional intermarriages between the Indians and the Negroes. This created additional trouble.

The white population was increasing. Many of the white people who came into the Indian Territory were of the baser sort. The bootlegger, the cattle thief, and the greedy, defrauding trader were in evidence. The sale of liquor to the Indians was a constant and growing menace. All of these conflicting social movements made a big task for the church with its gospel of love and fair play.

Moreover, great uncertainty and restlessness prevailed in the church. This restlessness was not only in the Indian Mission, but all over the United States. The action of the General Conference in requesting Bishop Andrew to resign from his episcopal office, calling forth the declaration of protest from the Southern delegates, and the resultant authorization of the Southern Annual Conferences to organize themselves into "a distinct ecclesiastical connection" spread consternation throughout the North. The delegates to the General Conference from the North, great and good men though they were, could not persuade the people back home that they had acted justly and advisedly and for the best interest of Methodism in all sections. The people generally of the North repudiated in their hearts the action of the General Conference. This made the collection of money for the Indian Mission all the more difficult, and especially so because the Indian Mission Conference had voted to adhere to the church, South should the separation of the church take place. Bishop Morris received many letters, and some of them from strong leaders, the general tenor of which was to ask if after all the Indian Mission was worth while. Bishop Morris uniformly and strongly defended the mission and plead for its continued support.

The preachers of the Indian Mission were well

aware of the situation and knew full well the consequences of their actions to adhere to the Church South. After the vote was taken the following resolution was offered by E. T. Peery and E. B. Duncan and passed by the conference: "*Whereas*, there is a probability owing to the present agitated and unhappy state of the church, the consequent falling off of missionary collections, that the draft of this conference can not be paid for want of funds in the treasury; therefore, *Resolved*: that the superintendent of this conference be authorized, so far as his other duties may permit, to travel, accompanied by a suitable native, and lay the wants of this Conference before our friends in view of obtaining funds to aid in the discharge of our drafts."

If confusion and some difference of opinion resulted in the North, in the South sentiment for a separate church organization was crystallizing rapidly and solidly. Fifteen annual conferences in the slave-holding states, with a remarkable unanimity, elected delegates to the Louisville convention called for the purpose of deciding whether or not a separation of the annual conferences in the slave-holding states from the Methodist Episcopal Church was necessary.

The following Conferences sent delegates to the convention: Kentucky, Missouri, Holston, Tennessee, North Carolina, South Carolina, Memphis, Arkansas, Virginia, Texas, Mississippi, Alabama, Georgia, Florida, and Indian Mission.

The Convention was called to order May 1, 1845, 9 a. m., at Louisville, Kentucky. The delegates from the above named Conferences were all present. E. T. Peery and David Cumming, delegates from the Indian Mission conference, were present. Jerome C. Berryman, Superintendent of the Indian Mission, was present as a visitor. John Harrell was a delegate from the Arkansas Conference. Three bishops of the Methodist Episcopal Church were present; viz., Joshua Soule,

James O. Andrew, and Thomas A. Morris. Doctor Williams Capers, the first superintendent of Indian Mission in the East called the Conference to order. Doctor Lovick Pierce was elected president pro-tempore. The convention requested the Bishops present to preside. Bishop Soule and Bishop Andrew accepted. Doctor Pierce courteously surrendered the chair to Bishop Soule. The convention appointed a committee on organization as follows: Henry B. Bascom, chairman, Edward Stevenson, William Patton, Andrew Monroe, Thomas Catlett, Thomas Stringfield, Robert Paine, Fountain E. Pitts, H. G. Leigh, Peter Doub, G. W. D. Harris, Moses Brock, John F. Truslow, John Early, W. A. Smith, William Winans, Benjamin M. Drake, Francis Wilson, Lyttleton Fowler, Jefferson Hamilton, Jesse Boring, Lovick Pierce, Augustus B. Longstreet, William Capers, William M. Wrightman, Thomas C. Benning, Peyton T. Smith, John F. Truslow, John Harrell, E. T. Peery, David B. Cumming.

The committee was instructed to inquire whether or not anything had transpired since the General Conference of 1844 to render it possible to maintain the unity of the church, and if not to report in favor of separation from the ecclesiastical jurisdiction of the said General Conference.

The resolutions of instruction were discussed for several days. The committee on organization all the time worked arduously. On the 15th day of May, 1845, they brought their report consisting of a preamble setting forth the principles and reasons for their conclusions and a series of resolutions designated to create a separate church. The first resolution only is given here:

“Be it resolved, by the Delegates of the several Annual Conferences of the Methodist Episcopal Church, in the slave-holding states, in General Convention assembled, That it is right, expedient, and necessary to erect the Annual Conferences represented

in this Convention into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church, as at present constituted; and accordingly, we, the delegates of the said Annual Conferences, acting under the provisional plan of separation adopted by the General Conference of 1844, do solemnly declare the jurisdiction hitherto exercised over said Annual Conferences, by the General Conference of the Methodist Episcopal Church, entirely dissolved; and the said Annual Conferences shall be, and they hereby are constituted, a separate ecclesiastical connection, under the provisional plan of separation, aforesaid, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical, and economical rules and regulations of said Discipline, except, only, in so far as verbal alterations may be necessary to a distinct organization, and to be known by the style and title of the Methodist Episcopal Church, South."

On Saturday, May 17, 1845, after deliberating nineteen days, the foregoing resolution was adopted by a vote of 94 yes and 3 no. John Harrell, E. T. Peery and David B. Cumming in whom we of Oklahoma are especially interested all voted affirmatively.

Thus the Indian Mission Conference joined with fourteen other Annual Conferences in constituting a separate and distinct and ecclesiastical connection to be known as the Methodist Episcopal Church, South.

The Convention set May 1, 1846, as the day for the first session of the first General Conference of the Methodist Episcopal Church, South. The convention adjourned. John Harrell returned to his home in Arkansas, Edward T. Peery to Kansas and David B. Cumming to the Indian Territory. Methodism in the Indian Territory began its day under a new jurisdiction.

All the preachers in the Indian Mission continued

their work under the new jurisdiction except William H. Goode and H. C. Benson. They were not favorable to the division of the church nor were they in sympathy with the action of the Louisville Convention. They requested a transfer to the Indiana Conference which was granted. Wilson L. McAlester and Wesley Z. Montgomery were appointed to their respective positions at Fort Coffee Academy.

The 2nd Annual Conference, being the first under the new order, met at the Indian Manual Labor School in the Shawnee nation, October 23, 1845. Bishop Joshua Soule was the president. James Wheeler was elected secretary. The following members were present: J. C. Berryman, N. M. Talbott, E. T. Peery, E. J. Peery, Thomas Hulbert, James Wheeler, Learner B. Stateler, D. B. Cumming, S. G. Patterson, Isaac F. Collins, Walter I. Collins, John Page, James Essex and E. B. Duncan. Wesley Browning, W. L. McAlester, and W. Z. Montgomery were received by transfer.

James Essex was continued in the supernumerary relation and the succeeding year was placed on the effective list. Andrew Cumming and Nathan C. Shaler were received into full connection. Isaac Chuckmubbee, John H. Carr, Daniel Asbury, Walter A. Duncan, Macinaw Boashman, Paschal Fish, and Charles Ketcham were received on trial. John Boston and Tussawalita were continued on trial. Thomas Bertholf was granted a superannuate relation.

The conference met each morning at six o'clock for prayer. The Conference sessions began at eight a. m.

A communication from Samuel Checote, Peter Harrison, and Daniel Asbury, Creek Indian preachers, requesting the Conference to take steps looking to the translation of the Bible, hymn book, and discipline into the Creek tongue was presented to the Conference. T. B. Ruble and Thomas Hulbert offered the following resolutions touching the communication:

“Resolved; One. That in the judgment of this Conference a more extensive knowledge of the Indian Languages would be of great help to our influence;

“Second. That the permanency of our cause in new places greatly requires it, we recommend, to those who are competent, to make such translations as are most needed.”

The resolution was referred to a special committee consisting of Wesley Browning, Thomas Hulbert, and Jerome C. Berryman. The committee made a favorable report and ordered their report printed in the Southern Christian Advocate. Nothing further was done about these translations by the Methodist Church.

Wesley Browning and Jerome C. Berryman were elected delegates to the first General Conference of the Methodist Episcopal Church, South. E. T. Peery was elected alternate delegate.

Anticipating some trouble in securing a division of the superannuated endowment fund the Conference passed the following resolution, “Resolved; That we respectfully request our General Conference to be holden in May next to make disciplinary provision for the support of our superannuated preachers, their wives, widows, and orphans, and that our delegates to said Conference be charged with this interest.”

The statistics for the year were summarized as follows: white members 115, colored members 189, Indian members 2,862, local preachers 36, Sunday Schools 10, Sunday School teachers 26, Sunday School pupils 375, collected for missions \$243.72.

The final session of the Conference of 1845 met at candle-lighting, Monday evening. After devotional services and an impressive address by Bishop Soule, the Conference sung,

“And now let our bodies part;
To distant climes repair,”

after which the bishop read the appointments.

The preachers went to their charges happy in the thought that they had acted in all good conscience in helping to preserve Methodism in the South by setting up the Conferences in the slave-holding states under a jurisdiction separate and apart from the jurisdiction of the Methodist Episcopal Church. However, they were fearful lest their support, meager as it was, might be curtailed even to a vanishing point.

The news of the hostile attitude the Northern Conferences were taking toward the plan of separation had reached their ears. That an effort would be made by the next General Conference of the Methodist Episcopal Church to repudiate the whole plan was becoming more and more apparent.

There was little or no support for the missionaries to be had from the local field. Theirs was pure missionary territory. All the support for themselves and the schools had to come from the General Missionary Society of the church, from dividends accruing to the Conference from the proceeds of the book concerns located at New York and Cincinnati, and from the charter fund located at Philadelphia.

According to the terms of the plan of separation an equitable pro rata share of these properties and funds, as well as all the property such as schools, meeting houses, parsonages, etc., falling within the territory of the Southern Church, should such a church be organized, were to be left under the unmolested care of the Southern Church.

A preponderant majority of the Northern delegates to the General Conference of 1844 joined with the Southern delegates in adopting the plan for the friendly separation of the church and a friendly division of the properties. Some of the delegates thought that the sixth restrictive rule in the discipline might interfere with the division of the property and funds. Therefore by a majority of 146 yeas to 10 nays they passed a resolution altering the sixth restrictive rule

and recommended to the Annual Conference that they concur in this resolution, so that there might be no legal question to prevent their amicable division of the property. The same Conference also appointed Rev. Dr. Nathan Bangs, Rev. Dr. George Peck, and Rev. J. B. Finley, as commissioners to meet with a like commission of the Southern Church to make the property settlement.

The Annual Conferences in the Southern states voted for the alteration of the sixth restrictive rule with remarkable unanimity. In the Northern Conferences some voted for the change, some made their action contingent on certain events, others did not vote at all. On the face of the returns the proposition probably carried, but the returns were never officially certified. The College of Bishops of the Methodist Episcopal Church considered the plan of separation binding. At their meeting in New York July 2, 1845, they unanimously passed the following resolution; "Resolved, That the Plan reported by the select Committee of nine at the last General Conference and adopted by that body in regard to a distinct ecclesiastical connection, should such a course be found necessary by the Annual Conferences in the slaveholding states, is regarded by us as of binding obligation in the premises so far as our administration is concerned."

The first General Conference of the Methodist Episcopal Church, South met at Petersburg, Virginia, May 1, 1846. The delegates of the Indian Mission Conference, Wesley Browning and Jerome C. Berryman, were present. The items of interest of this historic Conference to the student of the History of the Indian Mission Conference are:

Bishop Soule attended the Conference and presented his letter certifying his adherence to the Methodist Episcopal Church, South should the Conference see fit to receive him. The Conference cordially received Bishop Soule in his official capacity and he and

Bishop Andrew became the first Bishop of the Methodist Episcopal Church, South. The Conference elected Robert Paine a Bishop and he was assigned to the Superintendency of the Indian Mission Conference which was to meet in the fall of that year. Doctor Lovick Pierce was elected a fraternal delegate to the General Conference of the Methodist Episcopal Church.

Doctor H. B. Bascom, Doctor A. L. P. Green and Doctor A. S. Latta were appointed commissioners to meet the commissioners appointed to represent the Methodist Episcopal Church to effect a property settlement.

It would seem that under the specific and almost unanimous instructions under which the commissioners of both churches were to act that little or no difficulty would arise. But alas, how much trouble we encounter when property and money are involved!

The Southern commissioners met in Cincinnati August 25, 1846 and notified the Northern commissioners that they were the duly appointed commissioners and were ready to meet with them for the purpose of effecting a property settlement according to the plan of separation. The Northern commissioners refused to meet the Southern commissioners on the ground that they had never been officially notified that the requisite number of votes of the Annual Conferences had been given in favor of the alteration of the sixth restrictive rule and that therefore any action on their part would be null and void. The commissioners furthermore declined to request a certified record of the vote on the sixth restrictive rule from the various Annual Conferences on the ground that they lacked authority to make any such request. Thus the whole property settlement was held up; there was nothing left for the Southern Commissioners to do but to go home and prepare to make an appeal to the next General Conference of the Methodist Episcopal Church

which was to meet not sooner than May, 1848, and if they should fail there to appeal to the court for a settlement.

This action confirmed the fears in the mind of the leaders of the Southern church that great difficulties were ahead in the matter of a property settlement and consequently all support for their missionary work. The whole property matter was in an uncertain state. All the church property in the south including schools, parsonages, and churches were in jeopardy. There was quite an active movement throughout the north to incite those who were so minded to dispossess the Southern societies of their church property. This condition was keenly felt in the border Conferences and was extremely felt in the Indian Mission Conference which was dependent purely upon mission funds to operate.

Despite all this the church in the Indian Mission, as well as throughout the South, went forward. They walked by faith if not by sight.

The General Conference of the Southern Church made adequate plans to care for the Indian Mission. Furthermore they opened a mission in far away China. No more daring vision of missionary activity has ever been known than the missionary undertaking of this first General Conference of the Methodist Episcopal Church, South. A Missionary Society, or as it afterwards and will herein afterwards be called, Board of Missions was authorized and a general secretary elected. The board took over the obligations of the M. E. Church to the missionaries as well as all the contracts that had been made as to the schools under the care of the church.

The Church generally responded to the appeals made for funds to carry forward the missions and enough money was secured to tide them over.

The third Indian Mission Conference met November 12, 1846 at Riley's Chapel, Bishop

Robert Paine, presiding. The previous Conference had voted to meet at Fort Wayne in Beaties Prairie, but on the advice of the presiding elders Bishop Paine changed the meeting place to the church where the Conference was organized in 1844.

W. L. McAlester was elected secretary. William Procter and Walker Carey were admitted on trial. J. R. Bird and Joel Grover were recommended for admission on trial but their names were withdrawn. Isaac Chuckmubbee, Daniel Asbury, Macinaw Boashman, Charles Ketcham, John H. Carr, William Duncan, and Paschal Fish were continued on trial. John Boston was admitted into full connection. Thomas W. Mitchell was re-admitted.

William Patton was received by transfer. Patton was already at work in the Indian Mission having been appointed Superintendent of the Indian Manual Labor School shortly after the session of the last Conference relieving J. C. Berryman who was appointed to the superintendency pending the selection of a superintendent.

There was a complaint against Tussawalita but a committee appointed to investigate the complaint found no censure was necessary. He requested and was granted a location. L. B. Stateler, Presiding Elder, was charged with an error in administration, in that he had employed a preacher of another District to labor in his District without first securing the approval of the Bishop in charge. The Conference passed his character, but only after it had formally passed a resolution citing his error.

E. T. Peery's character was arrested for long absence from his work. His character was passed when it was shown that his absence was caused by long sickness. Thomas Bertholf was restored to the effective list. John Page and William McIntosh were elected elders. Isaac J. Collins was located at his own request.

Johnson Fields had died during the year "in Christian Triumph and great peace."

The Conference adopted the following rules to govern their parliamentary procedure.

"1. The Conference shall meet at 9 a. m., adjourn at 12:30 p. m.

"2. The president shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by reading the Scripture, singing and prayer; and, on the appearance of a quorum, shall have the journal of the preceding day read and approved, when the business of the Conference shall proceed.

"3. The president shall decide all questions of order subject to an appeal to the Conference, but in case of such an appeal, the question shall be taken without debate.

"4. He shall appoint all committees not otherwise especially ordered by the Conference, but any member may decline serving on more than two committees at the same time.

"5. All motions or resolutions introduced by any member shall be reduced to writing if the president or secretary requests it.

"6. When a motion or resolution is made and seconded, or a report presented, and is read by the secretary or stated by the president, it shall be deemed in possession of the Conference, but any motion or resolution may be withdrawn by the mover at any time before decision or amendment.

"7. No new motion or resolution shall be made until the one under consideration is disposed of; which may be done by the adoption or rejection; unless one of the following motions should interfere—which motions shall have precedence in the order in which they are placed; namely, indefinite postponement, lying on the table, reference to a committee, postponement to a given time, amendment or substitution.

"8. No member shall be interrupted when speaking, except by the president to call him to order when he departs from the subject or question, uses personalities, or disrespectful language; but any member may call the attention of the president to the subject when he deems a speaker out of order,

and any member may explain if he thinks himself misrepresented.

"9. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise from his seat, and respectfully address himself to the president.

"10. No person shall speak more than twice on the same question, or more than fifteen minutes at one time, without leave of the Conference, nor shall any member speak more than once until every member choosing to speak shall have spoken.

"11. When any motion or resolution shall have passed, it shall be in order for any member who voted in the majority to move for a reconsideration.

"12. No member shall absent himself from the service of the Conference unless he be sick or unable to attend.

"13. No member shall be allowed to vote on any question who is not present at the time such question is put by the president, except by leave of the Conference when such member has been necessarily absent.

"14. Every member who shall be present at the time the question is put shall give his vote; unless the Conference for special reasons excuses him.

"15. No resolution altering or rescinding any of these rules shall be adopted until it shall have been at least one day in the possession of the Conference.

"16. A motion to adjourn shall always be in order, and shall be decided without debate."

These rules of order adopted at the third Indian Mission Conference were the only parliamentary rules adopted by the Conference until the year 1930. The several intervening Conferences adopted special rules from time to time. At the Conference of 1930 a special committee on rules composed of S. H. Babcock, S. W. Franklin, R. S. Satterfield, M. A. Beeson and J. H. Wharton submitted to the Conference parliamentary rules and a harmony of the special rules, which were adopted by the Conference and under which the Conference now transacts its business.

The year 1847 was a continuation of uncertainty and strife. Nothing could be done about the property

settlement. Nevertheless all the preachers went to the works assigned them in the Indian Mission Conference.

The Board of Missions of the Methodist Episcopal Church, South appropriated \$6,000.00 for the Indian Mission Conference. \$2,070.00 of this was spent in the Cherokee District. The remainder was distributed in the other two Districts.

Rev. T. B. Ruble, Presiding Elder of the Cherokee District in a report to Col. James McKissick, United States Indian Agent for the Cherokees gives the following information about the work in the Cherokee District:

“The Board of Missions of the Methodist Episcopal Church, South has twelve missionaries employed. The District embraces five circuits; viz., Upper Cherokee; Rev. D. B. Cumming, Pastor with Rev. John F. Boot, Indian pastor; and J. R. Bird, interpreter. 538 church members, 7 local preachers, 6 Sabbath Schools, 181 scholars, 161 volumes in the library, and six meeting houses that have been built by the members.

“Tahlequah: Rev. John T. Peery and Rev. Wm. McIntosh, pastors. 12 preaching places, 249 members, 4 local preachers, 2 meeting houses, 1 Sabbath School, 35 scholars, 100 volumes in library, 35 children and 18 adults have been baptized. More than 60 have been admitted on trial in the church.

“Lower Cherokee: Rev. John Boston and Wm. Proctor, pastor. 3 meeting houses, 18 preaching places, 337 members, 1 local preacher.

“Barren Fork: Rev. Thomas Bertholf and Walker Carey, pastors. 241 members, 130 of whom were received during the year. 10 have died and 10 removed. 1 Sabbath School.

“Webbers Falls: Rev. W. A. Duncan, pastor, Isaac Sanders, interpreter. This work was laid off at the last session of the Conference and is almost entirely

new work embracing settlements on the Arkansas and Canadian rivers among the most wild and unsettled part of the Cherokee nation, many of whom had not in all probability ever heard the gospel before. But little fruit has yet appeared. 17 members, 1 Sabbath School, 15 scholars. We have no school under our direction, but the subjects of education and temperance are encouraged. The cost to the Board of Missions is about \$2,070.00."

The schools at Quapaw, S. G. Patterson, superintendent; Ft. Coffee, W. L. McAlester, superintendent, and Indian Manual Labor School, Wm. Patton, superintendent all continued their work successfully. Rev. E. B. Duncan was appointed to work among the Chickasaws. He taught a neighborhood school near Ft. Washita called Robertson school. It was the first school taught among the Chickasaws.

Effective evangelistic work was done in all the Districts. The preachers came to the Conference in the fall of 1847 bringing their sheaves with them.

The fourth Conference met at Doaksville, Ind. Ter., Nov. 4, 1847. Bishop William Capers was president. W. L. McAlester was elected secretary. It was very fitting that Bishop Capers was assigned to hold the Indian Mission Conference. Before his election to the Episcopacy he was superintendent of missions to the negroes. It will be remembered that he was also superintendent of missions to the Indians before their removal to the West. He found pleasure and satisfaction in presiding over the Indian Mission Conference. He saw with his own eyes the progress that was being made in the work he had inaugurated a quarter of a century before. The faith and steadfastness of the missionaries inspired him.

At the time Bishop Capers, then Dr. Capers, was appointed superintendent of missions to the negroes, Rev. J. C. Berryman was appointed superintendent

of missions in the Indian Mission Conference. That was at the General Conference of the Methodist Episcopal Church in 1844. From that time until the meeting of the St. Louis Conference Brother Berryman had given to the Indian Mission a faithful service. His transfer to the St. Louis Conference was announced at the Indian Mission Conference of 1847.

This left the position of Superintendent of Missions vacant. By formal resolution the Conference requested Bishop Capers not to appoint a Superintendent of Missions. The Bishop acquiesced in the request. The duties formerly performed by the Superintendent of Missions as they related to correspondence and negotiation with the United States Indian Agents, and the receiving and disbursing of funds received from the government for the schools under the joint care of the government and the church, were confided to the General Secretary of the Board of Missions. The other duties of the retiring superintendent such as the oversight of the schools, the care of the property and the selecting of missionaries, and other workers were confided to the Presiding Elders.

It was an economy measure made necessary by the loss of missionary funds occasioned by the division of the church and the delay in making a property settlement.

The following changes were made in the Conference personnel: Rev. W. A. Cobb was re-admitted on a recommendation by the Fayetteville District of which Rev. John Harrell was the Presiding Elder. R. M. Parrott was admitted on trial. Jesse S. McAlester, Walker Carey and William Proctor were continued on trial. Macinaw Boashman, W. A. Duncan, J. H. Carr, Isaac Chuckmubbee and D. W. Lewis were admitted into full connection. Thomas Johnson and T. Dynes were received by transfer. Charles Ketcham and S. D. Atkins were discontinued. The appointments for 1847 appear in the appendix.

The Indian Mission Conference, along with all the Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, looked forward with intense interest to the General Conference of the Methodist Episcopal Church which met in Pittsburgh, Pa., in May, 1848.

The all important question of the property settlement was to be presented to the General Conference by the Southern Commissioners. On May 11, 1848, the Commission of the Methodist Episcopal Church, South, composed of Doctors A. L. P. Green, C. B. Parsons, and Lovick Pierce, together with Dr. John Early, who had been appointed trustee to hold the property and funds expected to be turned over by the agents of the M. E. Church, sent a communication to the Conference, presenting their credentials and notifying them that they were ready to negotiate with the Conference or such representatives as the Conference should designate touching the property settlement, at such a time most convenient, since they had been unable to make a settlement with the Commissioners appointed by the last General Conference.

To this communication they received no reply. The Conference did not so much as refer their communication to a committee. The Southern Commissioners then addressed a letter to the Commissioners of the M. E. Church asking if they had anything to propose regarding the settlement and designated to carry into effect the stipulations of the plan of separation. The Commissioners reported that they had nothing to offer touching the matter.

Dr. Lovick Pierce, who had been appointed a fraternal delegate to the General Conference, presented his credentials. The Conference refused to receive him in his official capacity assigning as a reason that since there were "serious questions and difficulties existing between the two bodies" they did not "consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South."

Furthermore on the 26th day of May, 1848, the General Conference of the Methodist Episcopal Church passed a resolution declaring the whole plan of separation null and void.

All this made it plainly evident to the Southern Commissioners that their only recourse now was to appeal to the civil court for a settlement of the property question.

On September 9th, 1848, the Southern Commission met and after due deliberation decided to file suit for their claim. They took all necessary steps for the successful prosecution of the suit. But suits at law are long, drawn-out, painful affairs. Several years remained before the matter was finally adjudicated. In the meantime claimants on the superannuate fund suffered, being deprived of their rightful share of this fund. The whole property question was held in suspense. However, there was no other way to effect a settlement. Appeal to the court they must, appeal to the court they did.

Despite the disappointment and discouraging outlook, the whole Southern Church went forward with their regular work and mission enterprises. The Board of Missions made as liberal appropriations as they could to the Indian Mission and Schools. The Indian Manual Labor School in Kansas continued its work under the superintendency of Thomas Johnson. The attendance at Ft. Coffee increased. The companion school for girls, called New Hope and located near the Ft. Coffee School, was opened. Rev. J. S. McAlester, who had charge of the school at Ft. Coffee was the superintendent.

Another school was planned for the Chickasaw nation. It was named McKendry Manual Labor School by the Conference, but it was commonly called Chickasaw academy by the Indians. Rev. Wesley Browning was appointed Superintendent.

In the list of appointments for the year 1847, it

will be noticed that a Creek District appears for the first time. Great difficulty had been experienced in establishing work among the Creeks. Heretofore, the work done among the Creeks was in connection with the Cherokee District. The work was beginning to bear fruit. Some of the opposition that had marked the Creek mission was beginning to give way. The work in the Creek nation was separated from the Cherokee nation and a Creek District was formed. It was named Muskogee District. Thomas B. Ruble was appointed Presiding Elder.

There were only two other charges; viz., North Fork and Little River to which D. W. Collins and a native preacher, Daniel Asbury, were appointed; and Creek Agency, W. A. Cobb, Pastor. These were rather large charges, however. In North Fork and Little River there were 19 preaching places and Brother Cobb had 20 preaching places in his mission. Mrs. Collins taught a school near the Creek agency. She had 60 pupils. The membership in the entire District was 622, most of whom were on probation.

E. B. Duncan was appointed to a neighborhood school in the Chickasaw nation. It was known as Robinson school.

It was about this time that Asbury Manual Labor School began to take definite form. It was authorized by the Conference of 1847. Bishop William Capers, who had had much to do with the establishment and work of Asbury School for the Indians east of the Mississippi, was the inspiration of the movement to build a school for the Creeks. To Rev. Thomas B. Ruble was given the task of establishing and superintending the building of the school. Immediately after the Conference which met at Doaksville, Nov. 4, 1847, Ruble set about to select a site for the school. He was ably assisted by Col. Logan, United States Indian Agent for the Creek nation, and Col. Rutherford, Superintendent of the Western Territory. It was not until Jan., 1848,

that the site for the school was finally selected. It consisted of a farm of 80 acres. Thirty acres were enclosed with a fence. The other improvements were a log house twenty feet square with a front porch and kitchen, a stable and a chicken house. These improvements were purchased from a widow for the sum of \$300.00. It was located less than a mile from North Fork river and five miles from its junction with the Canadian river near where the town of Eufaula now stands.

Quite a large building was planned, a stone and brick structure, 110 feet long by 34 feet wide, three stories high. The contract for the stone and brick work was let to Webster & Reed of Ft. Smith, Arkansas. The wood work was let to J. J. Denny of Louisville, Ky. Work was commenced immediately but progress on the building was necessarily slow. All materials had to be transported from long distances. Means of transportation were difficult to get and slow at best. Long hauls had to be made by ox wagons. The corner stone was laid July 19, 1848. It was a great day. Indians from far and near, including several Indian chiefs, attended. The Indians listened with rapt attention to the addresses made and spoke approvingly of both the speeches and the enterprise. It was the largest building enterprise that had been attempted in the Indian Territory.

The first school was opened in the log house, Aug. 8, 1848, and taught by Rev. W. A. Cobb.

The fifth Indian Mission Annual Conference met at Muddy Springs, Cherokee nation, Nov. 1, 1848. Bishop James O. Andrew, about whom the storm broke in 1844, was the President. W. L. McAlester was secretary.

Tussawalita was recommended for admission on trial, but he was not admitted because the Conference had preachers sufficient to fill all of the charges and there was no place suitable to which he might be appointed.

B. H. Russell was admitted on trial. Jesse S. McAlester was continued on trial. Walker Carey and Daniel Asbury were admitted into full connection. George E. Webber was received from the Protestant Methodist Church. John Boston was restored to the effective list. R. M. Parrott and Paschall Fish were discontinued. E. T. Peery was located at his own request. W. D. Collins and Isaac Chuckmubbee were elected and ordained elders.

The death of Macinaw Boashman was announced. He was the son of an Indian Chief. He attended the Indian Manual Labor School in the Shawnee nation. He served as interpreter for Bishop Morris when he came to organize the Indian Mission Conference in 1844. He rendered good service both as an interpreter and a preacher. He was admitted on trial at the second session of the Indian Mission Conference and served faithfully until his death in 1848.

This conference was marked by the amount of business and the orderly way in which it was conducted. The Conference debated at length and with ability three major subjects; viz., the proper course for preachers to pursue in the solemnizing of matrimony; the equitable distribution of missionary funds; the history, present condition and future prospects of the Indian Mission Schools.

The marriage question was a complex and very difficult one. The different tribes had different laws and customs concerning marriage. The Cherokee nation prohibited by law intermarriage with Negroes and fixed the penalty for its violation at not to exceed fifty lashes. Samuel Checote opposed intermarriages of Indians with Negroes. Nevertheless such marriages were frequent. There were numerous marriages which had the sanction neither of legal contract nor religious ceremony. Women thus married were known as common law wives.

The matter came before the Conference upon a

complaint against Rev. Thomas Bertholf. He was charged with performing a marriage ceremony contrary to the word of God. Resolutions touching his case were offered but were withdrawn. Instead a committee of five was appointed to examine the general subject of matrimony and report to the Conference the best course to pursue. Bishop Andrew appointed Wesley Browning, T. B. Ruble, T. Hulbert, L. B. Statler and Nathan Talbot as the committee. On Saturday morning the committee reported, citing the difficulties and uncertainties involved and cautioning the preachers not to be lax in the performance of marriage ceremonies and to use every effort to see that marriages were contracted and marriage ceremonies performed according to the word of God. The report was adopted and the character of Brother Bertholf was passed.

There was a long discussion of the question of unequal assessments and distribution of missionary funds. It lasted until the close of the pending session. There is no record that it was resumed at a later session nor of the conclusions reached.

The educational matters, including a communication, from the house of Warriors and Kings of the Creek nation, was referred to a committee who made a careful study of them and made a lengthy report which was adopted by the Conference.

Wesley Browning reported progress on the building operations of McKendry Manual Labor School.

The following is the statistical report for 1848:

<i>Charges</i>	<i>Indians</i>	<i>Local P.</i>	<i>White Mem.</i>	<i>Col. Mem.</i>	<i>Collection</i>
Indian Manual					
Labor School	11	1	17	5	\$86.55
Shawnee	127	1	17	5	31.05
Delaware	56	2	1	5	20.00
Kickapoo	39				20.00
Wyandotte	105				
Pottawatomie	4				
Chippewa, Wea and Sac					
Kansas					
Roberts M. L. S.			3	1	6.76
Seneca & Upper					

Cherokee	290	4	8	10	33.56
Saline	314	6	2	7	20.50
Tahlequah	127		14	41	110.00
Barren Fork	367	5	16	29	33.17
Lower Cherokee & Webbers Falls	331	1	2	16	26.15
Asbury M. L. S.	30	1	24		6.75
Creek Agency	271		2	18	10.00
North Fork & Little River	223	1	2	21	4.25
Ft. Coffee & New Hope	57	1	7	3	27.85
McKendry M. L. S.					21.50
Doaksville	510	8	4	79	62.10
Moshulatubbee	145		4	19	14.30
Kiamichi & Boggy	296			8	
Brushy	26				
Chickasaw	11		14	36	45.25

The Conference concluded its sessions about noon Monday, November 6, 1848, after Bishop Andrew had read the appointments.

After the reading of the appointments there were mingled feelings of hope and despair, of joy and sorrow, of wondering how the increasing difficulties were to be overcome and of sublime faith in God. All of the preachers, teachers and school superintendents went to their respective appointments.

The year 1849 was full of difficulties on every field. The preachers in charge of schools had to be farmers, contractors, government agents, sawmill builders and operators, log cutters and haulers, blacksmiths, carpenters and general mediators between the Indians, their chiefs, and the United States authorities, both civil and military.

Ruble worked tirelessly trying to get the Asbury Manual Labor School building ready for occupancy. It was late in October, 1849, that the main building was completed. The cost of the building, including carpenter's work, transportation charges, building materials, etc., was \$9,169.00. The United States government from funds owing to the Creek nation gave \$5,000.00 of it. The Board of Missions of the Methodist Episcopal Church, South gave the remainder. There were 21 rooms and spacious halls in the build-

ing. It was designed to accommodate 100 students, the superintendent's family and the teachers.

The furnishings for the school were ordered from a firm in Louisville, Ky. The shipment was to be made by boat. Navigation on the Arkansas river that year was very uncertain. The shipment was delayed which delayed the opening of the school.

In addition to the money appropriated for the building, the Board of Missions appropriated \$1,000.00 for the farm and shops. There were about 70 or 80 acres of the farm enclosed and a goodly part of it in cultivation. The farm equipment furnished by the Board of Missions included two wagons, two horses, two yoke of oxen, nine head of stock cattle, one set of blacksmith's tools, one chest of carpenter's tools, two boxes of axes, one set of harness together with other miscellaneous furnishings for all of which Ruble paid about \$300.00 out of the \$1,000.00 appropriated by the Board of Missions for the farm.

While they were waiting for the large school to be opened several small schools were taught in the Creek nation in which 75 students were in attendance. These were taught by Miss Collins, Miss Horton and the Rev. James Essex. The children were "principally exercised in reading, writing, spelling, arithmetic and vocal music."

The usual term of school at Ft. Coffee and New Hope was ten months, but the Trustees ordered the schools closed April 19th, for the year 1849, on account of an epidemic of cholera. Other diseases were also prevalent in the Moshulatubbee District where these schools were located.

Dr. R. S. Williams, one of the teachers at Ft. Coffee, rendered valuable assistance during this time as he was a good physician as well as a good teacher. He was very successful in his treatment of the various diseases under his care and in preventing the spread of cholera. During the long vacation the time was utilized in the erection of a comfortable frame build-

ing which was used for a dormitory for boys. It was completed and ready for occupancy by the opening of the next fall term of school.

The superintendent, Rev. W. L. McAlester, in his official report to the United States Indian Agent says:

"Some of the children are respectable in the primary branches, a few rather more advanced, and others are reading rather clumsily in the Latin and the Greek languages, in many instances, however, showing as great activity in their studies as children ordinarily do.

"Whether it is the better policy to give the children more than a good business education and thereby afford a like favor to a greater number of children, I leave others to judge. I am too great a novice to ask the indulgence of an opinion or a prophecy. Others, doubtless will richly inform you as to these matters. The United States authorities laid more emphasis on manual and industrial training for the Indian children. The missionaries who had classical training were inclined to include in the curricula the classical subjects."

The Rev. S. G. Patterson continued his school in the Quapaw country. It was a very small school in 1849. There were only 25 students, mostly boys. The few girls who enrolled were very irregular in attendance. The name of the school was now called Crawford Seminary. It had previously been called Quapaw School and Roberts Manual Labor School.

The Rev. Ezekiel Couch, and the Rev. Wesley Browning were assigned to work among the Chickasaws, Couch as a missionary evangelist and Browning as superintendent of the Chickasaw Academy.

They met with many difficulties. To begin with, the Chickasaw tribe was scattered over a vast territory. Some settled along the Red River, some along the Washita and others along the Blue. Many dwelt among the Choctaws. The Chickasaws lacked unity.

The greatest enemy to the social and religious improvement of the Chickasaws was, as in the case of

all the other Indian tribes, the sale and use of intoxicating liquors. Mr. A. M. M. Upshaw, U. S. Indian Agent, in his official report to Col. John Drennan, Acting Superintendent of the Western Territory says:

“I cannot say that the general condition of the Chickasaws has improved any in the last year. There has been more drinking among them than there was a few years since. The principal cause of it is, that the facilities of getting whiskey and other liquors are greater than they used to be. There has been an increase in grocery establishments near the lines of the nation, and they keep better liquors and sell at lower prices than heretofore; besides, there have been two trading boats (steamboats) in Red River for several months with all kinds of liquors, besides various other articles of merchandise; and, I have been informed, sold much lower than the local establishments. I have been told that any Indian could get a quart bottle full of whiskey for one bushel of corn. Such things cannot be put down by the agent or the military; nothing but the laws of the state adjoining the Indian country can put a stop to it, and then it would be smuggled in and sold. The most effectual way to put a final close to the whiskey trade, and at the same time improve the condition of the Indians in every respect—a point that the government and all well-disposed persons toward the Indian race are anxious to see accomplished—is to pay them all the money they have in the hands of the government, except a sum that the interest of would keep their schools, and furnish them with ploughs, and some few other agricultural instruments. I am perfectly satisfied in my own mind that no greater injury can be done to a tribe of Indians than by paying them an annuity; give it to them at once, it will then be a great advantage to them, particularly to the prudent; it would do them some good; now it does scarcely anything. Those who would be prodigal would soon have nothing, and then would go to work, and by working one third of the time in this

country they can make a good support; they would be compelled to work, for their is no game, and they must subsist. When they get to work, they will commence improving in every way. In my opinion, the greatest curse that can be put upon a tribe of Indians, is to give them an annuity in money. I will appeal to every man of any judgment, who has lived among or had control of any tribe of Indians, and who feels any interest in their well being, if my views on this subject are not correct. So long as they have an annuity coming to them, there will be jealousy, contentions, brawls, and frequently bloodshed. If they had none, all would be quiet, all peace, all friendship."

The Government did not follow his suggestions in the matter of annuities. The annuities were continued, also the increase in the sale and use of liquor.

Another disturbing element among the Chickasaws was the frequent visitation among them of hostile tribes of Indians. The Kechies, Wichitas, Tonkawas, Comanches, Caddos and a few Boluxi Indians invaded the territory of the Chickasaws. There was much horse and cattle stealing done by Indian tribes one from another. On this account the Caddos and Wichitas had a pitched battle. The Caddos lost two men killed and one wounded. The Wichitas lost ten or twelve killed and wounded. The Wichitas wanted to locate in the territory of the Chickasaws. To this the Chickasaws objected strenuously.

The evil work of the hostile Indians was not confined to theft and depredations. Sometimes United States citizens were taken into captivity and held until released by either peaceful or forceful intervention of the military forces. Col. D. S. Miles was in command at Ft. Washita at the time. He was a fine officer, both gallant and tactful. He received a visit from Pahahuka, the Comanche chief. He persuaded the Comanche Chief to use his influence to have a number of United States citizens, who had been captured on the Rio Grande, returned to the Fort without resort to arms.

The weather conditions of 1849 were unusually severe. The winter was long, wet and severely cold. The spring was tardy and was accompanied by a continual freshet. The cold rains of the spring delayed the planting of crops. The usual summer sunshine failed them. Fire and blankets were used even in August.

These weather conditions gave Rev. Wesley Browning considerable trouble in his building of the Chickasaw Academy as well as his farming. He had been trying to build a school building for the Chickasaws since 1845. The difficulties this year were greater than ever. In order to get lumber for the building he purchased a sawmill to add to his grist mill. He had just about completed the installation of the sawmill when on Aug. 1st, a terrific freshet came sweeping the mills away, carrying even the heavy grist mill stone some distance away and burying stone and mill in the sand. The damage was great, but not irreparable. It was not until the middle of October that the mills were repaired and ready to run. They then began cutting the lumber for the school building. The first building planned was a large dormitory with one room in it large enough for a school room. This is as far as Browning went with the building enterprise. He enclosed fifty acres of farm land and planted 30 acres. Despite the unfavorable start and seasons he raised a fair crop of corn and vegetables and gathered 15 tons of hay from the prairie.

Brother Ezekiel Couch worked hard during the entire year. For his faithful work he won the respect of the Indians and received favorable mention in the reports of the United States Indian Agent. On the face of the returns the work of Browning and Couch was not very successful, but more is accomplished sometimes than figures indicate.

Couch reported: Churches none; white members 13; Indian members 12; Colored members 42; Collection for Missions \$36.60. Since Browning did not

get his school in operation his report reads on the above items 0-0-0-0-\$10.00. No doubt the \$10.00 was Brother Browning's contribution to missions.

THE ANNUAL CONFERENCE OF 1849

The sixth Indian Mission Conference met at Riley's Chapel, Cherokee Nation, Oct. 25, 1849. Bishop Robert Paine presided. Rev. W. L. McAlester was elected secretary. The following committees were appointed: Public Worship: T. B. Ruble, J. M. Garner and Thomas Bertholf; Auditing committee: E. B. Duncan, B. R. Baxter, W. A. Duncan; Books and Periodicals: E. Couch and J. S. Noble; Examining Committee for 2nd and 4th years: Thomas Johnson, B. R. Baxter, S. G. Patterson; Missionary Committee elected by ballot was: Wesley Browning, W. L. McAlester, D. B. Cumming, N. M. Talbot and T. B. Ruble.

The following were admitted on trial: James A. Cumming, Jack Burgess, Enoch Johnson, Thomas Segro. B. H. Russell and W. A. Duncan were elected and ordained elders. J. S. McAlester was elected to deacon's orders and admitted into full connection but on the following Monday, he requested and was granted a location. William Proctor was discontinued at his own request, on account of failing health. Nathan Scarrett, Daniel Asbury and Walker Carey, in the class of the third year, passed their examinations and were advanced to the class of the fourth year.

W. L. McAlester and N. M. Talbot were elected delegates to the General Conference and T. B. Ruble was chosen as an alternate.

The seat of the Conference was near the National Council Grounds of the Cherokee Nation. The Cherokee Council had previously entered into a contract with the Board of Missions to build and maintain a school in the Cherokee nation for orphans. The Cherokee Council in session in 1849 rescinded the action and so notified the Conference then in session. However, the Council, through its committee, requested further negotiations touching the orphan's school. Particularly,

they wanted a more specific plan than the former contract called for. They requested the Conference to submit a plan setting forth the size of the building contemplated, the amount of money expected from the Cherokee Council, the number of orphans that would be accommodated and the amount the Board of Missions would appropriate for the enterprise. The Conference agreed to further negotiations and appointed Thomas Johnson, W. L. McAlester, T. B. Ruble, Wesley Browning, S. G. Patterson, Thomas Hulbert and J. B. Cumming a committee to draft a plan of the building and other improvements and the terms under which the church would undertake the management of the school.

The following resolution, regarding the Kansas River District, was passed:

“Whereas, the Kansas River District is entirely detached from the main body of this Conference, requiring the preachers who labor in that District to have to travel not less than 250 miles to reach the seat of the Conference, which is an unnecessary burden, therefore, Be it Resolved: That our Delegates to the approaching General Conference be and they are hereby instructed to use their influence to have that District attached either to the St. Louis Conference or Missouri Conference as it is contiguous to both.”

The Conference adjourned with the reading of the appointments by Bishop Paine.

The year 1850 brought no relief from uncertainties nor difficulties. In fact new difficulties arose while the old ones held on.

The Southern Commissioners continued their preparation to file suit to obtain a settlement of the property rights, but did not file it during the year 1850. Such uncertainties, hardships and small stipends must have put the tempers of the men on edge. Misunderstandings arose even among the leaders, resulting in harsh words, complaints, arresting of characters, locations, transfers and requests for leaves of absence.

T. B. Ruble worked hard at Asbury Manual Labor School and made progress. Along with the difficulties of building and introducing educational methods to the Creek Indians he battled against personal affliction.

His most unpleasant experience was the misunderstanding between him and Rev. S. G. Patterson. Patterson accused Ruble of uncharitable remarks about him and his office as Presiding Elder. He went so far as to arrest his character at the Conference. The committee of trial found him guilty of imprudence and recommended that he "be reproved by the Conference through the secretary." This being done the Conference passed his character. Brother Ruble then gave an abstract of his report of the School and asked for an auditing committee to audit the books of the school. The audit showed the affairs of the school to be in proper condition and that the books were correct in every particular. He was not re-appointed to the superintendency of the school. Rev. J. M. Garner was appointed in his room.

Wesley Browning spent the year felling trees, sawing lumber and building houses for the Chickasaw academy. The report he made to the Conference has not been preserved, but a school building and other houses were built and a school started during the year. He felt that his labors in the territory were finished. He requested and was granted a transfer. Rev. J. C. Robinson was appointed to the school in his place.

Another school among the Choctaws was started. It was called Choctaw academy. It did not rank along with the Ft. Coffee and New Hope Schools.

Negotiations were continued with the Cherokee nation for a school.

The seventh Indian Mission Conference met at Choctaw Agency, Choctaw Nation, Thursday, November 7, 1850, 9 a. m. No Bishop was present. The Rev. John Harrell called the Conference to order and Rev. W. L. McAlester acted as temporary secretary. After the devotional service the Conference elected by ballot

the Rev. Nathan M. Talbot president. The Rev. Wesley Browning was elected secretary.

Prior to the session of the Conference the Rev. John Harrell had been transferred from the Arkansas Conference to the Indian Mission Conference and placed in charge of Ft. Coffee and New Hope Schools. His transfer was announced at the opening session. While this was the first time he was ever an actual member of the Conference, he was from the time he came West more than interested in the Indian Mission Conference and the Indians. He was in fact a missionary to the Indians from the very first. He ministered to the Indians both in Arkansas and the Indian Territory. He was a trusted advisor to the Bishops, the General Board of Missions, the Indian chiefs and the United States officials on all Indian matters. He helped in organizing the missionary work among the Indians from the beginning. He made frequent trips into the bounds of the Conference. His formal transfer to the Conference was a natural sequence. He was immediately elected to the all important committee on missions. He was appointed superintendent of the schools at Fort Coffee and New Hope.

Isaac Sanders and Elisha Smith were admitted on trial. Jack Burgess, Enoch Johnson, Thomas Segro and Amaziah Biggs were continued on trial. Amaziah Biggs was admitted on trial into the Memphis Conference, transferred by Bishop Capers to the Indian Mission Conference and continued on trial. Dixon W. Lewis was elected an elder. The credentials of Jeremiah Horn were restored. Rev. Walter A. Duncan was requested by the Conference to write a sermon for the "Southern Methodist Pulpit." Rev. Thomas Bertholf was located at his own request.

This Conference was a long one. Not a great deal of business was transacted, but the greater part of the time was consumed in the examination of the characters of the preachers. During the year charges had been preferred against Rev. W. D. Collins. The

investigating committee found a trial necessary and suspended him until the session of the Conference. The trial committee found him guilty of a high degree of imprudence and fixed his penalty as a reproof from the chair.

The character of Rev. Thomas Bertholf was also called in question. The Conference after hearing the accusers and the accused decided that it was not necessary to appoint an investigating committee. He led the devotional services at the Monday session of the Conference. On Tuesday he requested and was granted a location. The Conference adjourned Tuesday afternoon.

The year 1851 started with a reduced membership. The statistical report to the Conference of 1849 showed the following totals: Indian members, 3,226; white members, 156; Negro members, 376; local preachers, 39; total, 3,899; collected for missions, \$660.69. Expended by the Board of Missions, \$5,888.89.

The statistics for 1850 were: Indian members, 2,817; white members, 116; Negro members, 404; local preachers, 35; collected for missions, \$402.59. Expended by the Board of Missions, \$20,590.07.

The decrease is partly explained by the loss of the Kansas River District which was placed in the St. Louis Conference by the General Conference which met at St. Louis in May, 1850, in response to the memorial from the Indian Mission Conference asking that that be done. This was not the sole reason, however. The preachers themselves were perplexed. There were petty grievances among them. Other religious bodies, hostile to the Southern Methodist Church, were operating. Great social forces which culminated in the Civil War, 1860-1865 were at work. The church was in a period of decline.

The Commissioners of the Southern Church appointed to negotiate with a like Commission from the M. E. Church after long and patient efforts failed to get an amicable settlement out of court.

Therefore they filed suit in the United States Circuit Court for the Southern District of New York against George Lane and others for a division of the book concern in the city of New York. They also brought suit against Leroy Swormstedt and others in the Circuit Court of the United States for the District of Ohio for their share in the book concern at Cincinnati.

The New York case was tried before Judges Nelson and Betts, opening May 19, 1851, and closing May 29, 1851. On Nov. 26, 1851, the court rendered a decision favorable to the Southern Church and ordered the agents of the book concern to turn over to the agents of the Southern Church their pro rata share of the property. Appeal was taken to the Supreme Court of the United States.

The case against the book concern at Cincinnati was heard by Judge Leavitt, at Columbus, Ohio. He decided against the plaintiffs, and the Southern Commissioners appealed to the Supreme Court of the United States.

This was all for the time being. Our courts grind slowly. The Southern church never doubted the justness of their cause, but the two contrary decisions left the matter quite uncertain. The uncertainty was keenly felt in the Indian Mission Conference because it was wholly a mission Conference. All of the missionaries were dependent upon the church at large for their support. Their stipends were small at best. Nevertheless the church held together and the work went forward.

The Eighth Conference met at Muddy Springs, Cherokee nation, November 15, 1851. Bishop Capers was appointed to hold the Conference, but he did not come. The Rev. Samuel G. Patterson was elected President. James M. Garner was elected secretary and W. A. Duncan assistant secretary.

John R. Bird of the Cherokee District was admitted on trial. E. G. Smith, Isaac Sanders, Thomas Segro,

Jack Burgess and Enoch Johnson were continued on trial. W. A. Cobb was received by transfer. In the appointments listed in the appendix it will be noted that Thomas B. Ruble, after an absence of one year, was re-appointed superintendent of Asbury Manual Labor School.

Bishop Robert Paine presided over the Conference which met at Clear Springs Camp Ground, Cherokee Nation, beginning Oct. 28, 1852. This was his third visit to the Conference as President, the other two being in 1846 and 1849. It was the ninth meeting of the Conference. J. M. Garner was elected secretary.

Four were admitted on trial; viz., Tussawalita and Dick Hider from the Cherokee District; Jack Lan-ius and Samuel Checote from the Creek District. Jack Burgess was continued on trial. E. G. Smith, Thos. Segro and Enoch Johnson, having indulged too freely in intoxicating liquors and other immoralities were discontinued. Jesse M. Thornberry, Joseph Trent, Moses Dutton, Dick Hider and Chemon Ike were elected and ordained deacons. Samuel Robbins and Walker Carey were ordained elders.

W. D. Collins, a charter member, was arrested for killing a horse belonging to another person. The committee recommended that "he be reprovved and admonished by Bishop Paine in the presence of the Conference." This being done, the Presiding Elder moved his location. The motion prevailed.

The Conference lost another charter member by location; viz., the Rev. Samuel G. Patterson. He was located at his own request. He had served the Conference faithfully and efficiently as pastor, evangelist, Presiding Elder and educator. From first to last his record was without blemish. The following extract from the report of Andrew J. Dorn, U. S. Sub-Agent to Col. John Drennan, Acting Superintendent of Indian Affairs, gives us a good idea of the good work of Brother Patterson:

"Enclosed I send the report of Rev. Samuel G.

Patterson, Superintendent of the Crawford Seminary, situated in the Quapaw country. This institution is doing much for the advancement of the conditions of these Indians, both in a moral and religious point of view. At the last council I held with the Quapaws, the chiefs told me that they would use all their influence with the Indians to have their children kept constantly at school, and I have noticed at the several times that I have visited the Seminary that the children were in attendance. The buildings for the school are good and commodious, though I think, could he have a suitable building erected for a house of worship, where they could have divine services on the Sabbath, it would have a beneficial result. It affords me pleasure to speak of Mr. Patterson as a most moral and good man, and his family are fit persons to set proper examples to the Indian children under their charge. There seems to be no pains spared to make the children comfortable both in their food and clothing. I should not be doing them justice were I not to recommend them to the fostering care and protection of our wise and great government."

The statistical report showed a slight increase in membership. There were 28 Sunday Schools with 1,254 members and eight literary schools with 389 pupils. The Board of Missions expended that year in the Indian Mission Conference \$22,047.39.

The year 1853 was somewhat more prosperous in church circles. The period of decline was not over, but some progress was made during the year despite the fact that unfavorable reaction against the church had set in.

Rev. D. B. Cumming in his report to the United States agent said:

"In this important field we have seven missionaries comprising a membership of 1,520 and served by 18 ministers, six of whom are white and the remainder native men. We have also six Sabbath Schools, with 137 scholars. The amount appropriated by the

Board of Missions for the support of these missions the present year is \$3,865.00. These missions are in a much more prosperous condition now than they were last year. We have already increased over 250 since last Conference. This closes my 19th year among the Indians as a missionary, and in point of education, morality and agriculture, they are improving as fast perhaps as any other nation. It is true many outrages are committed, but intemperance generally seems to be the cause."

The Ft. Coffee and New Hope Schools had grown so that two superintendents were required. John Harrell retained the superintendency of Ft. Coffee and N. M. Talbott was placed in charge of New Hope.

The New Hope school had an epidemic of whooping cough and pneumonia. Miss Mary Talbott, one of the teachers, died as did four of the children. Many others were near death. The school was turned into a hospital and the teachers nurses. By careful nursing the remainder of the sick girls recovered. The school went forward, but did not close its labors that year until July 7th, when the final examinations and closing programs were held. Visitors to the closing exercises said that the children acquitted themselves well, that the examinations would do credit to pupils in the states.

The progress in the Creek nation was most striking because the Creeks were slower than the other civilized tribes to admit Christian teachers and preachers into their nation. For a long while only James Essex would dare preach in the Creek nation, and he went about with much care. Samuel Checote was a growing influence in the Creek political affairs as well as the church. It was through his influence that the laws forbidding the Christian religion being taught in the Creek nation were abrogated. Now a whole District was formed in this nation. E. B. Duncan, the Presiding Elder, in his report to W. H. Garrett, Creek

agent for the United States Government writes interestingly:

“We have 12 societies, besides some four other places which we visit regularly when we are out, besides preaching at night, examining members every round, looking after every member, besides visiting and instructing the children according to the policy of our church; and I am happy to inform you there has been, and is, a very good state of things in our societies. Some 50 have joined this year. Our meetings have been very interesting, lively, animating; congregations good all kinds of weather, for they all come; besides they hold weekly meetings in every society. The nations this year 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.”

At the conference of 1850, a petition was presented to the Conference through John H. Carr from Mr. Harris and others for a neighborhood school in the Chickasaw country. A school site was selected in midst of a prairie covered with blossoms. It was near the site of the present town of Durant. A building was erected and Rev. John H. Carr was appointed superintendent first in 1852 and again in 1853. Thus the work was gradually being extended into the Chickasaw nation. The Chickasaws and Choctaws yet worked together under the Presiding Elder of the Choctaw District.

The tenth Annual Conference met at the Creek Agency near where Muskogee now stands, Oct. 26, 1853. Bishop James O. Andrew was president. This was the second and last time the venerable Bishop visited the Indian Mission Conference. John M. Garner was again elected secretary. What a joy the preachers had in holding a Conference in the territory where not a great while before the preaching of the Word was forbidden under penalty of at least 50 lashes on bare back or perhaps death! The Conference met in

the Creek nation on the invitation of Samuel Checote. What changes are wrought under the work of a wise and good man like Samuel Checote!

It is also interesting that at this Conference a larger class was admitted on trial—five in number; viz., Elijah Butler, Thomas Smith, Harvey Bacon, Benjamin Couch and William Wilson. Tussawalita, Dick Hider, Samuel Checote, Isaac Sanders, Jacob Lanus and J. C. Robinson were continued on trial.

Michael Ghormly, Harvey Bacon, Robert Carnes and Silas Paine were elected deacons. Jack Burgess was elected a traveling deacon. W. L. McAlester and D. B. Duncan were elected delegates to the General Conference and T. B. Ruble an alternate. John M. Garner was located at his own request. John R. Bird was discontinued. William McIntosh was granted a superannuate relation. Dixon W. Lewis was left without an appointment in order that he might work on translating hymns and scripture into the Indian tongues. John S. Noble was left without an appointment because of ill health.

John F. Boot, a Cherokee Indian preacher, and charter member of the Conference died sometime during the year. John F. Boot was converted and joined the church in his Eastern home on Gunter circuit in Alabama in 1824. Of his conversion he himself said:

“I had a bad heart;
I know I was a great sinner;
But God loved me.
I prayed to him;
In my sorrow and despair
He forgave me,
And gave me a new heart.
I am happy in his love.”

He was licensed to preach and was an ordained elder before coming to the Indian Territory. He came West with the Cherokees at the time of their removal. His experience in conversion made a profound change in his life. It helped to make him an eloquent preacher.

His preaching centered in the story of his conversion and was always effective. He spent his entire ministry among his own Cherokee people. Through all of their trials during the removal and settling in the new country he was a great comforter as well as a heroic leader. When his name was called at Conference the brief but eloquent statement of the Presiding Elder was: "Brother Boot died at his post in great peace."

The year 1854 was full of interest for the whole of Methodism, North and South.

The United States Supreme Court delivered its historic opinion on the cases filed by the Southern Commissioners to recover their share of the property in the New York and Cincinnati book concerns.

The court chose the appeal from the U. S. Circuit Court for the District of Ohio on which to base their decision. The main contentions in the bill of equity filed by the Commissioners of M. E. Church, South were:

1. That they filed the bill for themselves, the traveling, supernumerary and superannuated preachers of the Methodist Episcopal Church, South, about 1,500 in all, against the defendants to recover their share of the property called the Book Concern in the city of Cincinnati consisting of houses, machinery, printing presses, book-bindery, books, etc., claimed to be of value of some \$200,000.00.

2. That since the parties were numerous, a few might sue representing the others.

3. That the General Conference of 1844 acting on its own rightful and sufficient authority authorized the separation of the Methodist Episcopal Church into two separate and distinct organizations according to a Plan of Separation which included a pro rata division of said property.

4. That the division carried with it as a matter of law the division of the property which had been accumulated by the efforts of the Church South as well as the Church North.

5. That the General Conference requested a vote by the Annual Conferences for a removal of the sixth restrictive article of the constitution of the church not as a condition to the division of the church, but as a means to the proper division of the property.

6. That in reality the complainants represented the "Book Concern" and the 3,800 preachers of the Church, North, as well as the preachers of the Church, South, since if the one lost by the division in equity both lost.

The defendants joined the issue sharply and fully, the main points of their answer being:

1. That the parties filing the suit were not the proper parties and were not competent to sue.

2. That the General Conference of 1844 had no power to divide the church without the consent of the Annual Conferences North as well as South. That the action of the Conferences in the slave-holding states in setting up a separate and distinct organization was in fact a secession from the Methodist Episcopal Church and not a division by competent authority. That the preachers in the Church South were separated from that ecclesiastical connection which was essential for their participation in the benefits from the property belonging to the original Methodist Episcopal Church before the separation.

3. That the division of the property was furthermore made to depend upon the removal of the sixth restrictive article by a vote of the Annual Conferences North as well as South and that the division of the property could not be made until the vote of the Annual Conferences had ordered it.

The Supreme Court at the time was composed of Chief Justice Taney and Associate Justices McLean, Wayne, Catron, Daniel, Nelson, Greer, Curtis and Campbell.

On April 25, 1854, they rendered an opinion, remarkable for its justice, cogency of reasoning and clarity, upholding every contention of the Southern

Commissioners, reversing the opinion of the inferior court and ordering a division of the property according to the terms of the Plan of Separation; and ordered that a Master be appointed to make the division. The decision covered also the appeal from the United States Circuit Court for the Southern Division of New York. Extracts of the Court's decision answering the objections of the defendants follows:

1. As to the objection to the bill for want of proper parties to maintain the suit the Court said: "We think the objection is not well founded." Then followed a citation from the well-known authority, J. Story, of the rule of law governing the right of a few to sue for the many under certain conditions, and adjudged this case to be a clear example.

2. As to the contention that the General Conference was without authority to make the division, the Court said: "This argument, we apprehend, if it proves anything, it proves too much; for if sound the necessary consequence is that the beneficiaries connected with the Church North, as well as the South have forfeited their right to the fund. * * * *

"But we do not agree that the division was made without proper authority. On the contrary we entertain no doubt that the General Conference of 1844 was competent to make it; and that each division of the Church, under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded the Church in 1784 has divided, and established two separate and independent organizations, occupying the place of the old one."

3. As to the contention that the division was made dependent upon the removal of the sixth restrictive article, the Court said: "We do not so understand the Plan of Separation. It admits the right of the Church, South, to its share of the common property, in case of separation, and provides for a partition of it

among the two divisions, upon just and equitable principles; but regarding the sixth restrictive article as a limitation upon the power of the General Conference, as it respected a division of the property in the Book Concern, provision is made to obtain the removal of it. The removal of this limitation is not a condition to the right of the Church, South, to its share of the property, but is a step taken in order to enable the General Conference to complete the partition of the property.

“We will simply add that a division of the common property followed, as a matter of law, a division of the Church organization, nothing short of an agreement or stipulation of the Church, South, to give up their share of it could preclude the assertion of their right; and, it is quite clear, no such agreement or stipulation is to be found in the Plan of Separation. The contrary intent is manifest from a perusal of it.

“Without pursuing the case farther, our conclusion is, that the complainants, and those they represent, are entitled to their share of the Book Concern. And the proper decree will be entered to carry this decision into effect.”

The division of the Chartered Fund at Philadelphia was made without recourse to the courts. By the decision the Methodist Episcopal Church, South received from the Book Concern in New York, \$191,000.00; from the Book Concern in Cincinnati, \$93,000.00 and from the Charter Fund, \$17,712.95.

The decision was received with great rejoicing throughout the South, nowhere more than in the Indian Mission Conference because the justness of their cause had been forever established by so great an authority. The material benefit also greatly aided the Church in its far-reaching missionary movements.

The decision was delivered by Justice Nelson and concurred in by all members of the Court.

The eleventh Annual Conference met at Riley's Chapel, Oct. 25, 1854. Bishop H. H. Kavanaugh was

present and presided. W. L. McAlester was elected secretary.

William Jones was admitted on trial. Elijah Butler, Harvey Bacon, Benjamin Couch, and William Wilson were continued on trial. Jack Burgess, Dick Hider and Isaac Sanders were admitted into full connection. Samuel Checote, Isaac Sanders, Robert Jackson, R. R. Roberts, Wyatt Coffelt, Isaac Newman and Jackson Burgess were ordained deacons. Dick Hider, John Boston and James B. McNull were ordained elders. D. B. Asbury was suspended for one year. Thomas Smith was discontinued. William McIntosh was restored to the effective list. W. A. Cobb was granted a supernumerary relation. The Conference planned an aggressive campaign against intemperance and a forward movement for the Sunday School work.

The General Conference which met at Columbus, Georgia, in May, 1854, elected three Bishops—George F. Pierce, H. H. Kavanaugh and John Early. All three served as Presidents of the Indian Mission Conference. Bishop Pierce's first visit was in 1855. He presided over the twelfth Annual Conference which met at Asbury Manual Labor School beginning Oct. 10, 1855. Bishop Pierce did not arrive for the first day of the Conference and John Harrell was elected to preside. W. L. McAlester was elected secretary.

Bishop Pierce was a man of rare gifts, a charming personality, handsome in stature, eyes that flashed with intelligence and a voice musical and resonant. He was known far and near as a great orator. He was the most eloquent preacher of the Southern pulpit of his day. Not only was he gifted as an orator, but he wielded a facile pen, nor was he parsimonious in its use. Somehow in the midst of his abundant travels and labors as a Bishop he found time to write to home folks, friends and to the Church paper.

He wrote interestingly and comprehensively of his visit to the Indian Mission Conference. These letters were published in the *Christian Advocate* and

later in book form. The book has long been out of print. Now and then a copy may be found in the libraries of some of the older preachers. From these letters the following story of his visit to the Conference is formed :

He left "Sunshine," his plantation home near Sparta, Ga., accompanied by his son Lovick, on the 20th day of September, 1855, for travel Westward and return, a distance of some 4,000 miles. His first conveyance, even in Georgia, was a rather dilapidated hack drawn by slow horses worse for the wear. He was very glad to bid them farewell forever at Double Mills, Ga., and take the train for Atlanta, thence to Nashville.

At Nashville he took passage on a boat on the Cumberland river bound for St. Louis. From Saturday afternoon until Tuesday night, not having any acquaintances on the boat, nor desiring to form new ones, he spent his time reading books he bought at the publishing house at Nashville. He rested at intervals, trying to persuade the boat mate to cease his "explosive" swearing which "horrified" the good Bishop.

At St. Louis he bought a buggy and a span of horses to use when other modes of travel had ended. He put his new possessions on a boat, bound for Lexington, Missouri, but he and Lovick, weary of boat travel, took a Great Pacific railroad train and intercepted the boat at Herman, the terminus ad quem of the railroad at that time. As they lighted from the train at Herman the Martha Jewett, the boat with the horses and buggy on it, heaved into sight. Soon they were afloat on the Missouri river. Sometimes the Missouri is a full, turbulent stream, but at this time it was so very low that navigation was slow and dangerous. After chugging away for two or more days past "formidable snags, straight, crooked, forked, pointing outward, inward, crosswise, forming what in military phrase is called 'chevaux de frise,' now fast on a log for an hour or more, now on a sand bar for a full half

day, all hands busy and sad to tell, many tongues blaspheming," they finally reached the end of the river journey late on Sunday afternoon.

They went to a hotel to find it crowded because of a state fair to be opened next day, but succeeded in getting a bed for the night. Hungry as they were, they had to wait until the second table for supper.

After supper the church bells were ringing. The Bishop went out in search of the Methodist church. After some inquiry he found it. He intended to make himself known to the pastor, but arrived too late, took his seat in the congregation and heard "a fair sermon from the preacher in charge."

Early the next morning they left in their new buggy and fresh horses, without guide or particular direction, in search of the Indian Territory and the Indian Mission Conference. The first day they traveled as far as Versailles, a distance of forty miles. New sights greeted them. People in great numbers were on the road to the fair. Every kind of vehicle was pressed into service. Some were horseback, some muleback, some oxback. The giant Missouri mules and oxen greatly interested the Bishop. He had never seen such a vast, wide sweeping prairie before, nor such large mules and oxen. Along the way he saw as many as sixteen oxen hitched to one plough which cut a furrow in the prairie sod of thirty-six inches. The Missouri crop of oats, hay and corn was abundant that year. Provender for horses and food for man was abundant and good.

It was the first day of October. A cool breeze, cold for Georgians, fanned them all day. They found solid comfort by the log fire in the inn that night.

The next day, after traveling all day, they stopped about sundown at a house and asked for lodging for the night, but they were refused. On to the next house to meet another refusal. Night overtook them and a rain. They lost the road and had to trust to the instinct of the horses to find it. The horses did not fail. After

a mile or two of uncertainty they were on the road again. In the distance they caught the gleam of a kindly light. With hope mingled with fear, they rode up to the house and hailed. It proved to be the home of a Methodist widow and her daughter and the preaching place for that part of the country. The Bishop made himself known and received a hearty welcome. After the evening prayer Lovick and the Bishop laid their weary bodies to rest.

The next day they were off by dawn. The rain of the night before made the roads muddy and travel more difficult. A drizzling rain, turning to sleet and a three-hour, heavy snow storm made a strange sight for the two Georgians. They were very ready for an early resting place that evening. The next day took them through the beautiful Ozarks. The Bishop reveled in the beauty of the snow-capped mountains and the winding road through the valleys and over the hills. The enchanting beauty compensated somewhat the cold, the rough road and weariness of body.

On the Sabbath day they reached Bentonville, Arkansas, late in the evening, too late for preaching. They inquired for a lodging place and were directed to the home of a widow. She was old, had seen much trouble, but was rich in Christian experience and gracious hospitality. The Bishop was much impressed by her saintliness and her godly conversation. They were put to rest in a room in which was stored a large quantity of delicious Arkansas apples. Lovick was told to help himself to all he wanted. This he did not fail to do. They were a prize not to be despised. The next day of long travel they served both for food and drink.

Before the morning sun was up, they were off for the last lap of their journey to the Indian Territory. Lovick's keen desire to see real Indians of whom he had read in story books was soon to be realized. They headed for Tahlequah where the Cherokee national council was in session. They arrived at Tahlequah on

the 8th of October, 1855. They stopped there for dinner, visited the council and conversed with some of the principal men of the council. Chief Ross was not present at the time. The Bishop regretted that he failed to see him. He was much interested in the work of the council. Very much did he want to stay, but the Conference was scheduled to open next day and he was fully 70 miles away. And away they sped. Again the road lead them through enchanting valleys, over the hills and on to the plateaus, "the most picturesque I ever saw," said the Bishop. Then to the great prairie they came. Now weather conditions were very different from those they had encountered in Missouri. For eighteen months this section of the Indian Territory had had no rain. The severe drought had dried up the streams, parched the land, destroyed crops, and left the watering places for stock only stagnant pools from which the Bishop's horses refused to drink.

For forty-five miles, prairie miles, the longest miles in the world, without refreshment for man or beast, they must travel before reaching the seat of the Conference.

Finally in the early afternoon they reached Asbury Manual Labor School. After salutation of friends and introduction to strangers, the Bishop's first request was a drink of water. Whereupon they brought him a cool draught from a deep well, the finest of all beverages, at this time most welcome, a "luxury beyond price." The Bishop was much impressed by what he saw. He writes:

"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. Indeed, even those who never doubted the redeeming, elevating power of the gospel might have their faith confirmed and their ideas exalted by the services and sympathies of such an occasion. I confess to strange and mingled emotions, for days and nights, while the business of the Conference was in progress. 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 apparel and manners of civilization, districts, stations, and circuits, the white man's book, his gospel, and his preacher. How strange is every thing 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."

The business of the Conference moved along under the kindly administration of this princely knight of the cross.

Isaac S. Newman, Wyatt Coffelt, Francis M. Paine and James McHenry were admitted on trial. Simon P. Willis and B. F. Couch were admitted into full connection, elected and ordained deacons. Elijah Butler, William Wilson and Tussawalita were continued on trial. Bolin Perry and F. M. Paine were elected and ordained elders. Harvey Bacon was discontinued. Samuel Checote requested and was granted an honorable location.

The admission on trial of James McHenry was very pleasing to Bishop Pierce. He was known in Georgia and Alabama as Jim Henry, the hero of the Creek war. It will also be remembered that he attended the first Asbury Manual Labor School with Samuel Checote in the East.

Concerning his admission into the Conference the Bishop writes rhetorically:

"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 Chatta-

hoochee, 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 a full blood Indian's home. Not one word of English could they get out of the Indian family. The supper they could eat, but the coffee was miserable stuff. 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 cushion for a pillow and cloaks for a covering. There they slept until the break of day. The Bishop decided that he would try to find out if his newly made Choctaw friend could understand English. As they departed he said: "What do I pay you?"

"Two dollar," said the Indian, as his black eyes twinkled.

The Bishop visited the Ft. Coffee and New Hope schools and bade farewell to the Indian Territory for a time. Despite the hardships of the journey, he really fell in love with the work of the Indian Mission Conference. The Conference fell in love with him. Again and again, nine times all told he was in charge of the Conference.

At the close of the decade there were four Districts, 31 charges, nine schools under the care of the church, 489 pupils, 30 preachers, 4,264 church members, 38 churches, 28 Sunday Schools, and 1,267 members enrolled in the Sunday Schools. There had been expended during the time by the Board of Missions \$128,316.39.

Opposition to Christianity on the part of the Five Civilized Tribes had been largely overcome. The leaders of the tribes had come to trust the leaders of the church.

Chille McIntosh, chief of the Creeks, where the opposition had been most determined, told Bishop

Pierce that while at first the Indians were resentful of the treatment accorded them by the government in removing them from their Eastern homes, they were now becoming more reconciled and were becoming prosperous and happy in their new home. To this end, the church had made a considerable contribution.

One must not infer, however, that all went smoothly with church and schools. There were frequent misunderstandings and much friction between authorities of church, Indian Councils and the United States agents. There were charges of misappropriation of funds, improper words and conduct, and inefficiency. This involved frequent changes of preachers and teachers. On the whole the Indian Councils were generous in their appropriations to the schools, the United States Government agents were sympathetic and helpful, the church Board of Missions as liberal as their funds would admit, and the preachers and missionary teachers faithful to their trust. They laid a good foundation. Will it stand?

*“Yea, though I walk through the valley
of the shadow of death, I will fear no evil:
for thou art with me; thy rod and thy staff
they comfort me.”*

—Psalms 23:4.

CHAPTER VI

IN THE VALLEY OF DEATH

1856-1865

The years just prior to the war between the states were turbulent years fraught with gravest dangers. Angry voices were heard throughout the nation. The slavery question, which in 1844 had reached a climax and disrupted the Church, had now reached the boiling point in the political life of the nation. The press teemed with angry articles from abolitionists and pro-slavery advocates. Along the border states the situation had become acute; nowhere more so than in the Indian Territory, Arkansas, Missouri and Kansas.

Bishop George F. Pierce was appointed to preside over the Western Conferences in 1856. On the 28th of August, 1856, he left "Sunshine" baptized with the tears of his wife and children. It was no ordinary journey he was undertaking. The news of the strife then going on in the Western frontier was well known in the happy Georgia home. Accompanied by his nephew and namesake, George, he started on his trail of 1856.

His first objective was the Kansas Conference to be held at Kickapoo, Kansas, September 10, 1856. The territory occupied by this Conference was formerly the Kansas River District of the Indian Mission Conference which the General Conference of 1850 detached and added to the St. Louis Conference. The General Conference of 1854 constituted the territory into a Kansas Mission Conference.

The nearer he got to Kansas, the more uncertain and alarming were the reports of trouble. When he embarked on the boat at St. Louis, he found on the boat Governor Geary and other Missouri officials, and a company of Missouri state soldiers also on way to

Kansas—the Governor to make a personal inspection of the border troubles, and the soldiers to quell riots. When Bishop Pierce told them of his mission all advised him to return home. One man who professed to know conditions said:

“You are a fool to try to hold a Conference anywhere in the territory. You will never come out alive.” He went on and found that the reports had not been exaggerated. Homes were being pillaged, crops destroyed, men killed, women outraged, and villages sacked and burned.

This border war was brought on by abolitionists and pro-slavery sympathizers. Kansas was rapidly being populated by white people. It was destined to become a state. It was admitted into the Union, January 29, 1861. Each party wanted to capture the state, the abolitionists as a free state, the others as a slaveholding state.

The Emigrant Aid Company and like companies were active in bringing settlers from the North with the primary view of selling them Kansas land, but with the ultimate view of filling Kansas with abolitionists. Charles Robinson, James H. Lane and John Brown were the leaders in the free state movement. They were aided by a band who were known as the Beecher Sharp Rifle Tribe. The cruelties, depredations, and the destruction of property and human lives by these men were horrible in extreme. The Missourians retaliated in kind. They were known as the Border Ruffians. The bitterest enmity ensued and war with all of its horrors was now actually on in Kansas.

To put a stop to all this a detachment of United States troops under General Atkinson was dispatched to Kansas. At their arrival the Beecher Sharp Rifle Tribe quickly fled the land. Governor Geary introduced rigid enforcement of law policy. It seemed that quiet was to be restored, but it had gone too far. Not only Kansas and Missouri, but the entire nation was soon to be at war.

Into this melee Bishop Pierce, despite the kindest warning, went forward. His path lead through dense forests. With no one but his nephew with him on he went. He reached Kickapoo, the seat of the Conference, September 11, 1856. The town was almost deserted. All of the women and children had fled. Most of the men had joined the army. The prospect for a Conference was forlorn. He was urged to go back to Missouri. Instead he went to the hotel. He was awakened during the night by pistol shots. Alarming rumors were afloat. A crowd quickly gathered. The rumors proved to be not well founded.

The next day the Conference met at the appointed time. Every preacher was present except two. There was not much business to do but to make the appointments. He organized a missionary society and left for Missouri. When he arrived at home he sent the following eloquent appeal to the church through the General Organ for preachers for the Western field.

"I need five young men for regular circuits in Kansas.* * * Who will go to Kansas? We want no steel-clad warriors, but men with 'tongues of fire'. We want no land-hunters, but strangers and pilgrims, who declare plainly that they seek a country, even a heavenly. In the name of the church we will give 'bread to eat, raiment to put on,' work to do and souls to win. Other expenses may be charged to Him who pledges 'everlasting life' in the world to come. Death will come there as well as here; but I think it is a little nearer to heaven from the field of self-denying labor than from the home of self-indulging rest. And sure I am, the prairie grass will wave sweeter memorials over your lonely grave, than all the monuments art can fashion, or affection can buy. In the city cemetery or the country churchyard, human friends may come to weep, but about the tombs of the pioneer preachers, the angels of God will encamp."

The 13th Annual Indian Mission Conference met at the Chickasaw Academy, October, 23, 1856. Bishop

Pierce did not get there. W. L. McAlester was elected president and John Harrell, secretary.

B. A. Stanford, J. B. Forester and Harvey Bacon were admitted on trial. Elijah Butler, James McHenry, F. M. Paine, W. Coffelt, and Isaac Newman were continued on trial. William Wilson and William Jones were admitted into full connection. Samuel Checote was re-admitted. Young Ewing was received by transfer from the Arkansas Conference. Jackson Burgess and John Boston were located. E. B. Duncan was granted a superannuate relation and W. A. Cobb, a supernumerary relation.

Daniel Asbury died sometime during the year. The circumstances and date are unknown. He was a Creek Indian who came West with the Creek migration. He, with Samuel Checote, signed the petition to have the Scriptures translated into the Creek language that was introduced into the first Conference which met in 1844. He was admitted on trial in 1845 and served among the Creek Indians until his death. As a local and traveling preacher he served at least twenty years. He patiently endured the Creek opposition to the Christian religion and by his firm stand and preaching in season and out of season he helped to overcome the opposition and pave the way for Asbury Manual Labor College and the meeting of the Annual Conference there. He lived and died in the faith.

Riley's Chapel was selected as the place to hold the fourteenth Annual Conference. It convened Oct. 29, 1857. No Bishop being present, John Harrell was elected president. John H. Carr was elected secretary.

Standing Man and James Ward were admitted on trial. J. B. Forester, W. Coffelt and Harvey Bacon were continued on trial. Elijah Butler, James McHenry, F. M. Paine and Isaac S. Newman were admitted into full connection. W. A. Duncan and Thomas Bertholf were re-admitted. E. B. Duncan, a charter

member of the Conference, was transferred to the Florida Conference.

P. A. Moses, W. R. West (of the Arkansas Conference), J. Hughes, John Fallingdown, Standing Man, A. A. Ratley and a negro called Nathan were elected deacons. John Harrell and W. L. McAlester were elected delegates to the General Conference to be held in 1858 with D. B. Duncan as an alternate.

Two men died during the year, viz., Tussawalita and Dixon W. Lewis.

Tussawalita was a Cherokee. He came West with the Cherokee migration. He was admitted on trial into the Arkansas Conference, Nov. 15, 1843, before the Indian Mission Conference was organized; received and continued on trial in the Indian Mission Conference at its first session in 1844, discontinued in 1846, again admitted on trial in 1852 and continued on trial until his death. Thus he was a charter member on trial but never a full member of the Conference. He was a humble, sincere Indian preacher. In his own way, he rendered valuable service to his own people. He was especially helpful to them during the Cherokee feuds and helped them over their internal strife.

Dixon W. Lewis was a man of scholastic ability and attainment. The appeal of the Indians for the hymns and Scripture in their own tongues greatly appealed to him. He gave considerable of his time to that work. He requested and was granted one year's leave from regular work to devote his entire time to translating hymns and Scripture. He never accomplished his purpose. It was not altogether his fault. It is a strange, sad fact that the leaders of Methodism ignored the earnest, tearful appeals of the Indians for the gospel in their own tongue. The leaders of the Church at that time, almost without exception, discouraged every movement in that direction. They sincerely believed that the English language was the only language which could adequately

convey Christian civilization and that it was necessary for the English language to supersede all of the Indian languages before a Christian civilization could be developed. Even Bishop Pierce shared that view despite his own experience and longing to know their language. What an interesting contradiction of ideas appear in the brilliant Bishop's own writings on this subject! Of his visit in the home of a Choctaw he writes:

"Supper over, we proposed family prayer. Our Choctaw host had a Bible, and they all seemed to know what we were about. Father, mother, children, all came in, seated themselves devoutly, and, though none of them were religious, manifested no little interest in the exercises. *I longed to give them a word of exhortation but my ignorance of their language forbade.*"

Nevertheless, in the face of so great a need, he wrote in the *Christian Advocate* as follows:

"The desire to learn the English language is almost universal among them. They seem to regard the knowledge of it as one of the chief agents of their elevation, and as a security against the relapse into their former ignorance and superstition. This is a powerful motive with them in patronizing the schools, and they avow the wish that their language may perish with the old and adult population. This is the true policy for them and for us. It is a sound, albeit it is an Indian's, philosophy. And I will say, in passing, it is the right policy for the state and Church in reference to all our foreign population, whether we seek to Americanize or Christianize them. Individual conversions there may be, but we shall never imbue the mass with American ideas, sentiments, and the Protestant religion, until in their progress and improvement they reach a point at which we can communicate with them in a language between which and their old ideas there is no association. Without this, the work of mental amalgamation will never go on. The parent will perpetuate

in his child all his transatlantic errors, political, religious, social, and ecclesiastical. For long, long generations they will be as French, as German, as Swedish as the people they left in their fatherland.

“The necessity to learn our language ought to be thrown upon them by refusing to translate our laws or to print a paper in their mother-tongue. In our Church movements we should rely far more upon Protestant Christian schools for the rising generation, than upon the translation of the Bible and preaching to adults. This subject is delicate in its relation, but it is worthy of discussion.”

Such a philosophy is neither sound nor is it Indian. From the first appeal of the great Creek, Checote, until this very day the Indians plead for literature in their own tongue. It is true some of the Indians wanted to learn English. It is not true that all of them did. Neither do all of them want to learn English today. It is not true that he wanted his own language to perish. The Indians always did, and always will, want a literature in their own language. No idea or gospel is quite thoroughly grasped until it is put into our own mother-tongue whether we be Anglo-Saxon or Indian.

Our church never made a greater mistake than to let this request of Checote and Daniel Asbury and others go unheeded. Dixon W. Lewis went to his grave with his task unfinished. He was crushed by an unsympathetic publishing house and overcome by the sophistries of men who ought to have known better. The honor of putting the Bible and other sacred literature into Indian tongues went to the Presbyterian church.

Bishop Early was president of the 15th Annual Conference which met at Skullyville, Oct. 7, 1858. That was the first and only visit Bishop Early made to the Indian Mission Conference. W. L. McAlester was elected secretary.

Charles M. Delano and Elisha G. Smith were admitted on trial. Jackson Burgess was re-admitted.

E. G. Smith, Augustus Caesar, Joshua Soule, Tony Burgess, James McHenry, Willis Folsom, Standing Man, Allen Ratley, John Fallingdown, John Hughes, John B. Forester, Elijah Butler and the negro Nathan were ordained deacons. The first four were elected deacons at that Conference. The others had been elected at a previous Conference but their was no Bishop present to ordain them.

Isaac Sanders, Isaac Newman and Wyatt Coffelt were ordained elders. I. Chuckmubbee, W. A. Cobb, B. F. Couch and Elijah Butler were located at their own requests.

Skullyville, now a small village, located between Spiro and Ft. Smith, was at that time a center of population and of commercial, educational and religious activity. The Choctaw agency was located there. Thither the Indians came to draw the money disbursed to them by the United States government through the Indian agent. The money was usually brought to Ft. Coffee by steam boat from Ft. Smith, and from there hauled in wagons to the Agency, a distance of about sixteen miles. The money was placed in kegs. Sometimes 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. Holdups or robberies of the wagon train were unknown in the Indian Territory in that day. Heavier guards are required for a money train today.

The 16th Annual Conference convened at Creek Agency, Oct. 27, 1859, the veteran Bishop Robert Paine in the chair. John H. Carr was elected secretary.

George Washington was admitted on trial. Jesse H. Walker, received from the Texas Conference, in the class of the first year; E. G. Smith and Charles Delano were continued on trial. J. G. Walker, an elder, was received from the Protestant Methodist Church. J. N. Hamill was received by transfer. Standing Man

was admitted into full connection. Elijah Butler was re-admitted. Isaac Moore and Ashley Burns were elected deacons. Ashley Burns was ordained.

Samuel Checote and James McHenry were ordained traveling elders and Robert Jackson and Bolin Perry were ordained local elders. The ordinations were by Bishop Paine. J. Burgess was expelled on account of gross immorality.

Two veteran preachers died during the year; viz., William McIntosh and W. L. McAlester.

William McIntosh was a Creek Indian and a charter member of the Conference. His name appears as a member of the Arkansas Conference as early as 1841. He probably was converted and licensed to preach in the East and came West with the Creek migration. He was a strong, Christian character. Throughout the Creek persecution he remained steadfast to the church.

The Rev. W. L. McAlester came to the Indian Mission Conference in June 1845 and was placed in charge of the Ft. Coffee school where he remained two years. He was transferred to the Arkansas Conference in 1850, but returned to the Indian Mission Conference in 1853 and was appointed Presiding Elder of the Choctaw District. In 1854 he was in charge of the Ft. Coffee and New Hope schools. From 1855 until his death he served as Presiding Elder of the Choctaw District. He was a man of scholarly attainments. He lived on a high moral level and made a valuable contribution to the educational and religious life of the Indian Territory.

The year 1860 was a hard one on the church as well as every other business. A serious drought, more destructive than the drought of 1855, visited the Southwest. Crops all over the Indian Territory were a complete failure. Many of the Indians suffered from famine. Corn and food supplies had to be imported and distributed among them to prevent starvation.

This was the presidential election year. The whole nation was in a state of grave apprehension and ex-

citement. The Democratic party was divided three ways, with three candidates for President of the United States. John Bell, of Tennessee, Stephen A. Douglas of Illinois, and John C. Breckenridge of Kentucky. Abraham Lincoln was the choice of the Republican party. Although there were no railroads nor telegraph lines in the Territory at that time, yet the news of the campaign which filtered through after a time produced grave misgivings among the Indians and white people as well. The thing that produced most consternation among the Indians was the speech of William H. Seward made at Chicago in which he said:

“The Indian Territory, also, South of Kansas, must be vacated by the Indians.”

The memories of the former removal with all of its heartbreaking hardships and sufferings were still fresh in the minds of the older Indians. Now that they had cleared the forests, cultivated fields, built homes, established national boundaries, organized national councils, made laws and were well started on a road of prosperity and happiness, the prospect of another removal gave them deep concern. They seriously pondered those words. What did they mean? Shall we be moved on to other waste places if the Republican party wins? Such was the interpretation placed upon the speech by the Southern press which featured the remark in headlines. Later on it was frequently used to get the Indians to enlist in the Southern army.

Lincoln was elected. Throughout the South the thought was that his election meant the disruption of the Union. Nor was the South hesitant in making up its mind. On the 20th of September, 1860, South Carolina passed an ordinance of secession. In January of next year Mississippi, Florida, Alabama, Georgia and Louisiana followed. On Feb. 1, 1861, Texas passed an ordinance of secession. Arkansas and North Carolina soon followed and ultimately Virginia and Tennessee.

In the midst of such grave, war-like developments

the 17th Annual Conference met at or near Riley's chapel in the Cherokee Female Seminary. Bishop H. H. Kavanah called the Conference to order Nov. 1, 1860. John H. Carr was elected secretary.

G. R. Buchanan was admitted on trial. He was not present but was admitted on condition that he fulfill the disciplinary requirements sometime before being admitted into full connection. Charles Delano and Jesse H. Walker were admitted into full connection, elected and ordained deacons. William Kenard and John Howard were elected deacons.

The Rev. C. M. Slover failed to attend the Conference, choosing rather to attend a meeting of the Grand Lodge of Masons at Little Rock which was in session at the time of the Conference. This action on his part brought forth the following resolution from the Conference:

"Resolved, therefore, 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 at Little Rock, Arkansas, and that his Presiding Elder be requested to inform him of this action and admonish him."

Brother Slover no longer remained with the Indian Mission Conference.

Developments toward war between the states were rapid. All hope for peace had been abandoned. On the 4th day of February, 1861, delegates from the seceding states met at Montgomery, Alabama and formed a provisional government of the Confederate States of America. On the 8th day of February a constitution was adopted and Jefferson Davis was elected President. He was inaugurated Feb. 18, 1861. Lincoln was inaugurated March 4, 1861. Davis laid his plans to secure a peaceful separation of the seceding states from the Union, and a division of the public property. He went forward with military preparations for a forceful separation should peaceful means fail. Lincoln calmly awaited events and prepared for

war. At 2 p.m., April 11, 1861, Beauregard, on order from the Montgomery government, opened fire on Ft. Sumter and the great fratricidal conflict was on. At the proclamation of President Lincoln, the free states sprang to arms. North and South unsheaved their swords and in a little while the whole nation was baptized with fire and blood.

Nowhere in the union did the news strike more terror than in the Indian Territory. Both sides started negotiations with the Indian councils. Many of the Indians were slave owners. Others were related to Southerners by blood, marriage and other ties. Seward's Chicago speech strongly influenced the Indians who rebelled at the very thought of another removal. Powerful influences, both civil and military, were exerted by the bordering states to win the Indians to the Southern cause.

At the outbreak of the war the three military forts of the Union in the Indian Territory, Washita, Arbuckle and Cobb; and the union fort at Ft. Smith were abandoned. All federal troops were withdrawn leaving the Indian Territory completely in the hands of the rapidly organizing Confederate army. All of this led the Indian nations, one by one, to cast their lot with the South, but not without bitter misgivings and soul struggles.

The Indians were never united in the struggle. The Choctaws were the first to pass a resolution of allegiance to the Southern states in a called session of their General Council which met the last of January 1861. A definite act of alliance, and a call for Choctaw enrollment of citizens from 18 to 45 years of age for military service on the Confederate side was passed by the General Council which met in June, 1861. In keeping with the order of the council, Chief Hudson, signed the proclamation June 14, 1861.

A joint treaty was made by the Choctaws and Chickasaws with the Confederate states July 12, 1861. The action of the Choctaws and Chickasaws was al-

most, but not quite, unanimous. Peter P. Pytchlynn of the Choctaws, who opposed the removal of the Indians from their Eastern homes and perhaps 300 other Choctaws, opposed severing connections with the Union. Captain Albert Pike negotiated the treaties for the Southern states. In succession he formed treaties with the Seminoles, Wichitas, Caddos, Comanches, Osages, Senecas, Shawnees, Creeks and finally the Cherokees.

The Creeks were by no means unanimous in their adherence to the Southern cause. Those who opposed such allegiance had a powerful leader in Opothleyahola, who like Pytchlynn, opposed the removal. He organized a large force of Creeks who resisted the Confederate forces. They were driven by force out of the Indian Territory into Kansas and formed the nucleus for the Indian regiments who fought on the Union side during the war.

John Ross, chief of the Cherokees, favored neutrality. Said he:

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

Stand Watie, always a rival of Ross, led the effort to ally Cherokees with the Confederates. Thus the historic factions of the Cherokees were again arrayed the one against the other. And they were about equally divided as to their allegiance during the war. Not until all of the forts of the Union in the Indian Territory had been abandoned, and it seemed that the North had completely left the Indians to the mercy of the Southern army did Ross call the Cherokee Council together and advise alliance with the Confederacy. This he did with great reluctance, and then in a calm and well-guarded address. The resolution passed by the Council was lukewarm, carefully worded, expressed their desire for neutrality and concluded by authorizing the authorities to form an alliance with the South-

ern Confederacy when, and if, they deemed it necessary.

Many of the Indians left their homes and fled into Kansas. The larger number of these were Creeks and Cherokees, but there were some from every tribe. They were a destitute, pitiful sight when they arrived in Kansas. Indians who, a short time before, were prosperous, living in good homes, were now homeless and penniless, without food or clothing. As winter came on their suffering was indescribable. Many died of starvation and some froze to death.

In the midst of these trying times some of the missionaries forsook them. The American Board of Commissioners for Foreign Missions, an organization of the Presbyterian and Congregational Churches, which had engaged in missionary work in the Indian Territory since 1817, withdrew all support from their missionaries because of its opposition to slavery. The most of the missionaries under the employ of that Board were active abolitionists. When the war started they all fled the country. A few who were not in sympathy with the action of the Board remained. Among the heroes who stayed were: Dr. Elizur Butler, Dr. Cyrus Kinsbury, Cyrus Byington, Ebenezer Hotchkin, C. C. Copeland and O. P. Stark—all true and tried missionaries. Although bereft of all support they remained on the field.

Dr. Kinsbury and his missionaries were taken over by the Southern Presbyterian Church. This was the first work of the Southern Presbyterians in the Indian Territory. The result of the withdrawal of this powerful Board was keenly felt all over the Territory at that critical time. While the missionaries of that Board were not as active in evangelical work as the Methodists were, yet they did what the Methodists failed to do; viz., translate the Bible into the Indian languages. Because the missionaries in some cases would not and in others could not prevent slavery,

the Board withdrew all support from them and their work ended.

The Baptist missionaries were from both sections of the country. The Northern Baptists were outspoken abolitionists. Rev. Evan Jones and his son, Rev. John B. Jones were leaders among the abolitionists. The latter Jones was a promoter of a secret organization known as the Keetoowah society which was composed of full blood Cherokees. They were active abolitionists. That society spread terror among both white and Indian people. There was also a society known as the Pin Indians, so known because they wore crossed pins on the lapels of their coats. These were very savage Indians and left depredations, destruction and death in their path. They were incited to such acts of violence by white men. Their wrath was directed against Christian white men and Indians in general and the members of the Methodist Episcopal Church, South in particular.

Under such conditions, it was difficult to assemble and hold a Conference. Nevertheless the 18th Annual Conference convened at the Chickasaw Manual Labor School, Oct. 10, 1861. No Bishop was present. John Harrell was elected president and John H. Carr secretary.

No one was admitted on trial and no one was admitted into full connection. James D. Adeney was received by transfer from the Arkansas Conference but was granted a location before the Indian Mission Conference adjourned. John Harrell and Thomas Bertholf were elected delegates to the General Conference scheduled to meet in New Orleans in May, 1862. Young Ewing was elected an alternate.

Williams Jones and Wyatt Coffelt were granted locations. Samuel Checote and James McHenry requested to be located in order that they might join the combat forces on the Confederate side. Their request was granted. Harrell divided the Conference into four Districts and made the appointments.

With heavy hearts, empty purses, grave fears, wavering hopes; but with fervent prayers and trust in God these missionaries went to their appointments. But there was not much to go to. The last two years had seen nothing but hardships and losses. The appropriations from the Board of Missions had reached almost the vanishing point. There was no way to get what money was appropriated to the men on the field. These brave missionaries wanted to go forward with their work, but alas! what church could survive the tragedies that were now hard upon them?

The dogs of war were unleashed. The whole nation was in the throes of deadly combat. Nowhere in all the nation was suffering more intense, or issues more uncertain than in the Indian Territory. From the very first the Indians had suffered from tribal conflicts. Scarcely had they settled down to orderly government under their national councils when the Kansas border troubles broke out and greedy thieves pounced upon their cattle, plundered farms and homes and spread terror by rapine, fire and murder.

Now the whole Indian country was in the throes of war, not as a unit, as were the states to the north and south; but tribe was against tribe and individuals in the same tribe were torn asunder so that a man's foes were they of his own household.

Moreover the church missionaries were divided. Some of the missionaries were actually organizing and urging the Indians to acts of violence against members of the Southern Methodist Church.

At the first of the war the Confederate troops occupied almost the whole of the Indian Territory. One by one the Federal forts were abandoned and the Confederate troops took them over. The last fort to be abandoned by the Federal troops was Ft. Washita under command of Col. William H. Emory. All of the federal troops had been consolidated there; but Col. Emory, learning that the supplies that had been dispatched for his troops had been seized by the Confeder-

ates, and that a large force was on the way from Texas to attack the fort, abandoned it, April 16, 1861. He made a hasty retreat, guided by Captain Beaver, a noted Indian scout, and delivered his command without loss at Ft. Leavenworth. This left all of the forts and their supplies in the hands of the Confederate army.

As long as the Confederate troops occupied the Indian Territory the members of the Indian Mission Conference could go about their work unmolested save by the Pin Indians and the Bushwhackers. This they did, preaching in their usual places and to the soldiers. For awhile they continued their schools.

But the Federal troops had not left the Indian Territory for long. The refugee Indians who had fled into Kansas with Opothleyahola were recruited and organized into two regiments called the 1st and 2nd Regiments of Indian Home Guards. J. H. Lane, who figured so prominently in the pre-war border conflicts, asked, and was granted, privilege to command an expedition into the Indian Territory. Lane's appointment to this difficult task was deservedly unsatisfactory to the military commanders of the Kansas-Missouri Federal forces. He was soon replaced by General James W. Denver who in turn was succeeded by Col. Charles Doubleday. There was much dissension among the high command of the Federal forces.

Col. Doubleday started the invasion of the Indian Territory, June 1, 1862. He penetrated far into the Cherokee nation. Col. Stand Watie was attacked, but eluded capture. The Federal forces occupied Tahlequah. Chief John Ross was taken captive, but, being more or less friendly to the union cause, was granted considerable freedom. The policy of the Federal officers was to make as many friends with the Indian leaders as was possible. A large number of Indians joined the Federals, enough to make a third regiment of the Indian Home Guards. Much to the surprise of the Confederate officers the Federal troops retreated

into Kansas without striking a very heavy blow. They took John Ross along with them. He remained out of the Indian Territory for the remainder of the war. Col. Stand Watie was elected by the Confederate Indians Chief of the Cherokees. Thenceforth until the close of the war there was a rival Cherokee government.

The Confederates again occupied all of the Territory. Again the preachers were permitted to move freely in the Cherokee nation. John Harrell made a trip through his District. As far as church work was concerned he did not find anything to encourage him.

The condition of the Confederate troops was also unsatisfactory. They were poorly clothed, poorly fed, poorly paid, and, for the most part, poorly officered. As with the Federal High Command, so with the Confederate High Command, there was much dissension. Bitter strife existed between the commanding officers of the Southern forces. When unity and high purpose were most necessary, confusion and petty jealousies prevented.

The Indians insisted in electing their own officers for Confederate Indian regiments. As a result, there was lack of discipline and lack of efficiency. Stand Watie and Samuel Checote were the best officers among the Indians. Watie had a strong, commanding personality but was lacking in discipline. Checote was, all-told, the best Indian officer. He did not rise higher than a lieutenant colonel, but such is the way in army life. Often the best must give way to, and patiently endure, inferiority.

Because of the dissension in the high command and for other reasons, the Confederates were ill-prepared to meet the second Federal invasion which was begun late in October, 1862. It was a part of the general movement which embraced Northwest Arkansas, Southwestern Missouri and the Indian Territory. It was a much better planned and a much better officered movement than the first invasion. The first invasion

was not so very severe as war goes, not so with the second.

"Make your footsteps severe and terrible" was the general order of the Federal commander, Col. William A. Phillips. And on they came, rapidly advancing through the country, pillaging homes, devastating fields, burning houses, destroying property of all kinds, killing men outright rather than take them prisoners. The Confederate forces, sustaining heavy losses, were driven from the Cherokee nation. The Federal forces penetrated the Choctaw nation as far as Perryville.

As the Federal forces occupied the Cherokee nation, the Indian refugees, who at the beginning of the war fled into Kansas, the older men, who had not been recruited into the army, the women and children, came back from Kansas. They, of course, found their homes gone, their fields, cattle and horses destroyed, and all they had built up by years of toil swept away. The Indians who adhered to the South and were not in the Southern army fled across the river into Texas. Thus both the Union army and the Confederate army had a serious problem on hand of clothing and feeding thousands of Indian refugees. The scene saddened the hearts and baffled the skill of the stoutest military commanders.

Added to all that, there were massacres among the Indians themselves. A great part of the Tonkawa tribe was massacred at one time. Only a few, who were off on a hunting trip, escaped.

Early in the year 1864 the war in the Indian Territory began to wane. There were no major battles fought thereafter in the Territory. There were, however, continual scouting and raiding parties on the part of both armies. Col. Stand Watie and Col. Samuel Checote greatly harassed the Federal troops in the Cherokee country. They were successful in many raids. In September, 1864, they captured a large supply train which greatly weakened the Federal position. This

made it possible to drive the Federal forces out of the Indian Territory altogether.

But the fortunes of the Confederacy everywhere else were gone. On all of the great battle fields they had lost. The arms of the Union triumphed. The sun of the Confederacy had set. Her day was done.

If the successes of Watie and Checote had created hopes in the hearts of the people in the Indian Territory, they were soon dispelled by the news of Confederate losses on all the other great theaters of the battle field.

In the midst of such scenes what of the Church! Everywhere loss. The Federal troops occupied and partially destroyed the Publishing House of the Methodist Episcopal Church, South, located at Nashville, Tennessee. The General Mission Board was located there. From it came all of the funds to keep the Indian Mission going. Now the Board was completely disorganized. They had no funds. If they had, they had no way of getting them to the missionaries in the Indian Mission. The mission, in the midst of destruction occasioned by war, was completely cut off from its base of supplies. In very truth it staggered "Through the valley of the shadow of death."

No attempt was made to hold a conference either in 1862 or 1863. It was impossible for the preachers to assemble. There was no lay representation in the church before the war. No records were kept of the part laymen played in the church. The records of the church during the war have for the most part been lost. Therefore we have no authentic record of what became of a great part of the church during the war. The men of army age, joined one or the other of the armies. Some were killed, some died of disease. Of the women and children, some were ravished, some died of disease, some died of hunger and cold, others fled the country never to return.

A full story of the preachers is not at hand. Such

records as were kept were very meager. Even many of those were destroyed.

G. R. Buchanan was lost sight of. Dick Hider and E. G. Smith died. James Essex was captured by the Federals and held in restraint during the war. He was never imprisoned, but held captive and died in captivity, sometime during the year 1864. He was born in New York state, but came to the Indian Mission Conference from Missouri. He spent his ministry among the Creek Indians. His last appointment was Creek Agency. He was a faithful missionary through the Creek prosecution, the long struggle of planting the church among them, the war with all of its horrors, and captivity. He remained true to his political and religious principles until death.

Samuel Checote and James McHenry served on the firing line during the entire war.

James McHenry enlisted as a private in Company H, 1st Regiment Mounted Volunteers, Confederate States of America on Aug. 9, 1861. August 17, 1862 he re-enlisted and was appointed Captain of Company D, 1st Regiment Mounted Volunteers, C. S. A. He was promoted to Major and served until the end of the war.

Samuel Checote enlisted in the Confederate service for twelve months Aug. 9, 1861. He was appointed Captain of Company B. 1st. Regiment Mounted Volunteers, C. S. A. He re-enlisted Aug. 17, 1862. He was promoted first to major and then to lieutenant colonel. He was in command of the 1st Creek Regiment of General Watie's Brigade when they captured the Federal supply train at Cabin Creek in Sept., 1864. He served until the close of the war.

F. M. Paine was superintendent of Ft. Coffee and New Hope schools. He kept them running until the spring of 1863. The Federal troops never invaded that part of the Choctaw nation, but they incited the Pin Indians to depredations there. They made a raid on the school at Ft. Coffee, took Brother Paine's fine Chickering piano, tore it into pieces and used the body

as a feed trough for their ponies. They spread terror everywhere they went. Paine announced that it was no longer safe to continue the school. He closed it. He, his family, and other missionaries fled for safety into Texas.

John H. Carr, founder of Bloomfield Academy, remained in the midst of the prairie blossoms during the war. Chief Jackson Kemp, named this school Bloomfield, after the school had been located in the midst of the blooms, by addressing a letter to Rev. J. H. Carr, Bloomfield. It went by that name thereafter. He had to close the school early in the war, however, because the fathers of the girls had enlisted in the army. At the outbreak of the war the school was full and overflowing with students. Carr, his family, and teachers remained at the school. The buildings were occupied by Confederate soldiers. One of the buildings was used as a hospital. The Federal forces never invaded the Chickasaw nation. It was, however, a rendezvous for refugees. It also suffered from attacks of Pin Indians and Bushwhackers.

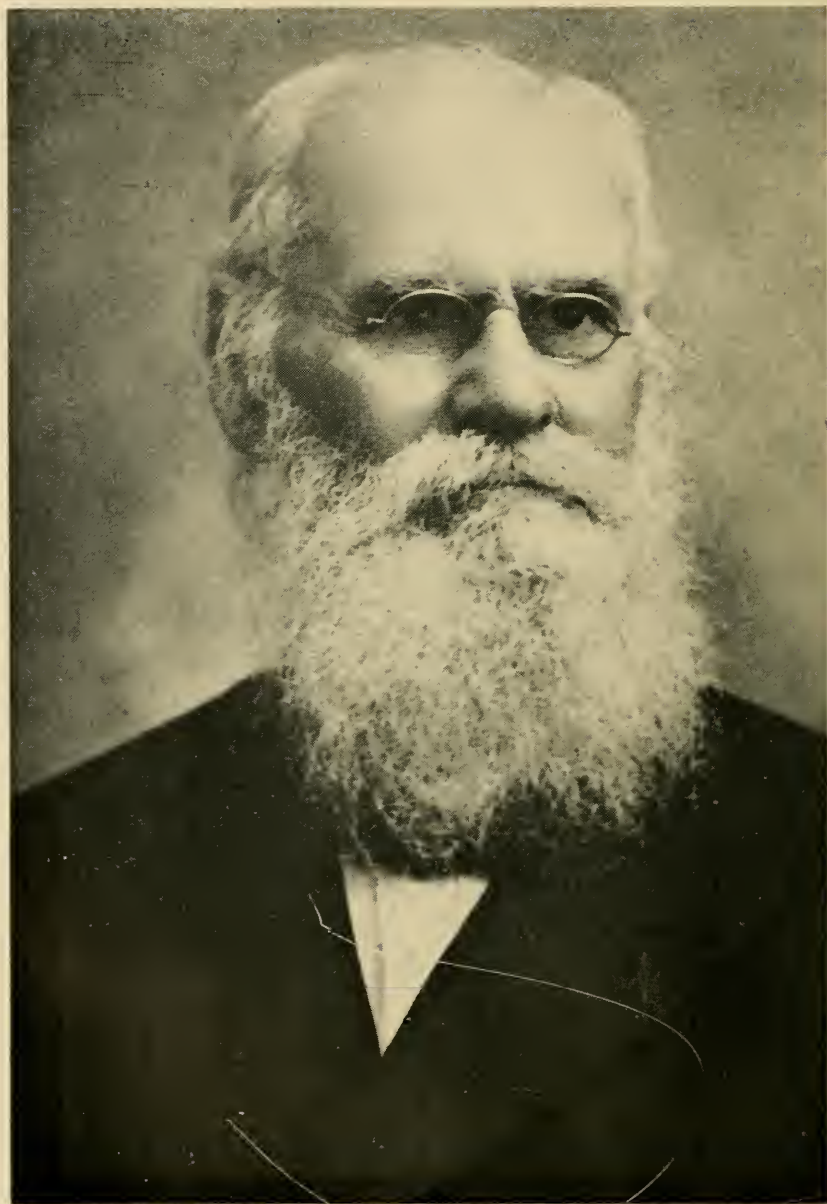
No salaries were paid during the war. All Carr and the teachers had to live on was what they dug out of the soil. That they divided with the soldiers and refugees. They remained faithfully at their posts. They constantly attended the wounded and dying. No name carried a sweeter perfume during and after the war than that of John H. Carr of Bloomfield.

John Page entered the military service and was a major in Jack McCurtain's battalion. He returned to the Conference at the close of the war.

John Harrell had a varied experience during the war. While the Federal troops occupied the Cherokee nation, he repaired to his home at Van Buren, Arkansas. He was appointed Chaplain of Thompson's Regiment, Cabell's Brigade in the early part of the war. He was later transferred to Cooper's Command and appointed Superintendent of Army Missions. In this capacity he traveled through the Cherokee District



FRANCIS M. PAINE



W. A. DUNCAN

when it was at all safe to do so. Sometime in the latter part of 1863 or the first part of 1864, he appointed Young Ewing, Presiding Elder of the Cherokee District, W. A. Duncan to Tahlequah and Ft. Gibson, D. B. Cumming and Elijah Butler to Grand River, Isaac Sanders to Sallisaw, Walker Carey to Canadian and mapped out another large circuit and left it to be supplied.

Willis F. Folsom, a local preacher, the brightest star of them all, rendered the greatest service to the church during the war time. For some reason he did not join the Conference until late in life. He was the son of McKee Folsom, who was the son of Nathaniel Folsom, a white man. His maternal grandmother, the wife of Nathaniel Folsom was Aiah-ni-chi-oh-oy-oh, a full blood Choctaw woman of the royal Iska clan. He was, therefore, a descendant of a long line of Choctaw chiefs. Their original home was in Mississippi where Willis was born sometime in the year 1825. He came with his parents to the new Choctaw nation during the migration of 1832. Both his grandfather and father were Christians. His father sent him to one of the mission schools. During a revival meeting he had an experience that influenced his whole life. Of this experience, Willis himself, writes:

“I did not know what they were talking about; but my heart hurt for something. For days I waited and struggled and prayed, not knowing just what I was saying; when, suddenly, my whole soul was filled with light and joy. Immediately I felt that I must learn what was in the Bible that I might tell it to my people.”

He learned English and Choctaw well. He prepared a Choctaw dictionary. He was licensed to preach in 1851. He interpreted for the preachers before that time and often exhorted. At the Conference of 1858 he was ordained a local deacon by Bishop Early. He was an eloquent preacher if eloquence can be judged by effectiveness. It was the unusual if no conver-

sions followed his sermons. After each sermon, 30 or more would unite with the church.

During the entire period of the war he remained with his people, preaching, traveling and visiting. Even after white missionaries had fled, he remained. He faced every difficulty there was to be faced. He never gave up. He kept a diary. 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. All this did not stop that intrepid gospel preacher. At the close of 1862 he laments: “I have only preached One Hundred and Thirty One times this year. Been poorly all the year. Very few saved.”

During 1863 when the war was in full blast he preached constantly. He would hold two and three meetings in soldiers' camp. He would preach in homes or wherever he could gather a few around him. When he could get a pony he rode. If no other transportation was available, he walked. Sometimes he walked as far as twenty miles a day. He made many long journeys from home, as far as a hundred miles, long weary miles in those days. There was no way of communication with home in those days. How sad this entry in his diary: “To day I returned home to find my little girl dead.”

He was truest of the true. Almost alone at times, he held the remnant of the church together.

There is little or no record of the doings of the other preachers. The preachers who remained in the Territory met at Eastman's School, Chickasaw nation about six miles from the present town of Colbert, Oklahoma, September 23, 1864, held a brief Conference and attempted a reorganization. The following preachers

were present: Thomas Bertholf, John H Carr, D. B. Cumming, F. M. Paine, I. S. Newman, J. G. Walker, J. H. Walker, Walker Carey and Isaac Sanders. No Bishop was present. Thomas Bertholf was elected president and John H. Carr was elected secretary. There was not much that could be done. 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.

J. N. Hamill, J. G. Walker, D. H. Caruthers, John Page were left out of the lists of appointments as nothing had been heard from them.

John Harrell was not present at the Conference but he had at sometime prior to the Conference organized the Cherokee District as stated above. That was the 19th Annual Conference as no Conferences had been held in 1862 or 1863.

The war was not officially over, but there was not much fighting done by either side. The preachers started the work of gathering up the fragments.

The surrender of Lee at Appomattox in April, 1865 virtually ended the war. The surrender of the other combat troops rapidly followed. The Indians considered themselves independent nations and reserved the right to surrender their own troops. It was not until July 14, 1865, fully three months after Lee's surrender, that the last Indian regiment was surrendered and the war over in the Indian Territory.

As the winter of 1865 approached, the people of the Indian Territory were face to face with conditions of unspeakable horror. The whole country had

been laid waste. Crops of every description had been destroyed. There was very little food and no time to plant and grow another crop. Famine was inevitable. The resources of the Confederate states had been exhausted. Those Indians who had adhered to the Confederacy and had sought refuge in the Choctaw-Chickasaw country and Texas were in a pitiful state. The Indians who adhered to the Union fared little better. The frantic appeals for help which the United States agents sent to the Commissioner of Indian Affairs revealed the sad plight in which the whole country was in.

The political state of the Indians was confusion worse confounded. The national councils claimed independence, but they were anything but independent. They were literally torn asunder. The most intense hatred existed between the Indians who adhered to the North and those who had adhered to the South. At the peace table the Commissioners representing the United States government assayed to make a difference between the so-called loyal Indians and the rebels, but when the terms of peace were announced, they were as disappointing to the one as to the other. The Choctaw and Chickasaw Indians were almost solidly committed to the South, but the Seminoles, Cherokees and Creeks were more evenly divided between North and South. Therefore, at the peace table, Cherokee was against Cherokee, Seminole against Seminole, Creek against Creek, and Choctaw-Chickasaw against all those who fought for the Union. The bitterest sort of strife resulted among all the tribes. The proud Indian tribes were face to face with the loss of their independence and national existence.

The social and moral conditions were at the lowest ebb ever known among Indians. The victorious abolitionists were intent on putting the negro freedmen on an equal footing, socially, economically and politically with the Indian citizens, so that they would share equally with the Indians in land grants, government annuities, etc. The Southern states lent aid to the ef-

forts to colonize the negro freedmen in the Indian Territory. All this imposed a social condition which the Indians resented and strongly resisted. A secret organization known as the Vigilance Committee, which was similar to, but antedated the Ku Klux Klan, would catch and severely flog strange negroes. If negroes had stolen property in their possession, they were put to death, usually by hanging. That sort of treatment was also accorded white renegades and thieves. Sometimes pitched battles occurred between members of the Vigilance Committee and bands of robbers with losses on both sides.

The darkest blot of all was the so-called cattle brokers. They had their headquarters in Kansas. Their agents were all over the Indian Territory and kept up a systematic theft of cattle, horses and stock of all kinds. They operated with the connivance, or at least without interference, of men in high political positions. They stole cattle from starving, hungry Indians without regard to the Indian's affiliation with the Union or the Confederacy.

Religiously, the patient toil of more than a quarter century had nearly all been swept away. Churches were destroyed, membership killed or scattered, schools closed. The humble firesides, where missionaries held family prayer and occasionally gathered the neighbors around for a sermon, were put out. The Indians, naked and hungry, were cast out in the cold.

In the midst of such conditions, the Twentieth Annual Conference of the Indian Mission convened at Doaksville, Choctaw nation, September, 14, 1865. They opened the Conference singing: "And are we yet alive, and see each other's face?"*

* The Methodist Hymnal No. 402

*“He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.”*

—Psalms 126:6.

CHAPTER VII

BISHOP MARVIN TO THE RESCUE

1865-1866

Only eight of the preachers were present at the Conference of 1865. They were: Thomas Bertholf, John H. Carr, J. C. Robinson, Isaac Newman, S. P. Willis, Walker Carey, Isaac Sanders and Standing Man. These were the preachers of the Choctaw-Chickasaw District and refugee preachers of the Cherokee District. The singing of the Conference hymn was marked far more by pathos than by volume.

Thomas Bertholf was the only preacher present who answered the roll call at the first Conference in 1844. D. B. Cumming and John Page, members of the first Conference, were yet alive, and in the territory, but were not present at the Conference.

John Harrell was not present at the Conference. He lived at Van Buren, Arkansas. It was a long way from Van Buren to Doaksville, Ind. Ter., and travel was yet hazardous. It was next to impossible for him to get there even if he had been advised that the Conference was to have been held, which, probably, he had not been.

As indicated in the last chapter he was already at work reorganizing the church in the Cherokee District. Under date of Sept. 16, 1865, he made the following report of his work to Maj. Wm. B. Davis, U. S. Agent., for the Cherokees:

“According to your request I send you a short account of our missionary labors among the Cherokee people. Two years ago we commenced receiving and reorganizing our circuits, which may be presented as follows: viz., Cherokee District: Young Ewing, P. E.; Tahlequah and Ft. Gibson: W. A. Duncan, preacher in charge; Grand River: D. B. Cumming and E. Butler;

Sallisaw: Isaac Sanders; Canadian: Walker Carey; two of this number are white men, the others natives.

“We are now organizing another circuit. When completed we shall be able to occupy nearly every neighborhood in the Nation. The present year has been one of great prosperity. Park Hill, Tahlequah, Miller’s Falls, and several other places have been favored with revivals of religion, and some three hundred have been added to our communion. We now number about seven hundred members in the Cherokee nation.

“The writer has traveled extensively through the Indian country during the last two years; has found the people kind and friendly and extending the utmost hospitality. Everywhere our meetings are well supported. Taking everthing into consideration, we think our Cherokee brethren are on rising ground.”

From this report it appears that even during the war he was in the bounds of the Cherokee District whenever it was possible for him to be there. At the close of the war he was on the ground to repair the broken altars and give aid and comfort to the desolate and sorrowing remnants of the church.

There was not much that could be done at the Conference though there was everything to do. Bereft of all support, they reviewed the wreck, determined to hold on, hoping, against hope, that the ensuing General Conference would find some way to send relief to the stricken mission.

John Harrell and John H. Carr were elected delegates to the General Conference which was to meet at New Orleans in May, 1866. Thomas Bertholf was elected an alternate.

President Bertholf made the following skeleton of appointments:

Choctaw-Chickasaw District: J. H. Carr, P. E.; Bloomfield Academy: J. H. Carr, superintendent; Chickasaw Circuit: J. C. Robinson; Chickasaw Academy: J. C. Robinson, superintendent; Blue Circuit:

W. Carey, Standing Man and Isaac Sanders; Boggy Circuit: To be supplied; Doaksville Circuit: I. S. Newman and S. P. Willis; Cherokee District: John Harrell, P. E.; Beatie's Prairie circuit: D. B. Cumming; Creek District: Thomas Bertholf, P. E.; Asbury Manual Labor School: Thomas Bertholf.

This was a mere skeleton of appointments. The preachers present were, no doubt, ignorant of the work being done in the Cherokee District by Harrell and Ewing. The men did not, could not, do much toward rebuilding the charges to which they had been assigned at that time. Their spirit, however, was not broken. They held on.

The General Conference met at New Orleans in May, 1866. Harrell and Carr attended. Two constitutional questions were sent to the Annual Conference for final action—the one to change the name of the Church to Episcopal Methodist Church; the other, to grant lay representation in the Annual and General Conferences. Harrell and Carr favored both changes.

The action of that General Conference which meant more to the Indian Mission Conference than any other act was the election of Enoch M. Marvin a Bishop in the Methodist Episcopal Church, South.

He was appointed to hold the Indian Mission Conference. He set the time September 12, 1866. The place chosen was Bloomfield Academy, Chickasaw nation. This was the only building left suitable for holding a Conference. On the date set and at the place chosen, the Twenty-First Annual Indian Mission Conference convened. Bishop Marvin was on hand to open the Conference. It was the first Conference this great and good man ever held. It was also the first time a Bishop had visited the Conference since Bishop Kavanah presided in 1860. The preachers present at that Conference 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. John H. Carr was elected secretary.

John T. Talbott was admitted on trial. James McHenry, who located to serve, and did serve with distinction during the war, returned and was re-admitted. I. S. Newman located at his own request. D. H. Carruthers died sometime during the year. The minute business of the Conference was dispatched in order.

Bishop Marvin submitted the constitutional amendments. The proposal to change the name of the Church was approved by the Indian Mission Conference but failed to receive the required majority in other sections of the Church. The Conference also approved the proposal to admit laymen into membership of Annual and General Conferences. That proposal was adopted by the Church. From that time until now laymen have had seats in these two great governing bodies of the Church.

Now they came to the most critical hour the Indian Mission Conference ever faced, far more critical than they faced at the organization of the Conference in 1844; viz., the arrangement of the charges, the appointment of the pastors and school men and the provision of their support. All during the tragedy of the war these faithful missionaries had held on hoping that by the time the Conference convened some way would be provided for their support.

The news Bishop Martin brought them from the Board of Missions and of conditions generally over the Southern Church brought dismay even to their stout hearts. The Board of Missions was in desperate financial straits. Moreover, the missionaries in China had regularly drawn their drafts for their salaries on the Board of Missions. These drafts could not reach the Board on account of the war. Business of all kinds from North to South had been estopped. If the drafts had reached the Southern Board of Missions, they could not have been paid because the Board

had no funds with which to pay them. The secretary of the Board of Missions of the Methodist Episcopal Church volunteered to pay these drafts, and did pay them regularly. The Board of Missions of the Methodist Episcopal Church, South made the refunding of the money thus advanced by the Board of the Methodist Episcopal Church their first consideration. The money had to be collected from an impoverished people. Therefore, no appropriation was made, nor could be made, for the great mission field in the home land.

What must the struggling mission do? Must the field be abandoned? It was the darkest of all dark days.

If there was any such thought in the hearts of the poverty stricken missionaries, there was no such thought in the heart of that great apostle, Bishop Enoch M. Marvin.

"Fear not," he told them, "I will guarantee \$5,000 for this mission and send it to you in regular payments as the year advances. Our work must go on."

That was a solemn moment.

Bishop Marvin prayed. The preachers were deeply moved. The Indians present, though they could not understand one word of the Bishop's prayer, were moved to tears. The doxology was sung. They all went to their several charges with happy hearts and a strong determination to build again the Church in the Indian Territory. 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.

*“My Father worketh hitherto,
And I work.”*

—John 5:17.

*“He that believeth on me,
The works that I do shall he do also;
And greater works than these
Shall he do.”*

—John 14:12.

CHAPTER VIII

THE GREATER TASK

1876-1869

If the task which the Conference faced when it was first organized in 1844 was a great one, the task which it faced after the war was a greater one. In broad outline it was:

To reorganize the church societies; rebuild the churches which had been destroyed; repair broken homes and church altars; re-establish the schools; break down the old tribal hatreds which had been revived and the new ones which had been created by the war; assist in negotiating the terms of peace with the United States government; assist in reorganizing the national councils; assist in re-establishing law and order; help in ridding the country of wholesale cattle thieves, marauders and robbers; help in keeping down Indian uprisings, massacres and wars; promote farming, industry and home building; light again the religious fires; and bring peace to the weary, war-torn nations.

It was a stupendous task. At every turn they met with seemingly insurmountable difficulties. To begin with the older Indians had not forgotten the hardships, cruelties and injustices of the removal. Now all their efforts to bring their nations up to a creditable degree of civilization had been brought to naught. The Confederate states with whom they had cast their lot had lost. With them the Indian nations had lost all. They must negotiate new terms of peace and new treaties with the United States government. All had to be done all over.

The first council to negotiate peace between the Indian nations and the United States met at Ft. Smith, Arkansas, September 8, 1865. The United States Commissioners were unconciliatory, even defiant. They presented terms so humiliating that after many weary days

of fruitless parleying, they adjourned to meet again at the call of the Secretary of the Interior. The terms submitted by the United States Government Commissioners made no distinction between the Indians who fought for the Union and those who fought for the Confederate States. All alike, in their eyes, had forfeited all their rights under former treaties to lands, annuities and the protection of the government. The negro slaves of the Indians were not only freed, but were also to share equally with the Indians in all rights to lands, annuities, social and political privileges. The Indians were also given a portion of their lands to Indians from Kansas and other parts of the United States who were to be removed into the Indian Territory. The complete dismemberment and overthrow of the Indian nations were the apparent objects of the United States Commissioners.

It was not until the spring of 1866 that negotiations were resumed, this time in Washington, D. C. The Seminoles were the first to sign a treaty. They were in the saddest plight of all the Indians after the war. They were completely at the mercy of the United States Commissioners. They were forced by their deplorable condition to sign the treaty presented to them without change. By the terms of the treaty the Seminoles ceded to the United States their entire domain secured to them under a former treaty. All the slaves were freed and admitted to full rights with the Indians. Congress was granted the right to set up a territorial government with an inter-tribal legislative council. Thus the Seminole nation as a separate and independent nation was no more. Such was not the will of the Seminoles. The Southern party particularly strongly protested against the terms but to no avail.

The Methodist church had no work among the Seminoles. The Northern Presbyterians had a mission among them, but forsook it when the war broke out. The Baptists also had worked among them. Both Northern and Southern Baptists had missions among

the Indians, but there was no agreement in the advice or help which they gave the Seminoles.

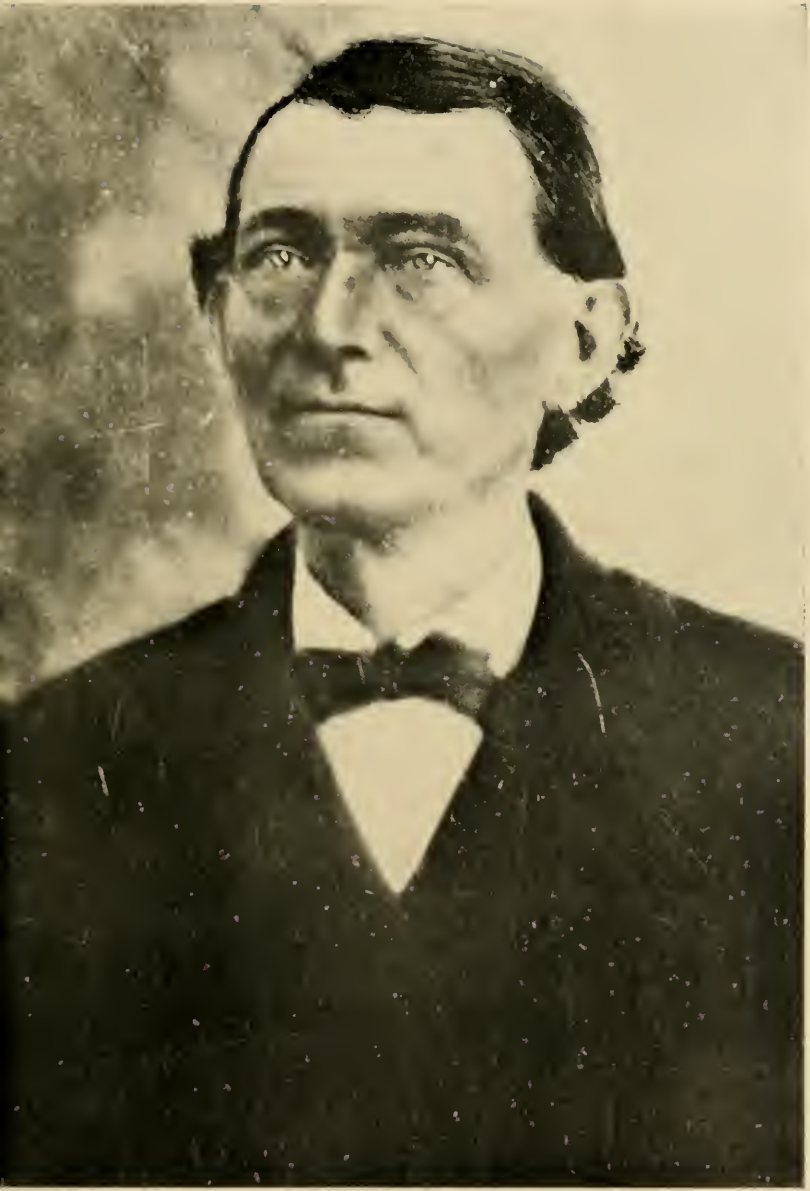
Great difficulty was experienced in negotiating treaties with the Creeks. The negotiations were long and painful. The tribe itself had serious internal dissensions which had existed since the days of the removal. The war revived all the old sores and made new ones. At the peace table the strife was hottest over the granting of full tribal rights to the freedmen. The Northern Creeks, who had followed Opothelahola and fought on the Union side, stubbornly demanded that full rights be given the Negroes. The Southern Creeks who represented fully half, if not more, of the nation contended equally strong against such a stipulation in the treaty. The Northern delegation having the full sympathy of the United States Commissioners won at the peace table but they were far from winning in the Creek nation. There the issue caused bitter strife for years.

The Cherokees also presented a complex and most difficult situation. From the days of the removal, the Cherokee feud had been the most bitter of all Indian feuds. There was the most intense hatred between the Ross party and the Watie party. The Ross party had always been the dominant party. During, and after, the war Ross maintained his position as principal chief of the Cherokees. There was also bitter strife between the Cherokees who adhered to the North and those who had adhered to the South during the war. In the main, that line of cleavage ran along with the Ross party, the majority of whom sympathized with the North, and the Watie party, the majority of whom sympathized with the South. While that controversy, and the one granting equal rights to the erstwhile negro slaves, was acute among the Cherokees as it was among the other tribes, yet those, nor any other stipulation of the treaty presented the most serious difficulty to the United States Commissioners in dealing with the Cherokees.

The trouble which the Commissioners faced with the Ross, or dominant party, of the Cherokees was far more fundamental. John Ross, the great and brainy Cherokee chief, and his followers, demanded to know by what right the United States, or any other power, sought to dispossess the Cherokees of their national existence and their lands, and impose upon them inter-tribal councils and an extra-territorial government.

It must be remembered that Ross, from the very beginning, had constantly and consistently all through the years fought against making any treaties with the United States government that would in any way abridge the inherent rights of his people. He was neither a Northern sympathizer, nor a Southern sympathizer, during the war. From first to last he pleaded for neutrality. He fought long and valiantly for the national integrity of the Cherokee Indians. Although he was a technical prisoner during the greater part of the war, and for the most part resided in Washington, he was at once, and for all time, a Cherokee. In his contention for the fundamental rights of the Cherokees he gathered around him the best legal minds of his day. He also sought the best minds of the church, including his good friend, John Harrell. The full force of the United States Commission was centered in breaking down the will of this Cherokee chieftain. They went so far as to allow the publication of an ex parte pamphlet manifestly unfair to him in an effort to discredit him in the eyes of his own people.

In the midst of the negotiations, John Ross, sick to begin with, weary, heavy laden, misunderstood, broken-hearted, died. It is not out of place for us to pause in our story long enough to pay a tribute to this great Cherokee and Methodist layman. Truly no nation ever had a more devoted champion of their rights. Through all the turbulent years, filled as they were with bitter trials, he stood for the rights of the Cherokees against the aggression of superior forces. He died fighting for the cause. His service to the



WILLIS F. FOLSOM



THOMAS B. RUBLE

church is not preserved for the records. There was no place in the records of the Conferences for the work of laymen prior to his death. He joined the Methodist church before he left his Eastern home. He was always considerate of the preachers and missionaries who were sent to labor among his people. He longed for the truth and friendliness of the Christian religion to be the guiding star of his nation and of every nation of the world. No one regretted more than he that the great force of Christianity had not gained sufficient hold upon the people to prevent the great conflicts that had wrought such great disaster to the nations. His death was a great blow to his fellow patriots. They lost their contentions at the peace table. They would have lost no doubt if he had lived. As it was, they gained somewhat more liberal concessions than either the Seminoles or Creeks. The treaty as a whole was far from satisfactory to Chief John Ross. Nor was it satisfactory to the United States Commissioners, nor to either the Northern nor Southern party of the Cherokees. The Southern Cherokee Commissioners refused to sign it and, as in the case of the other tribes, the battle was transferred from Washington to Indian soil. It was not the will of the great patriot Ross that his people should be kept in the midst of such bitter struggles. He really had a Christian heart. The deeply entrenched evils of his day were beyond his or any body else's control.

The most liberal treaty was secured by the Choc-taws and Chickasaws. A joint treaty was made with these two tribes. Unlike their fellow tribesmen they went to the peace table a unit. The Methodist church had, from the first, been more successful among these two tribes. Alexander Tally had preceded the very first migration and missionaries had, through all the years, worked faithfully among them and in turn had been cordially received by them. The schools at Ft. Coffee, Bloomfield, Chickasaw and New Hope had been a civilizing force and unifying strength among them.

The Southern Presbyterians had also stayed with these tribes. They did not forsake the field when the war broke out, but held their ground like good soldiers of the Cross.

On the peace commission of these tribes were two preachers John Page was a Methodist Choctaw preacher and Allen Wright was a Presbyterian Choctaw preacher. Both were well-educated men. Allen Wright was a versatile linguist. He spoke English and Choctaw and was well-versed in Greek and Hebrew. He was the interpreter for the commission and translated the treaty into the Choctaw language.

This delegation went to Washington united, with a studied plan and able legal counsel. They had three major objectives; viz., to make a treaty as quickly as possible; to preserve as much as possible their national identity; and to accept as finally settled the freedom of the slaves, but not to grant to them equal footing with the Indians as to land grants, etc.

Because of the evident high moral purpose, the preeminent ability and the absolute unity of the Choctaw-Chickasaw Commission, they were able to negotiate a better treaty for the Indians than either of the other tribes. By the terms of the treaty their national identity was better preserved, provision was made in detail for a national council and a broad grant of legislative authority was given it. The United States Commissioner's demand that the rights and privileges of the Indians be given to the negro freedmen which was incorporated in the other treaties was greatly modified in the Choctaw-Chickasaw Treaty. By the terms of the treaty, the Choctaws and Chickasaws ceded to the United States a certain tract of land bounded by the Canadian and Red Rivers and the 98th and 100th meridian for which the government was to pay \$300,000.00 when the Choctaw-Chickasaw nations passed laws granting equal rights to the freedmen, the said laws to be passed within two years; otherwise, the money would be used for the benefit of

such freedmen that the government should remove from the Indian Territory. The United States Government Commissioners perhaps thought that in the dire distress of the Indians after the war they would promptly pass the necessary law in order to obtain the \$300,000.00, and that in the long run they would force from the Choctaw-Chickasaws the same demands they had made upon the other tribes.

But the National Council of the Choctaws and Chickasaws was as resolute in their determination to preserve their national and racial integrity as were their representatives at the peace table. They steadfastly refused to pass the necessary law despite the fact that such refusal deprived them of a vast domain of their land and a large sum of money. They sorely needed the money, but their honor could not be bought with a price.

An important item of the Choctaw-Chickasaw Treaty was that a distinctive Indian Government was set up under the name of "Territory of Oklahoma." The Rev. Allen Wright was responsible for the name, being the linguist and translator of the Commission. In former treaties with the Choctaws, they were referred to as the Choctaw nation of Red People. Naturally, and without hesitation, this Choctaw translator seized upon the words Okla, meaning people, and Homa, meaning red, as the name of the new territory formed by the new treaty. Thus the name of the State of Oklahoma reverts back to this treaty with the Choctaws and Chickasaws and to the Rev. Allen Wright.

These treaties of 1866 had a profound effect upon all the subsequent history of the Indian nations. Although the tribal councils were set up according to the treaty stipulations, they were more or less under the supervision of the United States Government. Gradually, as time went on, the control of the United States Government increased and the national life of the Indians diminished. By these treaties the policy

of the national communal holding of the Indian lands for the Indians as tribes ended and the policy of granting lands to Indians severally was inaugurated. These treaties pointed to the time when national councils would lose all of their power and Indian Councils and Indian chiefs would be such in name only, and finally to the abandonment of the national life altogether.

The treaties also had a profound effect upon the work of church. For the most part they added to, rather than diminished, the difficulties which the church had to overcome. To summarize:

The new treaties revived and intensified the tribal hatreds, the inter-tribal hatreds and the distrust and suspicion the Indians had always had toward the United States Government.

A new social problem was created by the government's contention that the negroes should have social as well as political and land rights with the Indians.

Moral corruption and degeneracy among both Indians and white people had reached its lowest level.

Practically all the work of the church had been destroyed and there were no funds immediately available from any source for rehabilitation.

All of the usual opposition to the church in general was greatly intensified, and in particular, there was a determined effort on the part of some other churches to destroy the Methodist Episcopal Church, South.

Less stout hearts would have given up in despair, but the brave men who had weathered the hardships of pioneer days and the fierce storm of the war had no "back-down" in them. They set to this greater task with a 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 on the pre-war basis.

All three of these agencies had joined in the support of Bloomfield and the other schools in the Indian Territory before the war. Carr opened the school, however, and admitted both boys and girls free of charge. He was assisted in the work by Miss Ellen Downs who had joined the faculty in 1856 and remained with the school all during the war. They ran along as best they could without funds for a year, then Captain Frederick Young, a Confederate officer, took charge. This ended the connection of the church with the school. The school, however, went on. It had a deep hold on the hearts of the Chickasaws who would not let it close. Aid was secured from the United States Government. The Indians continued to patronize it and the Indian Council rendered financial aid as soon as it was able. The school has had an honorable record and is operating to this day 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's District was a large one. It would take him a full month to make a single round. He traveled in a buggy as far as the road would allow. He always carried a saddle in his buggy. When the road gave way to a cow trail, he finished his journey on horse back.

He performed a prodigious amount of work. He was a good carpenter. He built and repaired houses. He also made all the coffins for those who died within a large radius. It fell to him also to conduct most of the funerals. When his own little daughter died he made her coffin with his own hands and preached the funeral sermon, there being no other one upon whom he might call for this service.

Of his many sorrows, none gave him more grief than the death of his eldest son. He had served with the Confederate Army during the war. He was on his way home after the war when he was decoyed into the house of a supposed friend and foully murdered.

The news of the murder reached his father on the very evening he was joyfully looking for his boy to come home. Instead of the boy, there came the messenger with the death news on his lips. Brother Carr was no longer a young man. The death of his boy, so tragic, so unjust, was the greatest shock that had ever come to him throughout his long life of pioneering hardships, privations and cruel experiences of war. But what could separate him from the love of Christ?

“Neither tribulation, nor distress, nor persecution,
Neither famine, nor nakedness, nor peril, nor
sword,
Neither life, nor death, nor angels, nor principalities,
Neither powers, nor things present, nor things to
come,
Neither height, nor depth, nor any other creature.”

He went on, traveled his district, reorganized the churches, restrained the passions of people, and comforted them in the midst of their desolation and sorrow.

Robinson undertook the task of reorganizing the Choctaw District. There were three schools within the bounds of the District which the church had fostered before the war; viz., Chickasaw Academy, Ft. Coffee and New Hope. Several unsuccessful attempts were made to reopen them. No funds for the purpose could be obtained from any source. Therefore Robinson gave his time to gathering together the scattered members of the church and reorganized the church societies. He had to help him J. N. Hamill, S. P. Willis and W. F. Folsom. Folsom, though a local preacher, was the most active and the most effective preacher in the District.

To Bertholf was assigned the hard task of the Creek District and Superintendent of Asbury Manual Labor School. The only preacher he had to help him was James McHenry. Samuel Checote was a help, a strong help, but he had not yet returned to member-

ship in the Conference and was busily engaged in troublesome political matters in which the Creek Nation was involved at the time.

Bertholf made his headquarters at Asbury School. When he got there he found that all the out-houses such as barns, chicken houses, smoke houses, etc., had been burned. The main building was in a deplorable condition. All the windows were broken, the furniture had been destroyed or stolen and the entire building greatly damaged.

The new treaty between the Creeks and the United States Government provided that of the \$975,168.00 paid to the Creeks for the lands they ceded to the United States Government, \$200,000.00 was to be used to restore their homes, farms and pay for damages done their mission schools. Through Checote, Bertholf was able to get an appropriation of \$6,000.00 for Asbury Manual Labor School. He did not reopen the school, however. He worked hard at this as well as the task of reorganizing the District, but the exacting cares of so large a work proved too much for a man now well advanced in years. Before the Conference year was over, sometime in the summer of 1867, Thomas Bertholf died. He was a man of large stature, cultured brain, tender heart and fervent zeal. He wielded a commanding influence in the Conference and in the national councils of the Indians. 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. He gave most of his time to the Cherokee and Creek Districts. He took more preachers with him to the Cherokee District. The capable Ewing was the Presiding Elder. He entrusted important tasks to D. B. Cumming. Then there were the faithful Cherokee preachers—Elijah Butler, Isaac Sanders, Walker Carey and Standing Man. Therefore in point of preacher personnel, the Cherokee District was better supplied than either of the other districts. They really

needed the most help. The internal dissension was more bitter than even the Creeks or Seminoles. Also their great Indian leader had died.

Bishop Marvin in the spring of 1867 was re-appointed to preside over the Indian Mission Conference. He traveled through other sections of the church and presented the cause of the Indian Mission as occasion would permit. He sent money regularly to the Missionaries and fully redeemed his pledge of \$5,000.00. A goodly part of it he no doubt paid himself.

The 22nd Indian Mission Conference was held at Fort Gibson, Ind. Ter., Oct. 3rd, 1867.

Bishop Enoch M. Marvin was on hand and opened the Conference promptly at 9:00 A. M. John Harrell was elected secretary. There is a very meager record of this Conference. No one was admitted on trial, no one was readmitted. Peter Stidham and Thomas Colbert were elected local deacons. Peter Stidham was ordained. Ashley Burns and Willis Folsom were elected local elders but not being present, were not ordained.

Willis Folsom was a savior of life to the church during the war and during the reconstruction period. The date of his ordination as elder, if he was ever ordained, is not known.

Only one preacher was received by transfer; viz., our old friend, Thomas B. Ruble. He had sojourned in the East Texas Conference for a season. Now in the hour of the Creek's deepest distress Bishop Marvin brought him back and appointed him Presiding Elder of the Creek District and Superintendent of Asbury Manual Labor School. He had served the school from 1851 until 1859.

It was no time to lose preachers but the Conference lost three who had given excellent service. Walker Carey located, John Page was left without an appointment and Thomas Bertholf had died.

John H. Carr was appointed to Kiamichi Circuit. If he went to the work at all, he did not serve it very long. In December of 1867 he moved to Paris, Texas,

so that his children might have school advantages. The Conference of 1867 practically ended his labors in the Indian Territory. He returned to other Annual Conferences and was the secretary of the Conference of 1868. His active labors in the Conference ended the year before. He became a useful citizen of Paris. He engaged in the furniture business, was a member of the City Council and the Quarterly Conference of the Methodist Church and served as pastor of the circuit around Paris when no one else could be secured for it. He died Dec. 29th, 1876 after a brief illness of pneumonia. He was one of God's noblemen. He laid an enduring foundation for the church in Oklahoma.

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

Despite loss of preachers and all other discouragements, the work had taken a new start and was now on the road to recovery.

The 23rd Conference met at Boggy Depot Oct. 15th, 1868.

Boggy Depot is one of the historic spots of Oklahoma. It is only a spot today, but in olden days it was an important trading point. It is in Atoka County and at the time this Conference was held there, it was on the main stagecoach mail route between Ft. Smith, Arkansas, and Texas. The first United States Post Office was opened there Nov. 5th, 1849. It became a depot of supplies and a trading point for the Choctaw nation, or a considerable portion of it. It had grown to considerable size by the time of the Civil War. There were no battles fought at Boggy Depot but it suffered raids by the Pin Indians, and other marks of the war were to be seen there when the Conference met in 1868. Boggy Depot got its name from the Boggy River near which it was situated, named by French traders who called it Vazzures, meaning miry or boggy, in the early part of the 18th century. Several

persons who have had a large part in the making of Oklahoma point back to old Boggy Depot as their home. There was Cyrus Harris, a Chickasaw chief, who with his party came west from Mississippi in 1837 and built the first log cabin in old Boggy Depot. There was Captain G. B. Hester, merchant and Methodist layman and his wife. He built a nice home there. In his yard, during the Civil War, this first cabin stood and was used as quarters for slaves. The first church organized at Boggy Point was a Presbyterian Mission. It was founded in 1840 by those great Presbyterian preachers, Rev. Cyrus Kingsbury and Rev. Ebenezer Hotchkin. In an old mill register appear the names of G. B. Hester and Rev. James Y. Bryce. Then there were Rev. Israel Folsom, Gov. Allen Wright and Miss Clara Eddy whose names are written large in the advancement of Oklahoma.

G. B. Hester lived at Boggy Depot at the time the Conference met there. There is no record of any part he took in the Conference. but his after record as a leader in the church is enough to justify the assertion that he was a leader in the entertainment of the body at that time.

Bishop Doggett was appointed superintendent of the Conference for that year. He did not arrive at the seat of the Conference until Friday. The Conference opened as usual on Wednesday with John Harrell in the chair. He was elected president and served until the Bishop arrived. John H. Carr was elected secretary.

No one was admitted on trial, but W. A. Duncan, Walker Carey, and Samuel Checote were readmitted. Jesse H. Walker was received by transfer. S. T. Willis was elected and ordained a traveling elder. J. C. Robinson and John H. Carr were granted the supernumerary relation. John Page, on his own motion, withdrew from the ministry and membership of the church. This abrupt ending of the labors of this useful Indian preacher is out of keeping with the rest of his life, but quite in keeping with the trait of the Indian.

At a previous Conference, there had been a rumor that he had been drinking too freely of alcoholic beverages. His case was left in the hands of the Presiding Elder for investigation. Although there was not enough foundation in the rumor to bring him to trial, he voluntarily asked to be allowed to withdraw from the church rather than bring reproach on the church by remaining in it.

John Page was a Choctaw orphan, name unknown. Before the removal he lived in Mississippi. As a boy he exhibited unusual qualities. Some Mississippi friends sent him to college where he enrolled under the name of John Page and was graduated from the school with honors. He joined the Methodist church and was licensed to preach before he came to the Indian Territory.

He was admitted on trial in the Missouri Conference and appointed a missionary among his people. He was admitted into full connection into the Indian Mission Conference when it was organized in 1844. He was a trusted, popular leader among his people, was for sometime treasurer of the Choctaw National Council. He was one of the Indian Commissioners selected to negotiate the terms of peace between the Choctaw-Chickasaw Nations and the United States. Being an educated man, of native ability, and well-versed in Indian customs, laws and history, he was an influential member of the Commission.

He was a provident man, industrious, and had considerable business acumen. Before the war, he had some wealth. On a prominence overlooking the Poteau River, about ten miles from Ft. Smith, he built a spacious, beautiful home.

When Dr. E. W. Sehorn, Missionary Secretary of the Methodist Episcopal Church, South, visited the Indian Mission Conference, he loaned him \$3,000.00. He served during the war on the Confederate side and was commissioned a Major. During the war he, in common with other men of the South, lost all his pos-

sessions. In 1865 a troop of soldiers looted his fine home and burned it. Dr. Sehorn also lost his possession during the war and was never able to pay his debt to Page.

John Page was an effective preacher, very popular. Year after year, he was appointed to the same charge, much to the delight of the people. In fact, almost his entire ministry was spent in the Moshulatubbee District and a dozen years in the same charge. His sermons were carefully prepared. He, like most educated men, took advanced views. His manner in the pulpit was quiet and dignified. By these good works let him be known.

That year, the custom of appointing local preachers in charge of regular works was introduced in the Indian Mission Conference.

Willis F. Folsom was appointed to Skullyville. They did not succeed, however, in limiting this great Indian itinerant to a single circuit. His services were always in demand both as a preacher and an interpreter.

Joshua Soule, an Indian local preacher, who took the name of the great Bishop when he was converted and joined the church, and who was ordained by Bishop Early in 1858, was appointed in charge of the North-Fork Circuit. Other local preachers used as supplies are noted in the list of appointments which appear in the appendix.

Samuel Checote was appointed Presiding Elder of the Creek District. This left T. B. Ruble free to give his entire time to re-establish Asbury but the odds were all against him. Scarcely had he begun the rebuilding of the barns and smaller houses that had been destroyed when the main building was totally destroyed by fire. Therefore, there was no hope of opening the school that year.

The 24th Conference was held at Okmulgee, September 30th, 1869. Bishop Pearce was the president and J. C. Robinson was elected Secretary.

Bishop Pierce had not held the Conference since his first visit in 1855. He saw most of the work he had done on his previous visit destroyed. None of the schools he had visited were in operation. The \$12,000.00 building at Asbury, which was such a joy to him before, was in ashes. However, there were signs of recovery. Three native preachers were received on trial, Heavy Butler, C. C. Campbell and John Sevier.

The appointments show a slow growth. In the Cherokee District there were nine charges including the Presiding Elder's District as a charge; in the Choctaw, five; the Creek, five; and the Chickasaw, six. The statistics also indicate growth. There were 59 local preachers, 131 colored members, 60 white members, 3,099 Indian members, 472 adults and 334 infants had been baptized. John Harrell and Young Ewing were elected clerical delegates to the General Conference, and W. F. Folsom and Sanders Choate lay delegates. J. C. Robinson was elected the clerical alternate and G. W. Stidham lay alternate.

Walker Cary and Standing Man, two of the Cherokee preachers, had died during the year. Cary had served the Conference since 1846 and Standing Man since 1857. Thus they had braved all the hardships of the pioneer days and of the war and had proved faithful to the end.

The re-establishing of the District lines, the reorganization of the church societies, the gathering together of the scattered members, the holding of revivals and the preaching of the gospel from house to house had a far greater influence for good in the Indian Territory than can be told by mere statistics.

During this same period the Indians of the plains, or the wild tribes as they were also called, were making raids into Texas and waging battles with the Texas Rangers. Provoked by Kansas hunters who were violating treaty terms and wantonly slaying buffalo and other game on the hunting grounds that

had been reserved for the Indians, the Indians went on the war path, captured women and children and precipitated war with the United States army.

The Texas Rangers drove the Indians out of Texas after wounding some and killing others. Gen. Sheridan ordered Col. Custer to make a winter campaign against these Indians and war with all of its cruelty and horror was on. It was no easy task that confronted the United States army in quelling these Indian riots and putting an end to Indian uprisings and wars. In fact it required several years, frequent military movements and winter campaigns with all the attendant horrors of privation, suffering and blood shed. Many Indian warriors and some Indian women and children were killed. Black Kettle, principal chief of the Cheyennes, and Little Rock, the second chief, were killed. Both of these chiefs were of peaceful dispositions as were many of the other Indians who were killed. The losses were not all on the side of the Indians. The United States army lost heavily in the number killed, wounded, and those who died of disease and because of the hardships of winter campaigns.

While the United States government, backed by all the resources of the government, was at work with fire and sword, seeking to restore order among the wild tribes, the humble missionaries of the church, with a completely depleted treasury, were at work among the tribes in the East with a program of peace and good will. They, by no means, accomplished all their brave hearts wanted to. All thievery on the part of white men was not stopped in this section. All the Indians were not converted and brought into the church. All the differences between the Indian nations and between the Indians and the United States government were not reconciled. But the leaven of Christianity was working. Many of the Indian leaders had felt the influence of the schools at Ft. Coffee and New Hope and Chickasaw and Bloomfield. The

voice of the members of the Annual Conference and of the local preachers was heard and felt. Many humble Indians' homes were houses of prayer and assembly places for worship. These Christian forces helped the Cherokees to select the more peaceful persons in the so-called Treaty party and Anti-Treaty party and form a new party which for ten years held sway and helped the Cherokees compose the serious difficulties which had so long impeded their progress and marred their peace and happiness.

Samuel Checote was the most powerful single force in bringing order to the Creeks. The training he had received in the Methodist church was evidenced more than once, more than twice, in the long and difficult negotiations in which he, as principal chief of his nation, participated.

These religious leaders were also wholesome restraining influences in the critical social problems that had been created by the freeing of the negroes and the treaties that had been imposed upon them.

There were of course problems enough, disorders enough. Many of the problems were not solved then, and are not solved now; many disorders were not corrected then, and are not correct now; but viewing the situation as a whole from this far off vantage point, the work of solving the problems and correcting the disorders that followed the war was done in a far better way among the tribes where the church had labored than it was among the tribes where "fire and sword" was used.

Indian councils were organized. Laws were passed and fairly well enforced. District schools were opened, fostered by the Indian Councils and by the United States government, but taught mostly by the missionaries. Churches were reorganized, homes were rebuilt, farms put into cultivation and revivals of religion promoted. That the United States Superintendents of Indian Affairs recognized the value of the church in those critical days is abundantly evidenced by the

request for and the official reports the missionaries filed with the department, and also the reports the government agents filed.

By patient endurance and intelligent perseverance our Methodist missionaries did their part in the rehabilitation and restoration of the nations. They performed the greater task and won an enduring victory.



SAMUEL CHECOTE

“And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear;

“For our God is a consuming fire.”

—Hebrews 12:27, 28, and 29.

CHAPTER IX

A PERIOD OF TRANSITION

1870 — 1881

The Indian Mission Conference, having weathered the storm of the war and stood the strain of the disorders and poverty of the years immediately following the war, now entered a period of transition and progress. The progress was slow but substantial nevertheless. The change in the method and work of the church was brought about by the changes in the Indian nations and the change in the attitude of the United States government toward the Indian nations.

There were important political changes. From the establishment of the Federal government until the establishment of the Department of the Interior in 1849, the administration of Indian Affairs was entrusted to the War Department and military officers were used as superintendents and agents in the Indian Territory. The various tribes had their own tribal governments, laws and customs and administered them according to their own dictates. The United States military agents served to help keep order, prevent destruction of life and property of citizens of the United States, quell uprisings and see that treaty provisions were enforced. There were no United States courts in the Indian Territory and all cases of a federal nature were tried in the Federal courts of adjoining states, most of them at Fort Smith, Arkansas.

When Indian affairs were transferred from the War Department to that of the Interior, Indian superintendents and agents became civilian appointments. In fact, Congress passed a law forbidding military men holding civilian appointments and military commissions simultaneously. These appointments now became a matter of political patronage. With each change of a national administration came a change in the personnel of the superintendents and agents as well as

that of the Indian Commissioner. Inefficient and sometimes corrupt men were placed in charge which created grave difficulties for the church as well as all other institutions in the Indian Territory. More especially after the civil war did these difficulties arise.

When President Grant became President of the United States, although he had fought against the Indians when he was an officer in the regular army, he was sincerely interested in protecting them against injustices, and in improving the whole Indian service so that the terrible conditions that existed among the Indians might be remedied.

A committee from the Quakers visited President Grant and requested him to appoint members from their body as superintendents and agents for the Indians. The suggestion was looked upon with favor by the President. He told the Quakers that they might render a good service to the government if they could succeed in taking the fight out of the Indians. He not only appointed some Quakers to this service but also some Methodists, Baptists, Presbyterians and members of other religious bodies. For the most part these were sent to labor among the Western or wild tribes. The policy had a wholesome effect and opened the way for more active missionary labors among these tribes later on. Religious men were also appointed agents among the Eastern or Five Civilized Tribes. These men were cordial to our missionaries. However, they were no more cordial than some of the military men who preceded them. The official reports of both agents and missionaries who were in charge of government schools indicate that a very cordial relationship existed between the government agents and the missionaries. The missionaries suffered only when corrupt agents were in office.

During this period the Indian nations functioned as independent nations under their own national councils. These councils were composed of two houses something after the order of the congress of the United

States. Perhaps the most picturesque council was that of the Creek nation. It was composed of the House of Kings and the House of Warriors. Several efforts were made in the Congress of the United States to organize the Indian nations into one territorial government under the laws of the United States, but the Indian nations stubbornly objected to a territorial government by the United States and this was never done. All the treaties called for an inter-tribal council.

A General Inter-Tribal Indian Council was organized Dec. 5-11, 1870, at Okmulgee and held regular annual meetings for several years. The Indians were never a unit for a general government. The Chickasaws rejected the proposed constitution formulated by order of the first General Council almost unanimously. The more liberal minded Indians wanted to have the General Council and open the Indian reservations to the white people, at least to a limited number of white people, but a large party of the Indians in all the tribes wanted to go along just as they were as separate nations. The treaties of 1866, however, introduced political movements which were soon to undo the Indian nations as nations.

All the treaties carried provisions for granting a right-of-way for railroads across the reservations. The Missouri, Kansas and Texas Railway Company was the first to comply with the requirements to enter the Indian Territory and began laying its tracks in the Indian Territory June 6th, 1870. The Frisco, Santa Fe and Rock Island followed.

The coming of the railroads effected many changes. As the rails were laid and the trains began to operate, towns and villages sprung up along the tracks. First the people who came along with the railroad lived in tents, then in wooden houses, then brick and other building materials were used. The railroads established shipping points for cattle. The transportation of the cattle by rail supplanted the old method of driving the cattle to market.

For a while after the war the driving of cattle across the Western part of Oklahoma to shipping points in Kansas and Missouri was quite an industry. During the war cattle multiplied rapidly in Texas and the price was very low. Cattle in the North were scarce and the price correspondingly high. They drove the herds across the Indian country to market. This brought the great grass lands of Oklahoma to the attention of the cattle men. The extermination of the buffalo left the lands free for the introduction of the cattle industry. Frequently as they drove cattle across the country, disease broke out among them. When they reached the border of the States they would turn them back lest the disease would be scattered among the cattle of the States. Gradually large herds of cattle were to be seen taking the place of the buffalo herds. The Indians did not like this and frequent fights ensued. The Indians harassed the cattle men no little by attacks and by theft of cattle and ponies.

The establishing of the shipping points on the railroad in the Indian Territory also led to the assembling of large herds on the nearby grasses. Thus the cattle industry became a leading factor of the new life in the Indian Territory.

Some years before the war, coal had been discovered within the bounds of Oklahoma and had been used in blacksmith shops. But it did not develop into an industry until after the coming of the railroad. The first coal company was organized at McAlester shortly after the Missouri, Kansas and Texas Railroad reached that point. Soon larger shipments of coal than those of cattle were being made over the road.

The first oil company was organized in 1872. The oil industry did not assume gigantic proportions until later, but the news of possible large oil fields in the Indian Territory spread over the country.

All of these changes brought about new problems for the church. There was a great influx of white people. Some of these added to the burden of the church

since they needed to be evangelized. Then the coal mines called people from foreign countries. In a little while several foreign nations were represented in the population of the Indian country.

From 1870 on, the church was no longer a missionary church to the Indians. It must now lay a foundation for work in what soon was to become a great cosmopolitan state. The Indian nations must gradually lose their identity as nations, and the Great Father, as the Indians called the government at Washington, must become the Father of all. A few of the more progressive Indians, led by Elias C. Boudinot, real-
this and joined the railways and other industrial forces in trying to effect a larger white settlement. The leaders of the church read the signs of the times and laid their plans accordingly.

The 25th Indian Mission Conference was held at Fort Gibson, October 26th, 1870. Bishop John C. Keener was present and presided. J. C. Robinson was elected secretary. Only one preacher was added to the Conference that year, T. K. B. McSpadden, who was admitted on trial. J. C. Berryman, a former member of the Conference, then of the St. Louis Conference, and Dr. Andrew Hunter of the Arkansas Conference were visitors to the Conference.

Fort Gibson was at that time the metropolis of the Indian Territory. It had become a religious, educational and commercial center. The last Conference left Tahlequah and Fort Gibson to be supplied. James Y. Bryce, father of one of the authors of this story, was appointed preacher in charge shortly after the Conference adjourned. The growth of Ft. Gibson required it to be raised to the status of a station. It was made a mission station at this Conference. Although it was not sufficiently strong financially to support a full time pastor, yet the town was large enough to demand a full time pastor. The honor of developing the first charge into a station belongs to the father of John Y. Bryce, one of the authors of this story. The

second charge raised to a station was Atoka. This was also accomplished under the pastorate of James Y. Bryce in the year 1875.*

Heavy Butler, C. C. Campbell and John Sevier were continued on trial. S. P. Hicks was elected an elder and ordained the following Sunday.

The name of John H. Porter appears in the list of appointments as transferred to the White River Conference. This is the first and only time his name appears in connection with the Indian Mission Conference.

John H. Talbott was tried and found guilty of gross immorality and expelled from the ministry and membership of the church.

Samuel Checote was located at his own request. The previous year he had served as Presiding Elder of the Creek District. In this capacity he rendered valuable service. He was easily the leading spirit of the Creek nation. Political affairs demanded more and more of his attention. He requested a location in order that he might help his countrymen out of their political turmoil. He was elected principal chief of the Creek

*It was my privilege to attend this session of the Conference. Though a lad of tender years I remember it well. It was the first time I had ever seen a Bishop. The Bishop, the Conference and the heroic men of that Conference made an indelible impression on my young mind. To have come under the influence of Bishop Keener, J. C. Robinson, Andrew Hunter, J. C. Berryman, J. H. Carr, T. B. Ruble, W. A. Duncan, D. B. Cumming, J. H. Walker, T. K. B. McSpadden, S. P. Hicks, W. F. Folsom, Young Ewing and John Harrell is a cherished memory and blessed heritage.

James Y. Bryce is my father. My recollections of experiences in Oklahoma begin with our stay at Fort Gibson. Sometime during this year or the year preceding an incident occurred in connection with the cattle industry unusual even in the land of the unusual. Some men were crossing a herd of cattle over the Arkansas River at the mouth of the Grand River. The river was rising and the tide swollen. The cattle had the tendency to drift downward with the stream. Several of the herdsman dismounted and stationed themselves in the river to steer the cattle to the proper landing. Among them was a negro. Suddenly he disappeared beneath the waves. Search was made for him but they failed to find him. Several days later he was found some distance down the river on a sand bar with one leg in a great fish's mouth. The fish being unable to swallow the negro one leg at the time and being unwilling to surrender his prey caused the death of them both. J. Y. B.

nation for the second time in 1872, for the third time in 1879, in which capacity he served until 1883, when he resigned.

This conference turned its attention to a revival of its educational work. Ruble had worked hard to restore Asbury Manual Labor School, but added to all the other troubles, the buildings had been totally destroyed by fire.

Now all eyes turned to the veteran Harrell. Accordingly he was appointed Superintendent of Asbury Manual Labor School and Superintendent of Missions. So great was Harrell's influence among the officials of the Indian Nations, the Indian People and the officials of the United States government as well, that he soon had new buildings erected and before the end of the Conference year had re-opened the school.

The 26th Conference was held at Boggy Depot, Choctaw Nation, October 4, 1871. Bishop Holland Nimmons McTyeire presided. John Harrell served as secretary. Two were received by transfer, David T. Holmes from the Little Rock Conference, and Thomas Mitchell from the Trinity Conference. Gibson Batiste was admitted on trial. He and Thomas Colbert were elected and ordained deacons. Two negro preachers were elected and ordained deacons; viz., Charles Anderson and Nathan Madison.

The statistics reported to the Conference show a substantial gain in membership. They were as follows: White members, 127; Indian members, 4,320; Negro members, 434; local preachers, 61; adults baptized, 434; infants baptized, 303; collected for missions, \$378.33.

The increase in negro members necessitated organizing charges for them separate from the Indian charges. The following Negro charges were established: Cane Creek, in the Creek District: supplied by Peter Stidham; Tishomingo: supplied by Chas. Anderson; Doaksville: supplied by Nathan Madison; Blue:

supplied by Henry Kemp; all these were in the Chickasaw District.

Brazil: left to be supplied in the Choctaw District; Bayou: left to be supplied in the Cherokee District.

There were four appointments to schools that year. Prairie School, Charles Campbell, superintendent; Honey Hill School, W. A. Duncan, superintendent; Asbury Manual Labor School, David T. Holmes, superintendent, and New Hope Seminary, James Y. Bryce, superintendent.*

The 27th Conference was held October 2, 1872, at Okmulgee, in the Creek Nation's Council House. Bishop William May Wightman presided. D. T. Holmes was elected secretary.

Jacob S. Miller, W. S. Derrick and Aby S. Smith were admitted on trial. T. K. B. McSpadden and John Sevier were received into full connection. Willis G. Davis was received by transfer from the Trinity Conference, and James Denton by transfer from the White River Conference. J. C. Robinson, Thomas B. Ruble, and S. P. Willis were superannuated.

Thomas W. Mitchell, Heavy Butler, and C. C. Campbell had died during the year. The two named last had served the Conference for three years, both of them being admitted in 1868. Butler had served two charges, Sallisaw and Canadian. Campbell had served

*My father was assigned to the double task of Presiding Elder of the Choctaw District and Superintendent of New Hope Seminary. The school had been closed since 1862 as were all the schools during the war. Father moved from Ft. Gibson to Skullyville in the summer of 1871 and had the school in operation before the session of the Conference. Bishop McTyeire visited the school. There was a 12-year-old Indian girl in the school noted for her ability to spell. Bishop McTyeire was asked to give her a test. This he readily consented to do. Ten or more girls were formed in a row. The Bishop gave them words from Webster's Blue Back Spelling Book. One by one the other girls fell before the Indian speller. For thirty minutes or more the girl spelled never missing a word. The Bishop finally tired of the test and gave her his own name to spell. There is no rule for spelling proper names and his is a particularly difficult one to spell. She missed it and the test ended. The Bishop was more tired than the speller.—J. Y. B.

as pastor at Sallisaw and as teacher in Prairie Grove School.

Thomas W. Mitchell was born in Indiana, April 15, 1816. He was converted and joined the Methodist church at the age of 11. At the age of 16 he was licensed to exhort and at 17 he was licensed to preach. He was admitted on trial into the Missouri Conference in 1837. He served New Madrid and Webberville in that Conference. He was ordained deacon in 1839. He located in 1840. He moved to the Cherokee Nation in 1845, was re-admitted by the Indian Mission Conference and ordained elder. In 1858 he transferred to the St. Louis Conference where he served until 1862. When the war broke out he went to Texas where he remained until 1871 when he returned to the Indian Mission Conference and was appointed Presiding Elder of the Creek District. He died at Okmulgee at the home of Mr. S. Smith, March 17, 1872. He was buried in the old burial grounds inside the present limits of the city of Okmulgee.

The 28th Conference was held at Tahlequah, October 23, 1873. Bishop Pierce was the president for the third time. E. R. Shapard was elected secretary.

N. E. Parson was admitted on trial, W. S. Derrick was continued on trial. Jacob S. Miller and A. S. Smith were discontinued. George R. Bryce and W. B. Lyda were received by transfer. Joseph F. Thompson, Thomas Yotah, Sampson Colbert, N. E. Parson, C. E. Nelson, James Jerry, and W. M. Keith, local preachers, were ordained deacons. W. S. Derrick was elected and ordained a deacon.

John Harrell and J. H. Walker were elected clerical delegates to the ensuing General Conference. W. A. Duncan was elected clerical alternate. G. B. Hester and J. F. Thompson were elected lay delegates to the General Conference. E. H. Culbertson was elected lay alternate.

The 29th Conference was held at North Fork, Creek Nation, October 27th, 1874. Bishop Hubbard

Hinde Kavanaugh presided. E. R. Shapard was elected secretary. Only ten preachers answered to roll call. There were more layman present than preachers.

Among the laymen were: Sanders Choate, W. M. Keith, E. H. Culbertson, B. LeFlore, G. B. Hester, Robert S. McCarty, John Mann, E. H. Lerblance, G. W. Stidham, Joseph Coody, and Samuel Checote, a local preacher.

W. M. Keith was admitted on trial. Joseph F. Thompson and W. S. Derrick were admitted into full connection. William J. Spough was an elder from the Moravian Church and assumed the vows of a local deacon. Calvin M. Slover was received by transfer from the Little Rock Conference. Frank Gooden, Jesse Peter, William Jones, Walter Collins, Sampson Colbert, and W. M. Keith were ordained deacons and the Bishop announced that he had previously ordained Jesse J. Gardner and J. F. Thompson deacons.

The Conference by a vote of 14 to 7 non-concurred in the proposal of the last General Conference to change the words of the General Rules: "Drunkenness, or drinking spirituous liquors unless in cases of necessity", to "Making, buying, selling, or using as a beverage, intoxicating liquors."

The 30th Conference was held at Atoka, October 6, 1875. Bishop Pierce presided. E. R. Shapard was secretary.

Henry P. Clay was discontinued. C. M. Slover returned to the Little Rock Conference. J. C. Dailey and F. C. Pearson were re-admitted. R. N. Francis was received as an elder from the Christian Union but withdrew from the ministry of the Methodist Episcopal Church, South, the next year. N. E. Parsons was received into full connection.

The name of the Creek District was changed to that of Muskogee. Samuel Checote was appointed Presiding Elder as a supply, as he was, at that time, a local preacher. The name Kiamichi was dropped and

a Pauls Valley District formed. W. G. Davis was appointed Presiding Elder.

James Y. Bryce returned from the Trinity Conference and was appointed to Atoka. Atoka was a town of growing importance. The J. K. & T. R. R. had been extended to this point. It was the second town in the Indian Mission Conference Territory to be raised to the status of a station.

The 31st Conference met at Vinita, October 26, 1876. Bishop McTyeire presided. E. R. Shapard was again elected secretary.

Tecumseh Euner and Moses Mitchell were admitted on trial. W. S. Derrick and J. F. Thompson were elected and ordained deacons. F. C. Pearson located at his own request. Twelve clerical members of the Conference were present. Two local preachers were present; viz., Samuel Checote and W. F. Folsom. Checote was appointed Presiding Elder of the Muskogee District as a supply and Folsom was appointed Preacher in Charge of Skullyville as a supply. The laymen present were: G. B. Hester, E. H. Culbertson, R. S. McCarty, and J. T. Ryan.

Dr. J. B. McFerrin and Dr. D. C. Kelly visited the Conference. The committee on Memoirs reported that Thos. B. Ruble and J. C. Robinson had died during the year. Ruble was a charter member of the Indian Mission Conference. He came to the Indian Territory from the Missouri Conference. He was first admitted into the Pittsburgh Conference. His first work in the Indian Territory was as missionary to the Pottawatomie, Chippewa, Peorias and Wea Indians. From 1851 until 1858 he was superintendent of Asbury Manual Labor School. During the war he lived in Texas. He returned after the war and was again in charge of Asbury Manual Labor School. He served as pastor at Tahlequah, Ft. Gibson, Flint and Park Hill. He was a man of wide reading, an able preacher, and a polished gentleman. He was not a robust man. This fact made his work on this exceedingly difficult

field all the more remarkable. He died May 8, 1876, in the full assurance of everlasting life.

J. C. Robinson was born in England at Charleston February 26, 1801. At twelve years of age he went to sea as a cabin boy. He arrived in the United States at the age of 15. He attended school and was well educated. He joined the M. E. Church in 1825 and was soon afterward licensed to preach. He served as preacher in Kentucky and Ohio. When the church was divided he elected to go with the Southern branch. He came to the Indian Mission Conference in 1850 and was appointed superintendent of the Chickasaw Academy. He had a large part in the educational life of the Indian Mission Conference. He was a thoughtful preacher and a brother beloved. He died at his home in Paris, Texas, in the 76th year of his age and the 51st year of his ministry, May 29, 1876.

The center of interest and of influence in the 31st Conference was the Rev. John Harrell. He was now entering the 71st year of his age, the 54th year of his ministry, the 50th year since his admission on trial into the Tennessee Conference, the 46th year since he came West as a Missionary to the Indians, and the 27th year of his membership in the Indian Mission Conference.

He was of medium height, strong and stoutly built with no tendency to corpulency. He was probably more feeble at that time than his movements indicated. He was, as was always his custom, active in the Conference. He took part in all the proceedings and served on the important committees. He was a member of the committees on Resolutions and Memoirs. He drafted the report of the committee, which included memoirs of Brothers Ruble and Robinson who had been his faithful comrades through many troublesome years, and a resolution commending the Cape May Commission, and expressing regret on account of the death of Dr. E. H. Meyers, one of the Commissioners.

Though Harrell did not become a member of the

Indian Mission Conference until the session of 1850, he was from the very first interested in the Conference and had a large hand in all of its affairs.

In 1831 he transferred from the Tennessee to the Missouri Conference, which at that time included Arkansas, Kansas, and part of the Indian Territory and was assigned to the Washington and Cherokee Mission. He was promptly on the field and from that day until his death he was closely identified with the work in the Indian Territory. When the Arkansas Conference was organized in 1836, he was a charter member but his work was in the Western part of the state and in the Indian Territory.

He married Miss Eliza Williams, of Washington County, Arkansas. For 45 years they lived faithfully together. There were nine children. Only two of them survived their father and mother. John Harrell, Jr. was foully murdered by a gang of marauders in 1867, just after the war. This was one of the many tragic aftermaths of the cruel war.

Harrell built a home on a cliff overlooking Van Buren, Arkansas. Until the last year of his ministry, when he moved to Asbury Manual Labor School with his wife, they lived in that home. He traveled to all of his works from that point. His mode of travel was horse back. He made many long weary journeys in all kinds of weather. He served both in Arkansas and the Indian Territory. He was instrumental, the moving factor, in building the first church at Fort Smith.

Harrell served the Indian Mission Conference in various capacities. Three times he was elected president of the Conference in the absence of a Bishop. He was several times secretary. He served for fifteen years as Presiding Elder serving three different districts; viz., the Cherokee, Choctaw and Creek. For five years he served as superintendent of schools, first at Ft. Coffee and New Hope and then at Asbury Manual Labor School. During the war, he was appointed Superintendent of Army Missions. This appointment

came from General Cooper and was sanctioned by the Bishop in charge of the Conference. More than once, more than twice, he did double work as Presiding Elder and as either Superintendent of a school or as Superintendent of the entire Conference Mission.

As a member of the Arkansas Conference, Harrell was elected three times a delegate to the General Conference and was a delegate from the Arkansas Conference to the Louisville Convention which organized the Methodist Episcopal Church, South. He was sent as a delegate to the General Conference from the Indian Mission Conference four times.

Many large trust funds were committed to his keeping. All of them were faithfully kept and administered with strict accuracy.

As a preacher he was plain, direct, positive, impressive. He firmly believed in both his message and his mission.

He endured many hardships. Comforts he had at home, but he was not at home very much of the time. His road took him over the trackless prairies, swollen streams, dense forests and rough mountains, and into homes where want and penury warily stalked.

He had a robust constitution. He was seldom sick. He carefully guarded his health. He was temperate in his eating. He toiled prodigiously and cheerfully. But the stoutest constitutions give way to a long strain. The brethren of the 31st Conference noticed perhaps more than he himself that the end was not far away.

A special committee composed of James Y. Bryce*, E. R. Shapard, Young Ewing, and J. C. Daily introduced in the Conference Session a well worded congratulatory and commendatory resolution touching the long, efficient and faithful service of John Harrell

*The name of James Y. Bryce to the resolution commending John Harrell has a special significance. He and Harrell had recently had rather sharp differences on the management of New Hope Seminary. The fact that Bryce's name leads in the committee and that he joined in this testimony shows how brethren may differ in policies and yet recognize the genuine worth of one another. S. H. B.

and requested him to prepare a comprehensive statement of his life and travels and labors in the Indian Territory and deliver the same to the next Conference.

Alas! It was too late. John Harrell never attended another Conference. He was appointed to Asbury Manual Labor School that year. He and his faithful wife moved from their Arkansas home to the school ready to perform the service asked by the Conference, but first, Sister Harrell, who was sick when she left for Asbury, slipped away. It was November 20, 1876 that this faithful wife, who had shared the struggles and sorrows of this glorious itinerant, passed to her reward.

Brother Harrell's departure was close at hand. He had gone to Vinita to fill an appointment when his summons came. He died at the home of a friend in Vinita, December 8, 1876. His body was taken to Asbury Manual Labor School and laid to rest by the side of his wife in the cemetery near the school, the scene of his last labor of love for the church of Oklahoma.

Here their bodies lie in unmarked, neglected graves. 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. Today only a few live who knew him or who came in direct touch with him. His name may pass from the lips of men and be hidden away on the pages of history. But 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.†

†On Nov. 1, 1874, Rev. John Harrell performed the marriage ceremony for Rev. Sidney Henry Babcock and Miss Sarah Margaret Allen, my father and mother, at the home of Captain Frank Park, in Fort Smith, Arkansas, in the presence of Bishop Kavanaugh and the Presiding Elders of the Arkansas Conference. My father and mother held Brother Harrell in the highest esteem and affection. Brother Harrell, likewise, had a kindly affection for them. When the North Georgia Conference met in 1869, Bishop



STRINGTOWN CHURCH

The 32nd Indian Mission Conference was held at Stringtown, September 20th, 1877. No Bishop was present the first day and Young Ewing was elected president. E. R. Shapard was elected secretary. Bishop Marvin arrived on the second day and presided for the remainder of the Conference. This was the third time Bishop Marvin visited the Conference.

Walter Collins was admitted on trial. J. W. Conrad and Samuel Checote were re-admitted. W. M. Keith was received into full connection. G. W. Davis was located at his own request. Delegates were elected to the General Conference as follows: Clerical: Young Ewing and J. H. Walker; J. F. Thompson, alternate. Lay: E. H. Culbertson and G. B. Hester; R. S. McCarty, alternate.

The Conference was held in a building in Stringtown that was built by E. H. Culbertson and others to be used for a church and school. The old building still stands, but is now used as a residence.

At the first Conference Bishop Marvin did a heroic work. It was the memorable Conference held at Bloomfield in 1866. The Bishop came to the rescue of the struggling mission and saved it from utter ruin.

The Conference at Stringtown was among the last he ever held. He died at his home in St. Louis, Mo., November 26, 1877, after having held five Conferences in as many weeks. Bishop Marvin was a great preacher and a great man. Added to his other high qualities of brain and soul was his profound spiritual emotion. The Indians, though they could not understand a word he spoke, were often moved to tears by his prayers and sermons.

The 33rd Conference met at Muskogee, October 17, 1878. Bishop McTyeire presided for the third and last

Pierce asked for a volunteer to go to the Arkansas Conference. My father responded. He was transferred to the Arkansas Conference and stationed at Van Buren. Brother Harrell gave the young preacher of nineteen years a cordial reception. His home was a frequent resting place full of heavenly blessings. S. H. B.

time over the Indian Mission Conference. E. R. Shapard was again elected secretary.

W. L. Mills was admitted on trial. John T. Pittman was re-admitted. Moses Mitchell was admitted into full connection and ordained a deacon. W. M. Keith was ordained an elder. T. K. B. McSpadden had died during the year. He served the Conference eight years during the reconstruction period. He was pastor at Tahlequah three years, Greenleaf one year, Claremore three years and was appointed to Ft. Gibson in 1877 and died while serving that important post. He was a well-educated man of good business ability. He devoted all of his talents to the church and from the first took front rank among his brethren.

Theodore F. Brewer and B. H. Greathouse were received by transfer from the Arkansas Conference. Greathouse did not stay long, going back to the Arkansas Conference at the end of the year. Brewer was destined for a long and eventful life in Oklahoma. He was appointed to Muskogee and Eufaula.

The 34th Conference was held at Double Springs, September 10-14, 1879. Bishop Pierce presided for the fifth time. E. R. Shapard was elected secretary for the seventh time.

Samuel Carey was admitted on trial. W. L. Mills was continued on trial. H. M. Grenade and P. H. Fishburn were received by transfer. Carey was ordained deacon. John F. Pittman was suspended. Isaac Sanders was granted a superannuate relation.

The 35th Conference met at Fort Gibson, September 6-10, 1880. Bishop Pierce was again the president and E. R. Shapard the secretary.

Six were admitted on trial; viz., Leonard Parker, Thomas Barnett, Rowland Brown, Moses Siya, Tecumseh Tyner and J. M. C. Hamilton. M. L. Butler, C. W. Myatt and John W. Bryant were received by transfer. M. L. Butler was in the class of the first year.

Thomas Muskrat, Tickeater, Jackson Doyle, Jones

Howard, and Jessie Brown were elected and ordained deacons.

C. W. Myatt, J. W. Bryant, and Moses Mitchell were ordained traveling elders. N. E. Parsons was located. J. Y. Bryce and H. M. Grenade were granted supernumerary relation. Isaac Sanders superannuated. S. P. Willis was expelled.

David B. Cumming had died during the year. He was the last of the charter members of the Indian Mission Conference. He was born in Franklin County, Pa., June 3, 1796. Converted at the age of 18, licensed to preach in 1820, in 1821 he was admitted on trial into the Tennessee Conference and received into full connection in 1823. He became interested in missionary work among the Indians and served as a missionary to the Indians in the bounds of the Holston Conference. He transferred to the Arkansas Conference in 1838 where he labored until the organization of the Indian Mission Conference in 1844. He served as missionary among the various tribes of Indians and could adapt himself to any kind of Indian service. He was especially successful among the Senecas and Wyandottes. He served as Presiding Elder of both the Cherokee and Creek Districts with great success. In the last years of his life he was affectionately called the Father of the Indian Mission Conference. He died as a result of an accident in his home in McDonald County, Missouri, where he resided after his superannuation, August 25, 1880.

The 36th Indian Mission Conference met at Cad-do, October 5, 1881. Bishop Pierce was President and E. R. Shapard was secretary. Eight were admitted on trial; viz., J. C. Powell, J. L. Keener, Thomas Little, a full-blood Seminole Indian, J. S. Chapman, Lacy Hawkins, W. J. Spough, Lewis Holsenback, and Jones Howard. W. B. Austin, W. L. Mills and M. L. Butler were received into full connection. J. C. Powell and M. L. Butler were ordained deacons. Tecumseh Tyner and Samuel Carey were discontinued.

James Y. Bryce and Samuel Checote were granted supernumerary relations. Isaac Sanders was superannuated. J. S. Williams and J. B. Winton were received by transfer. H. M. Grenade located.

It was at this session of the Conference that a change in the educational policy of the Indian Mission Conference was made. The Rev. Theodore Brewer had been pastor at Muskogee during the year. He had interested a number of the leading men of this new and growing town in building a college to be under the ownership and control of the church. A petition for a charter had been filed with the Creek Council which was to meet in November. Anticipating a favorable action on the part of the Creek Council, the Annual Conference appointed Brother Brewer President of the new institution. The School was named Harrell International Institute in honor of Rev. John Harrell. Brewer was re-appointed pastor at Muskogee. The year before, Muskogee and Vinita were in one charge with Brewer as preacher in charge. This year Muskogee was raised to a station with Brewer as preacher in charge and President of Harrell International Institute. This was a very significant change of educational policy. It was the first attempt of the Methodist Episcopal Church, South, to build an educational institute in the Indian Territory. Heretofore, all the educational work had been done in co-operation with the Indian Councils and the Federal Government. This policy was to be continued for many years but gradually the support of the church for the government schools was to be withdrawn and from 1881 onward, the church was to build and maintain its own schools and colleges.

The statistics reported to the Conference of 1881 indicated something of the growth of the church during the period of transition. They follow: Indian members, 5,296; white members, 969; colored members, 141; local preachers, 109; adults baptized, 371; infants baptized, 465; Sunday Schools, 68; Sunday

School teachers, 300; Sunday School pupils, 3,338; missionary appropriation, \$11,575.

It will be noted that the missionary appropriation eleven years after the war was not as large as it had been during the war. The largest amount expended by the Missionary Society before the war for any one year was \$15,871.26. Though the need was greater, the church had not yet recovered her financial resources. Appropriations had increased from year to year but still the amount was far short of the pressing needs.

The social changes brought about by the increasing influx of white people necessitated vital and expensive changes in the ministerial supply. Three classes of preachers were needed as Preachers in Charge, and in addition, interpreters. Each Indian tribe had its own dialect and in order to get the gospel message to them, interpreters had to accompany the preachers. Our church persistently adhered to its policy of refusing to put the gospel into the literature of the Indians and none of our preachers ever acquired the Indian tongues enough to preach to the Indians in their own language.

As the important towns of Atoka, McAlester, Muskogee, Vinita, Tahlequah, Okmulgee, and others grew, three preachers had to be assigned to them, one for the white people, one for the Indians, and one for the negroes. In all cases interpreters had to accompany the white preachers when they preached to the Indians.

During this period one whole District was organized for the Indians only. The Presiding Elder, Samuel Checote, and every preacher in the District, except M. N. Martin, who was appointed Superintendent of Asbury Manual Labor School, was an Indian.

The appointment of a white preacher and an Indian to the same town was frequent. The Indian membership yet predominated but the growth of the white population was constantly increasing. Intermarriages between the white people and the Indians were becoming more frequent. The supervision of the Indians by

the United States government was more and more pronounced. White supremacy was not far away. In fact, the 900 white people already made the Conference more than an Indian Mission Conference.

In the list of appointments which appear in the appendix, only two veterans are left in the presiding eldership; viz., Young Ewing and J. H. Walker. Ewing was the older in point of service. E. R. Shapard could almost be classed as a veteran by this time. He came to the Conference in 1872 and this was the seventh time he had been appointed Presiding Elder.

The other three Presiding Elders were young men. J. F. Thompson and W. S. Derrick had been only a few years before admitted on trial into the Indian Mission Conference and had not long been ordained elders. C. W. Myatt was a recent transfer.

In the list of pastors will be noted three veteran Indian preachers; viz., Samuel Checote, now a supernumerary; James McHenry, the converted Creek Warrior and faithful itinerant; and W. F. Folsom, yet a local preacher serving as a supply.

All of the charter members of the Conference had passed to their reward.

In the list of pastors appear four young men who have given distinguished service to Oklahoma; viz., T. F. Brewer, J. L. Keener, J. C. Powell, and M. L. Butler. M. L. Butler is the only one of the four and the only one of the entire list now living. His bow yet abides in strength, a superannuate now living at Okmulgee, Okla.

On the whole this period of transition from a purely Indian Mission to a cosmopolitan church was a very critical period. The mingling of any two races of people brings with it serious problems. In this territory there were more than two races mingling. There were five different tribes of Indians, each of whom had tribal governments under national councils, each striving for supremacy. Then there were several other wild tribes who also had some form of tribal con-

sciousness and government. These Indians had great difficulty in composing their differences, not only differences between tribe and tribe, but internal differences within each tribe. Even the Five Civilized Tribes never at any time were able to have an effective inter-tribal council.

There were Negro freedmen, claiming equal rights under treaties with the Indians, clamoring for equal social and political privileges as well as land grants and annuities. There was also the problem of inter-marriage of the Indians and Negroes. The Indian councils for the most part had strict laws against such marriages, but the laws did not cure the problem.

Then there was the white man. On he came in ever-increasing numbers. Back of the white man was the great and powerful white government. And along with the white man came the great and powerful industrial movements, the cattle industry, the railroads, coal mines, oil scouting, lumber saw-mills and exploring camps, and farming. Nor can it be said that the personal owners and agents of these great civilizing movements were all aids to the church. The sad fact is that greed—inordinate, insatiate, shocking, cruel greed—was a very part, if not the basis, of every movement. The railroad companies maintained powerful lobbies at Washington in order to obtain excessive land grants. Wholesale cattle thievery assumed its most gigantic proportions during this period. Large cattle ranges were preempted with no thought of recompense. The government itself was not inculpable. The great government, who, in order to persuade the Indians to move to the Indian Territory from their eastern homes, promised to guarantee this territory to them and their heirs forever, now deliberately set to the task of undoing the nations step by step.

Lumber thieves set in to devastate the forests. The thirst and greed for the valuable farming lands and lands with rich mineral deposits had no bounds.

Nor were all the white people who came with the

different movements Christians. Here again the sad fact is that the evangelization of the white people was quite as necessary as the evangelization of the Indians.

All told, the men of the period met their problems with uncommon grace and wisdom. White people, Negroes, and Indians were all in the one organization of the church at the time. But our fathers immediately saw the advantage of separate places and times for worship for the different races. This gave rise to the appointment of preachers for the different races and the establishment of church societies for the different races which custom continues to this day.

Church building had not reached a very important state at this time. Small buildings had been erected at Stringtown, Atoka, Muskogee, Vinita, Ft. Gibson, and Tahlequah, and a few other places. Services were conducted for the most part in the school buildings, private homes or under brush arbors. The Indians preferred the brush arbors. They would come from long distances on Friday before the time for meeting on Sunday and camp until the close of the services Sunday. This was the rule on quarterly meeting occasions and frequently on regular appointments some would come and camp around the brush arbor. The custom prevails among the Indians to this day on the quarterly conference occasion.

It was evident that the white work was growing more and more important. The Indian membership was now five times as large as that of the white, but it took no prophet to see that before long the tables would be turned. The white membership was destined to increase greatly and soon it would outstrip the Indian membership. The Indian membership was not to decrease. It also would grow. The church accordingly laid its plans for a great cosmopolitan work.

*“Take heed what ye do:
For ye judge not for man,
But for the Lord,
Who is with you in the judgment.
“Wherefore now let the fear
Of the Lord be upon you;
Take heed and do it:
For there is no iniquity
With the Lord our God,
Nor respect of persons.”*

—II Chronicles 19:6-7

CHAPTER X

A COSMOPOLITAN TASK

1881 — 1886

Theodore Frelinghuysen Brewer and the other more prophetic minds clearly saw the growing magnitude of the task ahead of the church in the Indian Territory. They were aware of the new and greater problems which the growing white population created both for the Indian nations and the church.

The irrepressible white man was gaining in power every year among the Indian nations. Quite a number of the better educated Indians had more or less white blood in their veins. Some white men had married Indian wives and had been adopted as Indian citizens. These took part in the Indian elections and councils. Some white women had married Indian men. Intermarriage between white people and Indians grew common as the days went by.

A distinctive party arose among the Indians composed for the most part of mixed breeds which advocated the opening of the unoccupied Indian lands to white people for sale or homestead. Large tracts of Indian lands had already been leased to white men for cattle ranges. The leader of the party who favored the opening of the Indian country for white settlement was E. C. Boudinot, son of Elias Boudinot, leader of the treaty party who favored the original removal treaties and who was assassinated by members of the Ross, or anti-treaty party, shortly after the Indians came West.

E. C. Boudinot was educated in the Indian schools and in New England schools. He became a lawyer of known ability and exerted great influence both among the Indians and the authorities in Washington, D. C.

Senators and other officials consulted him freely on Indian affairs. He was a strong and consistent advocate of the opening of the Indian Territory for white settlement. He wrote letters to interested parties advocating such a procedure. He claimed, as a matter of legal opinion, that all the lands that had been ceded to the United States by the Creeks, Seminoles, Choctaws, and Chickasaws under the terms of the treaties of 1866, amounting to several million acres, belonged to the public domain and subject to homestead under the laws of the United States. True, there was a clause in these treaties which said that the lands were ceded "in compliance with the desire of the United States to locate other Indians and freedmen on them". This clause, Boudinot judges void by the fact that whatever might have been the intention of the United States to locate Indians and Negroes on these lands in 1886, it was no longer the intention of the United States to do so since Congress had subsequently passed laws that practically prohibited the removal of other Indians into the Indian Territory, and, as for the Negroes, they were now citizens of the United States and could not be removed anywhere by government order.

The publication of this opinion by Boudinot created wide spread interest throughout the United States, especially along the border states among the people who had long had their eyes on the rich lands of the Indian Territory. The powerful railroad interest backed this opinion of Boudinot with all their resources. Their legal department went so far as to say that if Congress did not open the lands for settlement for white people, that they had the right to take them by forcible occupation and hold them under squatter rights.

All of this propaganda precipitated a white movement toward Oklahoma. Individuals, companies and large bodies of white people tried to seize homesteads. These were called boomers. For several years they tried to force their way on these lands. They were re-

pulsed, however, by executive orders both by President Hayes and President Cleveland, and driven from the Territory by the soldiers of the regular army.

Though they were baffled in their attempt to seize these lands forcibly, these "boomers" did not give up the struggle. They transferred it to the halls of Congress. There, a long fight for the opening of the lands ensued.

Be it said that, throughout the long fight, the full-blood Indians opposed the giving away of any of their lands. As they stoutly opposed the ceding of them in the first place, now they opposed the opening of them for white settlement. They saw in this movement one more way to break down gradually their national integrity. Boudinot practically expatriated himself from his countrymen. John Ross would have resisted this growing aggression of the white man and the consequent reduction of the national life of the Indians to an absurdity, with every power at his command to the very last.

The leaders of the Methodist Episcopal Church, South, watched the movements with absorbing interest. Just what contribution they made, if any, to the work of Payne, Couth, Croker and other "boomers" cannot be determined since there is no record of their activities in that direction. It may be safely assumed that the leaders of the church joined the Indians in opposition to the earlier efforts of the government to place Negroes on these lands. They also helped in getting the laws passed by Congress which rendered inoperative the clause in the treaties of 1866 declaring the intention of the United States government to place other Indians and Negroes on the unassigned lands. The purposes of the government were thwarted in this respect, but the purposes of the white man to inhabit these lands and possess them was not so easily thwarted. That purpose was well fixed and during the eighties, persistent and continual efforts were made in Congress to

territorialize the Indian Territory and open it to white settlement.

To say the least, the church did not object to the coming of the white man. No doubt, the leaders saw that, sooner or later, the vast, unoccupied lands would be in possession of white men. They probably aided the movement in general if not in specific ways. At any rate, they prepared to adjust the evangelical movement of the church to meet the coming of the large numbers of white people.

The 37th Conference met at Muskogee, September 20-25, 1882. Bishop Pierce, now known as the veteran Bishop of the Indian Mission Conference, was present and presided. J. F. Thompson was elected secretary.

C. P. Jones was admitted on trial. J. L. Keener, Lacy Hawkins, J. C. Powell, Thomas Little, James Howard, and Roland Brown were continued on trial. L. D. Holsonback was discontinued. Leonard Parker, Thomas Barnett, Gibson Grayson and Moses Siya were received into full connection. J. N. Moore, J. O. Shanks, J. S. Williams, J. A. Walden, and B. H. Greathouse were received by transfer. W. J. Spough, who was admitted on trial the previous year, had died.

J. B. Winton was transferred to the Southwest Missouri Conference, J. W. Bryant to the Arkansas Conference, and J. S. Chapman to the Los Angeles Conference.

Bishop Pierce reduced the number of Districts this year from six to four. The need for economy must have been great, as it was Bishop Pierce's custom to increase the number of Districts rather than diminish them.

He believed in small districts to the very last. The last time he presided over the North Georgia Conference, he increased the Districts by three and appointed young men to them. He did that against the counsel of his cabinet, but he told them that the surest way to doom the office of presiding elder was to en-

large the districts. None of them seemed to want the office doomed so they gladly fell in with the Bishop's plans. It was a different situation in the Indian Mission Conference. Only \$12,000.00 had been appropriated for work in the Conference by the Board of Missions. The support of the ministry practically all came from that fund. The need of pastors was greater than need of Presiding Elders. New works had to be cared for. These circumstances changed the time-honored custom of Bishop Pierce.

The four Presiding Elders selected were: Young Ewing for the Cherokee District; C. W. Myatt for the Chickasaw District; E. R. Shapard for the Choctaw District; and B. H. Greathouse for the Muskogee District.

Greathouse returned from Arkansas that year and served as Presiding Elder and Superintendent of Asbury Manual Labor School. He was not suited for the difficult work in the Indian Territory and at the close of the year he returned to Arkansas.

Not so with Brewer. Brewer took root in the Indian soil. He was re-appointed pastor of the white membership at Muskogee. Muskogee had grown to be somewhat of a town by this time. Many enterprising white people had moved there. Being educationally minded, Brewer interested them in establishing a school to be under the control of the church during his pastorate the previous year. The charter for the institution was granted by the Creek Council. The school opened its first session in September, 1881. Samuel Checote was the first chairman of the Board of Trustees, and T. F. Brewer was the first president of the school.

They used the church building for the school in the beginning. They set about to raise money to build a building large enough to accommodate boarding students. The town of Muskogee subscribed some to the fund, but far too little for the purpose. Brewer appealed to the Woman's Board of Missions and secured

a gift of \$10,000.00. A suitable site was secured and the building large enough to accommodate about one hundred students was erected. Later on the women transferred their interest and title to the Board of Missions which made a substantial donation to the school and took a refunding bond on the property.

Brother Brewer worked diligently at the church as well as the school. From the very beginning, he held "commencement exercises" at the close of the school and invited some one to preach the sermon and make the literary address.*

Brewer, not content with being pastor of a growing church and president of a growing, struggling college, launched another enterprise, a church paper. It was issued under the title, "Our Brother in Red". Theo. F. Brewer and J. F. Thompson were the editors and publishers. Its motto was, "Christian Education the Hope of the Indian."

Its first issue was in September, 1882. It was the first publication of our church in the Indian Territory and among the first publications of any kind.

The very first publication in the Indian Territory was the Cherokee Advocate, a tribal paper, published in Cherokee and English at Tahlequah. Its first issue was September 26, 1844. Its publication was suspended during the war and not resumed until 1870.

In the seventies and eighties, a number of papers were started in the towns along the railroad. The oldest paper which is still being published is the Indian Journal. It was first published in Muskogee in 1876 and later moved to Eufaula where it is now published.

"Our Brother in Red" was published only in the English language but its name and motto would sug-

*My father preached the commencement sermon for Harrell International Institute June 27, 1883, being the third annual commencement occasion. He was Presiding Elder of the Fayetteville District, Arkansas Conference, at that time. I, a lad not quite six years old, accompanied my father to Muskogee on that occasion. It was my first time to set foot on Indian Territory soil, not to return again until after Statehood. The first time my father visited Indian Territory was ten years previous when he was on a similar mission to New Hope Seminary. S. H. B.

gest that it was founded for the benefit of the Indians. Why was it printed wholly in English? It seems that the leaders of the church yet held to the view of Bishop Pierce that the gospel and Christian civilization could not be carried over to the Indians except by using the English language, that the successful transmission of Christianity could not be made in the Indian tongue. Therefore, the church must teach the Indian the English language before he could be taught the Christian civilization.

Another question arises. Was the policy of refusing to put the gospel in the Indian tongues and of bending every effort to teach the English language and discourage the use of the Indian languages a part of the general movement to break down the identity and national integrity of the Indian nations? There can be no doubt that the policy materially aided in that direction whether the church meant it so or not.

In the establishment of Harrell International Institute, did our fathers have in mind a college for several Indian tribes organized as they were into different nations, or did they envision the need of a college for white people as well, and that this college should be for white people and Indians?

The records of the times and all of the public utterances of the church leaders that have been preserved, indicate that all of the work of the church up to that time had been done, and was being done, wholly with the interest of the Indians in mind. They were sincere missionaries to the Indians. In the establishing of the paper and the school under the exclusive ownership of the church, they had what they conceived to be the best interest of the Indians at heart.*

*The following from the sermon my father preached at the commencement at Harrell International Institute, is a fair sample of the general thought of the church at the time and certainly of the minds of the missionaries in Indian Territory: "The Paine Institute for our brother in black, the Anglo-Chinese University for the Chinese, the new movements inaugurated in Brazil and Mexico, and Harrell International Institute for 'Our Brother in Red' all indicate a settled purpose to unite the church and the school, the preacher and the professor, in the one work of uplifting and ennobling humanity." S. H. B.



E. R. SHAPARD



THEO. F. BREWER

Their cooperation with the Indian councils in their judicial and educational systems was always genuine and effective.

It is true that the establishment of the first schools under the exclusive ownership and control of the church was proleptic of the ultimate withdrawal of the church from participation in and support of the tribal schools, but such withdrawal was not to be hasty, or captious, or with any intent to belittle or impede the schools of the Indians. For several years the church continued to cooperate with the Indian councils; superintendents and teachers were regularly appointed to their schools by the Bishops. This joint responsibility and divided authority was not altogether satisfactory. There was a great deal of friction, but on the whole, the work was successful. When the complete separation finally came it was brought about more on the part of the political and religious prejudices of the Indians than any desire of the church to abandon the work among them.

The 38th Conference was held at Webber's Falls, September 20, 1883. Bishop Pierce presided. E. R. Shapard was elected secretary.

J. A. Rowan, L. Dodson and M. A. Smith were received on trial. James Howard, R. Brown, C. N. Jones, and P. W. Cosby were continued on trial. E. A. Gray, G. W. Atkins, M. A. Clark, and P. W. Cosby were received by transfer. J. O. Shanks, W. B. Austin, J. N. Moore, J. L. Keener, J. C. Powell, and M. L. Butler were elected and ordained elders. J. L. Keener, Lacy Hawkins, J. C. Powell, Thomas Little and G. W. Atkins were admitted into full connection. Z. T. Newcom and Israel Daniel were elected local deacons. Z. T. Newcom was ordained. Frank Gooden and C. H. Thompson were elected local elders. Frank Gooden, being present, was ordained; Thompson, being absent, failed of ordination at that time.

Eight new pastoral charges had been organized and listed in the appointments for that year. There were eight local preachers used as supplies. Among them appear the names of J. C. Scivally and J. K. Florence. These two men later joined the Conference and gave to the Conference long and faithful service. Scivally served Walnut Bayou in the Pauls Valley District; Florence was appointed to Rush Creek in the same District. From start to finish these two men did sacrificial, pioneering, revivalistic work. They served hard charges and added glory to God and his church.

The Conference lost three preachers by death; viz., Moses Mitchell, Isaac Sanders, and James McHenry, faithful and efficient Indian preachers.

Moses Mitchell was a Creek Indian. He was first used as a supply on Hichitee Circuit during the Conference year 1875-1876. He was admitted on trial the next year and re-appointed to Hichitee. He also had a part in planting the church at Okmulgee where he served in 1879-1880. He also pioneered the work in Muskogee and Eufaula, being appointed to these charges in 1881 and 1882 respectively.

Isaac Sanders was a Cherokee preacher. He gave the church a long and useful service. He spoke English well. He was well-versed in the Cherokee language and was in constant demand as an interpreter. He joined the Conference in 1850. His entire service was among his Cherokee kinsmen.

He was pastor on Grand Saline charge when the war stopped all church work. He remained on the charge until the whole of the Cherokee nation was overrun with Federal troops. He then fled to the Chickasaw nation where he remained as a refugee until the close of the war, then returned to his loved country and did valiant service in picking up the broken fragments of the church and starting all over again the building of the institution he had worked so long and faithfully to establish. He served constantly as pastor and interpreter until three years prior to his death

when he was granted a superannuate relation. He died in the latter part of the year 1882.

James McHenry was the most picturesque preacher of the Indian Mission Conference. He was a Creek brave born on the banks of the Flint River, State of Georgia, in the year 1818 or 1819, the exact date is unknown. His father and mother died when he was but a child. He was known in Georgia and Alabama as Jim Henry, the hero of the Creek war of 1836. His first contact with the Methodist church was in the East when through Methodist missionaries, he found his way into Asbury Manual Labor School, located near Ft. Mitchell, Alabama. He and Samuel Checote were there during the last year of the school.

He came West with the Creek migration, began his ministerial career as an interpreter and united with the Indian Mission Annual Conference on trial in October, 1855. He was ordained deacon by Bishop Early, October 7, 1858, and elder by Bishop Payne, November 1, 1859. He served as preacher and District interpreter.

He was an active leader in the political affairs of the Creek Nation, being elected several times to the House of Kings in the Creek Nation. For four years he was President of the House of Kings of the Creek Nation. He was serving as Judge of the Coweta District, Creek Nation when he died. He served with the Confederate forces during the war and rose to the rank of Major.

When the war was over, he returned to his work as a preacher and was readmitted to the Conference in 1866. He was pastor at Creek Agency and Okmulgee for eight years. He planted the church at Broken Arrow, Okmulgee, Muskogee and Coweta. He was pastor at Coweta at the time he was District Judge.

He died May, 1883, at the home of his friend, the late Chas. Harrington, near Tallahassee Mission and was buried at his home at Broken Arrow.

No truer, stauncher patriot or churchman ever lived. He toiled ardently and constantly for the up-

lifting of the Creek people. He did his full part in the building among them a Christian civilization. His life was an eloquent attestation to the well-known Indian trait, fidelity. He swore allegiance to the highest life he had been taught and was faithful to that trust until his death day.

This was Bishop Pierce's last visit to the Indian Mission Conference. He had presided over nine Conferences and always had more than an official interest in it. In fact, the Mission Conference was dear to him. It was his custom to travel through the Conference Territory and visit the schools and even the private homes of as many preachers as he could whenever he came to hold the Conference. The preachers and the preachers' wives looked upon Bishop Pierce as their best friend and they were not mistaken.*

It was so on this last visit. Although he had every reason to go directly home after the Conference, even curtailing the Conference in order to go home, even calling upon one of his colleagues to hold the Conference for him and stay at home, he nevertheless came, held all of the sessions of the Conference, remained after the last session and visited New Hope Seminary. Now he was no longer a young man. Moreover, he was sick, far sicker and near the end of the way than he himself thought. He was suffering from a malignant throat trouble which was hastening him to the end. Added to his own physical discomfort while he was at Webber's Falls, in the midst of the Conference, he received word of the death of his grandson Lovick. Still he held on. Still he traveled on to finish the several tasks he came to do. He went to New Hope as he had planned. From there he wrote to his granddaughter:

"Grandfather is so tired he can hardly sit up, but

*On one of his visits to the Indian Mission Conference, Bishop Pierce went a full two hundred miles out of his way to visit my father and mother in Arkansas. Mrs. F. M. Paine told me that he had blessed their home with a like service. Those were days when travel was very difficult and even hazardous. Such a visit left an everlasting benediction. S. H. B.

he promised you a letter and you must have it. I am here with 40 Indian girls. Some of them are right pretty. They are well-behaved. I am going to preach to them, and persuade them, if I can, to love Jesus."

And in a letter of consolation to his son on the death of his grandson, he concluded with these words, "I am out of order with my throat, feel badly, but preached to the girls and a few outsiders today."

He remained in charge of the Indian Mission Conference until his death. At the spring meeting of the Bishops, although he was more feeble than ever, he requested to be assigned to the Indian Mission Conference. The request was granted but he never held the Conference. It was set for Sept. 18, 1884. On September 3, 1884, Bishop Pierce, surrounded by his family and a few intimate friends passed to his great reward.

In his dying hours he called his great and good friend, Dr. Haygood, afterwards Bishop Haygood, to his bedside and gave him minute instructions as to the Indian Mission Conference to be transmitted to Bishop McTyeire, to whom he had committed the care of the Conference. He called the men of the Conference by name and suggested the appointments he had in mind for them: Samuel Checote, Young Ewing, E. R. Shepard, Theo. F. Brewer, M. L. Butler and E. A. Gray. In a little while after this conference with Dr. Haygood, his tired body gave way. His saintly spirit went to heaven. On the way, he picked up Samuel Checote who died the same day. They were both greeted by John Harrell, Isaac Sanders, James McHenry, and other heroes with whom they had suffered and triumphed in the great Western Mission field.

Bishop Pierce's dying instructions were not fully carried out. Bishop McTyeire did not hold the next Conference. Bishop Robert Kennon Hargrove one of the newly elected Bishops was assigned to the Conference.

The 39th Conference was held at White Bead Hill

September 18-21, 1884. Bishop Hargrove presided. E. R. Shapard was secretary.

E. W. Brodie, W. H. Morehead, J. C. Craig, F. E. Shanks, J. C. Scivally, C. F. Roberts, and J. T. Beckham were admitted on trial. Craig served only one year and was lost sight of. Morehead transferred to the Missouri Conference in 1885. Beckham was discontinued at the Conference of 1885. Shanks, Scivally, and Roberts were destined for long and exceptionally useful services in Oklahoma. All three started in the newly formed Pauls Valley District and were appointed to organize new circuits. Shanks was sent to Beef Creek Circuit; Scivally to Leon Circuit, and Roberts to Mill Creek Circuit. Each circuit covered a large strip of undeveloped territory. L. S. Byrd, Leonidor Dobson, J. A. Rowan, and M. A. Smith were continued on trial. C. S. Jones and T. W. Cosby were admitted into full connection.

The name of another man who served long and well in Oklahoma appears in the list of the appointments for the first time, A. N. Averyt. He was appointed to Johnsonville Circuit as a supply. This circuit took in a vast territory around where Purcell is now the county seat.

J. C. Scivally, R. H. Grinstead, and J. A. Rowan were ordained deacons and C. F. Roberts was ordained an elder. Jones Howard and Rowland Brown were discontinued. Young Ewing transferred to the Arkansas Conference.

The committee on memoirs announced the death of Samuel Checote. This great Creek Indian preacher and statesman was born in 1819 in the Chattahooche Valley, Alabama. His father and mother were pious Creek Indians. They believed in a supreme ruler over all and had heard of Jesus and his coming to the earth but were ignorant as to his mission. They sent Samuel to Asbury Manual Labor School near Ft. Mitchell, Alabama. There he and James McHenry were students during the year 1829, the last year of the school. He

came with his parents to the Indian Territory west of the Mississippi in 1829, being among the first of the Creeks to come West. Here he came in contact with our missionaries, chief of whom was John Harrell. He went to the mission schools and was much impressed both with the teachings and the conduct of the missionaries. They failed to give him, however, the personal attention his retiring disposition craved and needed. No one of the missionaries made a direct personal appeal to him to join the church. He witnessed the baptism of children and others and longed to be baptized, but no one encouraged him.

The great majority of the Creek Indians were hostile to the white man's religion. In 1835, the Creek Council, by formal action, ordered all the missionaries out of the Creek nation.

Then the Creek members of the church "grew cold and forgot how to pray." For several years this state of affairs existed. Then the Creek members of the church began to meet and to sing the songs they had learned from the missionaries. The missionaries were invited to return. Thomas Bertholf, James Essex, and Walter Collins returned and revived the work among the Creeks. It was about this time that Samuel Checote definitely allied himself with the church. His father, now 70 years old, was converted and joined the church. His mother had died several years before but had embraced the Christian religion previous to her death. Her sweet influence was ever present with her son.

The revival of the work of the missionaries called forth the hostilities of the Creek leaders again. The Creek council passed a law prohibiting the preaching of Christianity under the penalty of fifty lashes on the bare back. Many were severely whipped under this law. Many others fled the nation. Among them was Samuel Checote. He made his way to Roley McIntosh, Principal Chief, of the Creek Nation, complained of

the persecution and pleaded with the chief to put an end to it. This the chief did.

After this Checote was much in company with the missionaries. John Harrell gave special attention to him. He was licensed to preach. At the conference of 1852, he was admitted on trial and appointed to Little River Circuit, where he served two years. He was admitted into full connection in 1854. He served Little River Circuit, North Fork and Creek Agency before the war. His war record is recorded in Chapter VI.

After the war he gave himself unstintedly to the rehabilitation of his Nation and the recovery of its lost fortunes. He was a natural leader among the Creeks and all eyes turned to him in the crucial hour. The war had torn asunder the Creek nation. The Creeks who had adhered to the North and those to the South were bitter foes. Checote, with all of the Southern Creeks, resumed the treaty provision of the treaties of 1866, which granted equal rights to the Negroes and ceded large parts of their domain away. Great internal as well as external strife ensued. In the midst of these troubles in 1867, Checote was elected principal Chief. He was elected Chief for the second time in 1872, and the third time in 1879. No chief of any people gave his people a more high-minded, unselfish, efficient service. No chief ever served under more trying difficulties. Until this day the Creeks refer to him as their Great Chief. Under his administration the Creeks rose to the highest point of their citizenship and culture. His outstanding achievements while chief were:

1. The defeat of the efforts of Congress to extend territorial jurisdiction over the Indian Nations. He stood resolutely against that policy and every other effort that looked to the destruction of the national integrity of the Creek Nation. During the long fight in Congress to make a United States Territory out of the Indian nations, he filed protest after protest. These papers are characterized by statesmanship and lofty

appeal. One of these protests against a bill in congress to annul existing treaties and extend territorial jurisdiction over the Indian nations, after reciting the various treaties the United States had made with the Indians, all of which engaged to safeguard the Indians in their national integrity and land right, concluded with these burning words:

“This movement is none of us. We are constrained to tell you this is instigated by our enemies. Some of these propositions are plain and unmasked. Others are insidious and hidden, but they all look to our confusion and destruction. The country at large does not demand this. For ourselves we are not destitute of hope that the statesmanship and honor that would maintain the good faith of the United States are not yet banished from Congress. To that sentiment in behalf of our people do we earnestly appeal.”

2. He abolished the custom of plurality of wives. The treaties of 1866 which sought to enforce on the unwilling Indians equal rights to the Negroes with the Indians brought about grave social problems among the Creeks as well as among other tribes. Intermarriages between the Creeks and the Negroes were not uncommon and plurality of wives threatened the social order of the Indians. By precept and example as well as by timely enactment and enforcement of laws against such practices, Checote lead his people to abandon the custom and reduced the marriages with Negroes to a minimum. He favored a complete separation of the Indian and Negro races. He wanted them to have separate lands. In this he met the opposition of the Creeks themselves as well as their Northern sympathizers. All he could do in that direction was by warnings and exhortation. These he freely gave and saved his people from many difficulties.

3. He encouraged thrift and industry. He greatly aided them in building homes, schools, and churches. He led in the encouragement of the proper care of their farms and in intensive cultivation of them.

4. He was an ardent supporter of education. He gave much time both to the tribal and church schools. He aided in every way the securing of national funds for Asbury Manual Labor School. He was one of the original trustees of Harrell International Institute and Chairman of the Board.

During all his varied and active life, whether in the time of persecution, or in the army, or in the midst of political turmoil, or the exacting duties of Principal Chief he never lost his love for the church. He was religious from his youth. He joined the Methodist church after careful deliberation and comparison of religious bodies. From first to last he was a faithful member, an effective and honored preacher of the gospel. After the war and the first great struggle of the reconstruction days were over, he was re-admitted to the Conference and appointed Presiding Elder of the Creek District. As such he served in 1868 and 1869. In 1870, when political affairs exacted more and more of his time, he again located and remained a local preacher until 1877 when he was again re-admitted into the Conference. During the years he served as a local preacher he was by no means "disobedient to the heavenly vision." Twice he was used as Presiding Elder of the Creek District as a supply. While he was chief, he built a large arbor near the Council House at Okmulgee which he used as a preaching place. Thither Indians from far and near would gather and camp for days and hear his sermons. At these meetings, he was careful that no word of a political nature crept into his sermons. He held to the great principles of the gospel. His preaching was both logical and evangelical. Among his favorite texts were: "Almost thou persuadest me to be a Christian," and "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The latter text he used when he preached in one of the largest Methodist Churches in Washington, D. C.,

on the occasion of one of his political visits there which required him to remain over Sunday.

At the Conference of 1877 and that of 1878 he was appointed Presiding Elder of Creek District. In 1879 and 1880 he was preacher in charge of Okmulgee. At the Conference of 1881, he was granted a superannuate relation, in which relation he remained until his death.

He was selected as a delegate to the Ecumenical Conference which met in London, England, in 1882, but on account of age and feebleness he was not able to attend.

The higher elements of Christian civilization became a trust with Checote. Under no circumstances would he violate that trust. A fine example of Indian fidelity to a religious conviction and his fine Christian spirit was his action when summoned by General Fisk to meet a commission appointed by the Secretary of the Interior to settle the differences that had arisen in the Creek nation between Checote as Principal Chief and Isparhechar and his followers.

Isparhechar was a rival candidate for Chief. When the war first started he joined the Confederates, but afterward joined the Union forces. After the war he became the leader of the Union party of the Creeks. Checote was leader of the Southern elements of the Creeks. A bitter contest ensued resulting in an armed conflict known as the Green Peach War because the fighting took place when the peaches were in the green stage. The aforesaid commission was appointed to compose the differences.

Chairman Fisk called the meeting of the leaders of the two opposing parties at Muskogee, August 6, 1883. The day fell on Monday. All of the parties were present except Checote. Fisk was much perturbed because the Principal Chief had not arrived on time. Checote arrived the next day. He offered as an apology for being late that had he arrived on Monday, he would have had to travel all day Sunday, which was contrary

to his religious principles and teachings of his church. General Fisk graciously accepted his explanation and commended him for holding to his religious convictions. During the entire meeting Checote manifested a most conciliatory spirit. And to his fine Christian spirit the success of the commission was largely due. He went so far as to offer to resign as Chief and let the Creeks ballot for their chief. This he did. An election was ordered.

Isparhechar, Checote and Perryman were candidates for Chief. Perryman was elected. During the campaign, Checote maintained the same conciliatory spirit he did at the commission table. This noble act was one of the last he performed for his people.

Thus it is seen that he was vitally connected with every political, social and religious movement of his day. From the day he put foot on Western soil as a lad in the wilderness, through all his long colorful life until his death day, he was a strong son of God. On the third of September, 1884, he stepped into the heavenly chariot with his friend Bishop Pierce and went home to glory.

The 40th Conference was held at Skullyville, Sept. 17-20, 1885. Bishop John C. Granberry presided. E. R. Shapard was elected secretary.

A. J. Culwell, S. Folger, T. H. Shannao, J. J. Methvin, J. T. Hall, and A. N. Averyt were admitted on trial. L. W. Rivers, L. S. Byrd, and J. A. Rowan were received into full connection. J. W. McCreary, W. R. Branham, A. M. Elam, C. C. Spence, and G. S. Yarborough were received by transfer. J. T. Beckham and L. Dobson were discontinued. A. M. Elam, and J. A. Walden were transferred to the Arkansas Conference.

The committee on memoirs reported the death of P. W. Cosby. His service to the Indian Mission Conference was brief. He came from the North Texas Conference in 1882 in the class of the first year, was admitted into full connection in 1884 and ordained deacon.

He served two charges, Blue Circuit and Caddo Circuit. He died June 6, 1885.

R. S. Frasier, L. W. Cobb, J. K. Florence, A. J. Culwell, J. B. Luce, D. C. Murphy, Israel Daniel, and C. B. Moseley, local preachers, were ordained deacons. Clarkson S. Jones, a traveling preacher, was elected and ordained elder.

The Tenth General Conference of the Methodist Episcopal Church, South, met at Richmond, Virginia, May 5-25, 1886. Four bishops were elected who served in time the Indian Mission Conference. They were William Wallace Duncan, Charles B. Galloway, Eugene Russell Hendrix, and Joseph Stanton Key. Bishop Galloway was the first of the four to come to the Indian Territory. He held the 41st Conference which met at Eufaula, October 20, 1886. E. R. Shapard was the secretary.

A. C. Pickens, J. K. Florence, L. H. Stuckey, and J. H. Holland were admitted on trial. F. E. Shanks, C. C. Spence, M. A. Smith, G. S. Yarborough, and C. F. Roberts were received into full connection. F. E. Shanks was elected and ordained deacon. A. B. Kirkpatrick, C. E. Gooding, S. Folger, L. H. Stuckey, and J. T. Hall were ordained deacons. Morgan A. Smith was ordained elder.

During the Conference of 1886, there occurred a touching scene. Young Ewing, who had transferred to the Arkansas Conference in 1884, was transferred back to the Indian Mission Conference by Bishop Granberry prior to the meeting of the Conference of 1886. When Bishop Galloway announced the transfer, Young Ewing, now old and feeble, asked that he be granted a superannuate relation among the preachers and missionaries with whom he had labored so long. The Conference graciously received him, granted him the superannuate relation and unanimously passed the following resolution:

“Whereas, Rev. Young Ewing has been granted a Superannuate relation to this Conference, and

“Whereas, he has for thirty years labored faithfully and earnestly in this work; therefore,

“Resolved, That the Bishop be and hereby is requested in the making of the appropriations for the preachers, to appropriate such an amount as the funds in his hands will permit to the support of Brother Ewing.”

During this period the Conference took a lively interest in educational affairs. Not only did they support national schools with men and money, but community schools, district schools, and as we have seen, schools under the exclusive control of the church were enterprised. Without exception in all of these school enterprises, grave difficulties were encountered. In the national schools difficulties arose between the church and the national councils over the management of the schools. The strictly church schools languished on account of lack of financial support.

The national schools under the care of the church were: New Hope Seminary, Asbury Manual Labor School, Cherokee Orphan Asylum, Seminole Female Academy and Chillocco Indian School. Our preachers also taught in numerous neighborhood schools. Our Methodist laymen, both men and women, also helped in these schools.

Of the exclusive church schools, there were Harrel International Institute, Pierce Institute, and Andrew Marvin Institute, a district school at Webbers Falls.

This period marked the beginning of our work in building schools under the exclusive ownership and control of the church and the beginning of the end of our work in schools owned by the Indian nations.

New Hope Seminary was re-opened in September, 1871, under the superintendency of Rev. James Y. Bryce.

The following men served as superintendent: J. S. McAlester, 1847; W. L. McAlester, 1848-1849; John Harrell, 1850-1851; N. M. Talbott, 1852-1853; W. L.

McAlester, 1854; T. W. Mitchell, 1855-1857; F. M. Paine, 1858-1861; James Y. Bryce, 1871; E. R. Shapard, 1872-1882; E. A. Gray, 1883-1884; J. J. Methvin, 1885. (There was no school during the Civil War and it was not opened again until 1871.) All of these were great missionaries, true men, well-furnished and tried by fire.

The Choctaw National Council which met in October, 1885, rescinded the contract with the Board of Missions. This act was greatly deplored by many of the leading men of the Choctaw Nation. The preceding year under the superintendency of Rev. E. A. Gray, a new building large enough to accommodate 100 boarding students had been erected. Differences arose between the management and the Council which led to rescinding of the contract.

Brother Methvin was appointed superintendent August 13, 1885, and opened the fall session of the school September 7, 1885. The full quota of 100 students was present. An excellent faculty was secured and an exceptionally successful school was conducted throughout the year. Of the 100 students, 82 were converted and joined the church. The students also made commendable progress in their studies. Howbeit, Brother Methvin had to "shape his course toward the ending rather than the enlargement of the work." On July 1, 1885, a final settlement with the Choctaw authorities was made and the school with an honorable record of nearly forty years passed out from under the care of the church.

Asbury Manual Labor School wielded a great influence for good among the Creeks. Great and good men served as superintendents. The Board of Missions, the Indian Council and the United States government cordially supported the institution. Of the school, the Conference of 1886 spoke thus:

"We think this school is planted on the solid basis of an enviable prosperity, with an apparently bright future awaiting it. The pupils in attendance are in

excess of the required number—80 boys. It is with pleasure that the superintendent has observed a marked improvement in behavior, and is hopeful for the future. The assessments from the Board of Missions have come forth regularly, with also the amount from the Creek nation.

“The surroundings indicate that the school will be attended with the crowning virtue of increasing prosperity.”

Rev. E. R. Shapard was appointed superintendent and went to his task happy and with great enthusiasm. But alas! Asbury's day was done. Once more fire razed the building. It was never rebuilt. It lives in the stream of the civilization it helped to produce.

The Seminole Female Academy was a National School of the Seminole nation. It was for six years under the care of the church. It was enterprised in the year 1880 by Rev. W. S. Derrick, who was its first superintendent. In 1883, J. A. Walden was superintendent and two daughters of Bishop Marvin, Misses Minnie and Marca, were teachers. There was an enrollment of 40 students. It was in the heart of the territory served by the Baptist Church. The Methodist church did not have a work in the early days among the Seminoles. Rev. W. S. Derrick served a second time as superintendent, succeeding Walden. J. J. Methvin succeeded Derrick in 1886. When Brother Methvin saw that all of the students were Baptists, he recommended that the contract between the church and the council be dissolved. The council readily agreed thereto and this school passed from under the care of the church.

The Cherokee Orphan Asylum was a school for the orphan children of the Cherokees. It was never under the care of the church, but it was organized in 1871 by Rev. W. A. Duncan, who superintended it until the year 1882 when he was followed by Rev. J. T. Thompson, who remained with the institution until



JAMES Y. BRYCE

1893, after which it drops from the lists of the appointments.

The Chillocco Indian School was established in 1885, for the children of the wild tribes. Rev. W. R. Branham was appointed superintendent. In his official report to the Conference of 1866, Brother Branham says:

“This school is for the education and civilization of the wild tribes. During the year there were enrolled 201 pupils, about one-fourth girls and the rest boys from fifteen wild tribes. Many of these children came from camps of their parents with no knowledge at all of the English language. Many of them are very bright, learning readily the English and the rudiments of English education. The school is divided into three grades: primary, intermediate, and a higher grade. The pupils are taught not only books, but quite a number of the industries of life. Without paying but one dollar for white labor, with the Indian pupils we have cultivated 300 acres of land, besides fixing several buildings. The religious spirit of the school is good; of course, our work in this direction is slow. Many of the children came here absolutely destitute of any religious instruction, and, we might say, without any religious impressions or ideas. We preach to them every Sabbath, have Sabbath school in the afternoon, and a Bible reading service at night. These children represent possibly 25,000 Indians, who are virtually without the gospel. We hope and pray that some of the children taught here may return to carry the gospel to their people, which the church up to this date has not been able to give them.”

The school under the care of the church had only a short life. After the appointments of 1888, when Rev. T. C. Bradford was appointed superintendent, it no longer appears in the list of the appointments.

The first attempts of the Indian Mission Conference to build schools for the church were commendable mostly for their recognition of the need and for the

enthusiasm with which they undertook to supply that need. Little or nothing was done by the Conference to lay permanent foundations for a Conference Institution. They gave the schools great names, but little or no money.

Andrew Marvin Institute was enterprised by the Cherokee District Conference. It was organized in the Methodist Church at Webbers Falls as a District Conference School. Rev. L. W. Rivers was pastor of the circuit and superintendent of the school. He made a report of the school to the Conference of 1886 and appealed for the recognition and financial support of the school by the Conference. The Conference recognized the school, named it Andrew Marvin Institute and recommended the appointment of L. W. Rivers as superintendent. It answered the appeal for money by recommending that a committee of five discreet persons be appointed "who shall take in hand the interests of this school, and borrow on their own personal note \$500.00, if necessary, and that this Conference sustain the committee in the payment of the amount borrowed". This was the only financial support the school ever received. It never acquired any property. It was conducted a number of years in the church building. The Conference of 1889, on the recommendation of the Board of Education "abolished the school as a District Conference School". This was a hard blow to a new institution, struggling for existence. The school struggled along a few years. In 1892, Rev. Frank Naylor requested the Conference to revive its interest in it and appoint a superintendent. The name was changed to Webbers Falls Academy. Rev. Frank Naylor was appointed superintendent. Rev. T. O. Shanks was the next superintendent. He reported the school to the Conference of 1894. No appointment to the school was made by that Conference and no further reference to the school appears in the minutes.

Pierce Institute

During the year 1884 White Bead Hill was a prosperous community. Rev. J. C. Powell was the pastor. He together with W. G. Kimberlin, a successful business man of that section and devoted member of the church who often represented the church in the Annual Conferences enterprised a school, erected a frame building at the cost of about \$3,000.00, and offered it to the Indian Mission Conference, which met at White Bead Hill that year, as a Conference school. The Conference adopted the school and named it Pierce Institute in honor of Bishop Pierce. This was the second school to be under the exclusive ownership and control of the church, and the first to be a strictly Conference enterprise. Harrell International Institute was the first church school, but it was owned and sponsored by the Board of Missions. Rev. J. C. Powell was its first president and served for three years, 1884-1886 inclusive.

The Conference of 1886 through its Board of Education delivered itself thus:

“Pierce Institute is located at White Bead Hill, Chickasaw Nation, Indian Territory, one of the richest and most desirable localities within the Territory. It is beautiful for situation, and could be made the joy of the Chickasaw Nation; and could this institution be disencumbered of its financial difficulties, it would long live in its resources as elements of moral and intellectual culture. From the lights before us, we deem it expedient that this Conference appoint a committee of at least five discreet persons, who may be acquainted with the surroundings, and whose duty it shall be to examine into the financial condition, and adopt measures for the adjustment and satisfactory settlement of said property on the premises, and if possible to secure those parties who have advanced money for the payment of the indebtedness hanging over said institution. And finally, we would most cordially and earnestly urge the Conference, should its members con-

sider it prudent, to take this school under its protecting wing, and thus make provision for its establishment in perpetuity, and that Rev. J. C. Powell be continued as superintendent, and that an agent be appointed whose duty it shall be to work in the interest of said school. Therefore be it resolved:

“That the said committee of five be authorized to borrow \$1,000.00, if necessary, giving their own personal note for same; and this Conference pledges itself to sustain this committee in the payment of the amount borrowed; that the amount be collected or secured, and paid at least within twelve months.”

In compliance with this order Powell was continued as superintendent and Rev. C. C. Spence was appointed agent. They worked at the task during the ensuing Conference year. They did not meet with much success in collecting money.

In the summer of 1886, the Santa Fe Railroad began its construction through the Indian Territory. The railroad line missed White Bead Hill. The towns of Purcell, Pauls Valley, Wynnewood and Ardmore grew. White Bead Hill diminished. The Conference lost interest in the school. It gradually withdrew what meager support it had given it. Thus the first school that the Conference ever owned in its own right died for the lack of support.

Harrell International Institute

Harrell International Institute was the pride of the Conference eye. It had the backing of the Board of Missions and the good will of the Conference. Each year witnessed a gradual growth in property value, student enrollment, additions to the faculty, and Conference “moral” support. Each Conference of the period gave the Institute its ringing endorsement.

The following statistics were reported to the Conference of 1886: Local preachers, 115; Indian members, 5,485; white members, 2,932; Negro members, 32; infants baptized, 559; adults baptized, 1,226; Sun-

day Schools, 86; teachers, 440; scholars, 3,797; collected Conference Claimants, \$159.40; collected for Missions, \$1,552.35; collected for Church Extension, \$229.05; number of Church buildings, 57; value of Church buildings, \$31,945.00; number of parsonages, 16; value of parsonages, \$5,530.00; appropriated by Board of Missions, \$8,000.00.

*“None of these things move me,
Neither count I my life dear unto myself,
So that I might finish my course with joy,
And the ministry, which I have received
Of the Lord Jesus,
To testify the gospel of the Grace of God.”*

—Acts 20:24.

CHAPTER XI

THE APOSTLE TO THE INDIANS OF THE PLAINS

The 42nd Indian Mission Conference started its session at Vinita, Indian Territory, October 12, 1887, Bishop Charles B. Galloway, in the chair. E. R. Shepard was elected secretary.

H. T. Lyles, M. H. Wagnon, William Jimboy, D. L. Berryhill, T. W. Norwood, and William P. Pipkin were admitted on trial. J. T. Hall, J. J. Methvin and T. H. Shannon were admitted into full connection. L. S. Byrd and C. C. Spence remained in the class of the second year. Thomas C. Bradford was received by transfer from the Mississippi Conference. Thomas H. Shannon was elected and ordained a traveling deacon. Bear Timpson, Eastman Battice, W. F. Hargrove, and James R. Holland were elected local deacons. James A. Rowan and L. W. Rivers were elected and ordained traveling elders. Coleman E. Nelson and F. E. McClanahan were elected local elders. Moses Sawyer was located.

John Sevier died March 9th, 1887. He was a Cherokee Indian preacher. He served the Conference from 1869 until his death. All of his work was among the Cherokees and largely on two circuits, Canadian and Sallisaw. He was a versatile preacher who won and retained the love and respect of his people.

The most important act of the Conference was the appointment of John J. Methvin as missionary to the Western tribes. This chapter of the history is named in his honor.

The work of the Methodist church was confined within the territory occupied by the Five Civilized Tribes until the year 1887. This territory embraced what is now covered by the Muskogee, McAlester, Durant, Vinita and parts of the Tulsa and Ardmore Dis-

tricts. The vast territory of Indian country to the west, all the way to the border of Texas was inhabited by the Arapaho, Comanche, Cheyenne, Caddo, Fox, Sac, Osage, Ponca, Otoe, Kiowa, Apache, Wichita, and other tribes called the Tribes of the Plains, or more frequently, the Wild Tribes.

The Chillocco Indian School was established for the children of these tribes. It was located within the territory of the Civilized tribes, in the Cherokee strip.

During the summer of 1887, the Rev. J. J. Methvin, having closed his work at Seminole Female Academy because the gospel was being given the Seminoles by another church, made a reconnoitering trip through the hills and plains of these tribes. What he found was heart-breaking. They had been uprooted and transplanted in that territory as the Eastern Tribes had been. But no Christian influences had been brought with them. They were called Wild Tribes. There were dangerous elements among them. They had been subdued not by the restraining influences of the gospel, but by the fire of the Texas Rangers and soldiers of the United States army, i.e., those who had been subdued. There were yet many war-like Indians among them. A mighty wall of superstition and ignorance stood between them and civilization. True, the United States agents were among them from time to time. Some of them were good men and wielded a good influence among the Indians, others were of the other kind, corrupt, unbelievers who scoffed at religion.

T. C. Battey had traveled among them with a kind of itinerant school, but had left no permanent religious work among them. In 1883, an Episcopal clergyman, Rev. J. B. Wicks, had built a little chapel and conducted services at the government agency, but his work was mostly for the members of the white people at the agency.

The Baptists always were and are an aggressive religious body. They had established a successful mission north of the river. But south of the river, Methvin

found no Christian work. The Indians were left for the most part to their own benighted fears, hopes, customs, and a prey for the corrupt white men who were ever ready to ply their wicked devices.

Among the uncivilized customs he found were: The plurality of wives. Quannah Parker, the noted Indian Chief, had a harem. His example was followed by other Indians.

Lack of knowledge of or will for industry. They were devoted to the chase. The destruction of the buffalo greatly angered the Indians. The buffalo hunt was their great sport and means of a livelihood as well. They knew not and cared not for farming. What labor of the kind was done, was done mostly by the squaws.

Dislike for schools. There were government schools but no church schools. The efforts at schooling had not proven satisfactory. The United States government had grown somewhat weary of its experiment of aiding schools and by this time had decided to abandon all aid to church schools save conditional land grants. It was with some trouble that Methvin succeeded in getting government aid when he enterprised a school for these tribes.

Lamentation for the dead. This was a barbarous practice. Indians would gather at the place where one of their number had died, bitterly wail, and inflict upon themselves wounds. The women would strip themselves to the waist and then slash their arms, cut off a finger, wound themselves in their breasts and other parts of their bodies. The men also would torture themselves. Such torturing scenes would last for many hours, mingled with hideous shrieks and crying.

The funeral pyre. If the person who died had forsaken the ancient customs of the tribe for some new thing, death was brought upon that person as a punishment. The whole tribe was also in danger of punishment to avert which, the funeral pyre was ordered. The valuables of the dead person, including his

furniture, farming implements, bows and arrows, valuable blankets and all his personal property would be piled in his tepee or wigwam and the whole of it burned.

Funeral rites. When a faithful Indian died, funeral rites were accorded him which consisted of burying with his body his valuables. Often times these included his dog, bow and arrow, shot gun and blankets. In the case of children, the toys.

Medicine Men. The Medicine Men were more than Indian doctors. They assumed also the role of prophets and foretold the doom of the Indians. It was their particular delight to foretell the ultimate destruction of the white man. However, they practiced their sorceries on the sick. They would assemble the natives around a sick person, beat their tom toms, chant weird songs and sometimes inflict wounds upon the patient as well as others. They would cause the patient to get up and dance around a fire or plunge him in cold water. The plunging in cold water seemed to be the treatment for children with measles or other skin eruptions. The purpose of the noises and tortures was to drive the evil spirit away who had taken possession of the body.

Indian dances. The Indian dances had a religious or fetish basis. There was the war dance, called by some the sun dance. It was a long, drawn-out dance. The members of the tribe, both men and women, would assemble at the stomping ground and dance incessantly for hours and even days. They would dance day and night until one by one, they would fall exhausted. This dance was a prayer to the Great Spirit to avenge their enemies. It was usually a forerunner of an uprising. When the braves had been called by the chiefs to war, the other members of the tribe would gather for the war dance. It was a prayer also for victory over their enemies and for peace.

The Eagle dance was a prayer for rain. The dancers would bedeck themselves with colorful robes

and a pair of great wings from the eagle or other large bird, gather on the dance ground, beat their tom toms, and chant the songs for rain. They sometimes staged a rain dance in the rivers. They would essay to dance until their prayers were answered and the rain fell. At times all of the dancers would be exhausted and no rain fell, but such experiences never shook their efficacy of the dance.

The Moon dance. This was a prayer for bountiful harvest, or a thanksgiving for the harvest. It was sometimes called the harvest dance. It was similar to the other dances as to long duration and was accompanied with a great feast at the close.

The Ghost dance. About the time Methvin went to the Wild Tribes, the Ghost dance was in vogue. It was termed by the white man the Messiah Craze. A strange Medicine man appeared on the scene who claimed to be a Messiah or Saviour. He claimed to perform wonders, or would perform wonders in the near future, or this Messiah was to come in the near future and destroy all the white men by covering them with a whirlwind of sand or some other direful material catastrophe. He would bring back the buffalo and destroy all unbelieving Indians with the white man and restore the good Indian who observed the dances and and held steadfastly to Indian traditions to his former state when he ruled the wilds and enjoyed the hunt. The Ghost dance changed somewhat with each heralded Messiah. The Messiah usually had a Medicine man forerunner. Even the Principal Chief would believe his coming and order the dance in his honor.

The Peyote religion. The most degrading worship was the Peyote worship. Peyote was a drug that produced an extremely pleasing sensation, at first causing pleasing dreams of victory, peace and plenty. The votaries would assemble, partake of the drug, beat the tom toms and chant until they were completely overcome by the drug. They told the white man that he used a book to stimulate his religious experience but

that they used Peyote because it was surer to produce the desired sensation.

These were some of the customs that prevailed among the Indians of the plains and to some extent among all the tribes in 1887. In October of that year at Vinita, Indian Territory, another religious body was in session. It was of a vastly different order, but withal the road from barbarism is a rather long and difficult one. The Methodist church had a custom at the time, known as the secret cabinet. The Bishop assembled his Presiding Elders to make appointments. They were sworn to secrecy and the destiny of the preachers and their families were in their hands. No preacher, when he went to the Conference knew what would befall him. Even the Presiding Elders would be surprised at times for the Bishop would change the appointments after he had dismissed his cabinet.

After Brother Methvin had made his preliminary trip through the Territory of the Indians of the Plains, he wrote the Board of Missions and Bishop Galloway, who was to preside over the Conference, calling their attention to the conditions among these tribes and recommended that young, unmarried men be brought to the Conference and appointed to missionary work among the Wild Tribes. When Bishop Galloway reached the seat of the Conference, he announced that he would send a man to inaugurate the work as outlined by Brother Methvin but gave no intimation as to who the man would be. Brother Methvin had a wife and five young children. It never occurred to him that it would be either wise or prudent to appoint him to the task. Therefore, he was "startled into quickened heart beats" when Bishop Galloway in reading the now growing list of appointments announced: *Missionary to the Western Tribes, J. J. Methvin.*

After the shock of the appointment was over, Methvin went to the Bishop and thanked him for the appointment. The kindly Bishop put his arm around him, gave him his blessing, promised to follow him with

his prayers and send re-inforcements as the work progressed.

After many difficulties, Brother Methvin with his family reached Anadarko. Methvin surveyed the field from the Cherokee Strip on the north to Texas on the south and west. The vast territory presented a wild scene. Yet there was a thrill and romance in it all. The wide sweep of the prairies, the murmur of the rivers and creeks, the towering grandeur and beauty of the Wichita mountains and granite hills, and the glorious hope of what was yet to be, compensated somewhat for the loneliness that crept betimes in their hearts in this outpost far away from loved ones, friends and civilization.

The Indians lived for the most part in tepees in the winter and under brush arbors in the summer. For two years Methvin quietly visited them in their humble homes reading and explaining to them the Bible and telling them the story of Jesus and His love. At times, it seemed a hopeless task. He was met with stolid indifference on the part of many, others went away angry. Still he toiled on. After about two years, he built a parsonage with a little church annex. Here the Indians were invited to come to hear the gospel and worship in the new way. At first only a few gathered. Gradually the congregations grew until the annex was overflowed and the Indians crowded around the windows and filled the yard. Conversions followed. Stolid Indians, many times on the war path, gave way to deep conviction, were converted and joined the church. Thus a nucleus of church membership was formed. The work was centralized among the Kiowas, Comanches and Apaches, three of the most numerous of the tribes and the most war-like.

A school must be built. As noted above, the government had decided not to enter into contract with churches to build any more schools and to dissolve existing contracts as soon as possible. Methvin appealed to the Board of Missions who gave him \$2,-

500.00 to start with. He erected the first building and opened a school in the spring of 1890 with fifteen pupils. The government gave a conditional grant of land which was later changed to a fee simple title—a site selected by Brother Methvin near the agency at Anadarko. The government was also granting subsistence to the Indians in the section. At first Methvin's appeal for aid for the school was denied, but he finally succeeded in obtaining a government order to disburse the subsistence ration that would go to the children of the tribes who were in school through the school. This helped materially in the support of the school. The student body grew as rapidly as room was made to take care of them.

The General Board of Missions took over from the Woman's Board of Missions the school property at Muskogee, and the Woman's Board took over the school at Anadarko. They named the school Methvin Institute in honor of this first apostle to the Indians of the Plains. For nearly twenty years this school sent a course of new life through all the tribes which roamed the hills and plains of the great West.

Among the first converts to Christianity through the efforts of Brother Methvin was Chief To-hau-sin. He was one of the most dangerous, if not spectacular, chiefs of all the Western tribes. He was quiet, resolute, and unboastful. He was a Kiowa, a son of a great warrior, and followed in the war path of his father. Soon after Brother Methvin reached the agency To-hau-sin and his wife Un-ka-ma came to see him and said, "What for you come set down here?"

"I explained to him," says Methvin, "that I was not here to make money, or engage in business, or to persuade the Indians to adopt the white man's ways. I had come to bring a message of love from our Great Father above, and he was the Great Father of all, both Indians and Whites, and that Jesus, His Son, came down into this world to reveal the Father's love to us. That now I had left my own people and had come to

help him and his, I should depend upon him and all the best Indians to listen to the message I bring, and aid me in helping his people."

To-hau-sin listened with great interest and grunted his approval. He became a constant attendant upon the worship services. After about two years both he and his wife applied for membership in the church and were duly baptized and received. They lived consistent Christian lives. When To-hau-sin was stricken with his last illness he requested that his tepee be placed in Brother Methvin's yard that he might be near him when the end came.

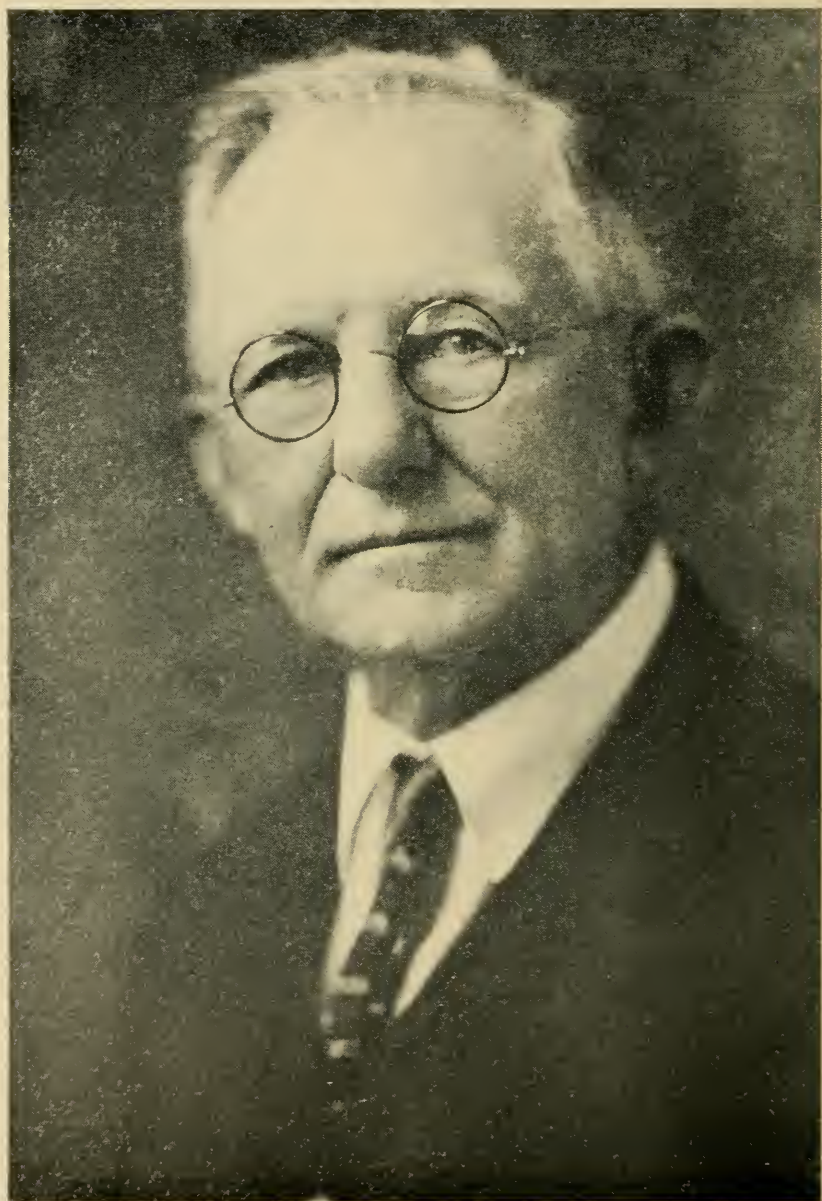
"His tepee was set up in my yard", says Methvin, "and a bed arranged in my office near by, and there one day, at the first purpling of the morning, the old warrior laid down his weapons of spiritual warfare, as long since he had laid down those of carnal warfare, whispering back with his last breath, 'Ka-tai-ke' (all good)."

*“He giveth to all life,
And breath, and all things;
And hath made of one blood
All nations of men for
To dwell on all the face of the earth.”*

—Acts 17:25-26.



J. J. METHVIN



M. L. BUTLER

CHAPTER XII

THE BLENDING OF THE NATIONS

1888 — 1906

The white population in the Indian Territory continued to increase rapidly. The population in the border states also increased. All were restless. They longingly looked on the vast unoccupied lands in the Indian Territory, and feverishly awaited the time when the barriers would all be removed and they could pass over and possess the land.

For ten years, the battle to open these lands for the white settlement was waged in Congress, with the railroads and boomers who favored the opening on one hand, and the cattle rangers who were reaping large profits from the practically free ranges for their cattle and the Indians on the other. Bill after bill, the purpose of which was to open these lands and put all the Indian Territory under territorial government, was introduced in Congress, only to meet defeat.

Finally, the long contest was ended during the closing hours of the Fiftieth Congress, when an amendment to the Indian Appropriation Bill was passed as amended, which provided for the opening of the unassigned lands of the Creek and Seminole Tribes to white settlement under the homestead laws of the United States and on approval of a commission to negotiate with the Cherokees and other tribes for the relinquishment of their titles to unassigned and surplus lands to the United States for white settlement. The Amended Bill was passed by Congress and signed by the President. On March 16, 1889, two weeks after the passage of the bill, President Harrison issued a proclamation declaring that at and after the hour of noon, April 22nd, 1889, certain portions of the unassigned lands of the Indian Territory composing more

than two million (2,000,000) acres would be opened to settlement under the federal homestead law.

Immediately after the proclamation the movement toward Oklahoma began. Literally thousands of people started to make personal investigations about the opening and moved to the border. When the day and hour of the opening came, the border was lined with eager throngs waiting for the signal to move. Some of the more anxious did not wait for the signal but eluded the guards, crossed the border, and hid themselves near the more valuable lands in order to stake their claim. These were called "sooners". There were quite a number of them and they caused a great deal of trouble in the readjustment of claims later on.

The greater part of the throngs awaited their time. Promptly as the sun was crossing the meridian the bugle sounded in the distance, then along the line could be heard the crack of the pistols by the mounted U. S. patrol. A shout like the deafening roar of a great avalanche went up from the people and the greatest run for homesteads in all history was on.

When the sun rose on that April morn, the vast stretches of the Oklahoma woodlands and prairies were desolated and uninhabited. When the sun set, fully 100,000 people were busily engaged in pitching tents and preparing to spend the night in the long-wished-for land.

The government offices were at Guthrie. Fifteen thousand people camped there that night. Ten thousand people were camped on the site of what is now Oklahoma City, destined to become the capitol of the great new state.

As the days rambled on, the human tide kept flowing and has not ceased to this day.

The first opening was followed by successive openings. On September 22, 1891, the surplus lands of the Kiowa, Sac, Fox, and Pottawatomie Indians, comprising 868,414 acres was opened to homestead by presidential proclamation. These lands lay east of the

first lands that were opened and the counties of Pottawatomie and Lincoln were formed.

The next year the reservations of the Cheyennes and the Arapahoes, comprising 3,500,562 acres were opened and the counties of Blaine, Dewey, Roger Mills, Custer, and Washita were formed. The Cherokee strip was opened September 16, 1893, comprising what is now the counties of Kay, Grant, Woods, Woodward, Garfield, Noble and Pawnee. The Kickapoo reservation was opened May 25, 1895. These lands were located in Oklahoma, Lincoln and Pottawatomie counties. The last great land opening was that of the surplus lands of the Kiowas, Comanches and Apaches. This opening took place on the 6th day of August, 1901. The counties formed took the names of Caddo, Comanche, and Kiowa.

This great breakover of white people into the Indian Territory was a mighty stride towards the blending of the several Indian nations and tribal governments into the one nation of the United States. Every movement of both church and state since the Civil War had pointed in that direction. But the great influx of white people was the most compelling force up to that time. From that time on, the breaking down of the national integrity of the Indian nations and the fusing of them into the United States was gradually, surely and more speedily accomplished.

The next step in the blending of the nations was the work of the so-called Dawes Commission. This commission was composed of Henry L. Dawes, Chairman, Meredith H. Kidd, and Archibald S. McKennon. It was the successor to the commission that had negotiated matters between the Indian nations and the United States government relating to the opening of the surplus lands to white settlement. Its powers, however, were greatly enlarged. They were commissioned to negotiate with the several Indian Nations and Tribes and secure their agreement to: 1. Hold their lands in severalty rather than in common as they

did under their own tribal governments. 2. Abandon their tribal governments. 3. Unite in a territorial government under the laws and regulations of the United States.

The Indians almost unanimously opposed all of these propositions in the face of every appeal and every threat which the Dawes Commission made. They fought, however, against the irresistible purpose and force of the superior government. After several years of ardent toil, the commission finally reached agreements with the authorities of the several Indian nations whereby their land would henceforth be held in severalty.

Great difficulties now faced the commissioners. A roll of those entitled to hold lands had to be made, and the lands equitably divided between those enrolled. This was no easy task. Thousands of people who had no just claim to enrollment applied therefor while many conservative full-blooded Indians who had stoutly opposed coalition with the United States and the holding of their lands in severalty refused to enroll. Many of them angry, broken-hearted, because their lands had been overridden by white people and their form of government was being destroyed, left the country, leaving all of their possessions behind.

Of 300,000 applications for enrollment, only 90,000 were enrolled. The full bloods who persistently refused to enroll were arbitrarily enrolled by the commission. Some of the lands were more valuable than others. Some had vast deposits of valuable minerals and oil. This made the problem of equitable distribution all the more complicated.

The life of the Dawes Commission was twelve years. During that time 20,000,000 acres of land were allotted to the 90,000 or more Indians enrolled. Valuable mineral lands were sold and the proceeds distributed to the individual Indians of those nations in which the lands lay.

This was a long step towards the blending of the

nations. Although the tribal organizations have never been wholly done away, even to this day, yet the allotments of lands in severalty and the establishment of Federal courts in the Indian Territory practically did away with the necessity for tribal organizations, and gradually the government of the Five Civilized Tribes with all its legislative, executive, and judicial functions were merged into the government of the United States. Then the national integrity of the Five Civilized Tribes and their communal system of holding property were numbered with the systems that were.

The Dawes Commission expired by law July 1, 1905. Its unfinished business was taken over by the Department of the Interior. Its work paved the way for statehood. A territorial government was set up by Congress over the Oklahoma part of the Indian country simultaneously with the opening of the lands for white settlement. The territory occupied by the Five Civilized Tribes was never under territorial government, but both sections of the Indian Territory were admitted into the union as the State of Oklahoma on November 16, 1907. This completed the blending of the nations into the one nation of the United States of America.

*“Lift up your eyes,
And look on the fields;
For they are white already to harvest,
And he that reapeth receiveth wages,
And gathereth fruit unto life eternal:
That both he that soweth
And he that reapeth
May rejoice together.”*

—John 4:35-36.

CHAPTER XIII

THE CHURCH IN THE CHANGED ORDER

1888 — 1895

The changed order necessitated important changes in the Church. The whole method of work underwent a change. The work with and for the Indians was not diminished, but work with and for the white people was day by day greatly increasing. The Annual Conference was growing less a mission conference for Indians and more a self-supporting conference for white people. For years to come the Indians and white people were to be in the same local churches, districts and conferences, but gradually local churches, Quarterly Conferences, and District Conferences were to be formed for the Indians only and ultimately the Indian Mission Conference was to become the Oklahoma Conference in which white people predominated and an Indian Mission Conference formed for Indians only.

The political, social, economic, industrial and international changes all made corresponding changes in the policies and methods of the church. Through all of them, the Methodist Episcopal Church, South, was on the ground with its message of Christian love. It played a noble part in helping to keep down uprisings, build schools, furnish preachers and teachers for the Indians, superintend government schools, conduct revivals, build churches and in many other ways helped to weld the hearts of divers peoples and nations into one.

A great part of the white people that overflowed Oklahoma were from the north. Naturally, they brought their church along with them. Preachers and members of the Methodist Episcopal Church came in increasing numbers. There had been a few churches of that denomination scattered throughout Oklahoma, Arkansas, and Texas along, but in the increases of the

white population from the north, the organization of the Annual Conference of the Methodist Episcopal Church became necessary. Accordingly, the Indian Mission Conference of the Methodist Episcopal Church was organized at Tulsa, Indian Territory, March 21, 1889. The next conference of the M. E. Church was held in Oklahoma City, February 6, 1890. The Oklahoma Conference of the Methodist Episcopal Church was organized in Oklahoma City, December 14, 1892. Since 1889, regular annual conferences have been held and that great church has contributed a large part to the civilization of Oklahoma.

The Methodist Episcopal Church, South, moved steadily forward. The 43rd Conference met at White Bead Hill, October 10-15, 1888. Bishop Joseph S. Key was in the chair. For the fifteenth time, Rev. E. R. Shapard was the secretary. This year rounded out his long service as secretary and as an active member of the Conference. At the next session he was placed on the honor roll.

A. J. Boyd, J. F. Wagon, C. W. Burks, J. H. Terrell, J. W. Lloyd, R. H. Grinstead, J. S. Lamar, and John Y. Bryce were admitted on trial. John Y. Bryce is the son of James Y. Bryce.

W. R. Branham was transferred to the North Georgia Conference. Young Ewing, one of the faithful old men, died during the year. He had rendered patient and devoted service since 1856. He served thirteen years as a Presiding Elder, two years as Superintendent of Asbury Manual Labor School and as pastor of large circuits. He was one of the dependable missionaries whose counsel was sought and acted upon by both the Indian and white leaders of the time. The Conference held appropriate memorial services.

John Y. Bryce was appointed to Thackerville Circuit. That Circuit lay on the border of Texas. It was in the prohibition territory, but being near the border, whiskey could be obtained easily and was freely used by the baser elements. This made a difficult, even dan-

gerous situation for the church, especially for the preachers upon whom the whiskey crowd liked to vent their spleen. It was their favorite sport to disturb their public worship. Stuckey, who preceded Bryce on that circuit, resorted to the six shooter to preserve order. He would carry the gun into the pulpit with him and lay it on the pulpit alongside the Bible. On one occasion when a braggadocio was exceptionally obnoxious, he was in the act of attempting to use it but was prevented by members of the congregation.

When he left the work he wanted to sell Bryce the gun, but the young itinerant preferred to start his ministry by more peaceful means. The braggadocio who gave Stuckey so much trouble threatened to hang Bryce on a limb within thirty days. Such was Bryce's welcome when he came to his first work. He ordered him to move on. Bryce informed him that he had come to stay, that he could find him at home or out on the work at any time, prepared to meet any emergency. The year passed without any injury to the preacher, but with success to the church. The braggart was killed, but by one of his own kind, not by a preacher.

The reports of 1888 reveal a steady growth. The Conference borders were pushed westward, new circuits were organized and a new emphasis was being placed on the work of the pastor. The pastors' reports consumed a great deal of time. The most thrilling of all the reports was the one from the Apostle to the Indians of the Plains.

When the college of Bishops of the Methodist Episcopal Church, South, met in the spring of 1889, they appointed Bishop Eugene R. Hendrix, then in the prime of his physical and mental manhood, to preside over the Indian Mission Conference. The great rush of white people into the Indian Territory made prompt action on the part of the church necessary. Preachers of all the churches came along with the crowd. A church was organized in Oklahoma City soon after the run on April 22, 1889. Rev. I. L. Burrow was the first

preacher appointed to work among the white settlers in Oklahoma Territory. He was not the first preacher of the Methodist Episcopal Church, South, in Oklahoma Territory after the opening, but the first to be officially appointed. He was appointed Presiding Elder and instructed to occupy all the territory and secure preachers for the charges as soon as possible.

Bishop Hendrix came in person and presided over the Pauls Valley District Conference which met in the early summer of 1889. This was the first time a Bishop had presided over a District Conference in the Indian Mission Conference. Sometimes the Bishop failed to get to an Annual Conference but now the Bishop considered his personal presence in the Territory necessary before the Fall Conference. The people were rapidly pouring into the country.

The Bishop opened the District Conference with these words from the Songs of Solomon:

“We have a little sister
And she hath no breasts:
What shall we do for our sister,
In the day when she shall be spoken for?”

The Bishop did more than quote scripture. He mapped a new district, named it Oklahoma City District, and appointed Rev. I. L. Burrow Presiding Elder. He also appointed the Rev. A. J. Worley preacher in charge at Oklahoma City, and the Rev. J. B. Stephenson, preacher in charge at Guthrie. This was the beginning of a work destined in a few years to grow into an Annual Conference.

Bishop Hendrix returned to the Indian Territory in the fall and held the 44th Conference, which met at Atoka, October 2-7, 1889.

M. L. Butler was elected secretary. J. O. Shanks, J. F. Thompson and J. J. Methvin were elected assistant secretaries. M. M. Henry, A. M. Belcher, I. T. Farris, A. S. Cook, J. W. Holland, and J. L. Southward were admitted on trial. A. J. Boyd, J. S. Lamar, R. H.

Grinstead, L. W. Cobb, J. F. Wagnon, John Y. Bryce, C. W. Burks, and J. W. Loyd all passed their examinations and were advanced to the second year, continuing on trial. J. H. Terral was continued on trial in the class of the first year.

H. T. Lyles, A. A. Wagnon, J. R. Holland, J. D. Edwards, L. H. Stuckey, M. H. Wagnon, J. K. Florence, W. P. Pipkin, and William Jimboy were admitted into full connection. C. M. Coppedge, A. D. Wagnon, A. J. Morley, S. L. Burrow, J. B. Stephenson and J. L. Futrell were received by transfer.

Sunday, October 6, 1889, after the morning service, Bishop Hendrix ordained Harrison T. Lyles, Martin H. Wagnon, John D. Edwards and William Jimboy traveling deacons, and Eastman Batice, Malcomb H. Henry, Jesse Lamar, Arthur M. Belcher, James W. Norton, James A. Gibson, William Watson, Moses Wade, Charles W. Burks, and Willis Tobey, local deacons. On the same day, in the afternoon, he ordained Thomas H. Shannon and John T. Hall traveling elders, and C. E. Nelson a local elder. J. W. McCreary was granted a supernumerary relation. E. R. Shapard, James Y. Bryce, and J. H. Walker were granted superannuate relation.

T. F. Brewer and L. W. Rivers were elected clerical delegates to the General Conference to meet in May, 1890, and J. O. Shanks was elected alternate delegate. G. B. Hester and E. H. Culbertson were elected lay delegates to the General Conference, and C. E. Nelson an alternate.

In the appointments for 1888, Collins Institute was left to be supplied. This was a school located near what is now Stonewall, in the Chickasaw Nation, and owned by the Chickasaw National Council. It was under the care of the Board of Missions by the usual contract with the Indian Council. Shortly after the Conference adjournment Charles M. Coppedge, a young man from Texas, who had been educated in Murry Institute and the University of Texas, was appointed to Collins In-

stitute. He came immediately to his new charge and served as Superintendent of Collins Institute the remainder of the year 1888 and all of the year 1889. At the close of this year, the school passed from under the care of the church, the church having discontinued the contract system.

Early in life Brother Coppedge evidenced an unusual ability in financial matters. Under his management the school prospered. The eighty or more children under his care were well provided for and well taught. When the church care of the school ended, Brother Coppedge turned back to the Board of Missions the sum of \$1,000.00.

The Conference lost one member by death; viz., C. S. Jones. He was born in East Tennessee, December 22nd, 1851. While yet a young man he came to Western Arkansas and lived a wild, reckless life. In 1877 he was deeply convicted of sin, genuinely converted and licensed to exhort. Two years later he was licensed to preach. He was admitted on trial at the Conference of 1882 and served until his superannuation in 1888. He was stricken with tuberculosis and died June 6, 1889.

His education was limited but he used what ability he had to the fullest. He preached with fervent, evangelical spirit. Many were converted and added to the church under his ministry. He married and there were five children. From first to last, they received very small stipends. Though poor in worldly goods, they were rich in faith and love. Shortly before his death he said, "I have turned my wife and children and all else over to the Lord and am just waiting for the summoner."

The 45th Indian Mission Conference met at Muskogee, Indian Territory, Oct. 22, 1890, 9:00 A. M., Bishop Eugene R. Hendrix presiding. M. L. Butler was elected secretary. J. O. Shanks, E. S. Fendell and J. J. Methvin were elected assistant secretaries.

Thomas O. Shanks, Thomas H. Prim, P. C. Atkins, E. F. McClannahan, John J. Mercado, and D. E.

Shaffer were admitted on trial. J. T. Farris, J. W. Holland, J. S. Southward, A. M. Belcher, and J. H. D. Terrell were continued on trial, advancing to the class of the second year. A. J. Boyd and D. L. Berryhill were continued in the class of the second year. A. S. Cook, T. C. Ely were continued in the class of the first year. J. S. Lamar, L. W. Cobb, John Y. Bryce, J. F. Wagon, C. W. Burks, J. W. Lloyd, R. H. Grinstead and Miles Sturgeon were admitted into full connection. Frank Naylor, T. C. Ely, Frank M. Sherwood, Joseph Manuel, J. J. Lessenberry, Joseph Edwards, John McElhannon, H. J. Brown, P. J. McWhirter, Joseph A. Trickey and F. M. Moore were received by transfer.

Lay delegates present at the Conference were: R. E. Blackston, J. H. Jackson, G. B. Hester, E. S. Fendell, E. F. McClanahan, B. M. King, J. W. Leddy, E. M. Wells, R. Q. Blakeney, William Scott, and C. E. Nelson.

The following local preachers were elected deacons: T. O. Shanks, Charles Arnby, Taylor Durant, Thomas H. Prim, Moses Asbury, J. L. Southward, G. Green, J. W. Holland, and J. H. D. Terrell. The following traveling preachers were elected and ordained elders: A. C. Pickens, J. C. Scivally, and A. N. Averyt. The credentials of Gibson Battice were restored.

Dr. H. C. Morrison, General Secretary of the Board of Missions, Dr. J. C. Morris, General Secretary of the Board of Church Extension, Dr. W. B. Palmore, Editor of the St. Louis Christian Advocate, Dr. A. C. Millar, President of Hendrix College, Dr. F. S. H. Johnston, of the Arkansas Conference, Dr. C. C. Wood, President of Scarritt Institute, were visitors at the Conference. The presence of so many connectional officers indicated the growing importance of the Indian Mission Conference.

The Conference lost three members by transfer; viz., I. L. Burrow, J. W. McCreary, and J. L. Futrell.

The committee on memoirs announced the death of E. R. Shapard. Edwin Ruthvin Shapard was born near

Florence, Alabama, December 16, 1838. When a lad of eleven years, he joined the Methodist Episcopal Church, South, December 14, 1849. Three days later he experienced conversion. Ten years later he was licensed to preach in Florence, Alabama. He was admitted on trial into the Tennessee Conference in October, 1859. In the east, he served Middleton Circuit, Tuscumbia Station, Summer Circuit, Springfield Station, Hobson's Chapel, Bellbuckle, Fountain Head and Gallatin. He was married to Miss Jennie Hall, June 15, 1869. In 1872, he was transferred to the Indian Mission Conference and appointed superintendent of the New Hope Academy, where he served for eleven years, much of the time serving also as presiding elder of the Choctaw District. From 1883 until 1885, he was presiding elder of the Cherokee District. In 1886 he was appointed superintendent of the Asbury Manual Labor School where he served for one year, going from there to Rail Road Circuit. His last work was Eufaula Station. In 1889 he was granted a superannuate relation. The second year after coming to the Conference he was elected secretary and served in that capacity nine successive years, 1873-7881. J. F. Thompson was elected secretary in 1882, Shapard was re-elected in 1883 and served for six years until and including 1888, fifteen years all told. He died November 11, 1889.

Shapard experienced all the hardships of the old order. He was faithful and an efficient laborer through many years of it. He saw the last of the old order and the beginning of the new. The committee on memoirs composed of Rev. T. F. Brewer, Rev. J. F. Thompson and Mr. G. B. Hester concluded their tribute to him with these words:

"We will miss him greatly, but no other man will be called upon to do the kind of work he did. The times and the work have changed. Hereafter our work and sufferings will be different. Railroads, legislatures and change of customs and labors have ushered in a new

order of things and we look back upon the old as a thing of the past."

Shapard never enjoyed robust health. He had a to fight the battles of the church under the handicap of a weak body. Within the weak tenement, however, was a strong spirit, tender and just, brave and true. He was a valuable counselor and left the impress of his good life on his generation and those that followed.

The 46th Conference met at Oklahoma City, Oklahoma Territory, November 4, 1891, Bishop E. R. Hendrix in the chair. Rev. M. L. Butler was elected secretary.

The distinguished visitors to the Conference were Dr. J. D. Barbee, Agent of the Publishing House, and Dr. Walter Lambuth, Missionary to Japan.

D. W. Hughes was admitted on trial. J. W. Holland, T. C. Ely, T. H. Prim, P. C. Atkins, E. F. McClanahan, D. E. Shaffer, J. H. Terrall, Thomas O. Shanks, J. A. Trickey, and A. S. Cook were continued on trial. A. M. Belcher, J. T. Farris, and J. L. Southward were admitted into full connection. J. M. Gross, F. C. Mayberry, W. Full, J. R. Randall, H. C. Parrott, N. F. Low, D. D. Warlick, J. J. Lovett, J. W. Treadwell, W. M. Baldwin, and J. W. Baldwin were received by transfer. J. T. Farris, a traveling preacher, was elected and ordained a deacon. D. E. Shaffer, N. Bitting, A. R. Montgomery, T. C. Ely, A. M. Lusk, Sebastian Armstrong, and L. L. Amos, local preachers, were elected and ordained deacons.

W. H. Wagnon, W. P. Pipkin, J. K. Florence, J. D. Edwards, D. D. Warlick, traveling preachers, and R. A. Cowan, a local preacher, were elected and ordained elders. L. S. Byrd and J. J. Lessenberry were located at their own requests. H. C. Parrott was granted a supernumerary relation. J. H. Walker and J. S. Williams were granted a superannuate relation.

The Conference lost two preachers by death; viz., J. C. Powell and Josephus Edwards.

Brother Edwards served the Conference about

twenty months. He was a Kentuckian by birth, admitted on trial into the Memphis Conference, spent one year in the Biblical Department of Vanderbilt University, joined the Indian Mission Conference in 1889 and was appointed to Purcell and Wayne where he served until his death. He busied himself in church building along with his preaching and pastoral duties, working days and far into the nights. Though young, his physical strength broke under the strain. He died at Purcell in June, 1891.

John C. Powell was a man of unusual gifts, a preacher of marked pulpit ability. Little is known of his early life, save that he started out as a young preacher with great promise and early in his ministry became the pastor of a large, wealthy church. Here under a strain of a sore temptation, he fell, left his wife, home, church and friends and became a wanderer over the face of the earth.

He came to Washington County, Arkansas, in 1865, fresh from the battle fields of Virginia. Though a Northern man, his sympathies were with the Southern cause. In a quiet community in Arkansas he engaged in teaching. His abilities were recognized but he was considered an atheist. After his moral lapse he, no doubt, tried to be an atheist. However, he was converted in a revival, joined the church and was licensed to preach. Immediately, he was assigned to preach and, on important occasions, gave evidence that preaching was no new experience for him. He married and came to the Indian Territory and was appointed as a supply to Pauls Valley Circuit. He was admitted on trial into the Indian Mission Conference in 1881. He took rank from the first as a preacher of ability. He served as preacher and educator. He was the first president of Pierce Institute. He also served as pastor of White Bead Hill Circuit and superintendent of Pierce Institute in 1886 and of Andrew Marvin Institute in 1887. He then returned to Pauls Valley Circuit and served as pastor of that Circuit for one year.



C. M. COPPEDGE

He served one year as Conference colporteur at the end of which he was granted a superannuate relation. He died February 16, 1891, at his home near White Bead. His life and ministry in the Indian Mission Conference was above reproach. He greatly endeared himself to both preachers and laymen. He partook of the sufferings of the times with fortitude and joy.

The 47th Conference was held at Ardmore, Indian Territory, Nov., 16-21, 1892. Bishop Charles B. Galloway was President.

Rev. M. L. Butler was the secretary and the Revs. Frank Naylor, J. J. Lovett, and J. S. Lamar assistant secretaries.

Edwin M. Lemming, Willis F. Folsom, W. T. Barnhouse, G. W. Jamison, P. B. Hicks, Wall Wilson, John R. Smith, A. B. L. Hunkapillar, W. A. Brewer, H. H. Goode, J. S. Irvine, and J. H. Godfrey were admitted on trial. D. W. Hughes, J. M. Russell, A. S. Cook, J. D. Wasson, J. W. Holland, J. A. Trickey, were continued on trial. T. C. Ely, T. H. Prim, P. C. Atkins, E. F. McClanahan, T. O. Shanks, and D. E. Shaffer were admitted into full connection. S. M. Carter was re-admitted.

W. Wimberly, S. B. Hickman, M. D. Long, T. A. Martin, E. D. Cameron, A. C. Briggs, J. M. Russell, J. R. Devilbiss, F. C. Maberry, J. W. McCreary, J. A. Lovett, J. D. Wasson, J. H. Roberts, and J. M. Porter were received by transfer. J. H. D. Terrell was discontinued at his own request. J. R. Holland and J. L. Southward were located at their own request. G. W. Atkins was granted a supernumerary relation. J. R. Holland and J. L. Southward were granted a superannuate relation.

The following local preachers were ordained deacons: E. M. Lemming, H. H. Goode, John Yarborough, Roly Myatt, (Cawaka), D. T. Wilburn, J. S. Wilburn, T. A. Hart, O. M. Brown, S. F. Daton, and D. T. Tripp. The following local preachers were elected and ordained elders: A. B. L. Hunkapillar and J. T. Lane.

The following traveling preachers were elected and ordained elders: J. S. Lamar, L. W. Cobb, J. F. Wagon, J. W. Lloyd, L. H. Stuckey, H. T. Lyles, John Y. Bryce, and Thomas Little.

Death claimed three preachers that year; viz., J. S. Williams, J. O. Shanks, and James Y. Bryce.

Rev. J. S. Williams came to the Indian Mission Conference from the Tennessee Conference. He served the Indian Mission Conference for ten years. He carried the "Conference Knife." There is a tradition that when the ugliest preacher of the conference meets a pracher he thinks uglier than himself, he promptly and without ceremony turns over the conference knife to him. Brother Williams gladly took the knife and kept it to the end. It is said that a little negro boot black broke out into a hearty laugh while shining his shoes. When Williams demanded the reason for the laughter, the negro said, "Ah, take off dat false face, youse can't skeer me."

But back of the irregular features was an uncommonly eloquent soul. He was called the "old man eloquent" of the conference. Preachers young and old, as well as the people, delighted in hearing him preach. Though he was denied the privilege of a college education yet by diligent study of the best books he could command, he became a finished linguist and orator. In his daily living, he also had a pleasant demeanor. His life flowed like a peaceful river and bore precious fruit.

Jeremiah Oscar Shanks was an Alabaman by birth. He came to the Indian Mission Conference by way of Mississippi and Texas. He was licensed to preach at Whitesboro, Texas, in 1878. He was admitted on trial into the North Texas Conference in 1879, served St. Joe Circuit for two years and was transferred to the Indian Mission Conference. He was one of the faithful, dependable ministers of the Conference. He was married September 29, 1886, to Miss Alice Boardman, of St. Louis, Missouri, Rev. T. F. Brewer officiating. He served Washita Circuit, Vinita Station, Pauls Valley

District, Muskogee Station, Tahlequah Station, Atoka Station, and Ardmore Station, where he died June 17th, 1892. His biographer says of him: "In the death of Brother Shanks, our Conference has lost one of its best and most efficient workers. May the God of the Harvest send us many more laborers like him."

James Y. Bryce was born in Georgia, March 31, 1834, was converted and joined the church at the age of seventeen. He was married to Miss Mary Jane Broome, March 11, 1855 and licensed to preach in the summer of 1856. He was admitted on trial into the Georgia Conference, December, 1858, transferred to the Ouachita Conference in Arkansas, January, 1859, transferred to the Texas Conference in 1862, serving with that Conference until 1866, when, because of failing health, he moved to Washington County, Arkansas. Here he came in contact with John Harrell. In 1868 the Indian Mission Conference was held at Boggy Depot. Harrell was appointed superintendent of the Indian Missions. Tahlequah and Fort Gibson Charge was left to be supplied. Harrell appointed Bryce to the vacancy. Here he served until 1871 when he was moved to Skullyville and commissioned to re-open the New Hope Academy which had been closed since 1862. He was also appointed Presiding Elder of the Choctaw District. In this double capacity, he served until 1873, when he was transferred to the Trinity (Texas) Conference, remaining there only one year when he returned to the Indian Mission Conference and was appointed to the Atoka Circuit. While pastor at Atoka, he raised the work to a station as he had formerly raised the work at Fort Gibson to a station. To him belongs the honor of developing the first two charges of the Indian Mission Conference into stations.

Brother Bryce's work began in the Indian Territory during the trying period of reconstruction after the Civil War. It was no easy task to bring his large family into a country that had lost all in war, and to the Indian Mission Conference that was void of finan-

cial support. But he came. Such was his faith and his zeal for the church. He gave all and helped to lay an enduring foundation. When he came to the Conference he had five children. The number increased to fourteen. Three of the boys became preachers—Sam, Ira and John Y. John Y. is at the present time a superannuate member of the Oklahoma Conference. The long, useful life of Brother Bryce continues not only in the lives of his children and grandchildren but also in the lives of many white people and Indians who were added to the church under his ministry.

The 48th Conference met at Vinita, Indian Territory, Nov. 1, 1893, Bishop Joseph S. Key in the chair. M. L. Butler was the secretary.

W. H. Rutherford, J. L. Yeton, J. H. Bradshaw, L. L. Thurston, J. D. Rogers, J. H. Bass, F. A. Bond, and A. E. Butterfield were admitted on trial. J. M. Russell, A. S. Cook, J. D. Wasson, J. W. Holland, J. A. Trickey, and J. M. Hively were admitted into full connection. B. H. Greathouse was re-admitted. John Messer, T. M. Horne, J. L. Gilbert, E. B. Chenowith, B. S. Alsup, J. M. Clayton, Louis Kelly, and D. B. Price were received by transfer.

J. M. Russell, A. S. Cook, J. D. Wasson, J. W. Holland and J. M. Hively, traveling preachers, and Benjamin Hildebrand, F. A. Bond, Alex Davis, David Davis, A. R. Bogle, F. T. H. Higgins, D. D. Mullins, W. A. Nichols, E. T. McKinney, and John Taylor, local preachers, were elected deacons. A. M. Belcher, E. D. Cameron, and W. F. Hodnett, traveling preachers; and Bear Timson and W. T. Barnhouse, local preachers were elected elders. Wall Wilson and J. J. Lovett were discontinued.

J. M. Gross, Theo. F. Brewer and J. F. Thompson were elected clerical delegates to the General Conference. M. A. Smith and C. M. Coppedge were elected alternates. L. A. Martin, C. C. Mathies and Geo. B. Hester were elected lay delegates to the General Con-

ference. J. T. Lane and W. G. Kimberlin were elected lay alternates.

J. H. Walker and J. W. Cowart were granted the superannuate relation.

The 49th Conference convened in McAlester, October 31, 1894. Bishop Robert K. Hargrove presided. M. L. Butler was the secretary. Frank Naylor, T. O. Shanks, J. J. Lovett, E. B. Chenoweth and J. M. Porter were assistant secretaries.

The lay delegates present at the Conference were: A. E. Bonnell, Ed. D. McDaniel, W. F. Folsom, N. Biting, S. H. Doyle, Green Hodge, J. H. Sweat, G. B. Hester, Thomas A. McKinney, P. H. Howe, L. V. Colvert, J. W. Scroggings, B. M. King, C. J. Hall, W. J. Kimberlin, L. P. Abernathy, E. V. Johnson, Joseph Jamison and H. S. Cronk.

Solomon L. Pope, John O. Buffington, Chas. M. Brown, Walter N. Averyt, W. M. Pope, S. E. Wasson, Alexander S. Williams, Luther J. Amos, Gabriel H. Ray, Goodman H. Ray, and Thomas Pipkin were admitted on trial. W. H. Rutherford, J. L. Yelton, John N. Bradshaw, L. L. Thurston, J. D. Rogers, J. H. Bass, F. A. Bond, E. M. Leming, A. E. Butterfield, and B. F. Hilderbrand were continued on trial.

Willis Folsom, W. T. Barnhouse, G. W. Jamison, J. R. Smith, A. B. L. Hunkapiller, J. H. Messer, P. B. Hicks, W. A. Brewer, H. H. Goode, and J. H. Godfrey were admitted into full connection. H. A. Story was re-admitted. A. S. J. Haygood, G. W. Damon, W. A. McIver, Thos. Clark, W. T. Burk, G. S. Yarborough and W. B. Jennings were received by transfer.

G. W. Jamison, J. R. Smith, P. B. Hicks, W. A. Brewer, and J. H. Godfrey, traveling preachers; and E. E. Dobson, A. H. Homer, J. O. Buffington, W. A. Swift, J. H. Clark, C. J. Hall, W. B. F. Headlee, A. S. Williams, G. W. Fitzwater and W. E. Canady, local preachers, were ordained deacons, Nov. 4, 1894, after the morning service. On the same day after the afternoon service T. C. Ely, T. H. Prim, P. C. Atkins, T. O.

Shanks, E. B. Chenoweth and D. E. Shaffer, traveling preachers; and William Hawkins and J. D. Rogers, local preachers, were ordained elders.

O. P. Noble and William Buck were received from the Methodist Episcopal Church, and S. E. Wasson from the Cumberland Presbyterian Church. E. D. Cameron, T. A. Martin, T. M. Horn, T. M. Patterson and B. E. Alsup were received by transfer.

D. L. Berryhill was discontinued on motion of the Presiding Elder and D. W. Hughes at his own request. W. B. Jennings, W. M. Keith, E. F. McClannahan and W. T. Barnhouse were located at their own request. J. H. Roberts was also located. J. H. Walker and J. W. Cowart were granted a superannuate relation.

A resolution was offered by Theo. F. Brewer, J. F. Thompson and B. H. Greathouse to divide the Conference on territorial lines. The motion carried by a vote of 55 yes to 37 no. After the vote was announced Bishop Hargrove disapproved the action giving his reasons therefor. The following minute record of the Bishop's action is interesting: "His refusal to approve nullified the action of the Conference, leaving matters as they were before."

The 50th Indian Mission Conference commenced its sessions at Ardmore, Ind. Ter., Oct. 31, 1895. Bishop Robert K. Hargrove presided. Rev. M. L. Butler was elected secretary. J. M. Moore, T. O. Shanks, J. M. Porter and W. H. Averyt were the assistant secretaries.

Dr. E. E. Hoss, Editor of the Christian Advocate, Dr. J. D. Barbee, Agent of the Publishing House, 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.

Orlando Shay, Charles F. Mitchell, B. J. Hartsfield, J. R. Tully, Thomas E. McKinzie, E. E. Huffaker, William D. White, G. W. Sawyer, A. H. Homer, Z. B. Whitehurst, E. F. Dycus and B. F. Stegall were admitted on trial.

W. H. Averyt, A. E. Butterfield, B. J. Hilderbrand,

S. L. Pope, Thos. P. Pipkin, G. M. Ray, L. J. Amos, J. O. Buffington, W. M. Pope, G. H. Ray, A. S. Williams, J. L. Yelton, J. H. Bradshaw, L. L. Thurston, and W. H. Rutherford were continued on trial.

J. H. Bass, F. A. Bond, J. D. Rogers were admitted into full connection. W. A. Randall and J. A. Rowen were re-admitted. W. R. Thorton, J. C. Fowler, H. B. Scruggs, E. D. Cameron, W. A. Freeman, J. H. Haskins, J. H. Kinser and A. T. Galloway were received by transfer.

John H. Bass, a traveling preacher, was ordained deacon. W. H. Averyt, W. H. Rutherford, L. L. Thurston, J. H. Rogers, J. B. Williams, E. F. Dycus, L. F. Fuligim, and W. M. Pope, local preachers, were ordained deacons. J. M. Russell and J. A. Trickey, traveling preachers, were ordained elders. N. E. Bragg and Goodwin Green, local preachers, were ordained elders. G. S. Yarborough, M. H. Wagon, N. F. Law, R. H. Grinstead and Lewis Kelly were located at their own requests. W. M. Baldwin was also located.

The Conference lost one member by death; viz., William B. Austin. He was born in Lebanon, Alabama, March 6, 1843. He was converted while a soldier in the Confederate army and joined the church soon after his conversion. He married Miss Melvina Hodge, January 29, 1876. He was licensed to preach in June, 1876, and admitted on trial into the Arkansas Conference in the fall of 1879, and transferred to the Indian Mission Conference. He served Skullyville, Flint, Canadian, Canadian District, Cherokee District and was appointed to the McAlester District. While moving to the McAlester District he was stricken with pneumonia from which he never recovered. He died Nov. 25, 1894. He left a wife and eight children. He was a noble man, true to himself, his friends, his church and his Lord. The Conference trusted him with many important tasks, all of which he performed with marked earnestness and ability.

At the 50th Conference in 1895, there were re-

ported nine Presiding Elder's Districts, 135 pastoral charges, 464 societies, 213 church buildings valued at \$133,180.50, 79 parsonages valued at \$34,875.50, 3 District parsonages, four schools owned exclusively by the church, 211 local preachers, 13,999 white members and 3,901 Indian members.

In 1844, at the organization of the Conference there were three Districts, one in the territory of Kansas, the other two in the Eastern section of what is now the state of Oklahoma. There were two schools, jointly supported by the church and and government; viz., the Indian Manual Labor School located in Kansas and the Ft. Coffee Academy located in the Indian Territory near Ft. Smith. Our missionaries and preachers taught in a number of neighborhood schools. There were thirteen pastoral charges, twenty-eight traveling preachers, twenty-four local preachers, eighty-five white members and 2,997 Indian members, and 133 Negro members. There were no church buildings. For many years the Conference was strictly an Indian Mission Conference.

But it will be seen that in fifty years there had been a growth of not more than 1,000 Indian members while there had been a growth of more than 13,000 white members. Thus the Conference was losing its character as an Indian mission. The Indian and white members were still being reported in the same tables. In many cases they were members of the same congregations, but charges wholly for Indians and charges wholly for white people were becoming more and more common.

The larger towns of the Conference were Ardmore, Muskogee, Tahlequah, Atoka, Guthrie, Vinita, Wynnewood, Eufaula, McAlester, El Reno and the wonder city of the plains, Oklahoma City. These towns had self-supporting churches.

The first charges to become self-supporting were Norman and Vinita. When the Conference met at Atoka in 1889, Bishop Hendrix appointed Rev. A. N.

Averyt to Norman and Rev. L. W. Rivers to Vinita. No appropriation was made to either place. The Bishop expressed some hesitancy in withdrawing the appropriation from Vinita which had received help from the Board of Missions since 1874. Brother Rivers himself settled the matter by agreeing to go to Vinita without the appropriation. No question was raised on the part of the Bishop about sending Brother Averyt to Norman without an appropriation. Brother Averyt was somewhat apprehensive about going to this new town without an appropriation and no visible means of support. However he went cheerfully. He served the charge faithfully and efficiently and was returned for the second year. He had a somewhat harder task than Brother Rivers. He received for his first year's work \$255.00. Brother Rivers received \$455.00.

The educational policy had for some years been undergoing a change. The church had cut loose from the contract system with the Indian nations and also from cooperation with the United States government. The appointment of Rev. C. M. Coppedge to Collins Institute, a manual Labor School of the Chickasaw nation, in 1889 was the last appointment of that kind our church made. The church continued the supervision of the Cherokee and Chickasaw orphan asylums for several years longer, but the school policy had completely changed. The church devoted its attention to the schools exclusively under the ownership of the church and to efforts in establishing new ones.

Harrell International Institute had, since its organization in 1881, experienced a gradual growth. During the period the building was enlarged, the rooms refurnished, electric lights installed, the grounds landscaped and a department for boys added. T. F. Brewer was the president. There were eleven members of the faculty and 200 pupils during the school year 1894-1895. The president reported to the Conference that no effort was made to secure boarding students as there were many more applications for enrollment than

they had quarters for their accommodation. He made an appeal for a dormitory building, but his appeal went unheeded. Money was collected from Muskogee citizens and another story was added to the main building. The Board of Missions made annual appropriations to the school. The Annual Conference contended itself with words of praise for the president and the school. They authorized the establishment of new departments and the building or renting of a new building "provided that the Board of Education of the Conference become in no way responsible for the cost of erection or the rent of same."

Pierce Institute struggled along through the period. It received little or no support from the Conference. The Conference of 1889 delivered itself about Pierce Institute in this wise:

"This school is wholly the property of the church, situated at White Bead Hill, Chickasaw nation. There have been improvements during the past year in the way of dormitories at a cost of \$881.85. The remaining debt on the institution is now something over \$800.00. We would recommend that this debt be liquidated as rapidly as possible from the domestic mission fund. We would have it distinctly understood that the children of our preachers, and young men preparing for the ministry may be educated at this institution free of cost so far as tuition is concerned."

Very deeply concerned were they for the free education of preacher's children and those preparing for the ministry but the cost of it was to be met by the Mission Board or some other body. Yet the school was "wholly the property of our conference."

It is no wonder that at a later date the Board of Education reported to the Conference touching Pierce Institute: "The prospects for this school are not as bright as they should be."

Instead of strengthening the existing school the policy of the Conference and of the Board of Missions was to enterprise more schools. The policy was suicidal

as far as the permanency of the schools was concerned. Temporarily, however, the schools were a necessity. Towns were springing up at great distances apart. Transportation facilities were inadequate. There were no improved highways. The national schools were not suited to the growing white population.

The Conference adopted a lengthy report in support of its policy of establishing more church schools. It proclaimed the inadequacy of education apart from the Christian religion and the impossibility of properly teaching the Christian religion without the church school.

Enterprising citizens of different localities wanted schools in their towns. They wanted the help of the church in general in building such schools. The activity of the Methodist church in such enterprises was well known.

Several schools were started during the period. During the year 1888 the growing town of Vinita started a movement to build a college there. Bishop Charles B. Galloway who presided over the Indian Mission Conference in 1886 and 1887 was an educational enthusiast. He suggested the enterprise. He had enough connection with it in the formative stage to cause the school to be named for him. The Rev. L. W. Rivers, pastor at Vinita, was the prime mover of the school. Application was made to the General Board of Missions for aid. The Board of Missions made a donation of \$5,000.00 on condition that a like amount be raised in the territory. The amount was promptly subscribed and the Board of Missions paid the \$5,000.00 they had promised. One hundred sixty acres of land was donated by the Cherokee National Council. About \$2,000.00 of the amount subscribed locally was collected. With the money in hand the land was cleared, a foundation for a building was laid and 300,000 bricks were purchased. The money subscribed locally was slow coming in. The Conference of 1889 requested the Bishop to appoint a financial agent to secure funds to finish the building.

Accordingly Bishop Hendrix appointed Rev. J. L. Futrell agent for Galloway College. He held this position in connection with his position as assistant editor of "Our Brother In Red." He did not meet much success in collecting money for the college. At the close of the year he was transferred to the Columbia Conference and Rev. L. W. Rivers was appointed agent for the school.

The first session of the school was started in the Methodist Church at Vinita in September, 1890. Prof. J. H. Bishop was the first president of the school. There were seven pupils enrolled the first day. The enrollment reached sixty the first year. The second session started in the unfinished building Sept. 7, 1891. The Board of Missions was generous in its appropriation for the school that year, but very little money was raised within the bounds of the Conference.

William E. Halsell, a citizen of Vinita, made a liberal donation to the school which enabled the trustees to complete the building. The name of the college was changed to Willie Halsell College. Rev. L. W. Rivers, the financial agent, reported \$715.00 collected throughout the Conference in cash and \$3,000.00 in subscriptions. He reported a debt for furnishings of \$750.00.

The Conference authorized an assessment of ten cents per member to aid ministerial students. The Presiding Elders and preachers ignored the assessment and nothing was realized from the assessment for the school.

W. E. Rowsey was the second president of the college. He served until the close of the session of 1884. Mr. Rowsey is now a prominent citizen of Muskogee. He was followed by Mr. W. L. Chapman, A. M., Ph. D. He employed a faculty of ten teachers. Improvements were made on the building and grounds. The value of the property was estimated at \$50,000.00. More than 200 students were enrolled. At the close of the year the Conference congratulated the president

and trustees "upon the success of the young and growing institution."

An effort was made by Rev. Frank Naylor to revive the interest of the Conference in the school at Webbers Falls. The school was formerly known as Andrew Marvin Institute. The Conference granted his request and appointed a superintendent of the school. It ran a few years in the Methodist church. It never acquired property. It died for lack of support.

District schools were organized at Wynnewood and Norman. As church schools they did not last long, but they did serve to quicken the conscience of the people to the advantages of education.

The Norman school reported to the Conference that it had 100 students, a competent faculty, a ten-acre tract of land upon which a building was being erected at the cost of \$10,000.00 which it proposed to turn over to the Conference free of debt. It was requested that the name of the school be Oklahoma College and that it be taken under the care of the church. The Conference took the new school "under the care and patronage of the Conference." That was the last of it. It received no further mention in the records.

The Conference of 1895 appointed Rev. Frank Naylor superintendent of the District School at South McAlester. It was reported to the Conference that here "valuable property may be secured to the church." Nothing further seems to have been done about that school enterprise.

Ardmore in the same year, 1895, enterprised a college which met with more success. They secured a campus site, erected a building and offered it to the Conference. The Conference accepted it and named the College Hargrove College in honor of Bishop Hargrove, the President of the Conference for that year. On the nomination of the Board of Education, the Conference elected the following trustees for the new school: Rev. A. C. Pickens, A. J. Wolverton, R. Hardy, J. W. Randle, J. B. Spraggins, M. L. Butler, W. Wheel-

er, W. S. Derrick, N. F. Law, J. H. Godfrey and C. A. Samons. Ardmore was a growing town and taking on the ways of a city. The people of the city took great interest in the school and gave most of the money which was used in founding it. The transfer of the property to the Conference never added much financial strength to the school.

At Anadarko Brother Methvin was battling away trying to build a school for the Indians of the Plains. The Government donated 160 acres of land. The Woman's Board of Missions made annual appropriations to the school. The United States government had discontinued its policy of giving financial aid to church schools. But through the efforts of Brother Methvin the government agreed to administer the money which was appropriated for the support of the Indian children's education through his school. This materially helped in caring for the Indian students in the Methvin Institute.

The Indian Mission Conference never gave much help to Methvin Institute. In fact Brother Methvin received more criticism than help from the Conference. Even the veteran Shapard poured it on him quite heavily. Shapard and others thought he was entirely too slow in getting the school started. Shapard also criticised the Board of Missions for appropriating money to build schools in the bounds of the Conference without first consulting the Conference. He complained that there was a divided authority in the matter. He cautioned against laying the blame for failure of a school on the Conference when the Conference had voice in starting them or in the operation of them. It was even intimated that large sums of money were collected from abroad to build a school for the wild tribes and that it was not being used for the purpose for which it had been collected. There was no foundation for such a rumor. In truth all too little money was received from all sources.

Despite these obstacles and contentions Methvin

went ahead, built several frame buildings at a cost of \$10,000.00 and by 1895 had the school in operation. There were three teachers, 36 Kiowa, 7 Comanche, 1 Apache and 4 white students enrolled. The money for the support of the school was furnished, for the most part, by the Woman's Board of Missions.

All of these educational efforts were proceeding under very grave difficulties. The church had entirely cut loose from any support from the government. Now they turned to, and almost wholly depended upon, the Board of Missions and the Woman's Board of Missions for financial support. The Conference laid somewhat of a claim and took somewhat of suzerainty over Pierce Institute, Harrell International Institute, Willie Halsell Institute, Methvin Institute and Hargrove College. It really had title to only one, Hargrove College. The purpose of the Conference, as expressed through its various resolutions, was to make Harrell a school for girls, Willie Halsell a school for boys, Hargrove a co-educational school and Methvin a school for Indian children. It was a bold effort. The Board of Education in a formal report adopted by the Conference recommended that the Conference strengthen the then existing institutions and make no effort to establish new ones. Though the Conference adopted the report, it paid little or no attention to it. It lent its influence to new enterprises, but gave financial support to none of them. The schools paid little attention to the wishes of the Conference as to the character of the schools. Harrell took in boys and Willie Halsell took in girls. They all grew. They all had more students than they could care for. They were face to face with serious problems of growth.

On the whole it may be said that they met their problems with a fair degree of wisdom and ability. Mistakes, no doubt, were made. But in the midst of such rapid changes, in the face of so many obstacles, and of such constant, and at times, such fierce opposi-

tion, our fathers are to be congratulated on the success they attained.

The church at large gave timely assistance. The General Board of Missions, the Woman's Board of Missions, the General Board of Church Extension, and the Woman's Home and Parsonage Society all made liberal grants of money which made the building of schools, churches and parsonages possible. It was a period of adjustment, evangelism and building.

“O woman, great is thy faith!”

—Matt. 15:28.

CHAPTER XIV

THE WORK OF THE WOMEN

From the beginning, the women of the church have played an important part in the missionary work among the Indians. There have been quite as many heroines as heroes. The names of the women, especially in the earlier part of the missionary enterprise, have not been as well preserved as those of the men. For a long time the Quarterly, District and Annual Conferences were composed only of men. However women attended all of these conferences and did a great part of the work. They formed a large part of the local congregations and did a great part of the work there.

The organized missionary work of the women began in the Indian Mission Conference almost, if not quite, as soon as it began anywhere.

In May, 1878, Mrs. G. B. Hester, went with her husband to the General Conference which met at Atlanta, Georgia. Mr. Hester was a lay delegate to that Conference. The Woman's Foreign Missionary Society of the Methodist Episcopal Church, South was organized at that time. Mrs. Hester, on her return to Boggy Depot, organized the first Woman's Foreign Missionary Society in the Indian Territory. It was composed of only three women at its organization. Mrs. Hester kept the society going. This was not her first missionary work. Her maiden name was Elizabeth Fulton. She came to the Indian Territory as early as 1857 when she was only 18 years of age. She was the daughter of Rev. DeFarr T. Fulton, a Methodist Missionary to the Cherokee and other Indian tribes scattered about in Georgia. Early in life she consecrated herself to the missionary work and selected the Indian Missions as her field of service. She was first employed by the Board of Missions as a teacher in

the Chickasaw academy located near Tishomingo. After teaching two years she married George B. Hester, a merchant at Boggy Depot. Her marriage did not interrupt her missionary work. Shortly after their marriage Mr. Hester joined the church with her and they both became prominent and efficient leaders in all the work of the church. Mrs. Hester increased her missionary activities rather than diminished them. During the war she served as a nurse for the wounded and sick Confederate soldiers. Her home was known far and near as a resting place for the refugees. From 1861 until 1865 she taught a class of twelve Indian boys. Each one became a chief of his tribe. One of them, William Byrd, said to her one day, "Mrs. Hester, I owe all that I am to the missionary work you gave."

Mrs. Hester assisted in organizing many societies for both the foreign and home work. She was an active leader in the Conference societies of the various types and attended every council meeting that was held during her life time.

When Bishop Robert K. Hargrove made his Episcopal tour of the West in 1886, he was deeply grieved because of the poor living conditions under which the preachers and their families had to work. In the Indian Mission Conference and throughout the West there were either no parsonages or mere makeshifts. The preachers lived in dug-outs, shacks, tents or improvised huts.

On his return to his home at Nashville, he appealed to Dr. David Morton, the Secretary of the Board of Church Extension, for aid in relieving the distressful situation. Instantly they, in turn, looked to the women and found in them a ready response.

Dr. Morton laid the case before Miss Lucinda B. Helm, a young woman of big brain, willing heart and a call from God to do some great service for the cause of Christ. Miss Helm saw in this appeal an opportunity to make real her own call and vision. She first called to her aid her sister Mary. They set about making

plans to carry forward the great undertaking. They suggested that the movement be made church wide and done under competent authority.

The matter was presented to 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 B. Helm was appointed secretary of the new department. At the request of Dr. Morton, Miss Helm wrote the constitution and by-laws for the new organization. The work of collecting funds over the church for the building and furnishing of parsonages was started. Miss Helm also traveled throughout the church and organized local and Conference societies. In two years there were 214 auxiliary societies organized. This stimulated all the missionary work on the part of women throughout the church.

In the Indian Territory a Woman's Foreign Missionary Society was organized in the parlor of Harrell International Institute by Mrs. T. F. Brewer and others in June, 1886. The first Conference Woman's Foreign Missionary Society was organized at the Annual Conference which met at Eufaula in Oct., 1886. That was quite a long while after the first society organized by Mrs. Hester at Boggy Depot. The officers elected were: Mrs. M. T. Watson, President; Mrs. Helen Butler, Vice-President; Miss Jennie C. Wolf, Corresponding Secretary; Mrs. Ida Bolander, Treasurer; Mrs. Alice B. Shanks, Recording Secretary.

At the same time and place, the first Conference Board of Church Extension for the Woman's Department of the Board of Church Extension was organized. The officers were: Mrs. W. Rivers, Treasurer; Mrs. Alice B. Shanks, Corresponding Secretary; District secretaries: Cherokee District: Mrs. Ed. Halsell; Chickasaw District: Mrs. J. L. Keener; Muskogee District: Mrs. M. A. Clark; Canadian District: Mrs. C. W. Myatt; Pauls Valley District: Mrs. Mitchell.

The General Conference of 1890 enlarged the

scope of the women's work. The name of the society was changed to Woman's Parsonage and Home Mission Society. The society under the new name began holding Annual Conferences in the Indian Territory in 1892 at the same times and places the Indian Mission Annual Conferences were held. The minutes of these Conferences were embodied in the printed minutes of the Indian Mission Annual Conferences until and including the Annual Conference of 1899.

Mrs. Robert K. Hargrove, wife of Bishop Hargrove, brilliant leader in the woman's missionary work of the church, came with her husband when he held the Indian Mission Conference of 1895. She met with the women in the Annual session of the Woman's Parsonage and Home Mission Society, led their devotions and gave inspiring addresses.

In 1898, another change in the name of the society was made. The word parsonage was dropped from the title and the society was known as the Woman's Home Mission Society. The activities had grown far beyond the building and furnishing parsonages and now embraced the whole field of home mission activity.

After 1899, the Woman's Home Mission Society held their Conferences separate from the Indian Mission Conferences. They kept their own minutes and printed them on the order of their own Conference.

The society had a gradual, almost slow growth. They met with many difficulties. Some of the women of the Foreign Missionary Society were slow to join in the home work fearing that the home work would diminish the funds for the foreign work. Some of the preachers even opposed the society preferring to retain their local Ladies' Aid Societies. There was also the usual opposition to any and all work done by women. The women paid little heed to the opposition. They went steadily ahead organizing societies, building parsonages, furnishing them with the heavy furniture, supplying preachers' families with food and clothing, training young women for missionary work

in the local and foreign fields, opening work in the city slums, establishing schools in the mountain sections and paving the way for the uniting of the women of the church in the great missionary program of the present day under the Woman's Council.

Many of the women in the Indian Territory belonged to both the Foreign and the Home Mission Societies. Mrs. George B. Hester served for 15 years as president of the Woman's Foreign Missionary Society and for 18 years as treasurer of the Home Mission Society. Mrs. C. M. Coppedge was an active worker in both societies. She served at various times as district secretary, vice-president and corresponding secretary of the Home Mission Society. Mrs. W. H. Purcell served for several years as organizer for the Home Mission Society. She visited throughout the Conference and laid the foundation for the growing work. Other women prominent in the work were 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. A. J. Worley, Mrs. J. J. Lovett, Mrs. Tom McSpadden, Mrs. H. R. Knisely, Miss Lizzie Ray, Mrs. L. H. Stucky and Mrs. J. Y. Bryce. These women all held official positions at sometime during the formative period of the women's work. All through the years, many women have been tireless workers whose names never appear in the official minutes. In many localities where men could not be found to carry on the church work, women have served as stewards, Sunday School superintendents and all other official positions. The teaching load in the local churches has for the most part fallen to the lot of the women.

The spirit and sacrificial life on the part of the women is epitomized in the life of Mrs. J. J. Methvin. When Bishop Galloway appointed Brother Methvin missionary to the Wild Tribes, he put his arm around him, gave him his blessing and told him that he had

better put his wife and five children in a border town in Kansas or Texas until he could find a suitable place for them to live. But Sister Methvin said: "No. Where thou goest I will go, where thou lodgest I will lodge."

It was a rather dangerous thing to do, but she went and took the children with her. After days of trying experiences in traveling over unworked trails, through swamps, crossing uncertain creeks and river fords they reached Anadarko. Nothing but wild scenes greeted them. For a temporary shelter they secured a small shack used by an Indian trader for a kitchen and eating place. For nearly two years they lived in this humble dwelling. The winters were very severe. Mrs. Methvin, though she was before her marriage the pet of a luxurious home, met the emergency with a brave, heroic spirit. The kindliness of her beautiful life was the brightest of stars in the midst of the wildest superstition and ignorance.

*“And these all,
Having obtained a good report,
Through faith,
Received not the promise:
God having provided
Some better thing for us,
That they without us
Should not be made perfect.”*

—Heb. 11: 39-40.

CHAPTER XV

LAST YEARS OF THE INDIAN MISSION CONFERENCE

1896-1906

In the decade now under review the Indian Mission Conference lost both its Indian and its mission character. The white population continued to increase. The boundaries of the church pushed Westward with the ever-moving tide of people who flocked into Oklahoma. The eloquent appeal of Bishop Pierce of the long ago for preachers for the Indian Country was now being answered. They came in quite sufficient numbers. The days of pioneering with their peculiar hardships and dangers were being ended. New problems were forming. Settled pastorates with comfortable salaries were increasing. The second stage of church building was begun. Parsonages were being built. Denominations which had abandoned the field during and immediately following the war came back to re-establish their work. Some churches that knew nothing of the missionary spirit of the pioneers now came to reap their part of the benefits which the heroes who had weathered the storm had made possible.

By this time the Methodist Episcopal Church became much more active in the territory. Always an aggressive church, it pushed into both occupied and unoccupied fields. The two Methodist churches soon found themselves overlapping. The experience was not always pleasant or profitable. Small communities, not able to support one Methodist church adequately, found themselves struggling to support two. As time went on a bitter spirit prevailed. Then came a period of better feeling. Common sense ruled instead of folly. Federation of churches was effected. The Methodist Episcopal Church withdrew from places that were

better cared for by the Southern church and the Southern church in turn withdrew from towns and communities where Northern sentiment prevailed.

The Methodist Episcopal Church, South continued its evangelistic and educational policy. The boundaries of the Conference were extended. New Districts were formed and pastoral charges were multiplied. The Conference took its place as one of the larger Conferences of the Church. The membership of the Conference changed annually.

The 51st Conference convened at El Reno, Oct. 28, 1896. Bishop W. W. Duncan was the president and M. L. Butler secretary.

J. N. Thomas, J. W. Scott, J. V. Baird, W. H. McKinney, J. O. O'Bryant and J. A. Parks were admitted on trial. F. M. Sherwood and R. H. Grinstead were readmitted. A. S. Williams, J. H. Bradshaw, S. L. Pope, T. P. Pipkin, G. H. Ray, L. L. Amos, J. O. Buffington, W. M. Pope, G. F. Ray, and L. L. Thurston were admitted into full connection.

J. F. Sherwood, J. C. Cavener, K. S. Enochs, James Vick and W. J. Sims were received by transfer. J. R. Masters was received from the Missionary Baptist church and Jesse Teague from the Methodist Protestant church as elders in the local ranks. J. D. Wasson, B. H. Greathouse, Ebb Huffaker, W. D. White, J. H. Bass and J. R. Smith were transferred out of the Conference.

Rev. W. A. McIver died. He was born in Mississippi July 18, 1861. He moved to Arkansas and settled near Quitman in 1878. In 1883 he married Miss Ellen Bynum. He joined the Arkansas Conference in 1884 and served in that Conference for ten years. He came to the Indian Mission Conference in 1894 and was appointed to Sugar Creek circuit. This was his only charge in the Indian Mission Conference. He died shortly after the Conference of 1895. He left a wife and three children. He was ever ready to do the

hard work of the church. He suffered much but counted it all gain to serve Christ and his church.

The 52nd Conference met at Muskogee Nov. 10-15, 1897. Bishop A. W. Wilson was the president and M. L. Butler was secretary. J. M. Porter, W. A. Randall and Z. B. Whitehurst were assistant secretaries.

J. L. Brown, M. W. Whelan, P. M. Palmer, F. H. Fannin, J. P. Atkins, M. K. McElhannon, O. L. Hargraves, N. L. Linebaugh, J. B. Robinson, M. L. Roberts, J. L. Gage, W. B. Moon, W. H. Monger, J. H. Stone, J. E. Lovett, J. M. Ray, C. O. Ray, J. B. McCain and J. E. Disch were admitted on trial.

B. F. Stegall, C. F. Mitchell, T. E. McKinzie, J. L. Yelton, G. W. Sawyer, Z. B. Whitehurst, A. H. Homer, and W. H. Averyt were admitted into full connection. N. E. Bragg and W. A. Duncan were readmitted. B. F. McManama, M. W. Sherer, J. I. Williams, and I. R. Haun were received by transfer.

C. F. Mitchell, B. F. Stegall, T. E. McKenzie, J. L. Yelton and G. W. Sawyer, traveling preachers were ordained deacons. M. W. Whelan, H. B. Hiner, E. E. Wallace, J. V. Jackson, A. H. Rogers, J. A. Summerfield, L. O. Hargraves, J. G. Forester, Moty Tiger, T. D. Milsap, J. B. McCain, and B. J. Hartsfield, local preachers, were ordained deacons. A. S. J. Haygood and Miles Sturgeon, traveling preachers, were ordained elders. D. D. Mullins, a local preacher, was ordained elder.

L. J. Amos, H. A. Story, W. F. Hodnett, J. L. Keener, T. P. Pipkin, J. S. Williams, and A. S. Cook were transferred out of the Conference. I. R. Haun and D. E. Shaffer located.

Willis F. Folsom, the grand old Indian preacher, died sometime during the year 1897. He lived to be 73 years old. He gave a long service to the church. By the dint of his own efforts he learned English and was a master of his own language. He preached eloquently in his own tongue and interpreted with fervor and eloquence for the white preachers. He held con-

stant communion with God. Out in the grove near his home there was one spot that he had sanctified as an altar for prayer. Every day when at home he went to that spot and prayed. The grass was green all around it but not a sprig where he knelt to pray. He was known for his fervent prayers as much as for his earnest preaching. White people and Indians alike loved and revered him.

Not only people, but even animals knew his kindly spirit. Horace in his beautiful ode to a righteous man has these significant words: "He wandered unharmed beyond the boundaries." The wild beasts roamed beyond the boundaries but they never harmed a righteous man. Through all of Brother Folsom's long, weary journeys through the lonely woods he never feared harm from a wild beast.

The wild birds would fly into his dining-room, light on his shoulder and feed from his hand. For 55 years he preached the unsearchable riches of Jesus Christ. Most of that time he was a local preacher. In his old age the Conference admitted him into full connection as a mark of love and honor for his long, faithful and efficient service. He was steadfast through storm and fire, through hunger and cold. In his old age he was sorely afflicted, but his faith never faltered. He lived a noble life and died in triumph.

The 53rd Conference was held at Norman, Oklahoma Territory, Nov. 2-7, 1898. Bishop H. C. Morrison presided. Rev. M. L. Butler was secretary. Rev. J. M. Porter and Rev. W. A. Randall served as assistant secretaries. W. H. Averyt, Z. B. Whitehurst and J. A. Parks were statistical secretaries.

Ulysses V. Wyatt, Elisha A. Ware, W. Oliver Luton, G. W. Rogers, E. C. Wallace were admitted on trial. W. M. Palmer was discontinued at his own request. J. A. Parks, W. H. McKinney, E. F. Dycus, A. W. Dumas, B. J. Hartsfield, M. Coppedge, L. F. Lynn, J. L. Burns and Charles J. Stewart were admitted into full connection. I. R. Hunn was readmitted. M. A.

Smith, M. H. Cutland, T. P. Pipkin, S. G. Thompson, M. D. Hill, S. B. Cox, J. D. Sibert, W. H. Kincaid, T. J. Minnis and J. A. Biggs were received by transfer.

W. H. McKinney a traveling preacher was ordained deacon. J. M. Ray, J. R. Fortson, W. E. Jefferson, W. H. Akers, W. B. Moon and P. A. Smith were ordained local deacons. Henry M. McGuire was elected a deacon but not ordained at that time. T. H. Kinser, W. M. Pope, L. L. Thurston, G. H. Ray, S. L. Pope, F. A. Bond, J. O. Buffington and T. P. Pipkin, traveling preachers, were ordained elders.

G. W. Jamison, J. N. Moore, and E. F. Dycus were located at their own request. H. H. Goode was granted a supernumerary relation. John McElhanon was granted a superannuate relation.

George W. Atkins died at his home in Muskogee July 5th, 1898. He served fourteen years in the Indian Mission Conference. Twelve of them were on three works, and that at a time when moving was the rule. He won and held the love and respect of the people.

The 54th Conference met at Ardmore, Chickasaw nation, Nov. 1-5, 1899. Bishop Joseph S. Key was the president. M. L. Butler was secretary. J. M. Porter, Frank Naylor, J. A. Parks and Z. B. Whitehurst were assistant secretaries.

A large number of lay delegates were present at this conference; viz., J. F. Quillian, B. R. Morrison, R. B. Neighbors, J. M. Thompson, M. E. Mackey, C. C. Mathis, W. M. Dodd, R. E. Crocket, Solomon Williams, E. T. Sorrells, E. A. Brown, M. E. Jefferson, W. S. Wolverton, W. A. Williams, J. H. Coconower, A. J. Jones, A. M. Lusk, W. T. Harper, J. L. Adair, W. H. Dunnaway, R. W. Cummings, T. B. Davis, J. W. Lancett, J. D. Gross, J. V. Connell, B. F. Kemp, H. P. Ward, N. B. Ainsworth, W. G. Kimberlin, B. M. King, B. C. Clark, J. W. Seaton, J. W. Dickson, W. S. Deering, J. T. Crowder and J. W. Blakely.

J. A. Brooks, S. J. Clark, W. F. Dunkle, C. S. Shires, T. F. Roberts, C. P. Cox, W. A. Shelton, Moss

Weaver, W. S. Lee, A. B. C. Debman, D. W. Hughes, F. M. Dykes, J. L. Henson and George C. Hamilton were admitted on trial. M. L. Roberts, C. Q. Ray, J. E. Lovett, Orlando Shay, J. V. Baird, W. B. Moon, W. H. Mounger, J. L. Gage, W. H. Wages, B. J. Hilderbrand, M. K. McElhannon, and M. W. Whelan were admitted into full connection. J. W. Morris and C. W. Jacobs were readmitted.

M. L. Roberts, C. Q. Ray, J. E. Lovett, Orlando Shay, J. V. Baird, W. H. Mounger, J. L. Gage, W. H. Wages, and M. K. McElhannon, traveling preachers, were ordained deacons. U. V. Wyatt, J. L. Brown, J. R. Brooks, A. R. Montgomery, W. C. Luton, J. W. O'Bryant, W. S. Lee, W. A. Shelton, Lafayette Cassler, Albert S. Cecil and W. R. Cummings, local preachers, were ordained deacons. Z. B. Whitehurst, T. H. McKenzie, B. F. Stegall, A. S. Williams and C. F. Mitchell, traveling preachers, were ordained elders. Willis Tobly, R. A. Crosby and A. W. Clark, local preachers, were ordained elders.

F. M. Moore was granted a superannuate relation. E. L. Massey, O. P. Noble, W. T. Ready, J. B. McDonald, B. F. Gassaway, I. M. Woodward, L. J. Amos, M. P. Hines and W. D. Matthews were received by transfer. Webster Full withdrew from the ministry and membership of the church. G. M. Byers was discontinued at his own request.

The Conference lost three members by death; viz., L. H. Stuckey, Marvin Coppedge and M. W. Shearer.

Brother Stuckey's kindly heart and charitable spirit endeared him to a host of friends. He was "a noble and useful servant of Jesus Christ, a faithful and true co-laborer in the church."

Marvin Coppedge was born Feb. 23, 1871. He joined the church when he was eight years old. He was licensed to preach at 18 years of age. He was graduated from Polytechnic College, Fort Worth, Texas. He joined the East Texas Conference and served Henderson circuit and San Augustine. He was then

transferred to the Indian Mission Conference and appointed to Checotah. He died before the year was finished June 14, 1899. He was a young man of deep piety, earnest purpose, sweet spirit, gentle and faithful."

Brother Shearer served 20 years in the North Texas Conference and two years in the Indian Mission Conference. The educational opportunities of his early life were limited, but he made up that lack by diligent study. He died at the age of 49. When told that the end was near he said, "I was never more joyful and happy than now." He bade his loved ones and friends at the bedside good-bye. Then he turned to an unconverted man and pleaded with him to give his heart to Christ. Thus with his last breath he ended his loved employ.

The 55th Conference met in McFerrin Memorial Church, Vinita, Indian Territory, Oct. 25-29, 1900. Bishop Joseph S. Key presided. M. L. Butler was secretary. J. M. Porter, J. S. Lamar, Z. B. Whitehurst, J. A. Parks and M. W. Whelan were assistant secretaries.

N. G. Gregory, H. P. Lasley, H. L. Maulding, T. J. Cephas, P. M. White, A. S. Cecil, L. H. Freelingin, W. M. Keer and A. M. Brannon were admitted on trial. J. R. Brooks, W. F. Dunkle, S. J. Clark, T. F. Roberts, C. P. Cox, Moss Weaver, J. L. Henson, W. S. Lee, A. B. C. Debnam, F. M. Dykes and W. A. Shelton were advanced to the class of the second year. D. W. Hughes, G. C. Hamilton, J. L. Burns, C. S. Shires and A. W. Dumas were continued in the class of the first year. J. H. Stone, E. A. Ware, U. V. Wyatt, R. A. Crosby, J. B. McCance, W. O. Luton, H. J. Brown and J. B. Mitchell were admitted into full connection. J. L. Southward and H. B. Henry were readmitted.

J. H. Stone, E. A. Ware and J. B. Mitchell, traveling preachers, were ordained deacons. W. I. Stevens, C. S. Walker, J. T. Armstrong, N. G. Gregory, W. M. Keer and M. L. Checote, local preachers, were ordained deacons. J. A. Parks, W. H. Averyt, A. H. Homer, W.

H. McKenney, traveling preachers, were ordained elders. W. O. Lewis, A. M. Lusk, L. H. Fullingim and D. W. Hughes, local preachers, were ordained elders.

W. N. Taylor, N. L. Linebaugh, A. Lee Boyd, J. L. Sullivan, B. F. Gassaway, C. L. Browning, N. R. Waters, T. M. Jackson, W. F. Wilson, J. B. Mitchell, L. M. Broyles, T. G. Whitten, and J. E. Sanders were received by transfer. George L. Snyder, an elder from the Baptist church, and J. R. Smith, an elder from the Methodist Episcopal Church were received into the Conference.

J. O. Buffington withdrew from the ministry and membership of the Church. J. W. O'Bryant, at his own request, and M. P. Hines and E. W. Wallace were discontinued. At their own requests, C. J. Stewart, B. W. Sawyer, S. B. Cox, T. H. Prim, W. T. Ready, and A. T. Galloway were located.

The Conference lost two by death; viz., B. J. Hartsfield and J. L. Yelton. Of Brother Hartsfield we have no record save the brief accounts in the Conference minutes. There is no recorded obituary.

Brother Yelton was born in Tennessee, Feb. 15, 1840. He married Miss Florida Castle in 1868. He joined the church in 1870 at Ross Chapel in East Texas. He was licensed to preach and served as a supply for several years in the North Texas Conference. He served as a supply for five years in the Indian Mission Conference. He was admitted on trial in 1897 and into full connection in 1899.

At the Conference of 1899, he was appointed to Moral Circuit. He was sick at the time but like a true itinerant went to his charge. He never preached on his last charge. He died March 6, 1900. He lived a pure, transparent Christian life.

The 56th Conference met at Chickasha Indian Territory, Oct. 24-28, 1901. Bishop Joseph S. Key presided. M. L. Butler was secretary. J. M. Porter, Z. B. Whitehurst, N. L. Linebaugh, J. V. Baird and N. B. Ainsworth, a layman, were assistant secretaries.

Wilbur S. Park, Lo Rindo Jones, A. B. Adams, G. A. Lovett, W. R. Brock, J. L. Williams and Harry Moore were admitted on trial. W. F. Dunkle, C. P. Cox, Moss Weaver, J. L. Henson, W. S. Lee, S. J. Clark and T. F. Roberts were admitted into full connection.

W. S. Derring, A. M. Brannon, G. A. Lovett, L. V. Colbert, I. E. Walker, W. R. Brock, A. N. Wright, T. M. Lowery, C. S. Shires, local preachers, were ordained deacons. C. P. Cox, S. J. Clark and T. F. Roberts, traveling preachers, were ordained deacons. C. Q. Ray, Orlando Shay, W. B. Moon, M. W. Wheelan, J. E. Lovett, J. L. Gage, N. L. Linebaugh and M. L. Roberts, traveling preachers, were ordained elders. J. L. Henson, J. R. Hill and J. W. French, local preachers, were ordained elders.

E. M. Meyers, John L. Bray, C. W. Clay, A. C. Pickens, H. W. Bowman, H. A. Matteney, M. L. Roberts, G. F. Ray, and W. T. Freeman were received by transfer. T. J. Cephas and G. S. Shires were discontinued at their own request.

D. W. Hughes was discontinued. M. K. McElhannon, J. H. Godfrey, T. P. Pipkin, and W. H. Averyt were located at their own request. E. D. Cameron and H. H. Goode withdrew from the ministry and membership of the church. J. W. Lloyd was suspended for three months.

J. M. Gross, S. G. Thompson, T. F. Brewer and C. F. Roberts were elected clerical delegates; and N. B. Ainsworth, J. F. Quillian, J. M. Doss and N. R. Tinsdale, lay delegates to the General Conference to meet at Dallas, Texas in May, 1902. M. L. Butler and W. J. Sims were clerical alternates and C. B. Ames and Sankedote were lay alternates.

The 57th Conference met at Muskogee, Indian Territory, Oct. 22-27, 1902. Bishop Elijah Embree Hoss, D. D., was the president. M. L. Butler was secretary. J. M. Porter, W. S. Lee, N. B. Ainsworth, Z. B. Whitehurst, L. M. Broyles and W. F. Dunkle were the assistant secretaries.

C. S. Walker, W. J. Nelson, James Lambert, G. W. Martin, Walter N. Vernon, Robert A. Baird, Luther O. Rodgers, William D. Stout, Edward L. Sullivan, James W. Vawter, M. B. McKinney, J. W. Lamb and J. Y. Bryce were admitted on trial. L. H. Fullingim, W. A. Shelton, A. S. Cecil, A. B. C. Dednam, H. P. Lasley, H. L. Mauldin, J. R. Brooks and T. L. Rippey were admitted into full connection.

E. H. Casey, an elder, was received from the Methodist Episcopal Church; J. A. Arom, an elder, was received from the Baptist Church; and Webster Full returned to the Conference from the United Brethren church. L. L. Gladney, D. W. Baully and A. T. Galloway were readmitted. T. L. Rippey, J. W. Sims, S. B. Meyers, W. M. P. Rippey, F. F. Threadgill, J. H. Grandville, J. H. Ball, L. J. Amos, P. R. Eaglebarger, J. M. C. Hamilton and S. F. Goddard were received by transfer.

Henry L. Mauldin, a traveling elder; and Wilbur S. Parks, James Lambert, John N. Carroll, Noah H. Carter, James K. Wooten, Lemuel G. Ellington, Griggs Durant, Mark B. McKinney, Joseph Jackson, Simpson Colbert, Lincoln N. Ishcomer, and James R. Miles, local preachers, were ordained deacons by Bishop Hoss. J. B. Mitchell and U. V. Wyatt, traveling preachers, and Monty Tiger, Madison E. Jefferson and John C. Williams, local preachers, were ordained elders by Bishop Hoss.

A. B. Adams and F. M. Dykes were discontinued at their own request. S. J. Clark, J. V. Baird, Webster Full and T. J. Minnis were located at their own request. J. D. Bray and G. F. Ray withdrew.

The 58th Conference met at Oklahoma City, Oklahoma Territory, Oct. 21-25, 1903. Bishop E. E. Hoss presided. M. L. Butler was secretary. J. M. Porter, S. F. Goddard, T. H. Ward, R. A. Crosby, T. L. Rippey, J. H. Ball were assistant secretaries. P. R. Eaglebarger was elected editor of the journal.

G. W. Lewis, W. J. Moore, W. C. Howell, J. W.

Campbell, E. M. Sweet, Jr., E. L. Young, S. E. Riley and J. L. Bray were admitted on trial. L. R. Jones, P. M. White, J. L. Williams and G. A. Lovett were admitted into full connection. J. V. Baird was re-admitted. H. H. Watson, J. M. Hively, L. L. Johnson, J. W. Brooks, W. C. Savage, G. G. Hamilton, J. Rush Goodloe, W. R. Smith, J. E. Dunnaway and G. L. Snyder were received by transfer.

P. M. White and L. R. Jones, traveling preachers, and W. M. Grose, G. W. Martin, D. L. Berryhill, S. H. Berry, J. D. Salter, H. H. Everett, W. C. Howell, R. A. Baird, L. O. Rogers and J. W. Vawter, local preachers, were ordained deacons. W. F. Dunkle, J. B. McCamce, Moss Weaver and J. M. Ray, traveling preachers; and P. A. Smith, T. L. Rippey, E. M. Sweet, Jr., D. W. Bouilly and R. W. Cummins, local preachers, were ordained elders.

J. Y. Bryce, N. T. Gregory, W. S. Parks, W. N. Kerr were discontinued at their own request. L. L. Gladney, B. J. Hilderbrand, T. H. Kinser, W. D. Sauls, J. L. Burns and A. C. Pickens were located at their own requests. H. L. Mauldin was suspended for six months for "Imprudent temper and actions." J. W. Morris was expelled for gross immorality.

W. D. Stout, who was admitted on trial in 1902 and appointed to Marietta mission, was stricken by death soon after he reached his appointment in the midst of a revival meeting. From childhood up he had worked in the church. He was active in the Sunday School and Epworth League. He was educated in the high school at Gainesville, Texas, and Southwestern University. He was a delegate to the International Epworth League Conference which met at Chattanooga, Tenn. in 1895. His first and only work in the Conference was Marietta mission. From it he was called to his heavenly reward.

The 59th Indian Mission Conference met at South McAlester, Indian Territory, Oct. 26-Nov. 1, 1904. Bishop E. E. Hoss was the president. M. L. Butler was

again nominated for secretary. Having served as secretary for seventeen consecutive years, Brother Butler requested that another be elected. The Rev. J. A. Parks was elected. Rev. Frank Naylor and N. B. Ainsworth, a layman, were elected assistant secretaries. Rev. Robert A. Crosby was elected statistical secretary. Rev. John L. Bray was elected Conference Teller with Mr. D. R. Rankin as his assistant. Rev. Robert A. Baird was elected to edit the Conference Journal.

Arthur G. White, Thomas O'Bryant, T. M. Ward, Robert S. Satterfield, Samuel C. Weatherly, N. E. Fertig, James E. Savage, Jesse Crumton, William J. Hale, John D. Salter, Eugene A. Sample, V. V. Morgan, Herman E. Snodgrass, Johnson E. Tiger and W. F. P. Munsey were admitted on trial. Simeon Shaw and J. C. Cavener were re-admitted.

C. S. Walker, W. J. Wilson, James Lambert, G. W. Martin, R. A. Baird, L. O. Rodgers, J. W. Vawter, M. B. McKinney, Harry Moore, W. R. Brock, G. B. Jackson, R. B. McSwain and F. E. Singleton were admitted into full connection. A. R. Sanders, R. B. McSwain, J. W. Kizziah, W. C. Clark, D. A. Williams, M. D. Hill, G. B. Jackson, H. A. Burns, W. A. Dickey, W. L. Anderson, W. L. Driskill, W. W. Turner, G. W. Hale, M. L. Harris, J. M. Gaill, G. L. Snyder, Robert Hodson, T. L. Lallance, W. A. Randle and J. E. Wright were received by transfer.

W. L. Wilson, Frank E. Singleton and Harry Moore, traveling preachers, were ordained deacons. J. E. Savage, E. L. Young, H. O. Ellis, W. P. Meador, B. C. Scivally, G. M. Byars, B. F. Hill, G. H. Rogers, E. A. Sample and W. J. Land, local preachers, were ordained deacons. W. A. Shelton, A. B. C. Dednam, H. B. Lasley, J. R. Brooks, T. F. Roberts, A. M. Brannon, C. P. Cox and John L. Brown, traveling preachers, were ordained elders.

Silas E. Riley was discontinued at his own request. J. E. Wright, J. E. Sawders, E. M. Meyers, I.

B. Hickman, Harry Moore, Z. B. Whitehurst and G. L. Snyder were located at their own request.

Rev. N. E. Waters died July 20, 1904. He was born in Callaway County, Ky., Aug. 27, 1861. He was licensed to preach Jan. 7, 1880, ordained deacon, 1892, and elder, Nov. 17, 1895. He was admitted on trial into the Memphis Conference in 1880. He transferred to the Indian Mission Conference in 1900. After four years of fine service in this difficult field his labors were ended abruptly accompanied by unusual pathos. His wife and four boys were away from home visiting friends and relatives. He had concluded a revival service and after immersing some of the new converts he was seized with a cold which resulted in death. In his last hour he spoke of the heavenly vision of the beautiful beyond. His last words were: "Not my will but the will of God be done."

The 60th Conference met at Lawton, Oklahoma Territory, Nov. 8-13, 1905. Bishop Hoss was present and presided throughout the Conference. J. A. Parks was the secretary. Frank Naylor, N. B. Ainsworth, J. Rush Goodloe, C. S. Walker and W. H. Sanger were assistant secretaries. Mr. David R. Rankin was elected Conference teller. Robert A. Baird was elected editor of the Journal.

Norvel V. Andrews, John L. James, Daniel H. Marchant, Jr., James N. Tinkle, George W. Hooper, John E. Martin, Robert E. Glasscock, William P. Meador, Edgar A. Rippey, John F. Roberts, Charles L. Canter, Oscar W. Stewart, Norman A. Phillips, Joel F. Hedgpeth, William H. Long, Hubert W. Clark, Gus M. Dilbeet, George M. Byers, David E. Hardin, Samuel N. Jones, James H. Denny, Joseph S. Riley and William J. Hale were admitted on trial.

William J. Land, George W. Lewis, William J. Moore, John W. Campbell, Evander M. Sweet, Jr., Walter N. Vernon, John L. Bray, William C. Savage and George C. French were admitted into full connection.

Samuel N. Jones was received from the Cumberland Presbyterian Church, James H. Denny from the Baptist Church and Joseph S. Riley from the Christian Church. W. T. Ready, T. J. Minnis and E. M. Meyers were re-admitted. J. A. Clark, C. H. Armstrong, C. D. Ward, W. W. Nelson, George C. French, G. W. Bogle, R. C. Taylor, J. D. Massey, J. F. Lawlis, W. T. Martin, Frank Singleton, J. J. Crowe, S. P. Pirtle, I. K. Waller, J. E. Disch, C. S. Walker, Joseph Parkin, B. E. Chapman, J. H. Calloway, O. E. Goddard, J. J. Shaw, T. P. Turner, W. K. Piner, J. W. Cummins and C. A. Burris were received by transfer.

J. W. Campbell, William C. Savage and Walter Vernon, traveling preachers, were ordained deacons. Norvel V. Andrews, George W. Hooper, John E. Martin, William Douthitt, George Southwell, William H. Hawkins, Charles L. Canter, M. A. Cassidy, Johnson E. Tiger, Lewis McHenry, Joel F. Hedgpeth, D. M. Wyrick, Eli Snell, Edgar A. Rippey and Kicking Bird, local preachers, were ordained deacons.

L. R. Jones and Henry Mauldin, traveling preachers, were ordained elders. John A. Grimes, J. D. Z. Munsey, Joseph H. Rogers, Nathan B. Taylor, James E. Wiseman, Richard H. White, Garrett M. Moore and George W. Lewis, local preachers, were elected elders. All were ordained excepting George W. Lewis who was not ordained until the Conference of Nov. 13-18, 1907.

N. E. Fertig was discontinued. W. A. Shelton, W. R. Smith, W. F. Wilson, W. L. Airhart, J. M. Porter and J. W. Vawter were located at their own request. J. R. Sanders was also located. A. L. Boyd surrendered his credentials and withdrew from the ministry and membership of the Church.

The Conference lost four members by death; viz., Francis M. Moore, Joseph F. Bumpass, P. M. White and John McElhannon.

Francis M. Moore was born at Ft. Smith, Arkansas, January 20, 1837. He joined the Methodist

Episcopal Church, South in October, 1853. He was twice married. The first time to Miss Amanda Stevens, Aug. 12, 1855. She was the mother of his three children. Under the work, worry and constant alarm caused by the war her health broke and she died suddenly after Brother Moore returned home from the war. His second marriage was to Miss M. J. Perkins who bore with him the hardships of the itinerant Methodist preacher's life in the pioneer days of work in the Western part of Arkansas and the Indian Territory.

Brother Moore was licensed to preach in Arkansas July 11, 1857. He was admitted on trial into the Arkansas Conference in 1861. During the war he served as a chaplain in the Confederate Army. His health was greatly impaired on account of the hardships experienced during the war. He was never strong thereafter. On his return from the war he served Grand Prairie and Booneville circuits. Then he was appointed to Yellville District. That was a large District. The roads were rough. He left his family behind and went alone to his work. He returned home but twice during the year. On his last trip he reached home about midnight to find his little son dead awaiting his return for burial.

His first work in the Indian Territory was Eufaula. For six years he was editor of the Conference organ "Our Brother in Red." After relinquishing his duties as an editor he was appointed to Tecumseh. He wrote a brief history of the church in the Indian Territory. He died at Muskogee in December 1904.

Joseph F. Bumpass was born in 1873, admitted into the Tennessee Conference in 1895, transferred to the Northwest Texas Conference in 1899 and became a member of the Indian Mission Conference when Greer County was placed within the bounds of the Indian Mission Conference. He served only one charge in this Conference. He was a pure, self-sacrificing servant of Christ and his church.

John McElhannon was born in Georgia in 1834. He was licensed to preach in 1859, ordained deacon in 1870, elder in 1874. He served in the North Mississippi for 25 years. He came to the Indian Mission Conference in 1889, superannuated in 1897. He served as a supply several years after his superannuation. He did much useful work. He died at the home of his son, the Rev. M. K. McElhannon, at Talihina, June 29, 1905.

Rev. Pinkney M. White was born in Tennessee in 1876. His boyhood days were spent working in a lumber camp in order to help support the family. While working there he fell into wicked ways. He was converted and joined the church when he was about 20 years of age. He married and brought his young wife to Ardmore, Ind. Ter., where he entered Hargrove College working his way through a session of the school. He was admitted on trial into the Indian Mission Conference in 1900 and served Comanche, Duncan and Minco circuits. He was developing into an effective preacher. The end came suddenly by accident. He was in a dug-out which caved in causing his death April 9, 1905.

W. J. Sims, Jesse S. Lamar, Theo. F. Brewer, N. L. Linebaugh, and C. M. Coppedge were elected clerical delegates; and A. S. McKennon, J. W. Jackson, J. M. Doss, D. R. Rankin and W. G. Ditzler were elected lay delegates to the General Conference to meet in 1906. The clerical alternates were W. K. Piner and C. F. Roberts; the lay alternates were A. E. Bonnell and J. S. McIntyre, a local preacher.

The 61st Conference convened at Tulsa, Ind. Ter., Nov. 14-19, 1906. Bishop John J. Tigert had been appointed superintendent in charge of the Conference. He came to the Territory a few days before the Conference, visiting in Atoka. While at dinner there a chicken bone lodged in his throat. An infection resulted. Against the advice of his physician, he proceeded to Tulsa. Though very ill, he went to the Conference room in the Grand Opera House, Tulsa, Indian

Territory and opened the Conference Nov. 14, 1906 at 9 a. m. On account of his illness he had asked Bishop Joseph S. Key to be present and assist him in the Conference. Bishop Key led the devotions. Bishop Tigert presided a short while, but being unable to go through the morning session he retired to his room. Bishop Key presided during the remainder of the Conference.

This was the last Conference under the name and style of the Indian Mission Conference and the first Conference under the name and style of the Oklahoma Annual Conference. The character of the Conference had gradually changed from an Indian Mission Conference especially for Indians to an Annual Conference predominantly for white people. The Indians, however, still retained their membership in the Conference.

This year there were many changes in the personnel of the Conference.

W. M. Spain, J. C. Morris, E. C. Cain, R. C. Aubery, Thomas A. Liseby, Otis A. Morris, J. Calvin Morris, Eugene W. Crump, Louis V. Colbert, Harrison H. Everett, Robt. H. L. McVea, Allen S. Cameron, R. E. L. Morgan, Vada Davis, Charles A. Long, James G. Frazier, Herbert C. Gullledge, Emir McCurtain, Lincoln N. Ishcomer, Griggs Durant, Noah G. Gregory were admitted on trial.

John L. James, James N. Tinkle, George W. Hooper, John E. Martin, William P. Meador, John F. Roberts, Charles L. Canter, Oscar W. Stewart, William H. Long, Gus M. Dilbeck, George M. Byers, Henry E. Carter, David E. Hardin and William J. Hale were continued on trial.

Robert S. Satterfield, Herman E. Snodgrass, William F. P. Munsey, James E. Savage, John D. Salter, Eugene A. Sample, M. C. Dobbs, Edgar L. Young, Jesse Crumpton and Joseph Parkin were admitted into full connection. W. A. Shelton and Sam A. Steel were re-admitted.

J. W. Oliver, E. H. Driskill, H. B. Vaught, J. R. Smith, A. L. Scales, P. R. Knickerbocker, Henry E. Carter, M. Flannigan, M. C. Dobbs, W. C. Fleetwood, R. C. Alexander, M. T. Allen, J. S. Simmons, G. L. Crow, C. H. McGee, C. B. Campbell, J. D. Hunt, J. M. Wooldridge, W. C. Moorman, R. P. Witt, T. L. Mee-len, W. U. Witt, G. B. Winton, W. M. Wilson, M. L. Moody, J. H. Jennings, W. C. Crymes, and J. R. Wright were received by transfer from other Conferences.

William A. Nash was received on trial from the Free Methodist Church. George O. Jewett, an elder from the Congregational Church, and M. C. Hayes, an elder from the Cumberland Presbyterian Church, were received into full connection and placed in the class of the first year for examination on the course of study.

Robert S. Satterfield, Herman E. Snodgrass, W. F. P. Munsey, Jesse Crumpton and Joseph Parkin, traveling preachers were ordained deacons. Joshua W. Jordan, Willie James, Anderson N. Wilson, Joseph W. Anderson, Luther B. Churchill, James S. McIntyre, Allen S. Cameron, James A. Askew, William O. Esarey, John R. Kunkle, Thomas Henry, James Yarbrough and D. M. Wyrick, local preachers, were ordained deacons.

George C. French, Robert A. Baird, Mark B. McKenney, and Charles A. Burris, traveling preachers, were ordained elders. Louis V. Colvert, Lincoln Isch-comer, Joseph H. Jackson, Griggs Durant, John L. James and Martin Checote, local preachers, were ordained elders.

Hubert W. Clark, Norvel V. Andrews, Robert E. Glascock and J. H. Calloway were discontinued. S. P. Pertle, John L. Brown, W. C. Moorman, J. S. Simmons and M. C. Rowland were located.

A. C. Briggs, J. W. Cowart, A. K. Miller, J. F. Thompson, R. H. Grinstead, G. H. Ray, A. J. Worley, Gibson Grayson, W. A. Randle, W. A. Duncan, H. J. Brown and F. C. Mayberry were granted a super-

annuate relation. Daniel A. Marchant was expelled. J. W. Lloyd and B. E. Chapman withdrew.

Samuel N. Jones died Aug. 6, 1906. He was born Nov. 11, 1872. He joined the Cumberland Presbyterian Church when he was 16 years old. He was received into the Methodist church and admitted into the Indian Mission Conference at Lawton at the Conference of 1905. He served only one charge, Vinita Avenue, Sulphur before he was called to his eternal reward. He was a diligent student, a good organizer and a tireless worker.

William Jimboy died in April, 1906. He was a full blooded Creek Indian. He was born in the Creek nation, Indian Territory, in 1848. As a boy he had no Christian influences. But at the age of 19 he was converted and joined the Methodist Episcopal Church, South. He was appointed a class leader, then licensed to exhort. He was licensed to preach in 1889. He served as a supply before he was admitted on trial in 1887. Two years later he was regularly admitted into full connection into the Indian Mission Conference.

He was a faithful, effective preacher and pastor among his own people. He had an evangelical heart and was in great demand as a revivalist. He ranked with the best of the Creek preachers, William Jones, Thomas Little, and Samuel Checote. He was justly called eloquent, because his sermons went to the heart and produced results for the glory of God. He was never strong in body, but always strong in faith, hope and love. His last hours were full of pain, but he died singing, "What wondrous love is this, Oh my soul!"

These last years of the Indian Mission Conference were years of great activity. A spirit of evangelism, missionary zeal, educational advancement and church building pervaded the whole Conference—preachers and laymen alike.

What is now the state of Oklahoma was then two great territories. The Eastern half, where the

Five Civilized Tribes were mostly domiciled, was known as the Indian Territory and the Western half was known as the Oklahoma Territory. Every day saw changes in the population. From every section of the United States and from many foreign countries people were pouring into the country. The great coal mining section attracted people from twenty-one different nations. Oil was being discovered. Men of great wealth as well as men of ordinary means and those who had nothing but energy and a will to work flocked into the territories.

The Methodist Episcopal Church, South moved forward with the great rush of people. From North to South, from East to West, they carried forward a program of missionary evangelism. They organized church societies and started church buildings, completing many of them. The towns and larger cities built substantial buildings of brick and stone. The evangelistic work was not confined to the towns and growing cities, it spread all over the vast country sections. The preachers went to most difficult tasks with a self-sacrificing spirit that knew no limits. When John L. Brown, a part Cherokee Indian preacher was sent to Grove in the extreme Northeast part of the Indian Territory, one of the preachers said to him, "You will have a hard time. The people in that section make it hard for a preacher."

Brown responded, "I did not join the Conference looking for an easy time. I shall go and do the best I can."

He went. As a result of the first year's work there stands today one of the best frame church buildings in the state and a neat parsonage. Part of the time on that work he had fifteen preaching places.

B. F. Stegall was another preacher who did much good in the rural sections. He was known as the walking evangelist. He would arise early in the morning, walk ten miles, preach at 11 o'clock, walk four or

five miles, preach at 3 p. m., then walk five or six miles and preach at night. It was not an uncommon thing for him to walk twenty miles and preach three times on Sunday. He was handy with hammer and saw. He built tabernacles in rural centers. At these tabernacles he would hold revival meetings during the summer. Great crowds would gather. There would be many conversions.

One of the best tabernacles ever built anywhere, he built in a beautiful grove near a large spring in Pontotoc County. When Brother Stegall first started his revival there the people were not so very cordial. No one invited him home with them, not even to take a meal. Brother Stegall was noted among other accomplishments for his fervent, effective prayers. During his prayers people frequently would start shouting. At the close of one of his prayers at the Pontotoc tabernacle people all over the tabernacle were shouting and praising God. Brother Stegall clapped his hands and shouted, "Now, O God, tell somebody to invite the preachers home with them for dinner." From that time on invitations were plentiful. For many years, that was a favorite meeting ground for summer revivals.

All over the two territories, the work of the church went on. A whole district was organized in the Panhandle. There was not a single section of the great country neglected. Large use was made of the local preachers. The Conference members on the circuits preached morning, afternoon and night on Sundays and had preaching places on week nights. Summer revivals prevailed, but revivals were also held in the spring, autumn and winter.

The Indians were yet a part of the Conference. The Indian preachers and laymen attended the Conference sessions. There were many Indian members who attended regularly the services where the white people had become more numerous. But the Indians had their own churches and their own Quarterly and District

Conferences. The Quarterly and District Conferences of the Indians were great affairs. The Quarterly Conference lasted from Friday through Sunday night. Indians would gather from all the immediate territory and from distant points. At a District Conference it was not an uncommon occurrence for 500 or more Indians to come and camp during the District Conference sessions, which lasted from Wednesday through Sunday and sometimes the meeting was protracted into a revival of two weeks or more.

There were many able laymen who gave much time, thought and money to the work during this period. Judge C. B. Ames, a leading attorney of Oklahoma City, at one time assistant attorney-general of the United States, was a leading member of the Church at Oklahoma City, a liberal contributor to the building of the present St. Luke church, active in educational affairs and every department of the building of the church at home and abroad. A. E. Bonnell, the leading dentist of Muskogee, found time to do a great service for the Sunday school of his city. He was a frequent member of the Annual and General Conference and was for sometime a member of the General Sunday School Board. He was a longtime Superintendent of his local Sunday School. G. B. Hester has already been mentioned in these pages. A. J. Wolverton, C. C. Mathis, A. S. McKennon, J. M. Doss, D. R. Rankin, E. H. Culberson, W. J. Kimberlin, N. B. Ainsworth, J. F. Quillian, M. E. Mackey, Dr. R. A. Munn, H. B. Spaulding, Dr. J. O. Callahan, J. T. McSpadden were staunch supporters of their local churches and were at various times members of the Annual Conferences and Conference Boards. All these have gone to their reward.

A large number of faithful men who worked at this time like T. P. Howell, B. C. Clark, I. D. Hitchcock, Judge Ed. S. Vaught, are still living and their work will be noted in another volume.

LITERARY EFFORTS

Rev. F. M. Moore wrote a short history of the Indian Mission Conference which was published by the Phoenix Publishing Company of Muskogee, in the spring of 1889. Brother Moore wrote the history for the most part during the winter of 1888 when he was confined to his home in Tecumseh on account of sickness. It contains some valuable information about the early missionary efforts, a condensed account of the minute records of the Annual Conferences from 1844 until 1896, a review of some of the social, physical, educational and religious changes of the times, and obituaries of the pioneer preachers.

Rev. J. J. Methvin is gifted with pen. He contributed many articles to the church papers. He wrote a story of a Kiowa-Mexican captive called Andele. It is an engaging story giving much interesting history of the times. Brother Methvin, in more recent years since his superannuation, has written other books and pamphlets which have historical as well as literary value.

The Indian Mission Conference organ, "Our Brother in Red," was the principal literary periodical of the time. It had a checkered career. The first volume of the paper appeared in September, 1882. The Rev. Theodore F. Brewer was the founder and editor. The Rev. J. F. Thompson was the business manager. Brothers Brewer and Thompson seemed to have had their hands full at that time. Brewer was pastor of the First Methodist Church at Muskogee, president of Harrell International Institute and took on the editorship of the paper. Thompson was superintendent of the Cherokee Orphan's Asylum and manager of the paper. The Orphan's Asylum was located at Tahlequah and the paper published at Muskogee. It was a long, rough drive in those days from Muskogee to Tahlequah. Brewer and Thompson had full financial responsibility for the publication of the paper. They bought a printing press and all the machinery necessary to publish

the paper. The outlay was about \$2,500.00. The paper was started as a monthly at a subscription price of 50 cents per year. In the fall of 1887 it was changed to a weekly at \$1.00 per year. Brewer and Thompson were owners of the paper. The Conference adopted it as their Conference organ and all of the preachers were the authorized agents. The Conference of 1887 formally elected Brewer Editor and M. L. Butler and L. W. Rivers corresponding editors.

“Our Brother in Red” was well-edited and well-managed. An examination of the files today shows that it compared favorably with similar periodicals published in the States. All went well until the year 1890. The Conference that year, through its Committee on Books and Periodicals declared the paper to be “a first-class religious paper.” It exhorted the preachers to “put this excellent paper into the homes of all our people.” However, financial difficulties had arisen. The St. Louis Christian Advocate and other papers had invaded the Conference territory. The subscription list of “Our Brother in Red” dwindled while that of other papers grew. Thinking that the Conference would take more interest in the paper if it owned it outright, the publisher and owners of the paper offered it to the Conference. The Conference accepted it and appointed J. O. Shanks, W. B. Austin, M. L. Butler, A. J. Worley and M. A. Clark, a publishing committee, to manage its affairs.

The publishing committee entered upon their duties enthusiastically. They elected T. F. Brewer and J. L. Futrell editors, and M. L. Butler and L. W. Rivers corresponding editors. But Conference ownership increased neither Conference interest nor Conference support. The Committee on Books and Periodicals gave to the Conference of 1891 the usual complimentary report and urged a more loyal support of the paper. However, the Publishing Committee had a different report. They reported dissatisfaction with

the editorial management. They recommended that Rev. F. M. Moore be elected editor and that he give full time to the paper. Heretofore the editors had given their services to the paper quite freely in connection with their other ministerial duties.

Brother Moore was elected editor and served six years with varying degrees of success. The Conference of 1892 by adopting the report of its Committee on Books and Periodicals gave its heartiest approval to the Methodist Quarterly Review, the Christian Advocate, the Missionary Reporter and the St. Louis Christian Advocate, but delivered itself in this wise about its own paper:

“We deplore the fact that ‘Our Brother in Red’ has failed to meet the demands of the church. We regretfully suggest the following: Resolved, That it is the sense of this Conference that unless the paper is placed upon a solid financial basis, and made such a paper otherwise as we can cheerfully recommend to our people as being worthy of their patronage and support that we sever our connection with it as a Conference organ.

“Resolved second, That if we are assured that the paper will be what our church demands, we will do all in our power to extend its circulation and make it a first class Conference organ.”

The same Conference passed a series of resolutions presented from a source other than its Committee on Books and Periodicals declaring the absolute necessity of maintaining a Conference organ, pledging its support and patronage to “Our Brother in Red,” appointing a full-time editor, and authorizing him to contract with some responsible party to publish the paper; but declining to assume any financial responsibility although appointing a committee of five and charging them to advise with the editor and forbid him to make any changes in the paper “which the committee deems not best for the paper.”

The Conference authorized the change of the name

of the paper to "The Indian Methodist." The name remained "Our Brother in Red" until 1898. Rev. F. M. Moore was continued as editor. He edited the paper until the Conference of 1897. All things considered he gave the Conference a very good paper. The Conference never gave the paper its whole-hearted support. It was very complimentary of other periodicals, gave much prominence to their editors or agents at the Conference sessions, but was quite critical of its own paper and its own servants. There was much dissension both as to the editor and the ownership of the paper.

The Conference of 1897 appointed a committee composed of J. L. Keener, R. Wooldridge and A. K. Miller to investigate and report on the ownership of the paper. That committee reported that the Conference owned only the subscription list and title to the paper, but that the presses and all the machinery used in its publication belonged to a stock company composed of F. M. Moore, T. F. Brewer, J. J. Lovett, W. S. Derrick, J. N. Moore, J. F. Thompson, W. B. Austin, J. W. Gardner, J. O. Shanks and Mrs. A. E. Davis, the same having been sold to them by J. F. Thompson for a consideration of \$1,400.00.

T. F. Brewer was elected editor and publisher. He undertook the task in connection with his pastorate at South McAlester. He resigned next year at the Conference of 1898. R. N. Price was elected editor, but he declined to accept the editorship. J. J. Lovett was elected and appointed editor. The name of the paper was changed to "Indian-Oklahoma Methodist." Thus the days of "Our Brother in Red" were ended.

"The Indian-Oklahoma Methodist" lasted only two years. At the Conference of 1900 Lovett resigned as editor and the publication of the paper suspended.

The Publishing Committee was authorized to make the "best possible arrangement with the St. Louis Christian Advocate or the Texas Christian Advocate for a

Conference for the remainder of the quadrennium." The Committee was composed of J. F. Thompson, C. M. Coppedge, J. M. Gross and M. L. Butler. The Committee entered into negotiations with the said papers but decided that "the real purposes of the Conference in the adoption of either paper could not be carried out and keep the Conference from entanglements that would be hard to adjust in the future." They made no contract with either paper.

In the meantime Rev. W. S. Derrick had begun the publication of a paper at Ardmore called the "Western Christian Advocate." Rev. J. M. Gross was the editor. The publishing committee recommended to the Conference that it adopt the "Western Christian Advocate" as its organ. The Conference adopted the "Western Christian Advocate" as its organ and passed the following resolution concerning it:

"Resolved, That we pledge ourselves to give the Western Christian Advocate our earnest and undivided support, and

"Second, That members of this Conference be discouraged from starting, or encouraging the starting, editing, or assisting in editing, or in any way connect themselves with any rival paper within the bounds of this Conference under the penalty of a charge of breach of faith."

Rev. W. S. Derrick owned and published the paper. On his nomination Brother Gross was appointed editor and J. N. Williams was appointed assistant editor. According to the reports the paper had a successful tenure until the Conference of 1905. After the first year Gross resigned as editor and P. R. Eglebarger was elected editor. He and Derrick were joint owners and publishers. The subscription list grew and the paper improved from year to year.

The Conference of 1905 authorized the consolidation of the "Western Christian Advocate" with the "Arkansas Methodist." The consolidation was effected.

The new paper was named, "Western Methodist." The "Western Methodist" served the Conference during the remainder of the life of the Indian Mission Conference, and the Oklahoma Annual Conference until the division in 1910 into the East and the West Oklahoma Conferences and those Conferences until the Conference sessions of 1914.

In 1914 the East Oklahoma Conference appointed a Commission to act with a like commission of the West Oklahoma Conference with full power to sever connection with the "Western Methodist" and adopt some other paper as the official organ of the two Conferences. The joint commission severed connection with the "Western Methodist" and entered into an agreement with the "Texas Christian Advocate." The "Texas Christian Advocate" was the organ for the two Oklahoma Conferences until the Conferences of 1920.

At the Conference of 1920 the East Oklahoma Conference initiated a movement to establish an Oklahoma paper as Conference organ. The West Oklahoma Conference followed and a new paper was started called "Oklahoma Methodist." Rev. David H. Aston was elected editor. He undertook to edit and publish the paper assuming all the financial burden. This load he carried from Jan. 6, 1821 until his death Jan. 18, 1927. Rev. Wallace Crutchfield, Chairman of the Board of Publication, edited and managed the paper pending the election of an editor. The Rev. John A. Rice, D.D., L.L.D., was elected editor and served from May, 1927 until the Conference of 1928 when Rev. Wallace M. Crutchfield was again placed in charge. He served until the Conference of 1931 when the "Oklahoma Methodist" was merged with the "Texas Christian Advocate" under the name "Southwestern Christian Advocate." That paper serves the Oklahoma Conference at the present writing.

EDUCATIONAL EFFORTS

The educational efforts of the church during this period were marked by much earnestness and zeal, but lacked constancy of purpose and plan. A change in policy had gradually taken place. Originally the education of the Indians was the prime purpose of the church. In this work the church, the United States government and the Indian Councils co-operated. The church usually furnished the teachers and superintendents and paid them out of missionary funds. The National Councils donated the lands on which school buildings were to be erected and the United States government and the Indian National Councils furnished money to carry on the schools and for the board and clothing of the Indian children. Under such divided authority conflicts were frequent. The church finally abandoned the plan of co-operation with other agencies and started a program of schools all its own.

In answer to the pleas of the growing towns and cities, the church attempted to build too many schools. Therefore, while in these pages we have recorded successes, we must also record failures. The contract schools had all ceased to be under the care of the church. During this period there were four schools under the care and control of the church; viz., Harrell International Institute, Willie Halsell College, Hargrove College and Methvin Institute.

Pierce Institute was still considered the property of the church, but the school had lost interest in the church, and the church had lost interest in the school. The last mention of Pierce Institute in the report of the Board of Education to the Conference was that of 1899. It simply said, "Pierce Institute is still the property of the Conference but it is not run as a church school." The property returned to the original owners under the reversion clause of the deed. Thus the first strictly Conference school was lost to the church for lack of support from the church.

Hargrove College went through the period with more success. Ardmore grew in population and became the important city in the Western part of the Indian Territory. This college had an auspicious beginning. Rev. J. A. Thomas was the first president. He was succeeded by Mr. J. T. Johnson who served from 1897 until 1899. The number of students grew rapidly. By 1901 the college had 365 students. At the Conference of 1900 the Rev. T. G. Whitten was elected president. He was recommended by the Board of Education, elected by the Trustees and appointed by the Bishop in Charge of the Conference. He served until 1904. Dr. W. M. Gross was the next president. He served during the period now under review and until 1911. During his administration, the college experienced its greatest growth. It reached its highest enrollment and its highest point in literary standing. The debt which had hampered the college was paid. A small endowment was secured. Bishop Hargrove bequeathed to the college 400 volumes from his personal library and some interest-bearing notes from his personal estate. In 1907 the college building was destroyed by fire. It was rebuilt by the citizens of Ardmore on a new and larger campus and on a larger scale. But in rebuilding a debt of \$15,000.00 was incurred. Dr. Gross resigned as president in 1911. He was succeeded by Dr. W. H. Martin. Other school enterprises sprung up in the Conference. Hargrove struggled along under the load of debt and divided loyalties until 1914 when the church lost the property under foreclosure of the mortgage held by the Demming Investment Company in the sum of \$15,000.00.

Willie Halsell College continued its work through the period. In 1898 Mr. W. L. Chapman was succeeded by Mr. B. R. Morrison as president. The school declined in the number of teachers and students. In 1899 the veteran Brewer was sent to revive the interest in the Vinita college. He served two years and started

the school upward. In 1901 Brewer returned to Muskogee and Rev. C. L. Browning was appointed president of Willie Halsell College. A new cottage was built. Electric lights and waterworks were installed in the building. The enrollment reached 140. He served only one year. He was succeeded by Mr. Walter S. Dugger. The enrollment that year reached 185. But the Conference was beginning to lose interest in the school. In the report of the Board of Education to the Conference the fact that the school was the property of the Board of Missions was emphasized. In 1904 no mention was made of the school by the Board of Education. In 1905 J. Ward Nelson was president. He had trouble in opening the school. Faculty and students were reduced to a new low. In 1906 Mr. D. R. Anderson, a young, aggressive Master of Arts, was assigned to the presidency. The school responded to his leadership, but the Conference did not renew its interest in the college. The Conference of 1907 heartily endorsed the school for the work "it had done." That was the last report ever made of the college. The property had grown in value with the growth of the town of Vinita. The Board of Missions disposed of its equity in the property. The school died because of lack of support.

Harrell International Institute went through the period but experienced many difficulties. Rev. Theo. F. Brewer had administered the school as its president from its opening in 1881 until 1896. That year Rev. W. R. Thorton was appointed president and served two years. In 1898 Mr. R. Crockett, Master of Arts from Vanderbilt University, was appointed president. He served only one year. He was succeeded by Rev. C. M. Coppedge in 1899. That year the building was destroyed by fire. Mr. H. B. Spaulding, a layman belonging to First Church, Muskogee gave a large sum of money and another and larger building was erected. The name of the school was changed to Spaulding College. The school operated in temporary quarters until the new building was ready for occupancy. Cop-

pedge served two years as president. In 1901 Brewer returned as president. The new building was situated on an eleven-acre campus in the heart of the residential section of the growing city of Muskogee. Substantial improvements were made on the building. The campus was beautified with trees and shrubs. Old students returned and new students enrolled. The enrollment was nearly as large as ever. Brewer remained president until 1906. Thus the school lived during the life of the Indian Mission Conference. However, grave financial difficulties arose. The new schools divided the support. The problems of growth were too heavy for the Board of Missions to bear alone. The Board of Missions had made liberal donations all through the years, but could not carry the entire burden of a growing school. By 1906 the personnel, the policies, and the name of the Conference were changed.

Rev. O. B. Staples, a young man, was appointed president in 1907. He made a strong appeal to the Conference for funds. He received only \$900.00, hardly enough to pay Brother Brewer for some equipment he had bought and placed in the school. The Conference Board of Education expressed deep regret that they could not grant the aid requested. No substantial aid was forthcoming. In 1908 Staples was again appointed president. The Board of Missions transferred the property to the Oklahoma Conference retaining a refunding bond. The name of the school was changed to Oklahoma Woman's College. Brother Staples did not remain as president. He resigned and left the Conference. Rev. O. E. Goddard, Pastor of First Church Muskogee, was appointed president. He conducted the school in connection with his pastorate until the Christmas holidays. At that time the doors of Harrell International Institute closed never to open again.

The Methvin Institute did not quite go through the period. The last report the school made to the Conference was that of 1904. To that Conference the

school made a report to the Conference of property valued at \$100,000.00 and a student enrollment of 104. The school had been doing missionary work among the Indians of the Plains since 1890. Every year 100 or more Indian children were under its care. The school was a great civilizing agency. It sent a course of new life among the Indians of the Plains. But money for financing the Institution was not forthcoming. New and larger buildings were necessary for its continued growth. The church had only temporary title to the land. It was the only kind of title we could have under the existing law. Brother Methvin succeeded in having Congress pass an act giving the property to the church in fee. It seemed a glorious opportunity to build a school strictly for the education of the Indians. The town of Anadarko where the school was located grew rapidly. The property of the school became very valuable. The restrictions being removed, greedy eyes turned their attention to it. The expense of the school became more than the Woman's Board of Missions could bear alone. The Conference of Oklahoma was quite lavish in its criticism of Brother Methvin and his school from time to time, but never gave the school any financial support. As far as the Conference was concerned the school belonged to the Woman's Missionary Society. 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. From that day until the present the Methodist church has no distinctive school for Indians. That honor goes to others.

The heart of Brother Methvin, the great apostle to the Indians of the Plains, was well nigh broken when the school was closed and the property sold. From

Brother Methvin's manuscript, "Forty Years Among the Wild Tribes," the following passage is taken:

"I saw the barriers torn away, our opportunity for enlarging our work lost, and our cause surrendered to the wolves of greed and cupidity. I could only look on, groan in spirit, and say nothing. I saw the work of years of toil and prayers and privations and heartaches swept away, and that in the face of great opportunity for building an institution that would have been a blessing to the race for generations to come. The whole aspect changed from one of consecrated labor for the good of humanity to one of sordid gain for personal profit. The syndicate came and tore away the barriers about the place. The sun rose that day and shed a sickly light over the scene. The roses blooming on the trellis in front hung their heads in sorrow and blushed in shame and the music of the birds hushed. The evening came again, and as the sun sank in the West, it cast back a reproachful good night. * * * * The light had forever faded from the grounds that for so many years had been the scene of so many victories over sin and superstition and ignorance. The church had lost prestige and had to retire from the field. Oh, the tragedy of it."

It was a tragic loss, but Methvin Institute was not the first nor the last school to be lost to the church.

Right or wrong, the Conference was again changing its educational policy. The change in policy was being brought about by the changing social and political conditions. As the white population continued to increase and the towns and cities continued to grow, public schools were being opened in the towns and cities and schools were being planned for the rural sections. The need for multiplying church schools was ended. The General Conference which met at Dallas, Texas in 1902 passed a resolution asking the church as a whole to give less attention to secondary schools and to building more schools and more attention to consolidating their money and efforts in improving colleges already established and of proven worth and

to discourage the establishment of any new schools except in the case of unmistakable necessity.

In the great Oklahoma plains a new city had arisen almost like magic. It was named Oklahoma City. It grew with marvelous rapidity. From North and South, East and West, people flocked to it. Members of the Methodist Episcopal Church came in large numbers and organized a growing church. The Methodist Episcopal Church, South grew rapidly. Leading laymen of the churches 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 Commercial Club of this growing city, though its president, Mr. A. H. Classen, a leading member of the Methodist Episcopal Church, and the Hon. C. B. Ames, a leader of the Methodist Episcopal Church, South, presented to the Indian Mission Conference and the Conference of the Methodist Episcopal Church a proposition looking to the founding of a University under joint ownership of the two churches.

The city offered to acquire approximately 240 acres of land adjoining the city limits, or within the city limits, set aside 50-odd acres to be used as a campus for the school, plot the remainder in town lots, sell the same and from the proceeds build an administration building and endow the university.

The proposition was accepted by the Conferences of both churches. Twenty trustees, ten from each church, were selected. A charter was obtained under the name and title of Epworth University. Thus a new school project was set in motion. The work moved rapidly forward. At the Conference of 1903 the trustees reported a 52-acre campus, a \$40,000.00 building and an endowment of \$50,000.00. They also reported that great harmony existed between the two churches in the enterprise.

The school opened for students in September,

1904. A faculty of trained instructors was secured from the best schools in the United States, Germany and France. One hundred sixteen students enrolled the first day. Rev. R. B. McSwain of the Methodist Episcopal Church, South was the first president. The school grew and in two or three years the student enrollment was more than 500. Seemingly the college had every prospect for success.

The trustees representing the Indian Mission Conference began to look upon Epworth as the school upon which to consolidate their efforts.

In 1906 the last year of the Indian Mission Conference under that name the Conference boasted of having four colleges, viz., Epworth University at Oklahoma City, Spaulding College at Muskogee, Willie Halsell College at Vinita and Hargrove College at Ardmore.

However, grave troubles were ahead for them all. In a few years not one of them remained. So many schools pleading for support from the same source resulted in no adequate support for any of them.

The Conference of 1907 adopted a policy of having one college for general co-educational work and one woman's college. Epworth was designated as the central school for men and women. A commission was appointed to establish the woman's college and correlate it with Epworth. Hargrove, Willie Halsell and Spaulding were candidates for the college. Moreover, a college development company was formed at Oklahoma City which inaugurated a scheme to build a woman's college. Thus a contest was on. The commission appointed to establish the woman's college failed to agree.

The next Conference changed its policy and authorized the establishment of two colleges for women, one for the West or central part of the state, another for the East or old Indian Territory part of the state. The rating of the school was to be determined by the progress made by each of them.

The real estate project at Oklahoma City moved forward. A large tract of land was obtained. Lots

were sold all over the state and in other states. A foundation was laid for an administration building. Two dormitories were built. The school was named Oklahoma Wesleyan College. The Conference adopted it as the college for the West and Central part of the state.

A similar enterprise was launched at Muskogee. A tract of land was obtained. A campus was set aside for the college building and the remainder plotted into lots which were sold hither and yon. A foundation for a large administration building was laid on the campus. This school was named Oklahoma Woman's College.

Both enterprises failed. The fabulous sums expected to be realized from the sale of lots never materialized. A school was opened in the basement of the building started at Oklahoma City, but it soon had to be closed. All either enterprise did was to involve the church in serious debts which took years to liquidate. The loss to individual purchasers of lots can, for the most part, never be made good.

While the Southern church was making these blunders, both churches lost interest in Epworth. The Commissioner appointed by the Southern church to raise funds for Epworth met with scant encouragement. The trustees of the Methodist Episcopal Church lost heart. They turned the property, in so far as they were concerned, back to the University Development Company. The trustees of the Methodist Episcopal Church, South claimed right and title to the property and entered suit to retain the same. They won the suit in the District Court. Appeal was taken to the Supreme Court where a compromise settlement was reached leaving to the Southern church eleven and a fraction acres of the original fifty-two-acre campus on which was situated the college building. The church made no attempt, however, to re-establish a school at Epworth. The whole program brought disaster to

the educational work of the church. It was bad business to attempt to build so many schools. The inevitable result was to lose them all.

THE PULPIT OF THE INDIAN MISSION CONFERENCE

We get a good picture of the pulpit of the Indian Mission Conference from the sermons that have been published in the Conference paper, from accounts of sermons and revival meetings, and from personal interviews with preachers who lived a large part of their lives in the Conference notably: T. F. Brewer, M. L. Butler, J. J. Methvin, James Y. Bryce, A. C. Pickens, J. C. Powell, J. O. Shanks, J. N. Moore and C. M. Coppedge.

From a physical standpoint, for a long time, the pulpit was a crude affair. During the entire life of the Conference, a very large number of services were held under brush arbors. For a long time title to property could not be obtained. Therefore, church buildings, when they had them, were of temporary structure. Even when buildings were erected, outdoor meeting under brush arbors or in tents were frequent.

The pulpits were plain board structures. A crude platform was built. A single board was fastened to the platform and on it a board large enough to hold a Bible and hymn book was nailed. Just in front of the pulpit was placed a long plank supported by ends of a log. This was called the mourner's bench. All around the mourners' bench was strewn straw. On either side of the pulpit plain benches were placed. They were called the amen corners. An aisle ran down the center of the arbor on either side of which were rough planks from a saw mill supported by log ends. The men sat on one side of the aisle and the women sat on the other.

Back of this crude pulpit stood the preacher. With him on the pulpit platform were two or more preachers and an interpreter. Surrounding them on all sides

was a mixed congregation of Indians and white people. In the earlier days of the Conference Negroes were included. Large congregations flocked to the services. The preacher had more time in those days for the sermon than now. For an hour or more he preached. He was followed by the interpreter. Frequently one of the other preachers would exhort. A morning service ran well into the afternoon and a night service far into the night. Those were no ordinary times, no ordinary congregations, no ordinary occasions and no ordinary preachers. The hearts of the preachers burned with missionary passion. They had problems confronting them and a great message to proclaim.

The sermons dealt with the great subjects of God, Man, Sin, Jesus Christ and Salvation. To the preachers of the day God was pure Spirit, without body or parts, omnipotent, omniscient, omnipresent, self-existing, the one true, everliving God, Creator of all things, of all beings, both in heaven and on earth, the Father of all mankind who exercised a special as well as a general providence over all.

Jesus Christ was the only begotten Son of God, born of the virgin Mary, of one substance with the Father, but also of human nature so that in him was formed two whole and perfect natures, very man and very God. This doctrine of the fatherhood of God and that Jesus was his son was particularly interesting to the Indians. They said, "We have heard of God, but we did not know that he had a son." "We never hear he had a wife."

The preachers answered the inquiry of the Indians with sermons on the virgin birth of Jesus and his conception by the Holy Ghost.

As to man they taught the trichotomy of man. Body, soul and spirit was a phrase frequently heard in the sermons. This triune man was created by the triune of God and in his image and likeness. Originally the first man was perfect, but he fell from his first

estate and became corrupt in nature which sinful nature was transmitted to all men.

As to sin, sin was original and actual. Original sin was the corruption of the nature of every man naturally engendered of the offspring of Adam, whereby man was very far gone from original righteousness and of his own nature inclined to evil and that continually. Actual sins were of omission and commission resulting from original sin and in a transgression of God's laws. Thus all men were sinners in the original sense; and had sinned and fallen short of the glory of God in the actual sense. From sin man must be redeemed.

This gave rise to soteriological sermons. Salvation was wrought not by man's own natural strength and works, but was freely bestowed out of the grace of God by Jesus Christ through man's faith in Christ. Christ was the saviour. He laid the foundation of salvation by his life, ministry, teaching and death while on earth. More emphasis was placed on the death of Jesus than on any other part of the work of Jesus. A sermon by Bishop Marvin which he preached several times and was published created a profound impression over the church, no where greater, than in the Indian Territory where Bishop Marvin was greatly revered. The cross of Jesus was the central theme of the pulpit. No formal statement of the doctrine of the atonement appears from the sermons of the times. The simple statement, "Christ Jesus died to save us from sin" was the burden of the gospel message.

However, salvation, according to these preachers, was far more than mere belief in the death of Jesus. It was a great experimental, spiritual process including repentance, conversion, justification, regeneration, sanctification, the witness of the spirit and Christian perfection. These doctrines formed the body of the sermons. Since all had sinned, all must repent. Since all were separated from God by sin, all must be converted and brought back to God who was every ready

to forgive and received all who came to Him. Faith was the active agent on the part of man in bringing about repentance and conversion. These were spiritual experiences and led to regeneration.

Regeneration was an act of God whereby actual sins were forgiven and original sin was destroyed. A new life in Christ Jesus was created. At this point they laid great emphasis on the fact that man was not saved in sin but from sin, and all sin, both original and actual, so that, a new creature was formed and a new life begun. This was the beginning of a saving process. A person might backslide and fall back into the old ways and lose his religion and be eternally lost. He needed the good offices of the church and Christian fellowship to keep him in the way of salvation.

Sanctification was a continuation of the saving process. At this point the pulpit of the Indian Mission Conference was not in agreement. There were two theories of sanctification. One was that after regeneration some sin remained in the heart necessitating a "second blessing." This second blessing was an act of God whereby man was freed from all sin remaining after regeneration and was made holy and perfect. The advocates of this theory were very zealous and conducted meetings throughout the territory and invited Christians who had not obtained the "second blessing" to the altar for a second cleansing that they might be made holy and perfect.

The other theory was that sanctification was a twofold act. First, on the part of man, whereby he consecrated himself to God, and, second, an act of God whereby God gradually purified, strengthened and blessed man so that he grew in the grace and knowledge of God unto a perfect man. To these advocates, sanctification was more a setting apart to specific Christian work and the necessary growth in grace as man proceeded in that Christian work.

The controversy on the subject was long drawn.

Rev. J. J. Methvin was one of the leading advocates of the first theory. Rev. M. M. Smith was one of the leaders of the growth theory. As time went on many advocates of the first theory withdrew from the Methodist church and formed congregations of their own. Brother Methvin and many others who held to the first-named theory were true to the church and continued to do valuable service for the church. By far the greater number of both preachers and laymen held to the growth theory so that there was no serious rift in the church over the matter.

The Bible, to the preachers of the Indian Mission Conference, was the inspired word of God. They interpreted the Article of Religion contained in the discipline of the church more literally than the words of the Article really necessitated. They looked upon the Bible as the final word on all matters appertaining to religion and morals. Both the Old and New Testament were authoritative. They had proof texts for every proposition. Much of the Bible they had memorized. Passages from the Bible were the final appeal in every sermon and in every argument.

They taught a very broad view of the church. It included the whole family of God in heaven and in earth. The Methodist Church was a very part of the "holy catholic church." The preachers laid no claim to apostolic succession, though they were all very familiar with John Wesley's defense of his action in assuming authority for ordination. They gave such matters very little concern. They recognized Christians of all communions. They taught open communion. At the same time they stoutly defended their own church as in a real sense a very part of the family of God.

The church had two sacraments, the Lord's Supper and Baptism. The Lord's Supper was administered by ordained elders assisted by deacons. In the absence of an elder a deacon could administer the sacrament. On a Quarterly Conference occasion the Presiding Elder, assisted by such qualified preachers as he would

call to assist him would consecrate the elements which consisted of wine, in more recent years unfermented grape juice, and unleavened bread. The ritual of the church was always used and seldom abbreviated. The officiating minister first partook of the sacrament, then gave it to those who knelt at the communion table with him. The consecration service concluded with the Lord's prayer. The invitation was then extended to all Christians of all denominations to come, kneel at the altar and receive the communion. There were some churches in the Territory at that time which believed in, and practiced, close communion, i.e., they confined the communion to members of the particular church, and in some cases the particular congregation, or membership. This was not true of the Methodists. They invited all alike to commune with them.

The subject of baptism occasioned much controversy. Every phase of the subject provoked controversy, who was entitled to administer baptism, who were proper subjects of baptism, the meaning of baptism and the mode of baptism. In this controversy it was practically Methodism against the field. The Presbyterians held the same general view of the Methodists, but there were not very many Presbyterian preachers on the field and those who were on the field were not much given to controversy. The Methodist preachers laid more stress in their sermons on the baptism of the Holy Spirit than on water baptism. However, they joined the issue on water baptism whenever the occasion demanded it. While all of the preachers had to deal more or less with the subject and defend the position of the church on it, some of them were more skilled in debate than others and even reveled in debate. Among the strong debaters and defenders of the Methodist doctrine was Rev. A. C. Pickens. He was called, far and near, and never disappointed an audience.

The general position of the Methodist pulpit was:
That the ordinance should be administered by a

preacher ordained and consecrated for such a service and they recognized the validity of the ordination of all denominations. An elder, or in his absence, a deacon administered the ordinance.

That baptism with water was an outward sign of an inward grace, a symbol of the baptism of the Holy Spirit, a method of confession of faith in the Holy Trinity and a badge of Christian profession.

That the proper subjects of baptism were adults who had repented of their sins, had a desire to flee from the wrath to come and to be saved from sin, had confessed their faith in Jesus Christ and desired to become members of the church; and children of godly parents. In the case of baptism of children, the parents took solemn vows to train the children in Christian faith, to teach them to know the Holy Scriptures, and when they had reached the age of discretion, they being willing thereto, to bring them before the congregation that they might ratify and confirm the baptismal vow which they had taken in their behalf.

That the mode of baptism was a matter for the individual to decide for himself. They preferred to administer baptism by affusion because it was the only scriptural mode and the simplest and most appropriate method at all times. While they taught this to be the proper mode both by precept and example, yet they always allowed the individual interpretation of the Bible and recognized the validity of baptism by immersion and by accredited ministers of other churches.

Strictly speaking, the Methodist pulpit could not be classed as a pulpit of controversy. As a rule the preachers were too much engaged in missionary and evangelistic work to be overmuch interested in debate. They centered their thought and energy on a few great postulates, such as:

An open Bible in the hands of all the people. A Bible in every home was the objective of every preacher. In addition to the regular preachers in charge of

churches colporteurs were employed whose sole business was to distribute Bibles, selling them to those who were able to buy, or giving them to those who were unable to pay for them. The Bible was given a prominent place in every school under the care of the church. Sunday Schools were organized for the purpose of Bible instruction. Family altars were common, at which time portions of the Bible were read and prayer offered. Each person was urged to read, study and interpret the Bible for himself. The preachers gladly aided in the interpretation but insisted on the right of individual interpretation. Much time was given at all regular worship services for the reading of the Bible. A lesson from the Old and one from the New Testament always preceded a sermon.

The universal application of the atoning work of Jesus Christ. Christ died for every person of every race and every nation was at the heart of all sermons and all instruction.

The free moral agency of man. This phase was frequently heard in sermons. Man was a free agent, responsible for his own actions, able to accept or reject salvation. "Whosoever will let him come and take of the water of life freely" was a favorite text along with John 3:16.

A definite experience of forgiveness, adoption and the witness of the Spirit to personal salvation. The witness of the Spirit was strongly stressed. It consisted of conviction of sin, a desire to forsake sin, faith in the message of salvation through Jesus Christ, acceptance of Christ as a personal Savior, a consciousness of God's forgiving love, of adoption as a son of God, and of a new life in the soul. This experience led to a consecration of the self to God, to a separation from sin and worldliness and membership in the church.

Holiness and Christian perfection. This doctrine was prominent in all sermons. The preachers considered it their mission to "spread scriptural holiness over the land." "By ye holy; for I am holy," "Be ye

perfect even as your father which is in heaven is perfect were texts often heard and frequently used as texts for sermons. Holiness was a state of godliness, a manner of living brought about by regeneration and sanctification. Christian perfection was the ultimate goal of faith and growth in Christian graces to be realized relatively in this life and absolutely in the life after death.

Hell and Heaven. Hell was the ultimate outcome of sin and the eternal abode of the unrepentant. Heaven was the home of the redeemed, the eternal habitation of those who accepted Christ and his salvation and lived a Christian life steadfastly until death.

Such a Christian experience was a very part of the equipment of every preacher. They were men of deep religious experience. Their sermons were enlivened and made effective by telling their personal experience with God. Such a vital experience led preachers to live on small stipends, to suffer persecution, to endure offenses, to love one another and to preach with any eye single to the glory of God.

On the whole, from first to last, the preachers, missionaries and teachers of the Indian Mission Conference were a brave, self-sacrificing, evangelical, holy, Christian brotherhood. It is true that now and then one fell by the wayside. This was the exception that proved the rule. It took holy men with a missionary passion to grapple with the difficulties of building a church during those trying years. Stipends were small. Circuits were large. Modes of travel were limited. Roads were rough, often dangerous. Living conditions were poor, sometimes intolerable. Changing social conditions, threatening civilization itself, were always imminent. Sometimes they came over night. There were sounds of rushing nations like the noise of roaring waves. Through it all the church lived and grew. The true and faithful toiled and prayed and triumphed.

From the time the first contingent of Indians departed from their Eastern homes until now, the Meth-

odist church has had a vital ministry among them. The church stood the shock of savage persecution, Indian uprisings, and civil war. It went through the years of reconstruction. It met the challenge of every changing social and national order. It grew with an ever increasing power for good. It played a noble part in preparing a stable civilization and laying the foundation for one of the greatest and largest Annual Conferences of the Methodist Episcopal Church, South.

Finally, the work of the Indian Mission Conference having been done, and well done, the Indian and missionary character of the Conference having changed, the time had fully come to change the name of the Conference. On November 15, 1906, during the morning session of the Indian Mission Conference which met at Tulsa, Indian Territory, a motion made by the Rev. N. L. Linebaugh that tomorrow at 10 a. m. be the order of the day to consider the change in the name of the Conference prevailed. N. L. Linebaugh, T. F. Brewer, P. R. Eaglebarger, J. F. Thompson and J. J. Methvin were appointed a committee to consider whatever names might be suggested and report to the Conference.

Pursuant to that order on November 16, 1906 at 10 a. m. the committee appointed to recommend a name reported that the name be changed to *Oklahoma Annual Conference* of the Methodist Episcopal Church, South. Rev. C. M. Coppedge moved that the name Indianahoma be substituted for Oklahoma. The substitute motion was lost and the name Oklahoma Annual Conference was adopted. Thus after sixty-two years and twenty-two days of loyal, faithful, self-sacrificing, victorious service as an organized Conference and about 22 years of missionary work among the Indians prior to the organization of the Conference the work of the Indian Mission Conference was finished and the Oklahoma Annual Conference of the Methodist Episcopal Church, South began its state.

Appointments 1844.

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. Statler, 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.

Appointments 1845.

Superintendent of Missions: J. C. Berryman.
 Kansas River District: L. B. Statler, P. E.
 Indian Manual Labor School: J. C. Berryman, Superintendent.
 Shawnee: W. A. Duncan and L. B. Statler.
 Delaware: N. T. Shaler, Charles Ketcham.
 Kickapoo: Paschal Fish.
 Wyandotte: James Wheeler.
 Pottawatomie and Chippewas: Thomas Hulbert.
 Peoria and Wea: Macinaw Boashman.
 Kansas: John T. Peery.
 Cherokee District: Edward T. Peery, P. E.
 Quapaw: S. G. Patterson.
 Seneca and Upper Cherokee: David B. Cumming.
 Tahlequah: Thomas B. Ruble.
 Lower Cherokee: John T. Boot, John Boston.
 Barren Fork: Andrew Cumming, Tussawalita.
 Creek Nation: Walter D. Collins, Daniel Asbury.
 Little River: James Essex.
 Choctaw District: N. M. Talbott, Presiding Elder.
 Fort Coffee Academy: William McAlester, Wesley Z. Montgomery.
 Moshulatubbee: John Page.
 Doaksville: John H. Carr.
 Kiamichi: Isaac Chuckmubbee.

Boggy: N. M. Talbott.
 Chickasaw: E. B. Duncan.
 Chickasaw Academy: Wesley Browning.
 Morris Seminary: Isaac F. Collins.
 Transferred to North Indiana Conference: William H. Goode, H.
 C. Benson.

Appointments 1846.

Kansas River District: L. B. Stateler, Presiding Elder.
 Indian Manual Labor School: Wm. Patton, Superintendent.
 Shawnee: L. B. Stateler, Paschal Fish.
 Delaware: N. T. Shaler, W. D. Collins.
 Kickapoo: Charles Ketcham.
 Wyandotte: E. T. Peery.
 Pottawatomie: Thomas Hulbert.
 Chippewa, Wea and Sac: M. Boashman.
 Kansas: J. C. Berryman.
 Cherokee District: T. B. Ruble, Presiding Elder.
 Quapaw: S. G. Patterson.
 Seneca and Upper Cherokee: D. B. Cumming, J. F. Boot.
 Lower Cherokee: John Boston and Wm. Proctor.
 Barren Fork: Thomas Bertholf, Walker Carey.
 Creek Agency: T. W. Mitchell.
 North Fork and Little River: James Essex, D. Asbury.
 Tahlequah: J. T. Peery, Wm. McIntosh.
 Webbers Falls: Walter A. Duncan, Isaac Sanders, Interpreter.
 Choctaw District: N. M. Talbot, Presiding Elder.
 Fort Coffee Academy: W. L. McAlester, Superintendent.
 Moshulatubbee: To be supplied.
 Doaksville: J. H. Carr.
 Kiamichi and Boggy: John Page, Isaac Chuckmubbee.
 Brushy: Andrew Cumming.
 Chickasaw: E. B. Duncan.
 Chickasaw Academy: Wesley Browning, Superintendent.
 Morris Academy: To be supplied.

Appointments 1847.

Kansas River District: L. B. Stateler, P. E.
 Indian Manual Labor School: T. Johnson and T. Dynes.
 Shawnee: L. B. Stateler.
 Delaware: N. T. Shaler.
 Kickapoo: Paschal Fish.
 Wyandotte: E. T. Peery.
 Pottawatomie: To be supplied.
 Chippewas, Wea and Sac: M. Boashman.
 Kansas: To be supplied.
 Cherokee District: Thomas Hulbert, P. E.

Roberts Manual Labor School: S. G. Patterson, James Essex.
 Seneca and Upper Cherokee: D. B. Cumming, William McIntosh,
 J. F. Boot and William Proctor.
 Tahlequah: J. T. Peery.
 Lower Cherokee and Webbers Falls: W. A. Duncan and Walker
 Carey.
 Muskogee District: T. B. Ruble, P. E.
 Ashbury Manual Labor School: T. B. Ruble, Superintendent and
 Pastor.
 Creek Agency: W. A. Cobb.
 North Fork and Little River: W. D. Collins and Daniel Asbury.
 Choctaw District: N. W. Talbott, P. E.
 Fort Coffee Manual Labor School and New Hope Female School
 and Station: J. S. McAlester, Superintendent and Pastor.
 Chickasaw Nation, McKendree Manual Labor School and Station:
 Wesley Browning, Superintendent and Pastor.
 Doaksville: John H. Carr.
 Robertson Neighborhood School: E. B. Duncan.
 Moshulatubbee: John Page.
 Kiamichi and Boggy: D. W. Lewis and Isaac Chuckmubbee.
 Brushy: To be supplied.
 Transferred to the St. Louis Conference: J. C. Berryman.

Appointments 1848.

Kansas River District: L. B. Stateler.
 Indian Manual Labor School: Thomas Johnson and Thomas
 Hulbert.
 Shawnee: L. B. Stateler.
 Delaware: B. H. Russell.
 Kickapoo: N. T. Shaler.
 Wyandotte: J. T. Peery.
 Kansas: Thomas Johnson.
 Western Academy: Nathan Scarritt.
 Cherokee-Muskogee District: T. B. Ruble, P. E.
 Seneca and Upper Cherokee: D. B. Cumming, and William
 McIntosh.
 Saline: B. R. Baxter, J. F. Boot.
 Tahlequah: J. M. Garner and Wm. Proctor.
 Barren Fork: Thomas Bertholf.
 Lower Cherokee and Webbers Falls: W. A. Duncan, W. Carey,
 J. Boston.
 Creek School, A. M. L.: Thos. B. Ruble, Superintendent.
 Creek Agency: W. D. Collins.
 North Fork and Little River: T. W. Mitchell and Daniel Asbury.
 Spring Hill and Hardridges: James Essex.
 Quapaw School: S. G. Patterson, Superintendent.
 Choctaw District: N. W. Talbott, P. E.

Ft. Coffee and New Hope Academy: W. L. McAlester, Jesse S. McAlester.

Doaksville: John H. Carr.

Robeson School: J. S. Noble, Superintendent.

Moshulatubbee: E. B. Duncan and D. W. Lewis.

Brushy: To be supplied.

Kiamichi: John Page, Isaac Chuckmubbee.

Chickasaw: Ezekiel Couch.

Chickasaw Academy: Wesley Browning, Superintendent.

Appointments 1849.

Kansas River District: L. B. Stateler, P. E.

Indian Manual Labor School: Thomas Johnson, Superintendent,
and J. T. Peery.

Delaware: L. B. Stateler.

Shawnee: J. A. Cumming.

Wyandotte: B. H. Russell.

Kickapoo: N. T. Shaler.

Kansas: Thomas Johnson.

Pottawatomie: Thomas Hulbert.

Western Academy: Nathan Scarrett.

Cherokee District: S. G. Patterson, Presiding Elder.

Crawford Seminary: S. G. Patterson, Superintendent.

Seneca and Upper Cherokee: D. B. Cumming, Walker Carey.

Saline: Walter A. Duncan.

Tablequah: J. H. Garner, William McIntosh.

Barren Fork: T. W. Mitchell.

Lower Cherokee: Thomas Bartholf, John Boston.

Creek District: T. B. Ruble, Presiding Elder.

Creek Agency and Uchee: W. D. Collins.

Verdigris: James Essex, Thomas Segro.

Spring Hill: Jack Burgess.

Tallahassee: Enoch Johnson.

North Fork: B. R. Baxter.

Little River: Daniel Asbury.

Canadian: John F. Boot.

Asbury Manual Labor School: T. B. Ruble, Superintendent.

Choctaw District: N. M. Talbot, Presiding Elder.

Fort Coffee Academy and New Hope Seminary: W. L. McAlester.

Doaksville: John H. Carr.

Choctaw Academy: J. S. Noble, Superintendent.

Moshulatubbee: E. B. Duncan, John Page.

Kiamichi: Isaac Chuckmubbee.

Brushy: To be supplied.

Chickasaw: Ezekiel Couch.

Chickasaw Academy: Wesley Browning, Superintendent.

Poteau and School: D. W. Lewis.

Appointments 1850.

Cherokee District: S. G. Patterson, P. E.
 Crawford Seminary: S. G. Patterson, one to be supplied.
 Delaware and Seneca: D. B. Cumming, William McIntosh.
 Tahlequah: T. B. Ruble, John Boston, Isaac Sanders.
 Caney: T. W. Mitchell and E. G. Smith.
 Sallisaw: W. A. Duncan and W. Carey.
 Creek District: B. R. Baxter, P. E.
 Uchee: B. R. Baxter and D. B. Asbury.
 Tallahassee: James Essex, Thomas Segro and Enoch Johnson.
 Canadian: John Boot.
 Asbury Manual Labor School: J. M. Garner, Superintendent.
 North Fork and Little River: Jack Burgess, One to be supplied.
 Choctaw District: N. M. Talbot, Presiding Elder.
 Ft. Coffee and New Hope: John Harrell, Superintendent.
 Doaksville: J. H. Carr and one to be supplied.
 Choctaw Academy: John S. Noble.
 Moshulatubbee: John Page, one to be supplied.
 Kiamichi: I. Chuckmubbee, one to be supplied.
 Brushy: Walter D. Collins.
 Chickasaw: Ezekiel Couch.
 Poteau Circuit and School: Dixon W. Lewis.
 Chickasaw Academy: J. C. Robinson, Superintendent.
 Transferred in: John Harrell and Amiziah Biggs.
 Transferred out: W. L. McAlester, E. B. Duncan, A. Biggs and
 Wesley Browning.

Appointments 1851.

Cherokee District: D. B. Cumming, P. E.
 Crawford Seminary: S. G. Patterson, Superintendent.
 Delaware and Seneca: T. W. Mitchell and E. G. Smith.
 Spring Creek: J. F. Boot.
 Caney: To be supplied.
 Tahlequah: W. A. Cobb and Isaac Sanders.
 Sallisaw: Walker Carey.
 Creek District: B. R. Baxter, P. E.
 Uchee: J. M. Garner, D. B. Asbury.
 Tallahassee: Thos. Segro, Enoch Johnson.
 Big Bend: William McIntosh.
 North Fork: James Essex, Jack Burgess.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.
 Little River: To be supplied.
 Choctaw District: N. M. Talbott, P. E.
 Moshulatubbee: John Page.
 Fort Coffee Academy: John Harrell, Superintendent.
 Poteau Circuit and School: To be supplied.

Kiamichi: Isaac Chuckmubbee.
 Chickasaw Academy: To be supplied.
 Choctaw Academy: John S. Noble.
 Perryville: D. W. Collins.
 Doaksville: W. A. Duncan.
 Red River and African Mission: John H. Carr.
 The case of D. W. Lewis was referred to the Presiding Elder of the Choctaw District.

Appointments 1852.

Cherokee District: David B. Cumming, Presiding Elder.
 Delaware and Seneca: J. M. Garner, Tussawalita.
 Spring Creek: W. A. Cobb, Isaac Sanders and Dick Hider.
 Tahlequah: One to be supplied, John Boston and William McIntosh.
 Caney: Samuel Robbins.
 Sallisaw: W. A. Duncan and Walker Carey.
 Creek District: Thomas W. Mitchell, P. E.
 Uchee and Tallahassee: James Essex, D. B. Asbury and Jacob Lanus.
 Big Bend: John R. Bird.
 North Fork: E. Duncan and J. Burgess.
 Little River: Samuel Checote.
 Canadian: John F. Boot.
 Asbury Manual Labor School: Thos. B. Ruble, Superintendent.
 Choctaw District: To be supplied. W. L. McAlester was transferred back from the Arkansas Conference shortly after the Indian Mission Conference adjourned and placed in charge of the Choctaw District.
 Moshulatubbee: John Page.
 Ft. Coffee Academy: John Harrell, Superintendent.
 New Hope Female Seminary: N. M. Talbott.
 Doaksville: D. M. Lewis and S. P. Willis.
 Kiamichi: Isaac Chuckmubbee.
 Choctaw Academy: John S. Noble.
 Chickasaw Circuit: To be supplied.
 Chickasaw Academy: J. C. Robinson.
 Bloomfield Academy: John H. Carr.
 Perryville: To be supplied.
 Colbert Institute: Ezekiel Couch.
 Transferred out: B. R. Baxter.

Appointments 1853.

Cherokee District: D. B. Cumming, Presiding Elder.
 Delaware and Seneca: Dick Hider.
 Spring Creek: John Boston, Elijah Butler.

Tahlequah and Grand Saline: W. A. Cobb.
 Tahlequah Circuit: Isaac Sanders, Thomas Smith.
 Caney: To be supplied.
 Sallisaw: W. A. Duncan.
 Creek District: Thomas W. Mitchell, P. E.
 Creek Agency: Jacob Lanus and Daniel Asbury.
 Big Bend: Tussawalita.
 North Fork: E. B. Duncan and Jack Burgess.
 Little River: Samuel Checote.
 Canadian: Walter Carey.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.
 Choctaw District: W. L. McAlester, Superintendent.
 Moshulatubbee: William Wilson.
 Fort Coffee Academy: John Harrell, Superintendent.
 New Hope Female Seminary: N. M. Talbott, Superintendent.
 Doaksville: John Page.
 Mountain Fork: Simon P. Willis.
 Choctaw Academy: To be supplied.
 Kiamichi: Harvey Bacon and Isaac Chuckmubbee.
 Chickasaw Academy: J. C. Robinson, Superintendent.
 Chickasaw Circuit: Ezekiel Couch and Benjamin Couch.
 Bloomfield Academy: John H. Carr.
 Perryville: To be supplied.
 Colbert Institute: To be supplied.
 Transferred out: Samuel Robbins.

Appointments 1854.

Cherokee District: D. B. Cumming, P. E.
 Delaware and Seneca: W. A. Duncan, Elijah Butler.
 Tahlequah and Riley's Chapel: Adonijah Williams.
 Grand Saline: Dick Hider.
 Flint: To be supplied.
 Sallisaw: John Boston, Tussawalita.
 Tahlequah Circuit: Isaac Sanders.
 Creek District: T. W. Mitchell, P. E.
 Creek Agency: James McHenry.
 Big Bend: James Essex, William McIntosh.
 North Fork: Samuel Checote.
 Little River: Jackson Burgess.
 Canadian: Walker Carey.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.
 Choctaw District: John Harrell, Presiding Elder.
 Fort Coffee and New Hope Academies: W. L. McAlester.
 Moshulatubbee: To be supplied.
 Perryville: To be supplied.
 Colbert Institute: E. Couch, Superintendent.
 Chickasaw Circuit: B. F. Couch.

Bloomfield Academy: John H. Carr.
 Kiamichi: H. Bacon and I. Chuckmubbee.
 Doaksville: William Wilson, S. P. Willis and John Page.
 Mountain Fork and Choctaw Academy: To be supplied.
 Chickasaw Academy: J. C. Robinson.
 Agent for Ozark Institute: E. B. Duncan.
 Sunday School Agent: D. W. Lewis.
 Transferred out: N. M. Talbott to the St. Louis Conference J. S.
 Noble to the East Texas Conference.

Appointments 1855

Cherokee District: John Harrell, P. E.
 Delaware and Seneca: Wyatt Coffelt and Tussawalita.
 Tahlequah: To be supplied.
 Grand Saline: John Boston.
 Flint: Dick Hider.
 Sallisaw: E. B. Duncan and Isaac Sanders.
 Webbers Falls: J. S. Newman and Walker Carey.
 Hay's School: James Essex.
 Agent of Crawford Institute: W. A. Cobb.
 Creek District: D. B. Cumming, P. E.
 Creek Agency: C. M. Slover.
 Big Bend: William McIntosh and Elijah Butler.
 Little River: D. B. Asbury.
 North Fork: Jackson Burgess and James McHenry.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.
 Ft Coffee District: T. W. Mitchell, P. E.
 Ft Coffee and New Hope Academies: T. B. Ruble, Superintendent.
 Ft. Coffee Academy: F. M. Paine.
 Moshulatubbee: D. W. Lewis.
 Sans Bois: To be supplied.
 Choctaw District: W. L. McAlester, P. E.
 Choctaw Academy: To be supplied.
 Perryville Circuit: To be supplied.
 Colbert Institute: E. Couch, Superintendent.
 Chickasaw Circuit: B. F. Couch.
 Chickasaw Academy: J. C. Robinson, Superintendent and William
 Jones.
 Kiamichi Circuit: I. Chuckmubbee.
 Mountain Fork: To be supplied.
 Transferred out: Adonija Williams to the St. Louis Conference.

Appointments 1856.

Cherokee District: John Harrell, Presiding Elder.
 Riley's Chapel and Grand Saline: Young Ewing.
 Spring Creek: Walker Carey and Tussawalita.
 Beaties' Prairie: Elijah Butler.
 Flint: To be supplied.

Sallisaw: P. Basham, W. A. Cobb, Supernumerary.
 Webbers Falls: W. Coffelt and Isaac Sanders.
 Canadian School: James Essex.
 Creek District: D. B. Cumming, Presiding Elder.
 Creek Agency: James McHenry.
 Big Bend: Dick Hider and Wm. McIntosh.
 North Fork: C. M. Slover.
 Asbury Manual Labor School: T. B. Ruble.
 Little River: Samuel Checote.
 Ft. Coffee District: T. W. Mitchell, P. E.
 Ft. Coffee and New Hope Schools: T. W. Mitchell, Superintendent.
 Moshulatubbee: D. W. Lewis, one to be supplied.
 Choctaw District: W. L. McAlester, P. E.
 Doaksville: W. Wilson, S. P. Willis, John Page.
 Mountain Fork: I. S. Newman.
 Perryville: J. B. Forester.
 Kiamichi: B. A. Stanford, I. Chuckmubbee.
 Chickasaw: H. Bacon and B. F. Couch.
 Chickasaw Academy: J. C. Robinson, Superintendent, F. M. Paine
 and W. Jones.
 Bloomfield Academy: John H. Carr, Superintendent.
 Choctaw Academy: To be supplied.
 Colbert Institute: E. Couch, Superintendent.

Appointments 1857.

Choctaw District: W. L. McAlester, P. E.
 Doaksville and Mountain Fork: I. S. Newman and S. P. Willis.
 Perryville: B. F. Couch.
 Kiamichi: W. Wilson and I. Chuckmubbee.
 Chickasaw Circuit: Harvey Bacon and J. B. Forester.
 Chickasaw Academy: J. C. Robinson.
 Colbert Institute: F. M. Paine.
 Bloomfield Academy: J. H. Carr, Superintendent.
 Cherokee District: John Harrell, Superintendent.
 Riley's Chapel: Young Ewing.
 Spring Creek: To be supplied.
 Canadian School: James Essex.
 Flint: P. Basham.
 Sallisaw: W. A. Duncan.
 Webbers Falls: W. Carey and Standing Man.
 Grand Saline: Thos. Bertholf, Isaac Sanders.
 Delaware and Seneca: James Ward and Elijah Butler.
 Creek District: D. B. Cumming, P. E.
 Creek Agency: C. M. Slover.
 Big Bend: Wm. McIntosh.
 North Fork: W. Coffelt.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.

Little River: Samuel Checote.
 Ft. Coffee District: T. W. Mitchell, P. E.
 Ft. Coffee and New Hope: T. W. Mitchell, Superintendent.
 Moshulatubbee: To be supplied.
 Sans Bois: To be supplied.
 Transferred out: E. B. Duncan, E. Couch and W. A. Cobb.

Appointments 1858.

Cherokee District: John Harrell, Presiding Elder.
 Tahlequah and Riley's Chapel: To be supplied.
 Grand Saline: Thomas Bertholf and Isaac Sanders.
 Beatie's Prairie: P. Basham and E. G. Smith.
 Flint: Young Ewing and Dick Hider.
 Webbers Falls: Charles Delano and Walker Carey.
 Creek District: D. B. Cumming, P. E.
 Creek Agency: C. M. Slover and James McHenry.
 North Fork: Wyatt Coffelt.
 Little River: Samuel Checote.
 Big Bend: Standing Man and Wm. McIntosh.
 Seneca and Wyandotte Missions: To be supplied.
 Coody School House: James Essex.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.
 Choctaw District: W. L. McAlester, P. E.
 Doaksville and Mountain Fork: I. S. Newman.
 Kiamichi: S. P. Willis.
 Brushy: To be supplied.
 Chickasaw: Harvey Bacon and J. B. Forester.
 Chickasaw Academy: J. C. Robinson and W. Jones.
 Bloomfield Academy: J. H. Carr.
 Colbert Institute: To be supplied.
 Ft. Coffee District: F. M. Paine, P. E.
 Ft. Coffee and New Hope: F. M. Paine, Superintendent.
 Moshulatubbee: Wm. Wilson and John Page.

Appointments 1859.

Cherokee District: John Harrell, P. E.
 Tahlequah & Riley's Chapel: J. G. Walker.
 Webbers Falls: William Wilson & Isaac Sanders.
 Beatie's Prairie: C. G. Smith.
 Grand Saline: Charles Delano & Dick Hider.
 Seneca & Wyandotte: D. B. Cumming.
 Flint: W. A. Duncan.
 North Fork: Samuel Checote.
 Sallisaw: W. Carey, Standing Man.
 Creek Agency: C. M. Slover, James McHenry.
 Little River: James Essex.
 Big Bend: W. Coffelt and Elijah Butler.

Asbury Manual Labor School: Thomas Bertholf, Superintendent.
Choctaw District: Young Ewing, P. E.
Doaksville: I. S. Newman.
Mountain Fork: G. Washington.
Kiamichi: J. H. Walker, S. P. Willis.
Perryville: To be supplied.
Chickasaw Circuit: Harvey Bacon, J. B. Forester.
Chickasaw Manual Labor School: J. C. Robinson, Superintendent.
Colbert Institute: J. N. Hamill, Superintendent.
Fort Coffee and New Hope: F. M. Paine.
Moshulatubbee and Sans Bois: To be supplied.
Bloomfield Academy: John H. Carr.
Asbury Manual Labor School: Thomas Bertholf.
Interpreter for the Choctaw District: John Page.
Transferred out: T. B. Ruble to the East Texas Conference, P. Basham to the Arkansas Conference.

Appointments 1860.

Cherokee District: John Harrell, P. E.
Park Hill and Tahlequah: To be supplied.
Grand Saline: Charles Delano and Isaac Sanders.
Beatie's Prairie and Wyandotte and Seneca: D. H. Caruthers, E. G. Smith, D. B. Cumming.
Flint: J. G. Walker and Standing Man.
Sallisaw: Walker Carey, one to be supplied.
Webbers Falls: W. A. Duncan and Dick Hider.
Creek Agency: Wyatt Coffelt and Samuel Checote.
Big Bend: Elijah Butler.
Choctaw District: Young Ewing, P. E.
Moshulatubbee: To be supplied.
Sans Bois: To be supplied.
Perryville: J. B. Forester, one to be supplied.
Kiamichi: J. H. Walker and S. P. Willis.
Doaksville and Mountain Fork: I. S. Newman.
Chickasaw: To be supplied.
North Fork: James McHenry.
Little River: James Essex.
Fort Coffee and New Hope Academies: F. M. Paine.
Colbert Institute: J. N. Hamill, Superintendent.
Chickasaw Manual Labor Academy: J. C. Robinson, Superintendent, W. Jones and G. R. Buchanan, teachers.
Bloomfield Academy: J. H. Carr, Superintendent.
Asbury Manual Labor School: Thomas Bertholf, Superintendent.
Interpreter Choctaw District: John Page.
Transferred out: C. M. Slover and William Wilson.

Appointments 1861.

- Cherokee District: John Harrell, P. E.
 Sehon Chapel, Tahlequah and Ft. Gibson: Young Ewing.
 Grand Saline: Dick Hider.
 Beatle's Prairie, Wyandotte and Seneca: H. D. Caruthers, E. E.
 Smith and D. B. Cumming.
 Flint: Sanding Man.
 Sallisaw: J. G. Walker and Isaac Sanders.
 Webbers Falls: Walker Carey.
 Creek District: Thomas Bertholf, P. E.
 Asbury Manual Labor School: Thomas Bertholf, Superintendent.
 Creek Agency: James Essex.
 Big Bend: Elijah Butler.
 Little River: To be supplied.
 North Fork: To be supplied.
 Choctaw District: F. M. Paine, P. E.
 Ft. Coffee and New Hope Academies: F. M. Paine, Superin-
 tendent.
 Moshulatubbee: John Page.
 Sans Bois: To be supplied.
 Perryville: J. B. Forester.
 Jacks Fork: To be supplied.
 Chickasaw District: J. H. Carr, P. E.
 Bloomfield Academy: J. H. Carr, Superintendent.
 Chickasaw circuit: J. C. Robinson.
 Kiamichi: J. H. Walker.
 Chickasaw Manual Labor Academy: J. C. Robinson, Supt., G. R.
 Buchanan, Teacher.
 Colbert Institute: J. N. Hamill, Supt.
 Fort Arbuckle: J. N. Hamill.
 Doaksville and Mountain Fork: I. S. Newman and S. P. Willis.

Appointments 1864.

- 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, 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,
 J. N. Hamill, J. G. Walker, D. H. Caruthers and John Page
 were left without appointments nothing having been heard
 from them.

Appointments 1865.

Choctaw-Chickasaw District: J. H. Carr, P. E.
 Bloomfield Academy: John H. Carr, Superintendent.
 Chickasaw Circuit: J. C. Robinson.
 Chickasaw Academy: J. C. Robinson, Superintendent.
 Blue Circuit: W. Carey, Standing Man & Isaac Sanders.
 Boggy Circuit: To be supplied.
 Doaksville Circuit: I. S. Newman, S. P. Willis.
 Cherokee District: John Harrell, P. E.
 Beatie's Prairie: D. B. Cumming.
 Creek District: Thomas Bertholf, P. E.
 Asbury Manual Labor School: Thomas Bertholf, Superintendent.

Appointments 1866.

Superintendent of Indian Missions: John Harrell.
 Choctaw District: J. C. Robinson, Presiding Elder.
 Doaksville: J. N. Hamill and S. P. Willis.
 Mountain Fork, Kiamichi, Moshulatubbee and Sans Bois: To be supplied.
 Chickasaw District: John H. Carr, Presiding Elder.
 Chickasaw Circuit: J. T. Talbott.
 Perryville: John Page.
 Jack Fork: To be supplied.
 Fort Arbuckle: To be supplied.
 Chickasaw Academy: J. C. Robinson, Superintendent.
 Bloomfield Academy: John H. Carr, Superintendent.
 Cherokee District: Young Ewing, Presiding Elder.
 Tahlequah and Fort Gibson: To be supplied.
 Grand River: D. B. Cumming and Elijah Butler.
 Sallisaw: Isaac Sanders.
 Flint: Standing Man.
 Canadian: Walker Carey.
 Creek District: Thomas Berthold, Presiding Elder.
 Creek Agency: James McHenry.
 North Fork and Little River: To be supplied.
 Asbury Manual Labor School: Thomas Berthold.
 James T. Walker transferred to the West Texas Conference.

Appointments 1867.

Superintendent of Missions: John Harrell.
 Cherokee District: Young Ewing, P. E.
 Grand River Circuit: D. B. Cumming, E. Butler
 Fort Gibson and Tahlequah: J. C. Robinson.
 Sallisaw: Isaac Sanders.
 Webbers Falls: Standing Man.

Creek District: T. B. Ruble, P. E.
 North Fork: To be supplied.
 Creek Agency: James McHenry.
 Little River: To be supplied.
 Choctaw District: To be supplied.
 Moshulatubbee, Sans Bois & Perryville: To be supplied.
 Kiamichi: John H. Carr.
 Chickasaw District: To be supplied.
 Chickasaw Station: J. F. Talbott.
 Doaksville & Mountain Fork: S. P. Willis.
 Left without an appointment: John Page.

Appointments 1868.

Superintendent of Missions: John Harrell.
 Cherokee District: Young Ewing, P. E.
 Tahlequah and Fort Gibson: To be supplied.
 Grand River: D. B. Cumming.
 Canadian: Standing Man.
 Barren Fork: Isaac Sanders.
 Choctaw District: W. A. Duncan, P. E.
 Skullyville: W. F. Folson, supply.
 Sans Bois: Bolin Berry, supply.
 Perryville: Robert Jackson, supply.
 Moshulatubbee: G. Batiste, supply.
 Chickasaw District: Jesse H. Walker, P. E.
 Chickasaw Circuit: John T. Talbott.
 Kiamichi: Lyman Harrison, Supply, J. C. Robinson, super-
 numerary.
 Doaksville: S. P. Willis.
 Jacks Fork: Jefferson Long, supply.
 Creek District: Samuel Checote, P. E.
 North Fork Circuit: Joshua Soule, supply.
 Creek Agency: James McHenry.
 Little River: To be supplied.
 Asbury Manual Labor School: T. B. Ruble, Superintendent.

Appointments 1869.

Superintendent of Missions: John Harrell.
 Cherokee District: Young Ewing, P. E.
 Tahlequah and Park Hill: T. B. Ruble.
 Fort Gibson: James Y. Bryce.
 Grand River: D. B. Cumming, Elijah Butler.
 Spring Creek: Isaac Sanders.
 Sallisaw: W. A. Duncan, H. Butler.
 Canadian: John Sevier.
 Barren Fork: F. Spade, supply.

Corinth: Supplied by M. Ghormerly.
 Choctaw District: John Harrell, P. E .
 Skullyville: Supplied by W. F. Folsom.
 Moshulatubbee: Supplied by G. Batiste.
 San Bois: Supplied by Bolin Perry.
 Perryville: Supplied by R. Jackson.
 Chickasaw District: J. H. Walker, P. E.
 Chickasaw Circuit: J. C. Robinson and J. H. Talbott.
 Kiamichi: Supplied by Jefferson Long.
 Boggy Depot: To be supplied.
 Doaksville: Supplied by L. Harrison.
 Jacks Fork: Supplied by Moses Perry.
 S. P. Willis: Supernumerary.
 Creek District: Samuel Checote, P. E.
 North Fork: Supplied by A. Ceasar.
 Okmulgee: James McHenry.
 Creek Agency: Joshua Soule.
 Little River: W. Collins.

Appointments 1870.

Cherokee District: Young Ewing, P. E.
 Fort Gibson Station: James Y. Bryce.
 Tahlequah Circuit: T. K. B. McSpadden.
 Spring Creek: Isaac Sanders.
 Grand River: D. B. Cumming.
 Barren Fork: To be supplied.
 Flint: T. B. Ruble.
 Sallisaw: C. C. Campbell and John Sevier.
 Canadian: Heavy Butler.
 Choctaw District: S. P. Hicks, P. E.
 Skullyville: To be supplied.
 Moshulatubbee: Supplied by W. F. Folsom.
 Sans Bois: Supplied by G. Batiste.
 Perryville: Supplied by Robert Jackson.
 Chickasaw District: J. H. Walker, P. E.
 Boggy: Supplied by J. Long.
 Tishomingo: J. C. Robinson.
 Chickasaw: Supplied by J. J. Gardiner.
 Kiamichi: Supplied by Loncha.
 Doaksville: S. P. Willis.
 Jacks Fork: Supplied by Moses Perry.
 Creek District: W. A. Duncan, P. E.
 Okmulgee: James McHenry.
 North Fork: Supplied by A. Caesar.
 Creek Agency: Supplied by Joshua Soule.
 Little River: Supplied by W. Collins.

Asbury Manual Labor School: John Harrell, Superintendent.
 Superintendent Conference Missions: John Harrell.
 Samuel Checote was located at his own request.
 Transferred to the White River Conference: John H. Porter.

Appointments 1871.

Superintendent of Conference Missions: John Harrell.
 Cherokee District: John Harrell, P. E.
 Fort Gibson Station: T. B. Ruble.
 Tahlequah Circuit: T. K. B. McSpadden.
 Spring Creek: Isaac Sanders.
 Grand River: D. B. Cumming and E. Butler.
 Barren Fork: Supplied by Flute.
 Flint: Young Ewing.
 Sallisaw: Supplied by J. S. Miller and Heavy Butler.
 Canadian: John Sevier.
 Bayou: Colored charge to be supplied.
 Prairie School: Charles Campbell.
 Honey Hill School: W. A. Duncan.
 Choctaw District: James Y. Bryce, P. E.
 Skullyville: Supplied by A. S. Smith.
 Moshulatubbee: Supplied by B. Perry.
 Sans Bois: Supplied by Robert Jackson.
 Perryville: S. P. Hicks.
 New Hope Seminary: James Y. Bryce, Superintendent.
 Long Creek: Gibson Batiste.
 Brazil, colored charge: To be supplied.
 Chickasaw District: J. H. Walker, P. E.
 Tishomingo: To be supplied.
 Boggy: To be supplied by Jeff Long.
 Chickasaw: To be supplied.
 Kiamichi: To be supplied.
 Doaksville: S. P. Willis.
 Jacks Fork: Supplied by Moses Perry.
 Doaksville, colored charge: Supplied by Nathan Madison.
 Tishomingo, colored charge: Supplied by Charles Anderson.
 Blue, colored charge: Supplied by Henry Kemp.
 Creek District: Thomas W. Mitchell, P. E.
 Okmulgee Circuit: To be supplied.
 North Fork Circuit: Supplied by A. Caesar.
 Creek Agency: James McHenry.
 Little River: To be supplied.
 Verdigris: To be supplied.
 Cane Creek, colored charge: Supplied by Peter Stidham.
 Asbury Manual Labor School: David T. Holmes, Superintendent.

Appointments 1872.

Creek District: John Harrell, P. E.
 Okmulgee: To be supplied.
 North Fork: A. S. Smith.
 Creek Agency: Supplied by C. Micco.
 Canadian: S. P. Hicks.
 Little River: James McHenry.
 Cane Creek, colored charge: Supplied by Peter Stidham.
 Asbury Manual Labor School: D. T. Holmes, Superintendent.
 Choctaw District: James Y. Bryce, P. E.
 Moshulatubbee: Supplied by B. Perry.
 Sans Bois: Supplied by Robert Jackson.
 Perryville: To be supplied.
 Long Creek: Gibson Batiste.
 Skullyville: W. F. Folsom.
 Brazil, colored charge: To be supplied.
 New Hope Seminary: James Y. Bryce, Superintendent.
 Chickasaw District: J. H. Walker, P. E.
 Tishomingo: W. G. Davis.
 Boggy: Supplied by J. Long.
 Chickasaw: To be supplied.
 Doaksville, colored charge: Supplied by Nathan Madison.
 Blue, colored charge: Supplied by H. Kemp.
 Boggy Depot, colored charge: Supplied by C. Anderson.
 Jacks Fork: Supplied by M. Perry.
 Doaksville: Supplied by W. M. Keith.
 S. P. Willis: Supernumerary.
 Cherokee District: Young Ewing, P. E.
 Fort Gibson: To be supplied.
 Tahlequah: T. K. B. McSpadden.
 Spring Creek: Supplied by L. Bird.
 Grand River: Supplied by W. S. Derrick and E. Butler.
 Delaware: Supplied by J. Ketchum.
 Barren Fork: Supplied by Flute.
 Flint: J. Denton.
 Sallisaw: J. S. Miller and John Sevier.
 Cherokee Orphan Asylum: W. A. Duncan.
 Interpreter: Isaac Sanders.

Appointments 1873.

Cherokee District: John Harrell, P. E.
 Ft. Gibson and Tahlequah: W. B. Lyda.
 Greenleaf: T. K. B. McSpadden.
 Spring Creek: A. Caesar (supply).
 Grand River: J. F. Thompson (supply), S. Smith (supply).
 Delaware: J. Ketchum (supply).

Barren Fork: Isaac Sanders.
 Flint: J. Williams (supply).
 Sallisaw: W. S. Derrick.
 Cherokee Orphan Asylum: W. A. Duncan.
 Choctaw District: W. G. Davis, P. E.
 Skullyville: E. R. Shapard.
 Moshulatubbee: G. Perry (supply).
 Sans Bois: Luke Daniels (supply).
 Perryville: John Mann, (supply).
 Long Creek: J. B. Luce (supply).
 New Hope Seminary: E. R. Shapard, Superintendent.
 District Interpreter: Willis F. Folsom.
 Chickasaw District: J. H. Walker, P. E.
 Tishomingo: S. P. Hicks.
 Boggy: James Perry (supply).
 Kiamichi: C. E. Nelson (supply).
 Doaksville: W. M. Keith, S. T. Willis, Supernumerary.
 Little River: To be supplied.
 Jacks Fork: M. Perry (supply).
 Chickasaw: W. E. Parson.
 Washita: To be supplied.
 Boggy Depot, colored charge: Isham Kemp (supply).
 Blue, colored charge: Henry Kemp (supply).
 Doaksville, colored charge: Nathan Madison (supply).
 Creek District: To be supplied.
 Okmulgee and North Fork: To be supplied.
 Creek Agency: James McHenry.
 Canadian: John Sevier.
 Little River: To be supplied.
 Cane Creek, Colored charge: P. Stidham.
 Asbury Manual Labor School: Young Ewing.
 Transferred out: James Y. Bryce, to the Trinity Conference;
 George R. Bryce, to the Northwest Conference.

Appointments 1874.

Cherokee District: John Harrell, P. E.
 Fort Gibson and Tahlequah: To be supplied.
 Spring Creek: Isaac Sanders.
 Claremore: T. K. B. McSpadden.
 Grand River: Joseph F. Thompson.
 Barren Fork: To be supplied by T. Smith.
 Flint: To be supplied by Chas. Duncan.
 Sallisaw: W. S. Derrick, John Sevier.
 Cherokee Orphan Asylum: W. A. Duncan.
 Choctaw District: E. R. Shapard, P. E.
 Skullyville: To be supplied.
 Moshulatubbee: To be supplied.

Sans Bois: To be supplied.
 Double Springs: To be supplied.
 New Hope Seminary: E. R. Shapard, Superintendent.
 Kiamichi District: Jesse H. Walker, P. E.
 Kiamichi: Supplied by C. E. Nelson.
 Doaksville: W. M. Keith, S. P. Willis, Supernumerary.
 Little River: Supplied by G. Nelson.
 Jacks Fork: Supplied by M. Perry.
 Perryville: F. C. Pearson.
 Boggy: Supplied by Jas. Jerry.
 Doaksville Colored charge: Supplied by N. Martin.
 Chickasaw District: W. G. Davis, P. E.
 Chickasaw: N. E. Parsons.
 Pauls Valley: To be supplied.
 Caddo Circuit: To be supplied.
 Tishomingo: To be supplied.
 Boggy Colored Charge: To be supplied.
 Blue Colored Charge: To be supplied by A. B. Collit.
 Creek District: Calvin M. Slover, P. E.
 Okmulgee: To be supplied.
 Eufaula: Supplied by Walter Collins.
 Creek Agency: James McHenry.
 Hitchitee: Tony Burgess, supply.
 Canadian: H. P. Clay, one to be supplied.
 Cane Creek Colored Charge: Peter Stidman, supply.
 Asbury Manual Labor School: Young Ewing, Superintendent.
 District Interpreter: Frank Gooden.
 Transferred out: S. P. Hicks to the Arkansas Conference, W. B. Lyda to the Holson Conference.
 D. B. Cumming, T. B. Ruble and J. C. Robinson were granted a superannuate relation.

Appointments 1875.

Cherokee District: John Harrell, P. E.
 Fort Gibson and Tahlequah: James C. Daily.
 Spring Creek: Isaac Sanders.
 Grand River: J. F. Thompson.
 Claremore: T. K. B. McSpadden.
 Flint: W. S. Derrick.
 Sallisaw and Canadian: Supplied by W. C. Brodie and John Sevier.
 Cherokee Orphan Asylum: W. A. Duncan.
 Muskogee District: To be supplied.
 Okmulgee: Supplied by F. Gooden.
 Eufaula: Supplied by Rolan.
 Conchartee: James McHenry.
 Broken Arrow: Supplied by Jesse Peter.

Hichitee: Supplied by M. Mitchell.
 Cane Creek Colored Charge: Supplied by Peter Stidham.
 Asbury Manual Labor School: Young Ewing, Superintendent.
 Choctaw District: E. R. Shapard, P. E.
 Skullyville: To be supplied by W. F. Folsom.
 Moshulatubbee: To be supplied.
 Sans Bois: To be supplied.
 Double Springs: To be supplied by James Mullen.
 New Hope Seminary: E. R. Shapard, Superintendent.
 Chickasaw District: J. H. Walker, P. E.
 Boggy Depot: N. E. Parsons.
 Washita: supplied by A. B. Collit.
 Kiamichi: Supplied by B. Miller and Balinchi.
 Doaksville: W. M. Keith, S. P. Willis, Supernumerary.
 Atoka: James Y. Bryce, and M. Perry, supply.
 Doaksville Colored Charge: To be supplied.
 Boggy Depot Colored Charge: To be supplied.
 Pauls Valley District: W. G. Davis, P. E.
 Tishomingo: F. C. Pearson.
 Chickasaw: G. Grayson, supply.
 Pauls Valley: Elijah Smoot, supply.
 Pottawatomie Mission: To be supplied.
 Elm Springs: To be supplied.
 Randolph: R. N. Francis.
 Blue Colored Charge: To be supplied.
 Transferred out: C. M. Slover to the Little Rock Conference.

Appointments 1876.

Cherokee District: Young Ewing, P. E.
 Fort Gibson and Tahlequah: J. F. Thompson, Isaac Sanders.
 Spring Creek: Supplied by Rafe Cameron.
 Vinita: Supplied by J. W. Coward.
 Claremore: T. K. B. McSpadden and J. Horsefly, Interpreter.
 Flint: To be supplied by C. Duncan and Smallwood.
 Sallisaw: W. S. Derrick and John Sevier.
 Canadian: Supplied by W. C. Brodie, John Sevier, Interpreter.
 D. B. Cumming: Superannuate.
 Cherokee Orphan Asylum: W. A. Duncan, Superintendent.
 Muskogee District: Supplied by Samuel Checote, P. E.
 Okmulgee: Supplied by Walter Collins.
 Eufala: Supplied by Frank Gooden.
 Conchartee: Supplied by Tecumseh Euner.
 Interpreter for Euchee: Samuel Brown.
 Broken Arrow: James McHenry.
 Hitchitee: Moses Mitchell.
 Cane Creek Circuit Colored Charge: Supplied by Peter Stidham.
 Asbury Manual Labor School: John Harrell, Superintendent.

Choctaw District: E. R. Shapard, P. E.
 Skullyville: Supplied by W. F. Folsom.
 Moshulatubbee: Supplied by Gibson Batiste.
 Sans Bois: S. P. Hicks.
 Double Springs: Supplied by Jas. Mullen.
 New Hope Seminary: E. R. Shapard, Superintendent.
 Chickasaw District: J. H. Walker, P. E.
 Chickasaw Circuit: N. E. Parson and two to be supplied by G.
 Grayson and J. D. Collins.
 Washita: To be supplied by A. B. Collit.
 Boggy: To be supplied by Jas. Jerry.
 Kiamichi: To be supplied by Dan Miller and Balinchie.
 Doaksville: W. M. Keith, S. P. Willis, Supernumerary.
 Atoka: J. Y. Bryce and supplied by Moses Perry.
 Doaksville Circuit Colored Charge: To be supplied.
 Boggy Depot Colored Charge: To be supplied.
 Elm Springs Circuit: W. G. Davis.

Appointments 1877.

Cherokee District: Young Ewing, P. E.
 Tahlequah: J. F. Thompson.
 Fort Gibson: T. K. B. McSpadden.
 Sallisaw: To be supplied.
 Flint: Charles Duncan, supply.
 Vinita: W. S. Derrick.
 Claremore: J. W. Cowart.
 Spring Creek: Supplied by R. Cameron and Soune.
 Canadian: John Sevier.
 Cherokee Orphan Asylum: W. A. Duncan.
 Choctaw District: E. R. Shapard, P. E.
 Skullyville: Supplied by S. G. Harrell.
 Sans Bois: Supplied by J. P. Mullen.
 Moshulatubbee: To be supplied.
 New Hope Seminary: E. R. Shapard, Superintendent.
 Chickasaw District: J. H. Walker, P. E.
 Chickasaw Circuit: N. E. Parson, G. T. Grayson and J. D. Collins.
 Pauls Valley: To be supplied.
 Washita: To be supplied.
 Atoka: James Y. Bryce.
 Jacks Fork: Supplied by Moses Perry and Balinchie.
 Boggy: To be supplied by James Jerry.
 Kiamichi: Supplied by A. B. Collit and Daniel Miller.
 Doaksville: W. M. Keith, S. P. Willis, Supernumerary.
 Doaksville Colored Charge: Supplied by John Gant.
 Boggy Depot Colored Charge: Supplied by Isaac Kemp.
 Creek District: Samuel Checote, P. E.
 Okmulgee: Moses Mitchell.

Eufala: Walter Collins.
 Hitchitee: Supplied by Moses Sayers.
 Broken Arrow: Supplied by Jess Brown.
 Conchartee: To be supplied.
 Muskogee: James McHenry.
 Asbury Manual Labor School: To be supplied.
 Superannuated: D. B. Cumming.

Appointments 1878.

Cherokee District: J. F. Thompson, P. E.
 Tahlequah and Ft. Gibson: B. H. Greathouse.
 Greenleaf: Isaac Sanders.
 Spring Creek: Samuel Smith, supply.
 Vinita: W. S. Derrick:
 Claremore: J. W. Cowart.
 Flint: Young Ewing, Joseph Smallwood.
 Sallisaw: John Sevier.
 Canadian: Wm. L. Mills.
 Muskogee and Eufala: T. F. Brewer.
 Cherokee Orphan Asylum: W. A. Duncan, Superintendent.
 Choctaw District: E. R. Shapard, P. E.
 Moshulatubbee: To be supplied.
 Sans Bois: To be supplied by Gibson Batiste.
 New Hope Academy: E. R. Shapard.
 Asylum: W. A. Duncan, Superintendent.
 Chickasaw District: J. H. Walker, P. E.
 Chickasaw: Gibson Grayson, one to be supplied.
 Atoka: James Y. Bryce.
 Washita: To be supplied by A. B. Collit.
 Pauls Valley: To be supplied.
 Boggy: To be supplied by John Allison.
 Boggy Depot Colored Charge: Supplied by Isaac Kemp.
 Kiamichi: Daniel Miller and G. Nelson.
 Doaksville: W. M. Keith, one to be supplied, S. P. Willis, Super-
 numerary.
 Doaksville Colored Charge: To be supplied.
 Jacks Fork: To be supplied by James Jerry.
 Blue Colored Charge: To be supplied.
 Creek District: Samuel Checote, P. E.
 Muskogee: James McHenry.
 Eufala: Moses Siya.
 Broken Arrow: Frank Gooden.
 Conchartee: To be supplied by Wm. Jones.
 Okmulgee: To be supplied by James Deer.
 Hitchitee: Moses Mitchell.
 Asbury Manual Labor School: W. N. Martin, Superintendent.

Appointments 1879.

- Cherokee District: J. F. Thompson, P. E.
 Tahlequah and Ft. Gibson and Vinita: Young Ewing.
 Tahlequah: P. H. Fishburne.
 Sallisaw: John Sevier, one to be supplied.
 Spring: Samuel Carey.
 Grand River: J. W. Cowart.
 Claremore: W. S. Derrick.
 Flint: To be supplied.
 Canadian: W. L. Mills.
 Sequoyah: To be supplied.
 Cherokee Orphan Asylum: W. A. Duncan, Superintendent.
 Chickasaw District: J. H. Walker, P. E.
 Chickasaw: Gibson Grayson.
 Rail Road: Supplied by C. W. Myatt.
 Washita: James Y. Bryce.
 Pauls Valley: Supplied by J. C. Powell, and N. E. Parson.
 Bogy: To be supplied by James Jerry and John Allison.
 Bogy Depot Colored Charge: To be supplied by Solomon Abram.
 Kiamichi: To be supplied by A. N. Cole.
 Doaksville: W. M. Keith, S. P. Willis, Supernumerary.
 Doaksville Colored Charge: To be supplied.
 Blue Colored Charge: To be supplied.
 Creek District: H. M. Granade, P. E.
 Okmulgee: To be supplied.
 Okmulgee: Samuel Checote.
 Muskogee: To be supplied by Jackson Doyle.
 Coweta: James McHenry.
 Eufala: To be supplied by Wm. Jones.
 Conchartee: To be supplied by James Deer.
 Hitchitee: Moses Mitchell.
 Muskogee and Eufala: T. F. Brewer.
 Asbury Manual Labor School: W. N. Martin.
 Choctaw District: E. R. Shapard, P. E.
 Skullyville: To be supplied by W. B. Austin.
 Moshulatubbee Circuit: To be supplied by J. B. Luce and James Mullins.
 Sans Bois Circuit: To be supplied by C. H. Thompson.
 New Hope Academy: E. R. Shapard, Superintendent.

Appointments 1880.

- Cherokee District: Young Ewing, P. E.
 Tahlequah and Ft. Gibson: J. S. Chapman, supply.
 Muskogee and Vinita: T. F. Brewer.
 Sallisaw: J. W. Bryant and Samuel Carey.
 Spring Creek: John Sevier.

Grand River: J. W. Cowart.
 Russell Creek: W. L. Mills.
 Claremore: Leonard Parker.
 Canadian: W. J. Spouch.
 Cherokee Orphan Asylum: W. A. Duncan.
 Chickasaw District : J. H. Walker, P. E.
 Chickasaw: Gibson Grayson.
 Rail Road: C. W. Myatt, J. Y. Bryce, Supernumerary.
 Washita: J. M. C. Hamilton.
 Pauls Valley: To be supplied by J. C. Powell.
 Red River Mission: To be supplied by M. D. Hortenberg.
 Boggy: To be supplied by James Jerry.
 Boggy Colored Charge: To be supplied by Solomon Abram.
 Kiamichi: To be supplied.
 Doaksville: W. M. Keith.
 Doaksville Colored Charge: To be supplied by Ed. Colbert.
 Blue Colored Charge: To be supplied.
 Creek District: W. S. Derrick, P. E.
 Okmulgee: S. Checote and Rowland Brown.
 Muskogee: Moses Mitchell.
 Coweta: James McHenry.
 Eufala Circuit: To be supplied by Wm. Jones.
 Conchartee: Thomas Barnett.
 Seminole: Tecumseh Tyner.
 South Canadian: Moses Siya.
 Wewoka and Seminole Academy: To be supplied.
 Central: R. A. Collins, supply.
 Eufala: J. F. Thompson.
 Arkansas River Colored Charge: R. Stidham, supply.
 Asbury Manual Labor School: J. F. Thompson, Superintendent.
 Choctaw District: E. R. Shapard, P. E.
 Skullyville: W. B. Austin.
 Poteau: A. S. Smith, supply. H. M. Grenade, Supernumerary.
 Moshulatubbee: Jacoway Billy and J. Mullins, supplies.
 Sans Bois: C. H. Thompson, supply.
 New Hope Academy: E. R. Shapard, Superintendent.
 Transferred out: P. H. Fishburn to the West Texas Conference,
 J. F. Pittman to the Tennessee Conference.

Appointments 1881.

Cherokee District: Young Ewing, P. E.
 Tahlequah and Ft. Gibson: J. S. Chapman.
 Vinita: J. S. Williams.
 Sallisaw: J. W. Bryant.
 Spring Creek: J. Smallwood, supply.
 Fourteen Mile Creek: Lacy Hawkins.
 Grand River: W. L. Mills.

- Russell Creek: To be supplied.
 Flint: M. L. Butler.
 Canadian: J. L. Keener.
 District Interpreter: John Sevier.
 Cherokee Orphan Asylum: W. A. Duncan, Superintendent.
 Chickasaw District: C. W. Myatt, P. E.
 Chickasaw: Gibson Greyson.
 Washita: J. H. Moreland, supply.
 Tishomingo: J. Ishtah (supply).
 Walnut Bayou: R. M. Hancock (supply).
 Pauls Valley: J. C. Powell.
 Mill Creek: M. D. Hortonberry (supply).
 Boggy Depot Colored Charge: Solomon Abram.
 Blue Colored Charge: To be supplied.
 Kiamichi District: J. H. Walker, P. E.
 Kiamichi: G. L. Edmonds (supply).
 Doaksville: W. M. Keith.
 Jacks Fork: James Berry (supply).
 Blue: T. H. Jones.
 Rail Road: James Y. Bryce.
 Doaksville Colored Charge: E. Colbert (supply).
 Muskogee District: J. F. Thompson, P. E.
 Okmulgee: J. W. Cowart.
 Okmulgee Circuit: W. J. Spough, Samuel Checote (Supernumerary).
 Muskogee: T. F. Brewer.
 Coweta: T. Barnett and Jones Howard.
 Conchartee: James McHenry.
 Eufaula: J. B. Winton.
 Asbury Manual Labor School: J. F. Thompson, Superintendent.
 Harrell International Institute: T. F. Brewer, President.
 Wewoka District: W. S. Derrick, P. E.
 Muskogee, Indian Charge: M. Mitchell.
 Eufaula Circuit, Indian Charge: M. Siya.
 Seminole: Thomas Little.
 South Canadian: R. Brown.
 Wewoka: To be supplied.
 Seminole Academy: W. S. Derrick, Superintendent.
 Choctaw District: E. R. Shapard, P. E.
 Skullyville: W. B. Austin.
 Poteau: A. S. Smith, supply.
 Moshulatubbee: Jakeway Billy, W. F. Folsom.
 Sans Bois: C. H. Thompson, Isreal Daniel, supplies.
 New Hope Academy: E. R. Shapard, Superintendent.
 Transferred out: J. M. C. Hamilton to the Arkansas Conference.

Appointments 1882.

- Cherokee District: Young Ewing, P. E.
 Tahlequah and Ft. Gibson: M. L. Butler.
 Vinita: J. O. Shanks.
 Sallisaw: W. H. Morehead, supply.
 Spring Creek: L. Hawkins.
 Grand River: J. S. Williams.
 Russell Creek: To be supplied by E. B. Holmes.
 Claremore: L. Parker.
 Flint: To be supplied by C. S. Jones.
 Canadian: J. L. Keener.
 District Interpreter: John Sevier.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Chickasaw District: C. W. Myatt, P. E.
 Chickasaw Circuit: Gibson Grayson.
 Washita Circuit: J. H. Walker.
 Red River: To be supplied by R. A. Hancock.
 Pauls Valley: J. C. Powell, and one to be supplied by R. N. Davis.
 Rail Road Circuit: J. N. Moore and J. Y. Bryce, Supernumerary.
 Boggy: To be supplied by James Jerry and S. Lewis.
 Blue: To be supplied.
 Kiamichi: To be supplied by G. Nelson and L. W. Cobb.
 Doaksville: W. M. Keith.
 District Interpreter: Daniel Miller.
 Muskogee District: B. H. Greathouse, P. E.
 Okmulgee: W. S. Derrick, S. Checote, Supernumerary.
 Coweta: R. Brown.
 Conchartee: T. Barnett.
 Muskogee: T. F. Brewer.
 Muskogee Circuit: To be supplied by Wm. Jones.
 Eufaula: M. Mitchell.
 Seminole: Thomas Little.
 South Canadian: M. Siya.
 District Interpreter: James McHenry.
 Seminole Academy: J. A. Walden, superintendent.
 Asbury Manual Labor School: B. H. Greathouse, Superintendent.
 Harrell International Institute: T. F. Brewer, Superintendent.
 Choctaw District: E. R. Shapard, P. E.
 Moshulatubbee: Jakeway Billy, W. F. Fulson.
 Sans Bois: C. H. Thompson, Israel Daniel.
 New Hope Academy: E. R. Shapard, Superintendent.
 Skullyville: W. B. Austin.
 Transferred out: J. B. Winton to the Missouri Conference, J. W. Bryant to the Arkansas Conference, J. S. Chapman to the Los Angeles Conference.

Appointments 1883.

- Cherokee District: E. R. Shapard, Superintendent.
 Tahlequah and Ft. Gibson: M. L. Butler.
 Vinita: L. Dobson.
 Sallisaw Circuit: W. H. Morehead, supply, and John Sevier, Ass't.
 Spring Creek: J. S. Williams.
 Russell Creek Circuit: A. M. Elam.
 Claremore Circuit: D. C. Murphy, supply.
 Flint Circuit: C. S. Jones.
 Canadian Circuit: W. B. Austin.
 Webbers Falls: To be supplied.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Muskogee District: J. W. Cowart, P. E.
 Okmulgee Station: W. S. Derrick.
 Okmulgee Circuit: R. Brown, Samuel Checote, Supernumerary.
 Coweta: To be supplied by Jesse Brown.
 Conchartee: T. Burnett and J. Howard.
 Muskogee Station: T. F. Brewer.
 Muskogee Circuit: To be supplied by Wm. Jones.
 Eufaula Station: M. A. Clark.
 Eufaula Circuit: Moses Siya.
 Seminole Circuit: Thomas Little.
 District Interpreter: Frank Gooden.
 Asbury Manual Labor School: Young Ewing, Superintendent.
 Seminole Female Academy: J. A. Walden, Superintendent.
 Harrell International Institute: T. F. Brewer, President.
 Chickasaw District: C. W. Myatt, P. E.
 Chickasaw Circuit: Gibson Grayson.
 Washita Circuit: J. L. Keener.
 Rail Road Circuit: J. N. Moore, J. Y. Bryce, Supernumerary.
 Boggy Circuit: To be supplied by James Jerry.
 Kiamichi Circuit: J. H. Walker.
 Blue Circuit: P. W. Cosby.
 Doaksville Circuit: W. M. Keith.
 Jacks Fork Circuit: To be supplied by G. Nelson.
 Pauls Valley District: J. O. Shanks, P. E.
 Pauls Valley Circuit: J. C. Powell.
 Red River Circuit: M. A. Smith.
 Walnut Bayou Circuit: To be supplied by J. C. Scivally.
 Mill Creek Circuit: J. A. Rowan.
 Johnsonville Circuit: To be supplied by R. N. Davis.
 Rush Creek Circuit: James Florence, supply.
 Choctaw District: E. A. Gray, P. E.

Skullyville Circuit: G. W. Atkins.
Moshulatubbee Circuit: J. B. Luce and W. F. Folsom, supplies.
Sans Bois Circuit: C. H. Thompson, supply.
New Hope Seminary: E. A. Gray, Superintendent.
Transferred out: B. H. Greathouse to the Arkansas Conference.

Appointments 1884.

Cherokee District: E. R. Shapard, P. E.
Tahlequah Circuit: M. L. Butler.
Ft. Gibson: To be supplied.
Vinita Circuit: L. Dobson.
Spring Creek Circuit: Lacey Hawkins.
Grand River Circuit: D. C. Murphy, supply.
Neosho Circuit: J. W. Cowart.
Carey's Ferry Circuit: L. S. Bird.
Spavinaw Circuit: To be supplied.
Cherokee Orphans Asylum: J. F. Thompson.
District Interpreter: John Sevier.
Chickasaw District: C. W. Myatt, P. E.
Chickasaw Circuit: L. W. Rivers and G. Grayson.
Washita Circuit: J. L. Keener.
Rail Road Circuit: J. N. Moore.
Caddo Circuit: P. W. Cosby.
Boggy Circuit: To be supplied by James Jerry.
Blue Circuit: Thomas J. Beckham.
Kiamichi Circuit: To be supplied by B. M. Rhea.
Doaksville Circuit: W. M. Keith.
Long Creek Circuit: J. H. Walker.
Wapunucka Institute: L. W. Rivers.
Interpreter Doaksville Circuit: To be supplied.
Choctaw District: E. A. Gray, P. E.
Skullyville Circuit: To be supplied.
Poteau Circuit: W. H. Morehead.
Moshulatubbee Circuit: To be supplied by J. B. Luce.
Sans Bois Circuit: J. S. Williams, one to be supplied.
Sallisaw Circuit: G. W. Atkins.
Canadian Circuit: To be supplied by G. S. Yarborough.
New Hope Seminary: E. A. Gray, Superintendent.
Webber Falls Station and School: E. W. Brodie.
District Interpreter: To be supplied by W. F. Folsom.
Muskogee District: M. A. Clark, P. E.
Muskogee Station: T. F. Brewer.
Eufaula Station: To be supplied by C. C. Spence.
Okmulgee Station: J. A. Walden.
Okmulgee Circuit: Moses Siya.
Coweta Circuit: To be supplied by Jesse Brown.
Harrell Institute: T. F. Brewer, President.

Asbury Manual Labor School: M. A. Clark, Superintendent.
 District Interpreter: To be supplied.
 Seminole District: W. S. Derrick, P. E.
 Muskogee Circuit: To be supplied by Wm. Jones.
 Eufaula Circuit: To be supplied by Samuel Bradley.
 Seminole Circuit: Thomas Little.
 South Canadian: To be supplied by W. Jimboy.
 Seminole Female Academy: Wm. S. Derrick, Superintendent.
 District Interpreter: To be supplied.
 Pauls Valley District: J. O. Shanks, P. E.
 Pauls Valley Circuit: J. C. Powell.
 Beef Creek Circuit: F. E. Shanks.
 Thackerville: To be supplied by J. T. Hall.
 Burneyville Circuit: J. C. Scivally.
 Leon Circuit: C. F. Roberts.
 Mill Creek Circuit: J. A. Rowan.
 Johnsonville Circuit: To be supplied by A. N. Averyt.
 Rush Creek Circuit: J. K. Florence.
 Glass Creek Circuit: J. C. Craig.
 Lebanon Circuit: M. A. Smith.
 Chickasaw Orphan Asylum: M. A. Smith.
 Pierce Institute: J. C. Powell.
 Young Ewing transferred to Arkansas Conference.

Appointments 1885.

Cherokee District: E. R. Shapard, P. E.
 Tahlequah Circuit: M. L. Butler.
 Fort Gibson Circuit: C. S. Yarborough.
 Vinita Circuit: J. W. McCreary.
 Grand River Circuit: C. S. Jones.
 Coody's Bluff Circuit: T. H. Shannon.
 Caney Creek Circuit: D. C. Murphy, supply.
 Flint Circuit: W. B. Austin.
 Spring Creek Circuit: Lacey Hawkins.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Chickasaw District: J. L. Keener, P. E.
 Chickasaw Circuit: G. Grayson.
 Washita Circuit: J. N. Moore.
 Rail Road Circuit: J. Y. Bryce.
 Caddo Circuit: F. E. Shanks.
 Kiamichi Circuit: Supplied by G. Nelson and S. W. Cobb.
 Boggy Circuit: To be supplied by J. Jerry.
 Doaksville Circuit: W. M. Keith.
 Long Creek Circuit: J. H. Walker.
 Blue Creek Circuit: To be supplied by C. E. Gooding.
 Interpreter for Doaksville Circuit: To be supplied by Isom Walker.

Interpreter for Long Creek Circuit: To be supplied by Daniel Miller.

Canadian District: C. W. Myatt, P. E.

Skullyville Circuit: J. S. Williams.

Poteau Circuit: A. J. Culwell.

Moshulatubbee Circuit: To be supplied by J. B. Luce.

Sans Bois Circuit: J. W. Cowart and one to be supplied by Israel Daniel.

Sallisaw Circuit: G. W. Atkins.

Canadian Circuit: S. Folger.

Webbers Falls Station: L. W. Rivers.

Illinois Circuit: John Sevier District Interpreter, supplied by W. F. Folsom.

New Hope Seminary: J. J. Methvin, Superintendent.

District High School: L. W. Rivers, Superintendent.

Muskogee District: M. A. Clark, P. E.

Muskogee Station: T. F. Brewer.

Eufaula Station: C. C. Spence.

Okmulgee Station: To be supplied.

Okmulgee Circuit: Moses Siya.

Conchartee Circuit: To be supplied.

Coweta Circuit: To be supplied by T. Tiger.

Eufaula Circuit: To be supplied by S. Bradley.

South Canadian Circuit: To be supplied by Wm. Jimboy.

Seminole Circuit: Thomas Little.

Sasakwa Circuit: W. E. Derrick.

Chillico Mission: E. A. Gray.

Harrell International Institute: T. F. Brewer, President and Editor of "Our Brother in Red."

Asbury Manual Labor School: C. C. Spence, Superintendent.

Seminole Female Academy: W. S. Derrick, Superintendent.

Chillico Indian School: W. R. Brantham, Superintendent; E. A. Gray, Teacher.

District Interpreter: To be supplied.

Pauls Valley District: J. O. Shanks, P. E.

Pauls Valley Circuit: J. C. Powell.

Johnsonville Circuit: To be supplied by J. K. Florence.

Beef Creek Circuit: To be supplied.

Lebanon Circuit: M. A. Smith.

Thackerville Circuit: J. T. Hall.

Burneyville Circuit: J. C. Scivally.

Leon Circuit: C. F. Roberts.

Beaver Creek Circuit: J. A. Rowan.

Pierce Institute: J. C. Powell, President.

Teacher in Chickasaw Orphan Asylum: M. A. Smith.

Transferred: A. M. Elam and Jas. A. Walden to Arkansas Conference, W. H. Morehead to Northwest Missouri Conference.

Appointments 1886.

- Cherokee District: W. B. Austin, P. E.
 Tahlequah Circuit: F. E. Shanks.
 Ft. Gibson Circuit: G. S. Yarborough.
 Vinita Circuit: J. W. McCreary.
 Grand River Circuit: M. A. Smith.
 Coody's Bluff: J. S. Williams.
 Caney Circuit: To be supplied by D. C. Murphy.
 Careys Ferry Circuit: L. S. Byrd.
 Flint Circuit: G. W. Atkins.
 Spring Creek Circuit: To be supplied by N. Sanders.
 Lacey Hawkins: Supernumerary.
 Claremore Circuit: To be supplied.
 Cabin Creek Circuit: To be supplied by W. P. Pipkin.
 Byrd Creek Circuit: To be supplied by A. B. Kirkpatrick.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Chickasaw District: J. L. Keener, P. E.
 Chickasaw Circuit: Gibson Grayson.
 Washita Circuit: J. T. Hall.
 Rail Road Circuit: J. Y. Bryce.
 Caddo Circuit: M. L. Butler.
 Kiamichi Circuit: To be supplied by C. E. Nelson and G. Nelson.
 Boggy Circuit: To be supplied by L. W. Cobb.
 Cedar Grove Circuit: W. S. Derrick.
 Doaksville Circuit: W. M. Keith.
 Sugar Creek Circuit: J. H. Walker.
 Bloomfield Circuit: To be supplied by C. E. Gooding.
 Wapanucka Academy: E. W. Brodie, Teacher.
 Canadian District: C. W. Myatt, P. E.
 Skullyville Circuit: A. J. Culwell.
 Poteau Circuit: J. W. Cowart.
 Moshulatubbee Circuit: To be supplied by J. B. Luce.
 Tuskahoma Circuit: To be supplied by J. W. Lowery.
 Sans Bois Circuit: Stephen Folger, one to be supplied by Willis
 Tobley.
 Sallisaw Circuit: C. S. Jones.
 Webbers Falls Station: L. W. Rivers.
 Illinois Circuit: T. H. Shannon.
 Andrew-Marvin Institute: L. W. Rivers, President.
 District Interpreter: To be supplied.
 Muskogee District: M. A. Clark, P. E.
 Muskogee Station: J. O. Shanks.
 Eufala Station: E. W. Shapard.
 Okmulgee Station: To be supplied.
 Chillocco Indian School: W. R. Branham, Superintendent, E. A.
 Gray, Teacher.

- Okmulgee Circuit: To be supplied by S. Bradley.
 Conchartee Circuit: To be supplied by F. Gooden.
 Coweta Circuit: To be supplied by James Gray.
 Springfield Circuit: To be supplied by Wm. Jimboy.
 South Canadian Circuit: To be supplied by Moses Sawyer.
 Seminole Circuit: Thomas Little.
 Sasakwa Circuit: J. J. Methvin.
 Chillocco Mission: E. A. Gray.
 Ponca and Washita Circuit: To be supplied.
 Harrell International Institute: T. F. Brewer, President and
 Editor "Our Brother in Red."
 Asbury Manual Labor School: E. R. Shapard, Superintendent.
 Seminole Female Academy: J. J. Methvin, Superintendent.
 District Interpreter: To be supplied by D. L. Berryhill.
 Pauls Valley District: J. N. Moore, P. E.
 Pauls Valley Circuit: A. N. Averyt.
 White Bead Hill Circuit: J. C. Powell.
 Johnsonville Circuit: J. K. Florence.
 Beef Creek Circuit: L. H. Stuckey.
 Lebanon Circuit: J. A. Rowan.
 Thackerville Circuit: J. R. Holland.
 Lone Grove Circuit: J. C. Scivally.
 Leon Circuit: C. F. Roberts.
 Beaver Creek Circuit: To be supplied by J. W. Davenport.
 Wild Horse Creek Circuit: To be supplied by E. F. McClanahan.
 Pierce Institute: J. C. Powell, President, C. C. Spence, Agent.

Appointments 1887.

- Cherokee District: L. W. Rivers, P. E.
 Tahlequah Circuit: J. O. Shanks.
 Fort Gibson Circuit: F. E. Shanks.
 Vinita Station: J. W. McCreary.
 Grand River Circuit: M. A. Smith.
 Coody's Bluff Circuit: J. S. Williams.
 Caney Circuit: To be supplied by A. B. Kirkpatrick.
 Carey's Ferry Circuit: To be supplied by Wm. Evans.
 Flint Circuit: G. W. Atkins.
 Claremore Circuit: T. W. Norwood.
 Cabin Creek Circuit: A. J. Culwell.
 Saline Circuit: To be supplied by Bear Timpson.
 Wyandotte Mission: J. W. Cowart.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Chickasaw District: J. L. Keener, P. E.
 Chickasaw Circuit: Gibson Grayson.
 Pennington Circuit: To be supplied by Wm. Harkins.
 Boggy Depot Circuit: J. T. Hall.
 Rail Road Circuit: E. R. Shapard.

- Camp John Circuit: To be supplied by J. W. Davis.
 Atoka and Caddo: M. L. Butler.
 Boggy Circuit: L. W. Cobb.
 North Boggy Circuit: To be supplied by Ira W. Bryce.
 Kiamichi Circuit: To be supplied by E. Battice.
 Tuskahoma Circuit: H. T. Lyles.
 Cedar Bluff and Stonewall Circuit: W. S. Derrick.
 Sugar Creek Circuit: T. H. Shannon.
 Colbert Circuit: To be supplied by J. F. Wagon.
 Pleasant Hill Circuit: To be supplied by Moses Wade.
 Canadian District: W. B. Austin, P. E.
 Muskogee Station: J. Y. Bryce.
 Eufaula Circuit: C. W. Myatt.
 Canadian Circuit: A. C. Pickens.
 Webbers Falls Station: J. C. Powell.
 Illinois Circuit: M. H. Wagon.
 Sallisaw Circuit: L. S. Byrd.
 Skullyville Circuit: J. A. Rowan.
 Poteau Circuit: To be supplied by J. P. Breggs.
 Moshulatubbee Circuit: To be supplied by J. B. Luce.
 Cavanaugh Circuit: To be supplied by J. G. Lowery.
 Sans Bois Circuit: W. P. Pipkin.
 Harrell Institute: T. F. Brewer, President and Editor of "Our Brother in Red."
 Andrew-Marvin Institute: J. C. Powell, President.
 Okmulgee District: M. A. Clark, P. E.
 Okmulgee Station: G. S. Yarborough.
 Okmulgee Circuit: To be supplied by S. Bradley.
 Spring Creek Circuit: Wm. Jimboy.
 Seminole and South Canadian Circuit: Thomas Little and one to be supplied by Thos. Hully.
 Coweta Circuit: To be supplied by Jesse Brown.
 Conchartee Circuit: To be supplied by Wm. Jones and Moses Asbury.
 Ponca and Pawnee Mission: W. R. Branham.
 Tulsa and Red Fork: To be supplied.
 Pawhuska and Bird Creek: To be supplied by D. C. Murphy.
 Western Tribes Missionary: J. J. Methvin.
 Shawnee, Kickapoo, Sac and Fox Mission: Clarkson S. Jones.
 Nuyaki: To be supplied by F. Gooden.
 Chillocco Indian School: T. C. Bradford, President, W. R. Branham, Teacher.
 District Interpreter: D. L. Berryhill.
 Pauls Valley District: J. N. Moore, P. E.
 White Bead Hill: To be supplied.
 Pauls Valley Circuit: A. N. Averyt.
 Johnsonville Circuit: C. F. Roberts.

Purcell and Silver City: To be supplied by J. M. Lusk.
 Beef Creek Circuit: J. K. Florence.
 Rush Creek Circuit: To be supplied by J. M. Miller.
 Wild Horse Creek Circuit: To be supplied by E. F. McClanahan.
 Mud Creek Circuit: To be supplied by J. H. Terrell.
 Beaver Creek Circuit: To be supplied by John Holland.
 Leon Circuit: James R. Holland.
 Lone Grove Circuit: J. C. Scivally.
 Thackerville Circuit: L. H. Stuckey.
 Lebanon Circuit: To be supplied by J. W. Davenport.
 Mill Creek Circuit: To be supplied by J. A. Gibson.
 Doaksville District: W. M. Keith, P. E.
 Clear Creek Circuit: To be supplied by Wilson Aaron.
 Kulli-Tulko Circuit: To be supplied by John Taylor.
 Kulli-Chito Circuit: To be supplied by Kainimubbee.
 Kulli-Tugo Circuit: To be supplied by Sampson Colbert.
 Cedar Creek Circuit: To be supplied by G. Nelson.
 E. A. Gray and C. C. Spence transferred to the North Georgia
 Conference.

Appointments 1888.

Cherokee District: M. A. Clark, P. E.
 Tahlequah Station: J. O. Shanks.
 Fort Gibson Circuit: F. E. Shanks.
 Vinita Station: L. W. Rivers.
 Grand River Circuit: J. S. Lamar.
 Coody's Bluff Circuit: To be supplied by A. B. Kirkpatrick.
 Caney Circuit: J. A. McKinney, Supply.
 Carey's Ferry Circuit: J. W. Cowart.
 Flint Circuit: G. W. Atkins.
 Spring Creek Circuit: To be supplied by Thos. Muskrat.
 East Frisco Circuit: J. S. Williams.
 West Frisco Circuit: G. S. Yarborough.
 Paw Paw Circuit: To be supplied by Bear Timpson.
 Tahlequah Circuit: To be supplied.
 Agent Galloway College: J. W. McCreary.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Okmulgee District: C. W. Myatt, P. E.
 Okmulgee Circuit: To be supplied by James Smith.
 Checote Circuit: D. L. Berryhill.
 Springfield: Thomas Little.
 Nuyaka Circuit: To be supplied by Wm. Jones.
 Coweta Circuit: To be supplied by W. Tiger.
 Sapulpa Circuit: To be supplied by Moses Asbury.
 Bird Creek Circuit: To be supplied by D. C. Murphy.
 Chillocco Schools: T. C. Bradford.
 District Interpreter: D. L. Berryhill.

- Sac and Fox: To be supplied.
 Ponca and Pawnee: To be supplied.
 Fort Reno: To be supplied.
 Doaksville District: W. M. Keith, P. E.
 Clear Creek Circuit: To be supplied by W. Aaron.
 Kulli-Tuklo Circuit: To be supplied by John Taylor.
 Kulli-Chito Circuit: To be supplied by Kanimubbee.
 Bok-lusa Circuit: To be supplied by S. Colbert.
 Kiamichi Circuit: To be supplied by E. Batiste.
 Cedar Creek Circuit: To be supplied.
 Greenfield Circuit: To be supplied.
 Tuskahoma Circuit: To be supplied.
 Tishomingo Circuit: To be supplied.
 Sugar Creek Circuit: To be supplied.
 Canadian District: W. B. Austin, P. E.
 Muskogee Station: J. Y. Bryce.
 Eufaula Circuit: E. R. Shapard.
 Canadian Circuit: A. C. Pickens.
 Webbers Falls Circuit: A. J. Boyd.
 Sallisaw Circuit: L. S. Byrd.
 Skullyville Circuit: To be supplied by I. G. Lowery.
 Poteau Circuit: James A. Rowan.
 Moshulatubbee Circuit: To be supplied by W. F. Folsom.
 Cavert Circuit: To be supplied.
 Sans Bois Circuit: W. P. Pipkin.
 Superintendent of Harrell International Institute and Editor of
 "Our Brother in Red": T. F. Brewer.
 Andrew Marvin Institute: To be supplied.
 Choctaw District: J. L. Keener, P. E.
 Chickasaw Circuit: Gibson Grayson.
 Sulphur Springs Circuit: To be supplied by J. D. Collins.
 Wichita: To be supplied by Wm. Hawkins.
 Boggy Depot Circuit: J. W. Lloyd.
 McAlester and Krebs: M. A. Smith.
 South Canadian Circuit: R. H. Grinstead.
 Kiowa Circuit: J. T. Hall.
 Atoka and Caddo: M. L. Butler.
 Lehigh and Stringtown: Charles W. Burks.
 Cedar Grove and Stonewall: J. F. Wagnon.
 Boggy Circuit: L. W. Cobb.
 Colbert: To be supplied.
 Pleasant Hill: To be supplied by M. Wade.
 Tishomingo Circuit: To be supplied.
 Collins Institute: To be supplied.
 Pauls Valley District: J. N. Moore, P. E.
 Wynnewood Circuit: A. N. Averyt.
 White Bead Hill Circuit: J. C. Powell.

Johnsonville Circuit: C. F. Roberts.
 Purcell and Silver City: W. S. Derrick.
 Beef Creek Circuit: J. K. Florence.
 Rush Creek and Wichita: T. H. Shannon.
 Wild Horse Creek Circuit: H. T. Lyles.
 Mound Creek Circuit: J. H. Terral.
 Red River Circuit: M. H. Wagnon.
 Leon Circuit: J. R. Holland.
 Ardmore Circuit: L. H. Stuckey.
 Thackerville Circuit: J. Y. Bryce, Jr.
 Lebanon Circuit: To be supplied by J. W. Davenport.
 Mill Creek Circuit: J. C. Scivally.
 Anadarko: J. J. Methvin.
 Pierce Institute: J. T. Farris, supply.
 Transferred Out: W. R. Brantham to the North Georgia Conference.

Appointments 1889.

Cherokee District: M. A. Clark, P. E.
 Tahlequah: J. O. Shanks.
 Ft. Gibson Circuit: J. S. Williams.
 Grand River Circuit: J. S. Lamar.
 Vinita: L. W. Rivers, J. W. McCreary, supply.
 Catoosa Circuit: A. B. Kirkpatrick, supply.
 Coody's Bluff Circuit: J. W. Cowart.
 Tahlequah Circuit: C. H. Thompson.
 Chelsea Circuit: C. W. Burks.
 Prairie City Circuit: A. M. Belcher.
 Wyandotte Circuit: To be supplied by E. M. Leming.
 Flint Circuit: A. C. Pickens.
 Paw Paw Circuit: Supplied by Bear Timson.
 Oaks Circuit: To be supplied by N. Bitting.
 Spring Creek Circuit: To be supplied by L. Muskrat.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Choctaw District: M. A. Smith. P. E.
 South Canadian Circuit: J. F. Wagnon.
 McAlester and Krebs: To be supplied.
 Kiowa Circuit: J. T. Hall.
 Atoka and Caddo: M. L. Butler.
 Lehigh and Stringtown: A. A. Wagnon.
 Boggy Circuit: L. W. Cobb.
 Pleasant Hill Circuit: Supplied by Moses Wade.
 Colbert: To be supplied by J. W. Davis.
 Boggy Depot Circuit: J. W. Lloyd.
 Chickasaw Circuit: Gibson Grayson.
 Sulphur Springs Circuit: To be supplied by J. D. Collins.
 Cedar Grove and Stonewall: F. E. Shanks.

Superintendent Collins Institute: C. M. Coppedge.
Canadian District: W. B. Austin, P. E.
Muskogee Station: J. L. Futrell.
Canadian Circuit: G. W. Atkins.
Webbers Falls Circuit: R. H. Grinstead.
Sallisaw Circuit: A. J. Boyd.
Muldrow Circuit: L. S. Byrd.
Skullyville Circuit: To be supplied by J. A. Smith.
Lees Creek Circuit: To be supplied.
Bokoshe Circuit: J. A. Rowan.
Pleasant Bluff Circuit: To be supplied.
Sans Bois: Wm. Pipkin, one to be supplied by Willis Tobley.
Moshulatubbee: To be supplied by Wm. Wetson.
Cameron Circuit: To be supplied by T. H. Prim.
Superintendent Harrell Institute: T. F. Brewer.
Agent Galloway College: J. L. Futrell.
Editors "Our Brother In Red": T. F. Brewer and J. L. Futrell.
Okmulgee District: C. W. Myatt, P. E.
Eufaula and Fishertown: G. S. Yarbrough.
Okmulgee Circuit: J. D. Edwards.
Springfield Circuit: W. M. Jimboy.
Checote Circuit: D. L. Berryhill.
Nuyaka: To be supplied by Thos. Hully.
Coweta Circuit: To be supplied.
Sapulpa Circuit: To be supplied by Moses Asbury.
Berryville Circuit: To be supplied by D. C. Murphy.
Sac and Fox: To be supplied.
Seminole Circuit: Thomas Little, one to be supplied.
Oklahoma District: I. L. Burrow, P. E.
Oklahoma City Station: A. J. Worley.
East Oklahoma: To be supplied by Reuben Bonner.
West Oklahoma Circuit: J. T. Farriss.
Norman Circuit: A. N. Averyt.
Lexington Circuit: M. M. Henry.
El Reno: To be supplied.
Kingfisher: To be supplied.
Guthrie Station: J. B. Stephenson.
Guthrie Circuit: To be supplied.
Edmond Circuit: To be supplied.
Pauls Valley District: J. L. Keener, P. E.
White Bead: To be supplied.
Paoli Circuit: C. F. Roberts.
Purcell and Wayne: To be supplied.
Silver City and Pond Creek: To be supplied.
Beef Creek: J. K. Florence.
Fred and Rush Creek: J. L. Southward.
Anadarko: J. J. Methvin.

Wild Horse Creek: T. H. Shannon.
Dougherty Circuit: J. C. Scivally.
Mill Creek: To be supplied by J. A. Gibson.
Wynnewood Circuit: John Y. Bryce.
Conference Colporteur: J. C. Powell.
Ardmore District: J. N. Moore, P. E.
Ardmore Circuit: L. H. Stuckey.
Lone Grove Circuit: To be supplied by G. Green.
Mud Creek Circuit: J. W. Holland.
Deer Creek Circuit: J. H. Terral.
Red River Circuit: M. H. Wagnon.
Leon Circuit: J. R. Holland.
Thackerville Circuit: To be supplied.
Lebanon Circuit: A. S. Cook.
Mannsville Circuit: To be supplied by D. E. Shaffer.
Washita Circuit: To be supplied by Wm. Hawkins.
Fort Sill Circuit: To be supplied.
Chickasaw Orphan Asylum: W. S. Derrick.
Doaksville District: W. M. Keith, P. E.
Tuskahoma Circuit: John McElhanon.
Sugar Creek Circuit: H. T. Lyles.
Kiamichi Circuit: E. Battice, supply.
Cedar Creek Circuit: Albert Hermer, supply.
Clear Creek: To be supplied.
Boktoklo Circuit: Sampson Colbert, supply.
Kullituklo Circuit: John Taylor, supply.
Kullichito Circuit: Kermuniabie, supply.

Appointments 1890.

Cherokee District: M. A. Clark, P. E.
Vinita Station: L. W. Rivers.
Vinita Circuit: To be supplied by E. M. Leming.
Catoosa Circuit: To be supplied by W. B. F. Headlee.
Claremore Circuit: C. W. Burks.
Chelsea Circuit: J. S. Lamar.
Afton: A. M. Belcher.
Choteau Circuit: J. T. Hall.
Olympus: To be supplied by F. M. Suttle.
Paw Paw Circuit: To be supplied by Bear Timpson.
Tahlequah Station: J. J. Lovett.
Tahlequah Circuit: To be supplied by N. Bitting.
Flint Circuit: A. C. Pickens.
Prairie Grove Circuit: To be supplied by C. H. Thompson.
Spring Creek Circuit: To be supplied by L. Muskrat.
Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
Canadian District: W. B. Austin, P. E.
Muskogee Station: M. L. Butler.
Canadian Circuit: G. W. Atkins.

- Webbers Falls Circuit: R. H. Grinstead.
Pleasant Bluff Circuit: To be supplied by R. A. Cowan.
Sans Bois: Wm. P. Pipkin and Willis Tobley.
Sallisaw Circuit: P. C. Atkins.
Muldrow and Paynes: L. S. Byrd.
Lee's Creek: To be supplied by G. M. Speer.
Skullyville: To be supplied by J. A. Smith.
Cameron Circuit: T. H. Prim.
Bokoshe: To be supplied by L. M. Harris.
Wagoner Circuit: To be supplied.
Ft. Gibson Circuit: J. S. Williams.
Henson Circuit: To be supplied by R. W. Hammet.
Superintendent of Harrell Institute: T. F. Brewer.
Okmulgee District: C. W. Myatt, P. E.
Eufaula: F. M. Moore.
Eufaula Circuit: To be supplied by D. C. Murphy.
Checote Circuit: Joseph A. Tricky.
Choska: J. D. Edwards.
Okmulgee: Moses Asbury.
Sapulpa: To be supplied by Noah Gregory.
Coweta: D. L. Berryhill.
Springfield: William Jimboy.
Seminole: Thomas Little.
Arbeka: J. Y. Bryce.
McAlester District: M. A. Smith, P. E.
McAlester and Krebs: G. S. Yarborough.
South McAlester Circuit: J. D. Whitehead.
South Canadian Circuit: F. E. Shanks.
Kiowa Circuit: J. W. Lloyd.
Atoka and Caddo: J. O. Shanks.
Durant Circuit: Supplied by J. W. Davis.
Colbert Circuit: T. C. Ely.
Lehigh: James Y. Bryce.
Boggy Depot: Miles Sturgeon.
Stonewall Circuit: A. J. Boyd.
Stringtown: T. O. Shanks.
Chickasaw Circuit: G. Grayson.
Choctaw District: W. M. Keith, P. E.
Kullituklo Circuit: S. J. Taylor.
Kulichito Circuit: Kermuniable.
Bokoshe Circuit: Sanyso Colfax.
Cheico Circuit: R. S. Frazier.
Kiamichi Circuit: E. Battice.
Boggy Circuit: L. W. Cobb and C. W. Army.
Wister Circuit: J. McElhanon.
Sugar Creek Circuit: H. T. Lyles and D. Miller.
Moshulatubbee Circuit: Wm. Watson and G. Battice.

- Cedar Creek Circuit: C. E. Nelson Supply.
Ardmore District: J. N. Moore, P. E.
Ardmore Circuit: N. F. Law.
Lone Grove Circuit: To be supplied by J. W. Davenport.
Dixie Circuit: J. W. Holland.
Overbrook Circuit: L. H. Stuckey.
Thackerville Circuit: J. J. Lessenberry.
Deer Creek Circuit: J. H. Terral.
Beaver Circuit: M. H. Wagon.
Red River Circuit: J. A. Rowan.
Simon Circuit: To be supplied by G. Green.
Leon Circuit: J. R. Holland.
Lebanon Circuit: A. S. Cook.
Mannsville Circuit: D. E. Shaffer.
Washita Circuit: Wm. Hawkins.
Chickasaw Orphans Home: W. S. Derrick, Superintendent.
Wynnewood District: J. L. Keener, P. E.
Purcell and Wayne Circuit: J. D. Edwards.
Paoli Circuit: C. F. Roberts.
Wynnewood and White Bead Circuit: C. M. Coppedge.
Dougherty Circuit: J. K. Florence.
Mill Creek Circuit: J. L. Southward.
Arbuckle Circuit: J. F. Wagon.
Beef Creek Circuit: P. T. McWhirter.
Velma Circuit: J. C. Scivally.
Fred Circuit: E. F. McClanahan.
Leeper Circuit: To be supplied by A. M. Lusk.
Minco Circuit: To be supplied.
Anadarko Circuit: J. J. Methvin and J. J. Mercado.
Fort Sill Circuit: To be supplied.
Oklahoma District: A. J. Worley, P. E.
Oklahoma Station: F. Naylor.
East Oklahoma Circuit: To be supplied.
West Oklahoma Circuit: D. D. Worlick.
Norman Station: A. N. Averyt.
Moore Circuit: To be supplied by D. W. Hughes.
Little River Circuit: J. P. Lane.
Lexington Circuit: J. T. Farris.
Edmond Circuit: To be supplied.
Guthrie Station: J. B. Stevenson.
Guthrie Circuit: To be supplied.
Stillwater Circuit: To be supplied.
Kingfisher Station: F. M. Sherwood.
Kingfisher and El Reno Station: H. J. Brown.
Transferred Out: I. L. Burrow to the Arkansas Conference, J. W. McCreary to the North Georgia Conference, J. L. Futrell to the Columbia Conference.

Appointments 1891.

- Cherokee District: W. B. Austin, P. E.
 Vinita Station: To be supplied.
 Vinita Circuit: To be supplied by E. M. Lemming.
 Blue Jacket Circuit: To be supplied by A. R. Bogle.
 Nowata Circuit: To be supplied.
 Claremore Circuit: C. W. Burks.
 Chelsea Circuit: J. S. Lamar.
 Afton Circuit: L. W. Rivers.
 Choteau Circuit: J. T. Hall.
 Olympus Circuit: F. M. Suttle.
 Tahlequah Station: J. J. Lovett.
 Tahlequah Circuit: To be supplied by N. Bitting.
 Flint Circuit: G. W. Atkins.
 Oaks Circuit: To be supplied.
 Cherokee Circuit: M. A. Clark.
 Agent Willie Halsell Institute: L. W. Rivers.
 Cherokee Orphan Asylum: J. F. Thompson, Superintendent.
 Canadian District: C. M. Coppedge, P. E.
 Muskogee Station: M. L. Butler.
 H. C. Parrott: Supernumerary.
 Canadian Circuit: W. P. Pipkin.
 Wagoner Circuit: A. M. Belcher.
 Fort Gibson Circuit: W. M. Baldwin.
 Brooken Circuit: To be supplied.
 Sans Bois Circuit: To be supplied by D. C. Murphy.
 Pleasant Bluff Circuit: To be supplied by R. A. Cowan.
 Bakoshe Circuit: T. H. Prim.
 Cameron Circuit: To be supplied by G. W. Reubush.
 Skullyville Circuit: To be supplied.
 Muldrow Circuit: To be supplied.
 Hanson Circuit: J. W. Cowart.
 Sallisaw Circuit: P. C. Atkins.
 Webbers Falls Circuit: F. Naylor.
 Harrell Institute: T. F. Brewer, President.
 Choctaw District: W. M. Keith, P. E.
 Kullituklo Circuit: To be supplied by John Taylor.
 Kullichito Circuit: To be supplied by Kermahubie.
 Bokloso Circuit: To be supplied by S. Colbert.
 Clear Creek Circuit: To be supplied by R. S. Frazier.
 Kiamichi Circuit: L. W. Cobb.
 Boggy Circuit: Supplied by Chas. Armby, Moses Wade and Taylor Durant.
 Wister Circuit: John McElhanon.
 Sugar Creek Circuit: A. C. Pickens.
 Moshulatubbee Circuit: To be supplied by G. Battice and Wm. Watson.

- Cedar Creek Circuit: To be supplied.
Pleasant Hill Circuit: To be supplied by J. I. Irvin.
Okmulgee District: John D. Edwards, P. E.
Eufaula Circuit: To be supplied by H. H. Goode.
Checotah Circuit: J. A. Trickey.
Choska Circuit: To be supplied.
Okmulgee Circuit: D. L. Berryhill.
Sapulpa Circuit: To be supplied by Jas. Towne.
Coweta Circuit: To be supplied by M. Asbury.
Springfield Circuit: Wm. Jimboy.
Seminole Circuit: Thos. Little.
Arbeka Circuit: John Y. Bryce.
Berryville Circuit: To be supplied by G. W. Jamerson.
Red Fork Circuit: To be supplied.
McAlester District: M. A. Smith, P. E.
McAlester Station: G. S. Yarborough.
Atoka and Caddo Station: N. F. Law.
Lehigh and Coalgate Station: To be supplied by W. M. Davis.
Chickasaw Circuit: H. T. Lyles and Gibson Grayson.
Colbert Circuit: F. E. Shanks.
Stringtown Circuit: T. O. Shanks.
Leader Circuit: To be supplied by D. D. Mullins.
Durant Circuit: M. H. Wagon.
Eufaula and South Canadian Station: F. M. Moore.
South Canadian Circuit: Supplied by E. J. Mathis.
Boggy Depot Circuit: Miles Sturgeon.
Cale Circuit J. A. Lovett.
Kiowa Circuit: J. W. Lloyd.
Krebs Circuit: J. H. Godfrey, supply.
Conference Colporteur: J. Y. Bryce.
Ardmore District: J. N. Moore, P. E.
Ardmore Station: J. O. Shanks.
Lone Grove Station: To be supplied by J. W. Dayenport.
Dixie Circuit: J. W. Holland.
Overbrook Circuit: L. H. Stucky.
Thackerville Circuit: To be supplied.
Duncan Circuit: E. F. McClanahan and one supply by J. B. Williams.
Beaver Circuit: J. H. D. Terrell and J. A. Rowan.
Red River Circuit: T. C. Ely.
Simon Circuit: To be supplied by G. Green.
Lebanon Circuit: A. S. Cook.
Leon and Burneyville: A. K. Miller.
Mannsville Circuit: D. E. Shaffer.
Washita Circuit: To be supplied by Wm. Hawkins.
Leon Circuit: To be supplied by J. T. Armstrong.
Eastman Circuit: To be supplied by D. P. Wilburn.

- Chickasaw Orphan Home: W. S. Derrick.
 Wynnewood District: J. L. Keener, P. E.
 Wynnewood and Pauls Valley: T. A. Martin.
 White Bead Hill: R. H. Grinstead.
 Paoli Circuit: C. W. Myatt.
 Beef Creek Circuit: J. F. Wagon.
 Purcell and Wayne Station: A. N. Averyt.
 Velma Circuit: J. L. Southward.
 Marlow Circuit: J. C. Scivally.
 Fred Circuit: J. K. Florence.
 Dougherty Circuit: J. R. Holland.
 Arbuckle Circuit: To be supplied by A. B. L. Hunkapillar.
 Sulphur Springs: Supplied by C. M. Brown.
 Spring Brook: To be supplied by J. A. Gibson.
 Waco Circuit: To be supplied by T. C. Gillum.
 Anadarko: J. J. Methvin and J. J. Roland.
 Fort Sill: To be supplied.
 Oklahoma District: A. J. Worley, P. E.
 Oklahoma City: J. M. Gross.
 East Oklahoma Circuit: P. T. McWhirter.
 West Oklahoma Circuit: D. D. Warlick.
 Norman Station: E. D. Cameron.
 Moore Circuit: D. W. Hughes.
 Little River: To be supplied by J. P. Lane.
 Norman Circuit: J. H. Miller.
 Lexington: C. F. Roberts.
 Edmond: M. D. Long.
 Guthrie: To be supplied.
 Stillwater: W. Full.
 East Edmond: To be supplied by P. S. Kerr.
 Kingfisher Circuit: F. M. Sherwood.
 Minco and El Reno: H. J. Brown.
 Oklahoma District High School: J. T. Farris.
 Transferred to North Texas Conference: J. R. Randell, J. D.
 Whitehead, A. A. Wagon, T. C. Mayberry; to Arkansas
 Conference: J. B. Stevenson, J. W. Baldwin; to North
 Mississippi Conference: J. W. Treadwell; to Mexican Border
 Conference: J. J. Mercado.

Appointments 1892.

- Cherokee District: W. B. Austin, P. E.
 Vinita Station: J. W. McCreary.
 Vinita Circuit: H. H. Goode.
 Blue Jacket Circuit: To be supplied.
 Nowata Circuit: J. H. Roberts.
 Chelsea Circuit: J. S. Lamar.
 Claremore Circuit: To be supplied.

- Afton Circuit: G. S. Yarborough.
Choteau Circuit: J. A. Treckey.
Olympus Circuit: To be supplied.
Tahlequah Station: J. J. Lovett.
Tahlequah Circuit: To be supplied by N. Bitting.
Flint Circuit: E. M. Lemming, G. W. Atkins, Supernumerary.
Oaks Circuit: J. M. Russell.
Cherokee Circuit: M. A. Clark.
Superintendent Cherokee Orphan Asylum: J. F. Thompson.
Canadian District: C. M. Coppedge, P. E.
Muskogee Station: M. L. Butler.
Canadian Circuit: W. P. Pipkin.
Wagoner: A. M. Belcher.
Fort Gibson Circuit: W. T. Barnhouse.
Brooken Circuit: To be supplied by L. M. Harris.
Sans Bois: D. C. Murphy, W. F. Folsom.
Blaine Circuit: To be supplied.
Cowlington Circuit: To be supplied by R. A. Cowan.
Webbers Falls Circuit: Frank Naylor.
Bokoshe Circuit: P. C. Atkins.
Cameron Circuit: T. O. Shanks.
Skullyville Circuit: I. B. Hickman.
Muldrow Circuit: J. D. Wasson.
Hanson Circuit: To be supplied by L. S. Byrd.
Sallisaw Circuit: T. H. Prim.
Harrell International Institute: Theo. F. Brewer.
Webbers Falls Academy: Frank Naylor.
Editor of "Our Brother in Red": F. M. Moore.
Choctaw District: W. M. Keith, P. E.
Kullituklo Circuit: To be supplied by John Taylor.
Kulichito Circuit: To be supplied by Kanimubbee.
Bokloso Circuit: To be supplied by S. Colbert.
Clear Creek Circuit: To be supplied by R. S. Frazier.
Kiamichi Circuit: L. W. Cobb.
Boggy Circuit: To be supplied by Chas. Armbay, Moses Wade
and Taylor Durant.
Wister Circuit: John McElhannon.
Sugar Creek Circuit: J. T. Hall.
Moshulatubbee: To be supplied by G. Battice and Wm. Watson.
Cedar Creek Circuit: To be supplied by E. Battis.
Pleasant Hill Circuit: J. I. Irvine.
Okmulgee District: J. D. Edwards, P. E.
Eufaula Station: J. M. Porter.
Eufaula Circuit: To be supplied by R. M. Broadhead.
Checotah Circuit: J. Y. Bryce.
Choska Circuit: G. W. Jamison.
Okmulgee Circuit: D. L. Berryhill and A. Davis.

- Sapulpa Circuit: To be supplied by Wm. Jones.
Coweta Circuit: To be supplied by Moses H. Asbury.
Springfield Circuit: Wm. Jimboy.
Seminole Circuit: Thomas Little.
Wewoka Circuit: To be supplied by Cawaka.
Berryhill Circuit: Walt. Wilson.
McAlester District: M. A. Smith, P. E.
McAlester Station: A. K. Miller.
Atoka and Caddo: N. F. Law.
Lehigh and Coalgate: To be supplied.
Chickasaw Circuit: H. T. Lyles, Gibson Grayson and J. D. Collins
Colbert Circuit: F. E. Shanks.
Leader Circuit: To be supplied by D. D. Mullins.
Durant Circuit: I. M. Carter.
South Canadian Circuit: To be supplied by E. J. Matthews.
Boggy Depot Circuit: Miles Sturgeon.
Kiowa Circuit: J. F. Wagnon.
Cale Circuit: To be supplied by T. R. McKinney.
Krebs Circuit: John R. Smith.
Yarnaby Circuit: To be supplied by S. E. Alexander.
Tishomingo Circuit: J. W. Lloyd.
Ardmore District: A. C. Pickens, P. E.
Ardmore Station: L. W. Rivers.
Lone Grove Circuit: To be supplied by T. A. C. Durr.
Dixie Circuit: L. H. Stuckey.
Overbrook Circuit: J. W. Holland.
Thackerville Circuit: P. B. Hicks.
Duncan Circuit: E. F. McClanahan.
Ryan Circuit: To be supplied by J. S. Yelton.
Red River Circuit: To be supplied by E. M. Garrett.
Simon Circuit: T. C. Ely.
Lebanon Circuit: D. E. Shaffer.
Leon and Burneyville Circuit: A. S. Cook.
Mannsville Circuit: J. H. Godfrey.
Washita Circuit: To be supplied by Wm. Hawkins.
Linn Circuit: To be supplied by J. T. Armstrong.
Eastman Circuit: W. A. Rutherford.
Loko Circuit: To be supplied by D. P. Wilburn.
Chickasaw Orphan Home: W. S. Derrick.
Conference Colporteur: J. N. Moore.
Wynnewood District: J. L. Keener, P. E.
Wynnewood and Davis Station: T. A. Martin.
White Bead Hill Circuit: J. K. Florence.
Paoli Circuit: C. W. Myatt.
Purcell and Wayne: To be supplied.
Valma Circuit: To be supplied by W. H. Averyt.
Marlow Circuit: R. H. Grinstead.

- Dougherty: J. A. Lovett.
 Sulphur Springs: M. H. Wagon.
 Chickasha and Minco Circuit: A. N. Averyt.
 Anadarko Circuit: J. J. Methvin.
 Fort Sill and West Cache Circuit: W. A. Brewer.
 Rush Springs Circuit: J. C. Scivally.
 Walnut Circuit: To be supplied by L. H. Fulingim.
 Prairie Grove Circuit: A. B. L. Hunkapillar.
 Johnsonville Circuit: To be supplied by J. C. Hall.
 Rush Mill Circuit: To be supplied by R. M. Hancock.
 Oklahoma District: J. M. Gross, P. E.
 Oklahoma City Station: E. D. Cameron.
 Norman Station: T. M. Patterson.
 Moore Circuit: To be supplied by D. C. Strange.
 Little River Circuit: To be supplied by J. H. Miller.
 Lexington Circuit: C. F. Roberts.
 Edmond Circuit: Supplied by J. W. Ball.
 Guthrie Station: W. Wimberly.
 Guthrie Circuit: C. P. Brewer.
 Stillwater Circuit: W. Full.
 Shaddick Circuit: D. W. Hughes.
 Chandler Circuit: Alpheus Clark.
 Keokuk Falls Circuit: Supplied by W. W. Brinks.
 Tecumseh Circuit: To be supplied by Luther Amos.
 El Reno District: A. J. Worley, P. E.
 El Reno Station: J. R. Devilbiss.
 Watonga Circuit: Frank Moore, supply.
 Cloud Chief Circuit: F. C. Maberry.
 Country "I" Circuit: To be supplied.
 Union City Circuit: M. B. Long.
 Yukon Circuit: P. T. McWhirter.
 Mathewson Circuit: A. C. Briggs.
 El Reno and Kingfisher: H. J. Brown.
 Transferred out: F. M. Sherwood to the Northwest Texas Conference, Marion Moore to the Missouri Conference, H. C. Parrot to the North Mississippi Conference.

Appointments 1893.

- Canadian District: C. M. Coppedge, P. E.
 Muskogee Station: M. L. Butler.
 Canadian Circuit: To be supplied by Reddick.
 Wagoner: A. M. Belcher.
 Fort Gibson: W. T. Barnhouse.
 Brushy Mountain: W. P. Pipkin.
 Sallisaw: To be supplied by S. Q. Bass.
 Webbers Falls: T. O. Shanks.
 Hanson Circuit: To be supplied by J. C. Tate.

- Muldrow: I. B. Hickman.
Skullyville: To be supplied by J. J. Sherwood.
Cameron: T. H. Prim.
Bokoshe: B. C. Atkins.
Cowlington: To be supplied by R. A. Cowan.
Tamaha Circuit: To be supplied by D. C. Murphy.
Siloam: W. F. Folsom, one to be supplied by A. H. Homer.
Whitefield: J. D. Wasson.
Harrell International Institute: Theo. F. Brewer.
"Our Brother in Red": F. M. Moore, Editor.
Ardmore District: A. C. Pickens, P. E.
Ardmore Station: Frank Naylor.
Berwyn: L. L. Thurston.
Overbrook: T. C. Ely.
Marietta: To be supplied.
Thackerville: P. B. Hicks.
Lebanon: D. E. Shaffer.
Linn: L. N. Bradshaw.
Mannsville: To be supplied by J. C. Armbay.
Wilson: To be supplied by W. F. Swift.
Leon and Burneville: J. W. Hollans.
Simon: J. C. Scivally.
Lone Grove: J. L. Yelton.
Dixie: J. H. Godfrey.
Duncan and Comanche Circuit: E. F. McClanahan.
Terral: L. H. Stuckey.
Grady: To be supplied by E. N. Garrett.
Wooley: To be supplied by D. P. Wilburn.
Chickasaw Orphan Home: W. S. Derrick.
— Wynnewood District: C. F. Roberts, P. E.
Wynnewood Station: J. J. Lovett.
White Bead Circuit: J. K. Florence.
Paoli Circuit: R. H. Grinstead.
Purcell Station: W. F. Hodnett.
Jacksonville Circuit: J. D. Rogers.
Sulphur Springs Circuit: To be supplied by J. C. Hall.
Daugherty: W. H. Rutherford.
Davis: To be supplied by D. T. James.
Prairie Grove: To be supplied by W. H. Averyt.
Bailey: G. W. Jamison.
Rush Springs: To be supplied by R. N. Hancock.
Velma: To be supplied by D. B. Tibbs.
Walnut Circuit: J. H. Bass.
Chickasha and Minco: C. W. Myatt.
Anadarko: J. J. Methvin.
Fort Sill and West Cache: W. A. Brewer.
Marlow and Rush Springs: A. B. L. Hunkapillar.

Washita and Minneka: A. E. Butterfield.
McAlester District: N. F. Law, P. E.
McAlester Station: A. S. Cook.
Atoka Station: J. W. Lloyd.
Caddo Circuit: F. E. Shanks.
Chickasaw: H. T. Lyles, G. Grayson, and J. D. Collins.
Colbert: A. K. Miller.
Leader: F. C. Mayberry.
Durant: I. M. Carter.
South Canadian: J. R. Smith.
Boggy Depot: M. Sturgeon.
Klowa: J. F. Wagnon.
Cale: To be supplied by T. R. McKinney.
Krebs: M. H. Wagnon.
Yarnaby: To be supplied by S. E. Alexander.
Tishomingo: To be supplied by D. D. Mullins.
Hartshorne: To be supplied.
Okmulgee District: J. Y. Bryce, P. E.
Eufaula Station: J. M. Porter.
Eufaula Circuit: To be supplied by T. C. Okelly.
Checotah: W. M. Baldwin.
Okmulgee: To be supplied by Wm. Jones.
Davis: Moses Asbury.
Springfield: D. L. Berryhill.
Seminole: Wm. Jimboy.
Wewoka: To be supplied by John Yarborough.
Sapulpa: To be supplied by D. Davis.
Coweta: To be supplied.
Choska: To be supplied by H. A. Story.
Rail Road: E. B. Chenowith.
Arbeka: To be supplied by J. H. Gregory.
Keokuk Falls: G. W. Atkins.
Cherokee District: W. B. Austin, P. E.
Tahlequah: T. A. Martin.
Tahlequah Circuit: To be supplied by N. Bitting.
Flint Circuit: E. M. Lemming.
Olympus: J. H. Messer.
Afton: J. D. Edwards.
Blue Jacket: B. F. Alsup.
Vinita Circuit: Lewis Kelly.
Choteau: J. A. Trickey.
Chelsea: J. S. Lamar.
Claremore: J. M. Hively.
Nowata: J. M. Russell.
Cherokee: M. A. Clark and B. F. Hilderbrand.
Meteor Circuit: F. A. Bond.
Adair: H. H. Goode.

- Coody's Bluff: To be supplied by W. B. F. Headley.
 Cherokee Orphan Asylum: J. F. Thompson.
 Vinita Station: B. H. Greathouse.
 El Reno District: A. N. Averyt, P. E.
 El Reno Station: E. D. Cameron.
 Union City: M. C. Long.
 Yukon: P. T. McWhirter.
 Mathewson: To be supplied by G. W. Childres.
 Okane: To be supplied.
 Hennessey: A. C. Briggs.
 Cloud Chief: To be supplied by J. W. Taylor.
 Arapahoe: To be supplied.
 Watonga: To be supplied.
 Cheyenne: To be supplied.
 Enid: J. N. Moore.
 Woodward: To be supplied.
 Ewing: To be supplied.
 Okarche: H. J. Brown.
 Choctaw District: J. L. Keener, P. E.
 Kullituklo: To be supplied by Johnson Taylor.
 Kullichito: To be supplied by Kenomaibee.
 Boklosa: To be supplied by S. Colbert.
 Clear Creek: To be supplied by R. S. Frazier, and W. M. Keith.
 Kiamichi Circuit: L. W. Cobb.
 Boggy: To be supplied by Chas. Armbay, M. Wade and Taylor Durant.
 Wister: John McElhannon.
 Sugar Creek: J. T. Hall.
 Moshulatubbee: To be supplied by G. Battise and W. Watson.
 Pleasant Hill: Jas. I. Irwin.
 Oklahoma District: J. M. Gross, P. E.
 Oklahoma City Station: T. M. Horne.
 Norman: T. M. Patterson.
 Lexington: D. W. Hughes.
 Moore Circuit: To be supplied by A. M. Lusk.
 Little River: To be supplied by L. H. Fulingim.
 Chaddick: To be supplied by J. A. Brown.
 Edmond: W. T. Burk.
 Tecumseh: To be supplied by L. J. Amos.
 Guthrie Station: W. Wimberly.
 Guthrie Circuit: To be supplied by H. C. McKeown.
 Stillwater: W. Full.
 Perry and New Ponca: To be supplied by R. M. Wesley.
 Transferred: J. L. Gilbert to Missouri Conference; L. W. Rivers and J. W. McCreary to North Georgia Conference; M. A. Smith to North Texas Conference; G. S. Yarborough and J. M. Clayton to Arkansas Conference; J. T. Farris to Tennessee Conference; D. D. Price to Denver Conference.

Appointments 1894.

Cherokee District: J. J. Lovett, Presiding Elder.
 Tahlequah Station: J. S. Lamar.
 Eureka: F. A. Bond.
 Olympus: Lewis Kelly.
 Afton: J. D. Edwards.
 Cowlington: To be supplied.
 Tamaha Circuit: D. C. Murphey, supply.
 Sans Bois Circuit: A. H. Homer, supply.
 Whitefield Circuit: P. C. Atkins.
 Harrell International Institute: Theo. F. Brewer.
 Editor of "Our Brother in Red": F. M. Moore.
 McAlester District: W. B. Austin, Presiding Elder.
 McAlester Station: Joseph Jamison, supply.
 Atoka Station: J. W. Lloyd.
 Prairie View: To be supplied.
 Chickasaw: H. T. Lyles and Gibson Grayson.
 Colbert: Miles Sturgeon.
 Leader: Thomas McKenney.
 Caddo and Durant: A. K. Miller.
 South Canadian: H. A. Story.
 Boggy Depot: A. S. Cook.
 Kiowa: F. C. Mayberry.
 Cale: J. O. Buffington.
 Tishomingo: D. D. Mullins, supply.
 Hartshorne and Krebs: J. M. Porter.
 Red Oak: Frank Naylor.
 Eufaula District: J. Y. Bryce, Presiding Elder.
 Eufaula: William Buck.
 West Canadian: R. M. Broadhead, supply.
 Checotah: W. M. Baldwin.
 Okmulgee: W. W. Brinks, supply.
 Fairland: J. T. Turner, supply.
 Vinita Station: B. H. Greathouse.
 Blue Jacket: J. H. Messer.
 Choteau: T. H. Prim.
 Chelsea: J. A. Trickey.
 Claremore: I. M. Carter.
 Nowata: J. M. Russell.
 Cherokee: M. A. Clark, G. S. Yarborough.
 Media: G. W. Atkins.
 Adair: J. M. Hively.
 Coody's Bluff: W. B. F. Headlee, supply.
 Flint: E. M. Leming.
 General Colporteur: J. F. Thompson.
 Interpreter: B. F. Hilderbrand.

Canadian District: C. M. Coppedge, Presiding Elder.
Muskogee Station: To be supplied.
Canadian: J. G. Forester.
Wagoner: O. P. Noble.
Fort Gibson Station: J. D. Wasson.
Brushy Mountain: W. P. Pipkin.
Sallisaw: John McElhannon.
Webbers Falls Station: S. L. Pope.
Hanson: H. H. Goode.
Muldrow: Chas. M. Brown.
Skullyville: C. J. Sherwood, supply, W. F. Folsom.
Cameron: J. T. Hall.
Bokoshe: J. R. Smith.
Springfield: Williams Jones, supply.
Seminole: William Jimboy.
Wewoka: Thomas Hully, supply.
Coweta: D. L. Berryhill, supply.
Choska: I. B. Hickman.
Tulsa: E. B. Chenoweth.
Uchee: W. L. Brinks, supply.
Arbeka: John Yarborough, supply.
Keokuk Falls: W. M. Pope.
Berryville: Alex Davis, supply.
Clifton: P. H. Romine, supply.
Choctaw District: J. L. Keener, Presiding Elder.
Kiamichi: L. W. Cobb.
Boggy: Ephraim Mayer, supply.
Salem: Moses Wade, supply.
Blue Springs: C. E. Armby, supply.
Bokchito: Sim Folsom, supply.
Clear Creek: Edmond McKinney, supply.
Alkichi: A. S. Williams.
Kullituklo: John Taylor, supply.
Kullichito: Bob Kanimubbie, supply.
Sugar Loaf: Gibson Battice, supply.
Sugar Creek: W. A. McIver.
Talihina: G. W. Daman.
Le Flore: Joseph Harshfield, supply.
Fanshaw: R. A. Cowan, supply.
Pleasant Hill: M. H. Wagnon.
Ardmore District: A. C. Pickens, Presiding Elder.
Ardmore: N. F. Law.
Ardmore Mission: J. H. Godfrey.
Berwin: J. H. Rogers, supply.
Overbrook: T. C. Ely.
Marietta: J. C. Scivally.
Thackerville and Mahota: P. B. Hicks.

Lebanon: J. L. Yelton.
Washita: William Hawkins, supply.
Linn: J. T. Armstrong, supply.
Mannsville: Thos. P. Pipkin.
Wilson: W. F. Swift, supply.
Leon and Burneyville: J. W. Holland.
Simon: E. M. Garrett, supply.
Lone Grove: D. E. Shaffer.
Dixie: J. H. Bradshaw.
Elk: Goodman Green, supply.
Duncan and Comanche: T. O. Shanks.
Terrell and Ryan: L. H. Stucky.
Grady: L. L. Thurston.
Woolsey: D. P. Milburn.
Chickasaw Orphan Home: W. S. Derrick.
Wynnewood District: C. F. Roberts, Presiding Elder.
Wynnewood: M. L. Butler.
White Bead Hill: J. K. Florence.
Paoli Circuit: R. H. Grinstead.
Purcell: A. S. J. Haygood.
Johnson: J. H. Bass.
Sulphur Springs: J. Hall, supply.
Davis: A. M. Belcher.
Prairie Grove: W. H. Averyt.
Bailey: G. W. Jamison.
Rush Mills: J. D. Rogers.
Velma: D. B. Tipps.
Chickasha and Minco: A. B. L. Hunkapillar.
Marklow and Rush Springs: C. W. Myatt.
Oklahoma City District: J. M. Gross, Presiding Elder.
Oklahoma City: W. F. Hodnett.
Edmond: W. T. Burk.
Chaddick: Thos. Clark.
Moore: To be supplied.
Norman: H. J. Brown.
Little River: To be supplied.
Lexington: L. J. Amos.
Tecumseh and Shawnee: F. E. Shanks.
East Tecumseh: G. H. Ray.
Burnett: Gabriel F. Ray.
Guthrie: S. E. Wasson.
Guthrie Circuit: To be supplied.
Perry: Webster Full.
Pawnee: To be supplied.
Cross and Blackwell: To be supplied.
Stillwater: W. H. Rutherford.
El Reno District: A. N. Averyt, Presiding Elder.

El Reno: A. J. Worley.
 Ft. Reno: P. T. McWhirter.
 Yukon: J. F. Wagnon.
 Union Circuit: H. H. Clark.
 Matthuson: M. D. Long.
 Hennessey: A. C. Briggs.
 Cloud Chief: F. C. Gilliam, supply.
 Arapaho: W. W. Williams, supply.
 Watonga: To be supplied.
 Cheyenne: L. Cecil, supply.
 Enid: To be supplied.
 Woodward: To be supplied.
 Combs: J. B. Williams, supply.
 Anadarko: J. N. Moore.
 Ft. Sill and Cache: W. A. Brewer.
 Washita and Mt. Scott: A. E. Butterfield.
 School and Conference work: J. J. Methvin.
 Transferred out: T. A. Martin, E. D. Cameron, William Wimberly, T. M. Horn, T. M. Patterson and B. F. Alsup.

Appointments 1895.

Ardmore District: A. C. Pickens, Presiding Elder.
 Ardmore: A. T. Galloway.
 Ardmore and Berwin Mission: J. H. Godfrey, W. S. Brightman.
 Overbrook: J. H. Bradshaw.
 Marietta and Berneyville: W. A. Randall, J. C. Scivally, Supernumerary.
 Thackerville and Mahota: J. W. Holland.
 Lebanon: T. C. Ely and L. L. Thurston.
 Mannsville and Oakland: A. K. Miller.
 Washita: William Hawkins, supply.
 Willis: B. F. Stegall.
 Leon: E. M. Garrett.
 Lone Grove: D. E. Shaffer.
 Springer: J. T. Armstrong.
 Dixie: J. H. Rogers, supply.
 Grady: Thomas E. McKenzie.
 Superintendent Chickasaw Orphan's Home: W. S. Derrick.
 Choctaw District: J. L. Keener, Presiding Elder.
 Fanshaw: Charles F. Mitchell, J. W. McElhannon.
 Cavanal: R. A. Cowan, supply.
 LeFlore: B. J. Hartsfield.
 Sugar Loaf: Gibson Battice, supply.
 Talihina: G. W. Damon.
 Sugar Creek: W. A. McIver.
 Kiamichi: Sam Eason, supply.
 Boggy: Moses Wade, supply.

Blue Springs: C. M. Armby.
Bokchito: L. W. Cobb.
Clear Creek: Edmond McKinney.
Alikchi: A. S. Williams.
Kullichito and Kullituklo: Bob Kanimubbie.
District Interpreter: To be supplied.
Wynnewood District: C. F. Roberts, Presiding Elder.
Wynnewood: M. L. Butler.
Davis: A. M. Belcher.
Dougherty: J. H. Bass.
Hickory: C. F. Hall, supply.
Brady: T. A. C. Durr, supply.
Johnston: W. H. Averyt and T. A. Smith, supply.
Purdy: W. D. Sauls.
White Bead Hill and Pauls Valley: J. K. Florence.
Paoli: W. A. Hutson.
Purcell: A. J. Worley.
Noble and Lexington: Z. B. Whitehurts.
Norman: To be supplied.
Little River: H. A. Story.
Burnett: J. R. Hill, supply.
Washita and Nelson: J. W. Seaton, supply.
Conference Missionary Secretary: M. L. Butler.
Okmulgee District: J. F. Thompson, Presiding Elder.
Eufaula: W. F. Hodnett.
Checotah: T. O. Shanks.
Okmulgee: W. W. Brinks, supply.
Arbeka: To be supplied.
Springfield: William Jimboy.
Seminole: Thomas Little, supply.
Tulsa: E. B. Chenoweth.
Choska: E. F. McClanahan, supply.
Berryville: To be supplied.
Sapulpa: W. M. Pope.
District Interpreter: To be supplied.
McAlester District: J. W. Lloyd, Presiding Elder.
South Canadian: I. B. Hickman.
McAlester: P. B. Hicks.
Calvin: A. S. Cook.
Krebs and Hartshorne: O. P. Noble.
Kiowa: F. C. Maberry.
Atoka: A. S. J. Haygood.
Boggy Depot: L. J. Amos.
Chickasaw: J. D. Wasson and Gibson Grayson.
Tishomingo: D. D. Mullins, supply.
Caddo: To be supplied.
Durant: J. L. Yelton.

Cale: H. H. Goode.
Colbert: M. Sturgeon.
Principal McAlester High School: Frank Naylor.
Duncan District: A. N. Averyt: Presiding Elder.
Duncan: H. J. Brown.
Ryan: F. E. Shanks.
Terral: G. W. Sawyer.
Comanche: T. P. Pipkin.
Marlow and Rush Springs: C. W. Myatt.
Chickasha and Ninnekah: A. B. L. Hunkapillar.
Minco and Walnut: P. A. McWhirter.
Bailey: J. D. Rogers.
Velma: J. A. Rowan.
Anadarko: To be supplied.
Fort Sill: A. E. Butterfield.
Arapaho: E. F. Dycus.
Cheyenne: J. A. Kinser.
Combs: To be supplied.
Cloud Chief: W. M. Williams, supply.
Secretary Board of Education: H. J. Brown.
Canadian District: J. J. Lovett, Presiding Elder.
Muskogee: W. R. Thornton.
Wagoner: William Buck.
Fort Gibson: W. P. Pipkin.
Brushy Mountain: G. W. Atkins.
Canadian: J. G. Forester, supply.
Webbers Falls: N. E. Bragg.
Sallisaw: W. H. Rutherford.
Hanson: J. M. Hively.
Muldrow: J. H. Messer.
Folsom: J. F. Wagon and W. F. Folsom.
Cameron: J. T. Hall.
Skullyville and Bokoshe: J. R. Smith.
Star: W. H. Morehead, supply.
Stigler: J. O. Buffington.
Sans Bois: A. H. Homer.
Whitefield: P. C. Atkins.
President Harrell International Institute: T. F. Brewer.
Editor, "Our Brother In Red": F. M. Moore.
Colporteur and Assistant Editor: J. N. Moore.
Cherokee District: C. M. Coppedge, Presiding Elder.
Vinita: B. H. Greathouse.
Afton: H. B. Scruggs.
Grove: Orlando Shay.
Fairland: J. M. Porter.
Chelsea: J. A. Trickey.
Claremore: L. H. Stucky.

Nowata: I. M. Carter.
 Ringo: J. M. Russell.
 Catoosa: W. B. F. Headlee.
 Adair: M. A. Clark.
 Choteau: T. H. Prim.
 Salina: H. T. Lyles.
 Cherokee: B. J. Hilderbrand and Bear Timson.
 Spavinaw: A. K. Boyle.
 Blue Jacket: G. W. Jamison.
 Media: J. T. Turner.
 Flint: J. E. Edwards.
 Tahlequah: J. S. Lamar.
 Eureka: N. Futrell.
 Oklahoma District: J. M. Gross, Presiding Elder.
 Oklahoma City: E. C. Huffaker.
 Edmond: W. T. Burk.
 Guthrie: W. D. White.
 Guthrie Circuit: To be supplied.
 Perry: G. A. Ray.
 Stillwater: To be supplied.
 Ingalls: J. K. Tully.
 Tecumseh and Shawnee: Webster Full.
 Earlsboro: L. H. Fulingim, supply.
 Choctaw City: G. H. Ray.
 Moore: J. W. Jordan.
 Yukon and Mathuson: W. A. Brewer.
 Pleasant Valley and Union: J. C. Fowler.
 El Reno: E. D. Cameron.
 Fort Reno: M. D. Long.
 Hennessey: A. S. Briggs.
 Enid: To be supplied.
 Keokuk Falls: W. L. Brinks, supply.
 Clifton: To be supplied.

Appointments 1896.

Cherokee District: C. M. Coppedge, Presiding Elder.
 Vinita: M. L. Butler.
 Afton and Miami: H. B. Scruggs.
 Grove: M. W. Wheeler, supply.
 Fairland: T. H. Prim.
 Chelsea: J. E. Vick.
 Claremore: J. A. Trickey.
 Nowata: I. M. Carter.
 Ringo: N. E. Bragg, supply.
 Adair: M. A. Clark.
 Choteau: L. H. Stuckey.
 Salina: J. M. Russell.

Cherokee: B. J. Hilderbrand.
Blue Jacket: G. W. Jamison.
Westville: J. T. Turner, supply.
Stilwell: J. D. Edwards.
Tahlequah: J. F. Thompson.
Eureka: B. J. Hartsfield.
Student in Willie Halsell College: Olando Shay.
Canadian District: J. J. Lovett, Presiding Elder.
Muskogee: E. D. Cameron.
Wagoner: William Buck.
Ft. Gibson: W. P. Pipkin and A. F. Vaughn, supply.
Canadian: A. S. Cook.
Webbers Falls: K. S. Nichols.
Sallisaw and Skullyville: S. L. Pope.
Hanson: J. O. Buffington and J. L. Keith, supply.
Muldrow: J. H. Messer.
Poteau: G. W. Damon.
Cameron: P. C. Atkins.
Bokoshe: F. A. Bond.
Stigler: E. F. Dycus.
Whitefield: J. M. Hively and S. J. Olsin, supply.
Muskogee: G. W. Atkins and J. A. Laws, supply.
President Harrell International Institute: W. R. Thorton.
Editor "Our Brother In Red": F. M. Moore.
Assistant Editor "Our Brother In Red" and Colporteur: J. N. Moore.
Choctaw District: J. L. Keener, Presiding Elder.
Red Oak: C. F. Mitchell.
Sans Bois: A. H. Homer.
Sugar Loaf: L. W. Cobb.
Somerfield: R. A. Cowan, supply.
Talihina: J. F. Gates, supply.
Kiamichi: Edmond McKinney, supply.
Antlers: R. H. Grinstead.
Boggy: Sim Folsom, supply.
Wister: N. K. McElhannon, supply.
Blue Springs: C. M. Ormby, supply.
Bokchito: C. K. Winstead, supply.
Clear Creek: A. S. Williams.
Alikchi: William McKinney.
Kullichito: Bob Kannimubbie, supply.
McAlester District: T. F. Brewer, Presiding Elder.
McAlester: J. C. Fowler.
South McAlester and Hartshorne: P. B. Hicks.
Canadian: Frank Naylor, J. F. Wagon, Supernumerary.
Calvin: A. S. J. Haygood.
Krebs: L. J. Amos.

Kiowa: B. F. Stegall.
Atoka: W. F. Hodnett.
LeHigh: W. M. Davis, supply.
Chickasaw: J. T. Hall and Gibson Grayson.
Tishomingo: I. B. Hickman.
Caddo: D. D. Mullins, supply.
Durant: D. E. Shaffer.
Cale: J. W. O'Bryant.
Colbert: Miles Sturgeon.
Ardmore District: C. F. Roberts, Presiding Elder.
Ardmore Station: A. J. Worley.
East Ardmore and Berwin: J. H. Godfrey.
Overbrook: T. E. McKinzie.
Marietta and Burneyville: A. M. Belcher.
Thackerville and Mahota: J. W. Holland.
Lebanon: A. K. Miller.
Linn: L. L. Thurston and William Pilham, supply.
Mannsville: J. C. Scivally.
Washita: William Hawkins, supply.
Province: W. S. Brightman, supply.
Leon: A. E. Butterfield.
Lone Grove: G. W. Sawyer.
Springer: E. M. Garrett, supply.
Dixie: J. W. Scott.
Grady: J. H. Bradshaw.
President Hargrove College: J. A. Thomas.
Superintendent Chickasaw Orphan Home: W. S. Derrick
Wynnewood District: A. C. Pickens, Presiding Elder.
Wynnewood: A. T. Galloway.
Davis: W. A. Hutson.
Dougherty: W. D. Sauls.
Hickory: C. J. Hall, supply.
Brady: W. B. Moon, supply.
Johnson: M. H. Averyt.
Purdy: W. A. Story.
White Bead Hill: J. W. Lloyd.
Paoli: F. M. Sherwood.
Purcell: W. A. Randle.
Noble and Lexington: J. K. Florence.
Norman: J. F. Sherwood.
Little River: J. B. Williams, supply.
Burnett: J. W. French, supply.
Iona: J. W. Seeton, supply.
Duncan District: A. N. Averyt, Presiding Elder.
Duncan: Z. B. Whitehurst.
Ryan and Terral: W. J. Sims.
Comanche: F. C. Maberry.

Marlow and Rush Springs: C. W. Myatt.
Chickasha and Ninneka: A. B. L. Hunkapillar.
Minco and Union: J. L. Yelton.
Bailey: J. D. Rogers.
Anadarko: J. C. Cavener and J. J. Methvin.
Ft. Sill: J. G. Forester, supply.
Arapaho: P. T. McWhirter.
Cheyenne: T. H. Kinser.
Combs: J. A. Rowan.
Cloud Chief: T. C. Russell.
President Methvin Institute: J. J. Methvin.
Okmulgee District: J. S. Lamar, Presiding Elder.
Eufaula: J. A. Parks.
Checotah: T. O. Shanks.
Checotah Circuit: Alex Davis, supply.
Okmulgee: J. V. Baird.
Wewoka: Daniel Sands, supply.
Springfield: William Jimboy.
Seminole: Thos Little.
Tulsa: Webster Full.
Choska: W. B. Headlee, supply.
Sapulpa: W. M. Pope.
Keokuk Falls: J. M. Ray, supply.
Clifton: T. R. McKinney, supply.
Catoosa: E. F. McClanahan, supply.
Principal Eufaula High School: J. M. Porter.
Oklahoma City District: H. J. Brown, Presiding Elder.
Oklahoma City: J. M. Gross.
Guthrie: F. E. Shanks.
Arcadia: J. E. Disch, supply.
Perry: G. H. Ray.
Pawnee: H. H. Goode.
Stillwater and Ingalls: O. P. Noble.
Tecumseh and Shawnee: T. P. Pipkin.
Earlsboro: L. L. Fullingim, supply.
Choctaw: J. W. Jordan.
Moore: G. F. Ray.
Mathewson: W. A. Brewer.
Yukon: W. T. Burk.
El Reno: E. B. Chenoweth.
Ft. Reno: M. D. Long.
Hennessey and Enid: A. C. Briggs.
Iolande: R. A. Allen, supply.
Woodward: To be supplied.

Appointments 1897.

Cherokee District: C. M. Coppedge, Presiding Elder.
 Vinita: M. L. Butler.
 Chelsea: J. E. Vick.
 Afton and Fairland: T. H. Prim.
 Bartlesville: N. E. Bragg.
 Choteau: G. W. Damon.
 Salina: J. W. Russell.
 Cherokee: B. J. Hilderbrand.
 Tahlequah: Z. B. Whitehurst and W. A. Duncan.
 Claremore: O. P. Noble.
 Nowata: W. M. Pope.
 Adair: M. W. Whelan.
 Blue Jacket: G. W. Jamison and J. H. Myers.
 Grove: H. J. Brown.
 Westville: B. J. Hartsfield.
 Stilwell: M. A. Clark.
 Eureka: J. O. Buffington.
 Cherokee Orphan Asylum: J. F. Thompson.
 Willie Halsell College: Orlando Shay, student.
 Missionary Secretary: M. L. Butler.
 Canadian District: J. J. Lovett, Presiding Elder.
 Muskogee: E. D. Cameron.
 Wagoner: S. E. Pope.
 Fort Gibson: J. H. Messer.
 Webbers Falls: K. S. Enoch.
 Sallisaw: F. H. Fannin.
 Muldrow: B. F. McManama.
 Cameron: P. C. Atkins.
 Poteau: J. M. C. Hamilton.
 Bokeshe: J. B. Blackwell.
 Tomaha: P. M. Palmer.
 Whitefield: J. M. Hively.
 Enterprise: J. B. Atkins.
 Canadian: S. J. Oslin, supply.
 Muskogee Circuit: J. D. Edwards.
 Brazil: J. A. Smith, supply.
 Harrell International Institute: W. R. Thorton, President,
 William Buck, Professor.
 Vian: J. T. Turner, supply.
 Okmulgee District: J. S. Lamar, Presiding Elder.
 Holdenville: A. S. J. Haygood.
 Eufaula: J. A. Parks.
 Checotah: J. W. Lloyd.
 Tulsa: J. M. Porter.
 Sapulpa: J. M. Ray.
 Okmulgee: C. O. Ray.

Choska: E. M. Leming, supply.
Etowa: J. V. Baird.
Arbeka: E. M. Peacock, supply.
Keokuk Falls: F. A. Bond.
Springfield: William Jimboy.
Seminole: Mans Said, supply.
Checote: Alex Davis, supply.
Wewoka: Thos. Little, supply.
Uchee: N. G. Gregory, supply.
McAlester District: A. K. Miller, Presiding Elder.
McAlester: J. C. Fowler.
South McAlester: T. F. Brewer.
South Canadian: Frank Naylor, J. F. Wagnon, supply.
Krebs and Hartshorne: J. H. Godfrey.
Kiowa: B. F. Stegall.
Newburg: D. D. Mullins, supply.
Atoka: N. L. Linebaugh.
Chickasaw: J. T. Hall and Gibson Grayson.
Pontotoc: I. B. Hickman.
Caddo: J. A. Trickey.
Durant: H. B. Scruggs.
Cale: I. M. Carter.
Yarnaby: J. W. O'Bryant.
Colbert: Miles Sturgeon.
Tishomingo: T. R. McKinney, supply.
Wapanuka: W. A. Nichols, supply.
Conference Colporteur: J. F. Wagnon.
Editor "Our Brother In Red": T. F. Brewer.
Choctaw District: L. H. Stuckey, Presiding Elder.
Antlers: R. H. Grinstead.
Kiamichi: E. T. McKinney, supply.
Bokchito: Sim Folsom, supply.
Boggy: W. H. McKinney.
Blue Springs: C. M. Armby, supply.
Clear Creek: Willis Toby, supply.
Kullichito: Bob Kanimubbie, supply.
Alikchi: A. S. Williams.
Talihina: John McElhannon.
Summerfield: M. K. McElhannon.
Sugar Loaf: L. W. Cobb.
Red Oak: C. F. Mitchell.
Sans Bois: A. H. Homer.
Ardmore District: C. F. Roberts, Presiding Elder.
Ardmore, Broadway: A. J. Worley.
Ardmore, Carter Avenue: L. L. Thurston.
Overbrook: J. D. Rogers.
Marietta and Burneyville: T. O. Shanks.

Thackerville and Mahota: G. W. Sawyer.
Lebanon: J. W. Holland.
Linn: E. M. Garrett, supply.
Oakland: J. C. Scivally.
Washita: L. V. Colbert, supply.
Province: W. S. Brightman, supply.
Springer: T. E. McKenzie.
Lone Grove: W. A. Hutson.
Elk: M. L. Roberts.
Dixie: J. B. Robinson.
Grady: J. L. Gage.
Leon: C. W. Clifton, supply.
Chickasaw Orphan's Home: W. S. Derrick.
Wynnewood District: A. C. Pickens, Presiding Elder.
Wynnewood: P. B. Hicks.
Wynnewood Circuit: W. B. Moon.
Norman: J. F. Sherwood.
Purcell: W. A. Randall.
Noble and Lexington: J. K. Florence.
Little River: E. F. Dycus.
Burnett: J. W. French, supply.
Paoli: W. P. Pipkin.
Pauls Valley: J. N. Moore.
White Bead: C. J. Hall, supply.
Erin Spring: J. B. Williams.
Davis: F. E. Shanks.
Dougherty: W. D. Sauls.
Hickory: F. M. Sherwood.
McGee: J. H. Bradshaw and P. A. Smith.
Duncan District: A. N. Averyt, Presiding Elder.
Anadarko: M. W. Sherer.
Arapaho: P. T. McWhirter.
Barnett: J. H. Stowe.
Cheyenne: T. H. Kinzer.
Combs: J. A. Rowan.
Cordell: W. H. Monger.
Cloud Chief: J. C. Cavener.
Minco: J. L. Yelton.
Chickasha: A. B. L. Hunkapillar.
Marlow: A. M. Belcher.
Bailey: J. E. Lovett.
Duncan: W. J. Sims.
Comanche: F. C. Maberry.
Ryan: C. W. Myatt.
Terrall: W. H. Averyt.
Fort Sill: J. G. Forrester, supply.
Methvin Institute: J. J. Methvin, President.

Oklahoma City District: H. J. Brown, Presiding Elder.
 Oklahoma City: J. M. Gross.
 El Reno: A. T. Galloway.
 Guthrie: E. B. Chenoweth.
 Stillwater: Webster Full.
 Tecumseh: F. M. Moore.
 Shawnee: G. F. Ray.
 Enid: R. A. Crosby.
 Council Grove: W. A. Brewer.
 Pawnee: W. T. Burk.
 Yukon and Mathewson: A. C. Briggs.
 Ft. Reno and Union City: M. D. Long.
 Perry: G. H. Ray.
 Edmond and Arcadia: J. W. Jordan, supply.
 Earlsboro: H. H. Goode.
 Hennessey: R. W. Cumming, supply.
 Moore: C. C. Wallan.
 Choctaw and McCloud: J. E. Disch.
 Woodward: J. B. McCance.
 Butte: W. B. Jennings.
 Stone and Graid: To be supplied.
 Secretary of Education: H. J. Brown.

Appointments 1898.

Cherokee District: C. M. Coppedge, Presiding Elder.
 Vinita: M. L. Butler.
 Chelsea: J. E. Vick.
 Aften and Fairland: N. E. Bragg.
 Bartlesville: G. M. Byers.
 Choteau: G. W. Damon.
 Salina: M. W. Whelan.
 Cherokee: B. J. Hilderbrand and Eli Snell.
 Tahlequah: Frank Naylor and W. A. Duncan.
 Claremore: William Buck.
 Nowata: W. M. Pope.
 Adair: J. M. Russell.
 Blue Jacket: W. H. Kincaid.
 Grove: J. L. Brown.
 Miami: J. M. Porter.
 Osage Circuit: T. H. Prim.
 Stillwell: M. A. Clark and E. C. Wallace.
 Cherokee Orphan's Asylum: J. F. Thompson, Superintendent.
 Student Willie Halsell College: Olando Shay.
 Student Scarritt Training School: J. E. Disch.
 Missionary Secretary: M. L. Butler.
 Canadian District: A. N. Averyt: Presiding Elder.
 Muskogee: S. G. Thompson.

Wagoner: S. L. Pope.
Ft. Gibson: J. H. Messer.
Sallisaw and Tamaha: M. H. Outland.
Muldrow: M. D. Hill.
Cameron: P. C. Atkins.
Poteau: J. M. C. Hamilton.
Bokoshe: J. B. Blackwell.
Cowlington: J. L. Burns.
Whiteshield and Stigler: B. F. McManama.
Enterprise: M. K. McElhannon.
Monroe: C. J. Stewart.
Witteville: U. V. Myatt.
Canadian: J. M. Hively.
Muskogee Circuit: J. D. Edwards.
Webbers Falls: S. D. Cox.
Vian: W. N. Dunham, supply.
Harrell International Institute: R. Crockett, President.
Okmulgee District: J. S. Lamar, Presiding Elder.
Checotah: Marvin Coppedge.
Eufaula: J. V. Baird.
Tulsa: A. S. J. Haygood.
Sapulpa: J. M. Ray.
Holdenville: S. M. Bryce, supply.
Ettewah: E. H. Lasley.
Okmulgee: F. A. Bond.
Clarksville and Catoosa: E. M. Leming, supply.
Sonoro: E. M. Peacock, supply.
Keokuk Falls: I. R. Haun.
Springfield: William Jimboy.
Seminole: James Yarbrough.
Checotah Circuit: D. Davis, supply.
Wewoka: Waddy Hully, supply.
Broken Arrow: Alex Davis, supply.
Uchee: N. G. Gregory, supply.
District Interpreter: M. L. Checote.
McAlester District: A. K. Miller, Presiding Elder.
McAlester: J. C. Fowler.
South McAlester: Theo. F. Brewer.
Coalgate: M. Sturgeon.
South Canadian: W. O. Luton.
Krebs and Hartshorne: A. B. L. Hunkapillar.
Kiowa: D. D. Mullins, supply.
Atoka: J. A. Trickey.
Chickasaw: J. T. Hall and Gibson Grayson.
Simpson: J. W. O'Bryant.
Caddo: H. B. Scruggs.
Durant: T. J. Minnis.

Cale: I. M. Carter.
Colbert: J. H. Godfrey.
Calvin: W. T. Burk.
Ocone: J. B. Williams, supply.
Durant Circuit: B. F. Stegall.
Bokchito: W. A. Derrick.
Stringtown: L. O. Hargrave.
Tishomingo: C. W. Jacobs.
Wapanucka: W. A. Dickey.
Ada Circuit: J. O. Buffington.
Choctaw District: L. H. Stuckey, Presiding Elder.
Antlers: C. F. Mitchell.
Kiamichi: E. T. McKinney, supply.
Boggy Circuit: W. H. McKinney.
Clear Creek: W. H. Tobly, supply.
Kulichito Circuit: A. H. Homer.
Alikchi: A. S. Williams.
Talihina: J. T. Gates, supply.
Wister: J. P. Atkins.
Sugar Loaf: M. E. Jefferson, supply.
Red Oak Circuit: J. F. Wagnon.
Sans Bois: L. W. Cobb.
Ardmore District: C. F. Roberts, Presiding Elder.
Ardmore, Broadway: J. M. Gross.
Ardmore, Carter Avenue: L. L. Thurston.
Overbrook Circuit: W. H. Averyt.
Marietta and Burneyville: J. D. Sibert.
Thackerville and Mehota: G. W. Sawyer.
Ryan: R. F. Wilson, supply.
Lebanon and Oakland: J. W. Holland.
Willis Circuit: T. F. Roberts, supply.
Cumberland: E. A. Ware.
Washita Circuit: L. V. Colbert, supply.
Mannsville Circuit: J. C. Scivally.
Province Circuit: W. S. Brightman, supply.
Springer Circuit: T. E. McKenzie.
Lone Grove Circuit: E. M. Garrett, supply.
Dixie Circuit: J. D. Rogers.
Grady Circuit: J. L. Gage.
Leon Circuit: J. B. Robinson.
Terrell Circuit: M. L. Roberts.
Ryan Circuit: C. W. Myatt.
Comanche: W. H. Mounger.
Duncan: W. J. Sims.
Fort Sill: J. E. Lovett.
Chickasaw Orphan's Asylum: W. S. Derrick, Superintendent.
Wynnewood District: J. F. Sherwood, Presiding Elder.

Wynnewood: A. J. Worley.
Norman: A. C. Pickens.
Noble Circuit: J. K. Florence.
Purcell: J. A. Biggs.
Lexington: W. A. Dumas.
Franklin: I. B. Hickman.
Moral: J. W. French, supply.
Paoli: W. P. Pipkin.
Pauls Valley: E. D. Cameron.
White Bead: C. J. Hall, supply.
Erin Springs: A. M. Belcher.
Davis: M. A. Smith.
Daugherty: W. Full.
Hickory: W. D. Saul.
McGhee: F. M. Sherwood.
Minco: J. L. Yelton.
Chickasha: F. E. Shanks.
Anadarko: N. W. Shearer.
Marlow: J. G. Forrester.
Bailey: F. C. Maberry.
Elmore: C. Q. Ray.
Methvin Institute: J. J. Methvin, President.
Oklahoma City District: H. J. Brown, Presiding Elder.
Oklahoma City: G. H. Ray.
El Reno: A. T. Galloway.
Guthrie: P. B. Hicks.
Stillwater: W. B. Moon.
Tecumseh: F. M. Moore.
Shawnee: T. O. Shanks.
Enid: R. A. Crosby.
Council Grove: B. J. Hartsfield.
Pawnee: R. H. Grinstead.
Yukon and Union: T. P. Pipkin.
Perry: F. H. Fannin.
Perry Circuit: A. C. Briggs.
Choctaw and Luther: R. T. Smith, supply.
Earlsboro: Z. B. Whitehurst.
Hennessey: L. H. Linn.
Moore: W. A. Brewer.
Chandler and Stroud: J. W. Lloyd.
McCloud: M. D. Long.
Geary and Butte: R. W. Cummings, supply.
Byron: J. Chitty, supply.
Kay County Circuit: D. W. Hughes, supply.
Editor, Indian Okla Methodist: J. J. Lovett.
Washita District: W. A. Randle, Presiding Elder.
Weatherford: To be supplied.

Cloud Chief: J. H. D. Terrell, T. C. Russel, supplies,
 Cordell: J. C. Cavener.
 Combs: J. A. Rowan.
 Cheyenne: T. H. Kinzer, T. C. Archer, supply.
 Barnett: J. H. Stone.
 Edwardsville: T. F. Castler.
 Arapaho: P. T. McWhirter.
 Woodward and Fort Supply: J. A. Parks.
 Stone and Grand: J. B. McCance.
 Transferred: O. P. Noble to the Missouri Conference, G. F. Ray
 to the Southwest Missouri Conference, E. B. Chenoweth to
 the Western Conference, N. L. Linebaugh to the North Texas
 Conference, K. S. Enochs to the Louisiana Conference, W. R.
 Thorton to the Northwest Texas Conference.

Appointments 1899.

Cherokee District: P. B. Hicks, Presiding Elder.
 Vinita: M. L. Butler.
 Chelsea: J. E. Vick.
 Miami and Wyandotte: C. W. Myatt.
 Afton and Fairland: J. S. Lamar.
 Bartlesville and Pawhuska: T. H. Prim.
 Choteau Circuit: A. M. Belcher.
 Salina Circuit: M. W. Whelan.
 Cherokee Circuit: B. J. Hilderbrand.
 Tahlequah: Frank Naylor and W. A. Duncan.
 Claremore: W. H. Mounger.
 Nowata Circuit: W. H. Wages.
 Adair Circuit: J. M. Russell.
 Blue Jacket Circuit: W. H. Kincaid.
 Grove Circuit: J. L. Brown.
 Stilwell Circuit: J. H. Messer and Eli Snell.
 Missionary Secretary: M. L. Butler.
 Willie Halsell College: Thos. F. Brewer, President.
 Cherokee Orphan's Asylum: J. F. Thompson, Superintendent.
 Okmulgee District: N. E. Bragg, Presiding Elder.
 Checotah: J. B. McDonald.
 Eufaula: F. E. Shanks and J. V. Baird.
 Tulsa: A. S. J. Haygood.
 Sapulpa and Bristow: J. M. Porter.
 Holdenville Circuit: T. O. Shanks.
 Ettawha Circuit: E. C. Wallace.
 Okmulgee Circuit: A. M. Lusk, supply.
 Clarksville Circuit: C. P. Cox, supply.
 Sonoro Circuit: D. C. Carnes, supply.
 Springfield Circuit: D. Davis, supply.
 Seminole Circuit: Thomas Little, supply.

Checote Circuit: William Jimboy.
Wewoka Circuit: James Yarbrough, supply.
Broken Arrow Circuit: Alec Davis, supply.
Bixby Circuit: H. P. Lasley.
Sapulpa Circuit: D. L. Berryhill, supply.
McAlester District: A. K. Miller, Presiding Elder.
McAlester: J. C. Fowler.
South McAlester: W. F. Dunkle.
Coalgate Circuit: M. Sturgeon.
South Canadian Circuit: W. T. Burk.
Krebs and Hartshorne: J. T. Hall.
Kiowa Circuit: W. O. Luton.
Calvin Circuit: J. H. Godfrey.
Stonewall Circuit: H. B. Scruggs.
Chickasaw Circuit: W. H. McKinney.
Wapanucka Circuit: S. J. Clark.
Pontotoc Circuit: J. B. Williams, supply.
Tishomingo Circuit: J. Y. Bryce, supply.
Atoka Circuit: J. A. Trickey.
Caddo Circuit: O. P. Noble.
Bokchito Circuit: A. B. C. Debnam.
Durant: T. J. Minnis.
Cale Circuit: I. M. Carter.
Colbert Circuit: D. D. Mullins, supply.
Stringtown Circuit: To be supplied.
Albany Circuit: J. M. Carroll, supply.
Limestone Gap: To be supplied.
Durant Circuit: B. F. Stegall.
Choctaw District: M. A. Clark, Presiding Elder.
Antlers and Talihina: C. F. Mitchell.
Kiamichi Circuit: C. M. Armyby.
Boggy Circuit: Gibson Grayson.
Clear Creek Circuit: T. Chephas, supply.
Kullichito Circuit: A. H. Homer.
Alikchi Circuit: M. E. Jefferson, supply.
Talihina Circuit: J. F. Gates, supply.
Wister Circuit: C. J. Stewart.
Sugar Loaf Circuit: A. S. Williams.
Red Oak Circuit: R. A. Cowan, supply.
Sans Bois Circuit: L. W. Cobb.
Sugar Creek Circuit: J. R. Brooks.
Willie Halsell College: J. P. Atkins, Student.
Ardmore District: C. F. Roberts, Presiding Elder.
Ardmore, Broadway: J. M. Gross.
Ardmore, Carter Avenue: T. E. McKenzie.
Overbrook Circuit: J. C. Scivally.
Marietta and Burneyville: M. L. Roberts.

Thackerville: E. A. Ware.
Lebanon Circuit: J. W. Morris.
Willis Circuit: C. L. Norman, supply.
Cumberland Circuit: A. C. Briggs.
Washita Circuit: L. V. Colbert, supply.
Mannsville Circuit: E. M. Garrett, supply.
Province Circuit: W. B. Moon.
Springer Circuit: W. H. Averyt.
Lone Grove Circuit: J. L. Gage.
Cornish Circuit: J. D. Rogers.
Leon Circuit: J. T. Armstrong, supply.
Chickasaw Orphan Home: W. S. Derrick, Superintendent.
Duncan District: L. L. Thurston, Presiding Elder.
Duncan: W. J. Sims.
Terral and Ryan: B. F. Gassaway.
Comanche Circuit: T. F. Roberts .
Chickasha: E. D. Cameron.
Minco Circuit: W. D. Sauls.
Anadarko: J. J. Methvin and M. P. Hines.
Marlow Circuit: C. Q. Ray.
Bailey Circuit: P. M. White, supply.
Ft. Sill Circuit: J. E. Lovett.
Methvin Institute: J. J. Methvin, President.
Weatherford District: W. A. Randle, Presiding Elder.
Weatherford: J. L. Henson.
Cloud Chief: G. G. Hamilton.
Cordell Circuit: W. A. Derrick, supply.
Combs Circuit: J. F. Wagnon.
Cheyenne Circuit: W. A. Dickey.
Gip Circuit: A. W. Dumas.
Edwardsville Circuit: J. A. Rowan.
Arapaho Circuit: J. W. O'Bryant.
Woodward Circuit: J. A. Parks.
Stone and Grand: R. H. Grinstead.
Mountain View Circuit: C. S. Shires.
Berlin Circuit: Moss Weaver.
Geary and Butte: Z. B. Whitehurst.
Taloga Circuit: T. H. Kinzer.
Oklahoma City District: H. J. Brown, Presiding Elder.
Oklahoma City: G. H. Ray.
El Reno: W. T. Ready.
Guthrie: W. D. Matthews.
Stillwater Circuit: D. W. Hughes.
Tecumseh Circuit: G. W. Sawyer.
Shawnee: A. T. Galloway.
Enid and Hennessey: T. P. Pipkin.
Council Grove: B. J. Hartsfield.

Yukon and Union: P. T. McWhirter.
Earlsboro Circuit: J. W. Lloyd.
Perry: R. A. Crosby.
Chandler and Luther: F. M. Dykes.
Billings Circuit: L. J. Amos.
Moore and Choctaw: W. A. Brewer.
McLoud Circuit: M. D. Long.
Keokuk Falls Circuit: I. R. Haun.
Ponca City and Blackwell: A. C. Burris, supply.
Union City: R. W. Cummins, supply.
Byron Circuit: J. B. McCance.
Editor "Indian Okla Methodist": J. J. Lovett.
Secretary of Education: J. H. Stone.
Canadian Circuit: A. N. Averyt, Presiding Elder.
Muskogee: S. G. Thompson.
Wagoner: E. L. Massey.
Muskogee Circuit: P. C. Atkins.
Ft. Gibson Circuit: J. O. Buffington.
Vian Circuit: G. A. Lovett, supply.
Webbers Falls: S. B. Cox, supply.
Sallisaw Circuit: M. D. Hill.
Spiro Circuit: U. V. Wyatt.
Bokoshe Circuit: J. L. Burns.
Poteau Circuit: J. D. Edwards.
Cameron Circuit: J. M. C. Hamilton.
Muldrow Circuit: W. M. Pope.
Canadian Circuit: J. B. Blackwell.
Whitefield Circuit: G. W. Damon.
Enterprise Circuit: M. K. McElhannon.
Spaulding College: C. M. Coppedge, President.
Wynnewood District: J. F. Sherwood, Presiding Elder.
Wynnewood: A. J. Worley.
Norman: A. C. Pickens.
Purcell: J. A. Biggs.
Noble Circuit: J. K. Florence.
Lexington Circuit: H. B. Henry, supply.
McGee Circuit: H. H. Goode.
Franklin Circuit: W. S. Lee.
Moral Circuit: J. L. Yelton.
Paoli Circuit: W. P. Pipkin.
Pauls Valley: A. B. L. Hunkapillar.
White Bead Circuit: F. C. Maberry.
Davis: M. A. Smith.
Dougherty Circuit: W. A. Shelton.
Hickory Circuit: I. M. Woodward.
Transferred out: S. L. Pope to the North Mississippi Conference,
B. F. McManama to the St. Louis Conference, J. E. Disch to

the Southwest Missouri Conference, J. M. Ray to the New Mexico Conference, F. M. Sherwood to the North Texas Conference, J. D. Sibert to the Columbia Conference, C. W. Jacobs to the North Texas Conference, L. F. Linn to the Missouri Conference, M. H. Outland to the Florida Conference.

Appointments 1900.

Cherokee District: P. B. Hicks, Presiding Elder.
 Vinita: C. L. Browning.
 Vinita Circuit: J. L. Brown.
 Tahlequah: Frank Naylor.
 Tahlequah Circuit: N. Bitting, supply.
 Chelsea: A. M. Belcher.
 Blue Jacket Circuit: A. M. Brannon.
 Choteau Circuit: A. Lee Boyd.
 Claremore: M. W. Whelan.
 Afton and Fairland: J. S. Lamar.
 Miami: J. E. Sanders.
 Grove Circuit: T. N. Jackson.
 Grand River Circuit: W. I. Stevens, supply.
 Nowata Circuit: J. R. Smith.
 Adair Circuit: J. M. Russell.
 Stilwell and Westville: J. H. Messer.
 Salina Circuit: W. A. Brewer.
 Bartlesville and Pawhuska: To be supplied.
 Spavinaw Circuit: W. O. Lewis, supply.
 Willie Halsell College: T. F. Brewer, President.
 Student Central College: W. H. Mounger.
 Cherokee Orphan's Asylum: J. F. Thompson, Superintendent.
 District Interpreter: B. J. Hilderbrand.
 Okmulgee District: N. E. Bragg, Presiding Elder.
 Checotah: J. B. McDonald.
 Eufaula: F. E. Shanks.
 Sapulpa: J. M. Porter.
 Tulsa and Bristow: C. W. Myatt.
 Holdenville: T. O. Shanks.
 Okmulgee Circuit: A. M. Lusk, supply.
 Wetumka Mission: J. P. Atkins.
 Clarksville Mission: W. M. Kerr.
 Mounds Mission: H. P. Lasley.
 Etowah Mission: Orlando Shay.
 Springfield Mission: N. G. Gregory.
 Seminole Mission: William Jimboy.
 Checote Mission: Thos. Randle, supply.
 Wewoka Mission: Gibson Grayson.
 Broken Arrow Mission: Moty Tiger, supply.

- Collinsville Mission: D. C. Carns, supply.
Coweta Mission: To be supplied.
Sapulpa Circuit: M. L. Checote.
Student Central College: C. P. Cox.
Canadian District: A. N. Averyt, Presiding Elder.
Muskogee: M. L. Butler.
Wagoner: H. J. Brown.
Wagoner Circuit: L. G. Ellington, supply.
Muskogee Circuit: P. C. Atkins.
Ft. Gibson Circuit: H. L. Maulding.
Webbers Falls Circuit: J. B. Blackwell.
Vian Circuit: G. A. Lovett, supply.
Muldrow Circuit: J. D. Edwards.
Sallisaw Circuit: M. D. Hill.
Spiro Circuit: U. V. Wyatt.
Poteau: J. E. Vick.
Cameron Circuit: M. Sturgeon.
Bokoshe Circuit: J. L. Burns.
Whitefield and Stigler: G. W. Damon.
Enterprise Circuit: M. K. McElhannon.
Canadian Circuit: George L. Snyder.
Howe Circuit: George L. Snyder.
Spaulding College: C. M. Coppedge, President; W. F. Wilson,
Vice-President.
McAlester District: A. K. Miller, Presiding Elder.
McAlester: J. J. Lovett.
South McAlester: W. F. Dunkle.
Krebs and Hartshorne: I. M. Carter.
South Canadian Circuit: W. T. Burk and W. O. Luton.
Coalgate Circuit: J. Y. Bryce, supply.
Kiowa Circuit: J. H. Godfrey.
Calvin Circuit: S. J. Clark, and T. J. Minnis.
Colbert Circuit: D. D. Mullins, supply.
Wapanucka Circuit: D. E. Scivally, supply.
Tishomingo Circuit: F. C. Maberry.
Atoka and Caddo: J. A. Trickey.
Bokchito Circuit: A. B. C. Debnam.
Durant: J. F. Sherwood.
Durant Circuit: J. T. Hall.
Albany Circuit: J. M. Carroll, supply.
Stringtown Circuit: I. B. Hickman.
Pontotoc Circuit: B. F. Stegall.
Choctaw District: M. A. Clark, Presiding Elder.
Antlers Circuit: C. F. Mitchell.
Kiamichi: W. H. Kenney.
Boggy Circuit: L. W. Cobb.
Clear Creek Circuit: T. J. Cephas.

- Kullituklo Circuit: A. H. Homer.
Alikchi Circuit: To be supplied.
Talihina Circuit: J. V. Baird.
Wister Circuit: R. A. Cowan, supply.
Sugar Loaf Circuit: A. S. Williams.
Sans Bois Circuit: Sim Colbert, supply.
Doakesville Circuit: J. R. Brooks.
Chickasha: H. B. Scruggs and Gibson Grayson.
Ardmore District: W. J. Sims, Presiding Elder.
Ardmore, Broadway: J. M. Gross.
Ardmore, Carter Avenue: J. W. Morris.
Overbrook Circuit: W. B. Moon.
Marietta Circuit: J. L. Sullivan.
Lebanon Circuit: W. D. Sauls.
Cumberland Circuit: J. L. Gage.
Oakland and Madill: S. W. Warner, supply.
Washita Circuit: L. V. Colbert, supply.
Mannsville Circuit: E. M. Garret, supply.
Springer Circuit: A. C. Briggs.
Cornish Circuit: J. L. Southward.
Orr Circuit: T. H. Kinser.
Leon and Birneville: J. D. Rogers.
Hargrove College: T. G. Whitten, President.
Chickasaw Orphan's Home: W. S. Derrick, Superintendent.
Duncan District: L. L. Thurston, Presiding Elder.
Duncan: N. L. Linebaugh.
Terral and Ryan: C. Q. Ray.
Comanche Circuit: P. M. White.
Bailey Circuit: J. T. Armstrong, supply.
Marlow Circuit: N. R. Waters.
Chickasha: E. D. Cameron.
Minco and Union: T. F. Roberts.
Fort Sill Circuit: B. F. Gassaway.
Anadarko Circuit: A. E. Butterfield, supply.
Methvin Institute: J. J. Methvin, President.
Weatherford District: W. A. Randle, Presiding Elder.
Weatherford: J. L. Henson.
Cloud Chief Circuit: To be supplied.
Cordell Circuit: A. S. Cecil.
Wood Circuit: C. S. Shires, supply.
Cheyenne Circuit: J. H. Stone.
Gyp Circuit: I. R. Haun.
Edwardsville: J. C. Scivally.
Arapaho Circuit: C. J. Hall, supply.
Woodward Circuit: J. A. Parks.
Grand Circuit: R. H. Grinstead.
Mountain View Circuit: J. E. Lovett.

- Burns Circuit: Moss Weaver.
 Geary and Butte Circuit: Z. B. Whitehurst.
 Oklahoma City District: S. G. Thompson, Presiding Elder.
 Oklahoma City: M. L. Broyles.
 Moore and Choctaw: J. A. Rowan.
 Council Circuit: F. M. Dykes.
 Yukon Circuit: W. M. Taylor.
 El Reno: C. F. Roberts.
 Hennessey and Wandel: P. T. McWhirter.
 Billings and Enid: R. A. Crosby.
 Byron Circuit: J. B. McCance.
 Perry and Morrison: T. P. Pipkin.
 Pawnee and Jennings: D. W. Hughes.
 Stillwater: A. W. Dumas.
 Chandler Circuit: To be supplied.
 Keokuk Falls: L. H. Fullingim.
 Earlsboro: J. W. Lloyd.
 Shawnee Circuit: J. C. Fowler.
 Tecumseh Circuit: R. W. Cummins, supply.
 Dale Circuit: M. D. Long.
 McLoud Circuit: H. K. Monroe, supply.
 Guthrie: J. B. Mitchell.
 Student in Central College: G. H. Ray.
 Wynnewood District: E. L. Massey, Presiding Elder.
 Wynnewood: A. J. Worley.
 Norman: W. D. Matthews.
 Purcell: T. E. McKinzie.
 Noble Circuit: W. P. Pipkin.
 Lexington Circuit: H. B. Henry.
 McGee Circuit: P. A. Smith, supply.
 Franklin Circuit: W. S. Lee.
 Moral Circuit: S. D. Berry, supply.
 Paoli Circuit: J. K. Florence.
 Pauls Valley: A. B. L. Hunkapillar.
 White Bead Circuit: H. H. Goode.
 Erin Springs Circuit: J. W. French, supply.
 Davis: W. H. Averyt.
 Dougherty Circuit: J. M. Holt, supply.
 Hickory Circuit: I. M. Woodward.
 Ada Circuit: W. A. Shelton.
 Transferred out: W. H. Kincaid to the Pacific Conference, W. H. Wages to the North Texas Conference, A. S. J. Haygood to the New Mexico Conference, M. L. Roberts to the New Mexico Conference, E. A. Ware to the North Georgia Conference, W. A. Dickey to the New Mexico Conference, J. C. Cavener to the Northwest Texas Conference, L. J. Amos to the Virginia Conference, M. A. Smith to the North Texas

Conference, J. A. Biggs to the Little Rock Conference, W. M. Pope to the Missouri Conference, O. P. Noble to the Illinois Conference, J. M. C. Hamilton to the Arkansas Conference, G. G. Hamilton to the New Mexico Conference, A. C. Pickens to the North Texas Conference.

Appointments 1901.

Cherokee District: P. B. Hicks, Presiding Elder.
 Vinita: J. L. Bray.
 Vinita Circuit: L. R. Jones.
 Tahlequah: J. E. Sawders, W. A. Duncan, supernumerary.
 Tahlequah Circuit: Frank Naylor.
 Afton: J. S. Lamar.
 Chelsea: A. M. Belcher.
 Claremore: M. W. Whelan.
 Miami and Fairland: W. T. Freeman.
 Grove: T. M. Jackson.
 Bluejacket: A. M. Brannon.
 Salina: W. A. Brewer.
 Choteau: J. M. Porter.
 Stilwell: J. L. Brown.
 Nowata: W. A. Park.
 Bartlesville: W. I. Stevens, supply.
 Pawhuska: William Murdock, supply.
 Centralia: A. B. Adams and B. J. Hilderbrand.
 Adair: J. M. Russell.
 Willie Halsell College: C. L. Browning, President.
 Cherokee Orphan's Asylum: J. F. Thompson, Superintendent.
 Missionary Secretary: C. L. Browning.
 Holdenville District: N. E. Bragg, Presiding Elder.
 Holdenville: A. C. Pickens.
 Eufaula: A. Lee Bond.
 Okmulgee: C. F. Mitchell.
 Okmulgee Circuit: Sam Bryce and Orlando Shay.
 Checotah: J. B. McDonald.
 Sapulpa: J. V. Baird.
 Sapulpa Circuit: N. G. Gregory.
 Tulsa: C. W. Myatt.
 Mounds Circuit: H. P. Lasley.
 Collinsville Circuit: J. B. Blackwell.
 Checote Circuit: George W. Hill, supply.
 Seminole: William Jimboy.
 Wetumka Circuit: A. M. Lusk, supply.
 Springfield Circuit: M. L. Checote.
 Broken Arrow Circuit: Louis McHenry, supply.
 Clarksville Circuit: William M. Kerr.

Wewoka Circuit: Gibson Grayson, supply.
McAlester District: A. B. L. Hunkapillar, Presiding Elder.
McAlester: Z. B. Whitehurst.
South McAlester: J. J. Lovett.
Canadian Circuit: D. D. Mullins, supply.
Krebs: H. B. Scruggs.
Hartshorne: I. B. Hickman.
Calvin: A. K. Miller.
Kiowa: E. M. Garret, supply.
Coalgate: J. Y. Bryce, supply.
Leader: J. W. Carroll, supply.
Pontotoc: B. F. Stegall and T. J. Minnis.
Wapanucka: S. J. Clark.
Tishomingo: J. W. Morris.
Atoka: G. F. Ray.
Caddo: J. A. Trickey.
Bokchito Circuit: L. Q. Hargraves, supply.
Durant: J. F. Sherwood.
Durant Circuit: To be supplied.
Albany Circuit: I. M. Carter.
Colbert Circuit: F. C. Maberry.
Sterrett Mission: B. E. Scivily.
Ravia: To be supplied.
Muskogee District: A. N. Averyt, Presiding Elder.
Muskogee: M. L. Butler.
Muskogee Circuit: P. C. Atkins.
Wagoner: H. W. Bowman.
Wagoner Circuit: To be supplied.
Ft. Gibson: H. L. Mauldin.
Vian and Webbers Falls: To be supplied.
Sallisaw: G. W. Damon.
Muldrow: J. D. Edwards.
Spiro: T. O. Shanks.
Bokoshe: J. L. Burns.
Poteau: J. E. Vick.
Howe: G. W. Trout, supply.
Cameron: Miles Sturgeon.
Whitefield and Stigler: J. R. Smith.
Enterprise Circuit: To be supplied.
Texana: W. M. Taylor.
Spaulding College: T. F. Brewer, President.
Muskogee Public Schools: W. F. Wilson, Superintendent.
Duncan District: L. L. Thurston, Presiding Elder.
Duncan: F. A. White.
Terral and Ryan: N. R. Waters.
Comanche: P. M. White.

Bailey: J. T. Armstrong, supply.
Marlow: U. V. Wyatt.
Anadarko: J. L. Henson.
Chickasha: G. H. Ray.
Minco: T. F. Roberts.
Anadarko Circuit: G. A. Lovett.
Hobart: J. A. Parks.
Lawton: W. F. Dunkle.
Lone Wolk: W. A. Hutson, supply.
Mountain Park: J. H. Rogers, supply.
McKnight: L. H. White, supply.
Indian Work: B. F. Gassaway.
Methvin Institute: J. J. Methvin.
Choctaw District: M. A. Clark, Presiding Elder.
Antlers Circuit: N. B. McKinney, supply.
Grant Circuit: A. B. C. Debnam.
Kiamichi: W. H. McKinney.
Clear Creek Circuit: A. H. Reed, supply.
Bethel Circuit: M. E. Jefferson, supply.
Boggy Circuit: L. W. Cobb.
Wister: R. A. Cowan, supply.
Sugar Loaf: A. S. Williams.
Sans Bois Circuit: Sim Colbert, supply.
Kullituklo: A. H. Homer.
Chickasaw: J. T. Hall and Gibson Grayson.
Weatherford District: W. A. Randle, Presiding Elder.
Weatherford: M. D. Hill.
Mountain View: J. E. Lovett.
Cloud Chief Circuit: E. F. McClanahan, supply.
Cordell: J. W. French, supply.
Wood Circuit: Moss Weaver.
Cheyenne Circuit: A. S. Cecil.
Gip Circuit: I. R. Haun.
Foss Circuit: To be supplied.
Arapaho: C. J. Hall, supply.
Woodward Circuit: R. H. Grinstead.
Elk City Circuit: Harry Moore.
Geary Circuit: F. E. Shanks.
Sayre Circuit: J. A. Fulton, supply.
Texmo Circuit: F. J. Archer, supply.
Taloga: H. B. Whittenburg, supply.
Ardmore District: W. J. Sims, Presiding Elder.
Ardmore, Broadway: J. M. Gross.
Ardmore, Carter Avenue: J. L. Williams.
Ardmore Circuit: A. C. Briggs.
Marletta: C. M. Coppedge.

Oakland and Madill: J. L. Sullivan.
Lebanon Circuit: C. W. Clay.
Thackerville Circuit: W. D. Sauls.
Leon and Burneyville: J. L. Southward.
Lone Grove Circuit: J. D. Rogers.
Springer Circuit: W. T. Burk.
Cumberland Circuit: J. L. Gage.
Berwyn Circuit: W. B. Moon.
Mannsville Circuit: F. M. Dykes.
Dixie Circuit: To be supplied.
Grady Circuit: W. R. Brock.
Province Circuit: W. D. Stout, supply.
Washita Circuit: L. V. Colbert, supply.
Hargrove College: Thomas Whitten, President.
Chickasaw Orphan's Home: W. S. Derrick, Superintendent.
Oklahoma City District: S. G. Thompson, Presiding Elder.
Oklahoma City: L. M. Broyles.
Moore and Choctaw: W. A. Douthett, supply.
Council Grove Circuit: J. A. Ray, supply.
Yukon Circuit: L. G. White, supply.
El Reno: C. F. Roberts.
Billings and Enid: R. A. Crosby.
Byron and Cherokee: J. B. McCance.
Perry: C. Q. Ray.
Pawnee: M. L. Roberts.
Stillwater and Morrison: H. J. Brown.
Chandler and Bristow: T. H. Kinser, W. Buck, Supernumerary.
Bellmont Circuit: D. W. Bouilly, supply.
Earlsboro: E. M. Meyers.
Pottawatomie Circuit: J. R. Brooks.
Shawnee: J. C. Fowler.
Tecumseh Circuit: P. T. McWhirter.
Dale Circuit: C. T. Grove, supply.
McLoud Circuit: H. K. Monroe.
Guthrie: J. B. Mitchell.
Wynnewood District: E. L. Massey, Presiding Elder.
Wynnewood: A. J. Worley.
Purcell: H. A. Matteney.
Lexington: W. S. Lee.
Pauls Valley: N. L. Linebaugh.
Davis: H. B. Henry.
Ada Circuit: W. A. Shelton.
Noble Circuit: W. P. Pipkin.
Paoli Circuit: J. K. Florence.
Franklin Circuit: M. D. Long.
White Bead Circuit: S. H. Berry, supply.
McGee Circuit: P. A. Smith, supply.

Hickory Circuit: I. M. Woodward.
 Sulphur Circuit: R. W. Cummins, supply.
 Dougherty Circuit: L. H. Fullingim.
 Moral Circuit: C. C. McCormic, supply.
 Erin Springs: J. J. Bailey, supply.
 Elmo Circuit: J. M. Holt, supply.
 Transferred out: T. E. McKinsey and J. H. Messer, to the New Mexico Conference; W. H. Mounger to the Mississippi Conference; George L. Snyder to the Columbia Conference.

Appointments 1902.

Muskogee District: J. C. Fowler, Presiding Elder.
 Muskogee: M. L. Butler.
 Muskogee Circuit: P. C. Atkins and F. M. Moore.
 Wagoner: J. D. Edwards.
 Wagoner Circuit: J. T. Cooper, supply.
 Fort Gibson: J. L. Sullivan.
 Webbers Falls: G. M. Stone, supply.
 Sallisaw: G. W. Damon.
 Sallisaw Circuit: J. W. Grues, supply.
 Muldrow: E. H. Creasy.
 Spiro: J. W. Head.
 Bokoshe: J. S. Simmons.
 Poteau: J. R. Smith.
 Howe Circuit: J. A. Smith.
 Cameron Circuit: J. L. Burns.
 Whitefield Circuit: Miles Sturgeon.
 Quinton Circuit: J. T. Bagwell.
 Texana Circuit: W. M. Taylor.
 Clarksville Circuit: T. H. Kinser.
 Spaulding College: T. F. Brewer, President.
 Student in Hendrix College: C. P. Cox.
 Cherokee District: P. B. Hicks, Presiding Elder.
 Vinita: J. M. Gross.
 Vinita Circuit: C. S. Walker.
 Tahlequah: J. E. Sawders.
 Tahlequah Circuit: J. F. Thompson.
 Afton: H. W. Bowman.
 Chelsea: W. J. Sims.
 Claremore: L. L. Gladney.
 Miami: W. T. Freeman.
 Bluejacket and Welch: A. M. Brannon.
 Pryor Creek: To be supplied.
 Choteau: T. O. Shanks Adair: E. M. Garrett, supply.
 Grove Circuit: J. L. Williams.
 Bartlesville Circuit: J. M. Russell.

Nowata Circuit: J. Y. Bryce.
Centralia Circuit: R. H. Higgins, supply.
Salina Circuit: M. B. McKinney.
Stilwell: J. L. Brown.
Cherokee Circuit: Orlando Shay and B. J. Hilderbrand.
Willie Halsell College: C. L. Browning, President; J. A. Parks,
Teacher.
Fairland Circuit: J. W. Lloyd.
Duncan District: L. L. Thurston, Presiding Elder.
Duncan: J. W. Sims.
Terral and Ryan: R. A. Baird.
Comanche Circuit: J. M. Ray.
Bailey Circuit: J. H. Rogers, supply.
Marlow Station: U. V. Wyatt.
Rush Springs Circuit: G. A. Lovett.
Chickasha Station: G. H. Ray.
Minco Mission: P. M. White.
Anadarko Mission: J. C. S. Baird, supply.
Apache and Cement: To be supplied.
Beaver Mission: D. P. Wilburn, supply.
Corum and Hulen: J. M. Culver, supply.
Temple and Walters: To be supplied.
Lawton: A. J. Worley.
Indian Work: B. F. Gassaway.
Methvin Institute: J. J. Methvin, President.
Weatherford District: C. F. Roberts, Presiding Elder.
Weatherford: N. L. Linebaugh.
Mountain View: J. E. Lovett.
Geary Circuit: C. Q. Ray.
Arapho Circuit: A. S. Cecil.
Cordell: J. E. Vick.
Cloud Chief Circuit: E. F. McClannahan, supply.
Foss Circuit: L. R. Jones.
Elk City Circuit: J. H. Hager, supply.
Cheyenne Circuit: J. A. Rowan.
Wood Circuit: T. F. Roberts.
Persimmon Circuit: To be supplied.
Gip Circuit: I. R. Haun.
Sayre: J. L. Henson.
Doxle Circuit: J. A. Fulton.
Hope Circuit: To be supplied.
Burns Circuit: Moss Weaver.
Washita Circuit: To be supplied.
Custer City and Thomas: To be supplied.
Mangum District: W. S. P. McCollough, Presiding Elder.
Mangum: W. H. Roper.

- Leger: R. A. Walker.
Blair Circuit: F. E. Shanks.
Yeldell Circuit: J. F. Bumpas.
Olustee Circuit: M. L. Roberts.
Eldorado Circuit: J. W. R. Bachman.
Deer Creek Circuit: G. W. Moon, supply.
Granite Circuit: W. A. Hutson, supply.
Hobart: W. A. Randle.
Harrison: To be supplied.
Cobb: To be supplied.
Faxon and Indianola: To be supplied.
Mountain Park: H. L. Mauldin.
Gosnell: A. C. Briggs.
Erick Mission: W. A. Derrick, supply.
Ardmore District: A. N. Averyt, Presiding Elder.
Ardmore, Broadway: W. F. Dunkle.
Ardmore, Carter Avenue: W. A. Shelton.
Marietta: C. M. Coppedge.
Madill: N. R. Waters.
Cumberland: J. L. Gage.
Oakland: J. D. Rogers.
Mannsville: W. J. Land.
Berwyn: W. B. Moon.
Springer: W. D. Sauls.
Lone Grove Circuit: C. W. Clay.
Dixie Circuit: W. R. Brock.
Leon and Burneyville: To be supplied.
Grady Circuit: J. A. Askew.
Marietta Mission: W. D. Stout.
Overbrook Circuit: J. A. Grimes.
Washita Circuit: L. B. Colbert.
Hargrove College: T. G. Whitten, President.
Hargrove College: A. C. Pickens, Financial Agent.
"Western Christian Advocate": W. S. Derrick, Publisher; P. R. Eaglebarger, Editor.
McAlester District: A. B. L. Hunkapillar, Presiding Elder.
Durant: J. J. Lovett.
South McAlester: J. H. Ball.
McAlester: Z. B. Whitehurst.
Canadian Circuit: B. F. Stegall.
Haileyville Circuit: J. M. C. Hamilton.
Krebs Circuit: D. D. Mullins, supply.
Boggy Depot Circuit: H. J. Hoover, supply.
Atoka and Caddo: F. F. Treadgill.
Coalgate and Wapanucka: J. A. Trickey.
Tishomingo: J. W. Morris.
Ravia Circuit: To be supplied.

Stewart Circuit: L. D. Ray.
Leader Circuit: J. N. Carroll, supply.
Durant Circuit: G. W. Martin and I. M. Carter.
Bokchito Circuit: James Lambert.
Pontotoc Circuit: F. C. Maberry.
Kiowa Circuit: H. B. Scruggs.
Bennington and Boswell: J. S. Nicholson.
Sterrett Circuit: L. D. Ray.
Colbert Circuit: A. M. Belcher.
Albany Circuit: L. Q. Hargraves, supply.
Holdenville District: N. E. Bragg, Presiding Elder.
Holdenville: J. H. Glanville.
Checotah: S. B. Meyers.
Eufaula: A. L. Boyd.
Burney: A. R. Montgomery, supply.
Wetumka Circuit: A. M. Lusk.
Ada: J. B. McDonald.
Ada Circuit: W. M. Vernon.
Calvin Circuit: M. W. Whelan.
Stuart Circuit: J. M. Holt, supply.
Henryetta Circuit: H. P. Lasley.
Okmulgee: C. F. Mitchell.
Okmulgee Circuit: John Davis, supply.
Mounds Circuit: J. B. Blackwell.
Sapulpa: A. R. Sitton.
Sapulpa Circuit: N. Gregory.
Tulsa: C. W. Myatt.
Seminole: Thomas Long, supply.
Wewoka Circuit: Aleck Thompson, supply.
Springfield Circuit: Martin Checote, supply.
Broken Arrow Circuit: Lewis McHenry, supply.
Wynnewood District: E. L. Massey, Presiding Elder.
Wynnewood: S. F. Goodard.
Norman: W. F. Wilson.
Pauls Valley: W. D. Matthews.
Paoli Circuit: J. K. Florence.
Purcell: H. A. Matteney.
Lexington Circuit: W. S. Lee.
Noble Circuit: W. P. Pipkin.
Franklin Circuit: J. W. Vawter.
Davis: T. M. Jackson.
Sulphur and Mill Creek: R. W. Cummins, supply.
Hickory Circuit: I. M. Woodward.
McGee Circuit: P. A. Smith, supply.
Moral Circuit: R. H. Grinstead.
Box Circuit: J. R. Hill, supply.
Purcell: J. D. Salter, supply.

- Elmore Circuit: To be supplied.
 White Bead Circuit: S. H. Berry, supply.
 Erin Springs Circuit: H. H. Everett, supply.
 Daugherty Circuit: L. H. Fullingim.
 Oklahoma City District: S. G. Thompson, Presiding Elder.
 Oklahoma City, Third Street: L. M. Boyles.
 Oklahoma City, California Avenue: Harry Moore.
 Wheatland Circuit: J. B. McCance, M. D. Long, Supernumerary.
 Guthrie: T. L. Rippey.
 Yukon Circuit: W. M. Kerr.
 Choctaw and Arcadia: W. A. Douthitt, supply.
 El Reno: W. M. P. Rippey.
 Billings and Enid: R. A. Crosby.
 Hazelton and Ingersol: To be supplied.
 Perry: Frank Singleton, supply.
 Pawnee and Morrison: Frank Naylor.
 Stillwater: H. J. Brown.
 Bristow: James Arvin.
 Sparks and Parnell: To be supplied.
 Belmont and Keokuk Falls: D. W. Bouilly.
 Earlsboro and Wewoka: E. M. Myers.
 Pottawatomie: J. R. Brooks.
 Shawnee: J. B. Mitchell.
 Shawnee Circuit: To be supplied.
 Tecumseh Circuit: M. D. Hill.
 McLoud Circuit: L. J. Amos.
 Choctaw District: M. A. Clark, Presiding Elder.
 Antlers: J. M. Porter.
 Grant: A. B. C. Debnam.
 Kiamichi: W. H. McKinney.
 Bethel: T. J. Cephas, supply.
 Atoka: L. W. Cobb.
 Owl: Gibson Grayson.
 Talihina: W. S. Park.
 Lodi: R. A. Cowan, supply.
 Sugar Loaf: A. H. Homer.
 Sans Bois: Griggs Durant, supply.
 Kullituklo: A. S. Williams.
 Chickasaw: J. T. Hall.
 Student in Central College: L. O. Rogers.
 Transferred out: W. A. Brewer to the Western Conference, H. B. Henry to the West Texas Conference, J. F. Sherwood to the North Texas Conference, F. A. White to the West Texas Conference, J. T. Bloodworth to the Northwest Texas Conference, A. T. Galloway to the Little Rock Conference.

Appointments 1903.

- Oklahoma City District: S. G. Thompson, Presiding Elder.
Oklahoma City, Third Street: L. M. Broyles.
Oklahoma City Mission: To be supplied.
El Reno: G. L. Snyder.
Wheatland Circuit: J. B. McCance, M. D. Long, Supernumerary.
McLoud Circuit: L. J. Amos.
Bristow: A. Lee Boyd.
Perry: Frank Singleton.
Guthrie: T. L. Rippey.
Pawnee and Morrison: Frank Naylor.
Shawnee: J. B. Mitchell.
Shawnee Circuit: G. M. Gross.
Stillwater: J. B. Smith.
Tecumseh and Asher: W. D. Matthews.
Bellmont and Keokuk Falls: J. R. Brooks.
Earlsboro and Wewoka: Harry Moore.
Pottawatomie Circuit: W. J. Wilson.
El Reno: To be supplied. P. T. McWhirter, Supernumerary.
Prague Circuit: G. B. Mitchell, supply.
Sparks Circuit: R. T. Rice, William Buck, Supernumerary.
Franklin Circuit: James Arvin.
Billings and Enid: J. E. Savage.
Norman: W. R. Smith.
Yukon Circuit: D. W. Bouilly.
Financial Agent Epworth University: W. F. Wilson.
Duncan District: N. L. Linebaugh, Presiding Elder.
Duncan: J. W. Sims.
Comanche: J. M. Ray.
Hastings Circuit: J. C. S. Baird.
Terral and Ryan: R. A. Baird.
Temple Circuit: G. A. Lovett.
Beaver Circuit: D. P. Wilburn.
Cement Circuit: J. T. Armstrong, supply.
Marlow: H. J. Brown.
Bailey: J. L. Southward.
Rush Springs Circuit: J. H. Rogers, supply.
Chickasha: G. H. Ray. C. Q. Ray, Supernumerary.
Minco Circuit: P. M. White.
Anadarko: James M. Porter.
Lawton: A. J. Worley.
Indian Work: B. F. Gassaway, Kicking Bird, supply.
Methvin Institute: J. J. Methvin.
Mangum District: W. S. P. McCullough, Presiding Elder.
Mangum: W. H. Roper.
Mangum Mission: W. M. Donahoo, supply.

Granite and Martha: W. R. Morris.
Lone Wolf: To be supplied.
Hobart: W. J. Moore.
Harrison Mission: W. P. Meadows, supply.
Carnegie Mission: Jesse Crumpton, supply.
Leger (Altus): E. L. Massey.
Snyder Mission: F. E. Shanks.
Frederick: E. A. Young, A. C. Briggs.
Yedell Mission: J. W. R. Bachman.
Olustee and Eldorado: M. L. Roberts.
Hollis Mission: J. D. Edwards, supply.
Duke Circuit: H. B. Ellis, supply.
Erick: W. A. Derrick, supply.
Deer Creek Mission: G. W. Moon, supply.
Headrick and Blair: C. W. Lewis, supply.
Wynnewood District: J. S. Lamar, Presiding Elder.
Wynnewood: W. F. Dunkle.
Pauls Valley: H. A. Matteney.
Lexington: T. O. Shanks.
Paoli Circuit: H. L. Berry, supply.
Noble Circuit: E. M. Meyers.
Davis: T. M. Jackson.
Sulphur: J. L. Sullivan.
Roff and Mill Creek: W. S. Lee.
Hickory Circuit: L. H. Fullingim.
McGee Circuit: P. A. Smith.
Moral Circuit: I. M. Woodward.
Box Circuit: To be supplied.
Whitebead Circuit: J. K. Florence.
Lindsey and Erin Circuit: J. D. Salter.
Daugherty Circuit: H. H. Akers.
Elmore Circuit: To be supplied.
Purcell: R. L. Crosby.
Missionary Secretary: W. F. Dunkle.
Weatherford District: C. F. Roberts, Presiding Elder.
Weatherford: W. M. P. Rippey.
Geary: G. G. Hamilton.
Mountain View: J. A. Trickey.
Cloud Chief: W. M. Vernon.
Rocky Circuit: L. R. Jones.
Cordell: J. E. Vick.
Clinton and Arapaho: J. W. Campbell.
Custer City Circuit: T. F. Roberts.
Gip Circuit: H. B. Wittenburg, supply.
Foss Circuit: Moss Weaver.
Wood Circuit: I. R. Haun.
Elk City and Sayre: W. C. Howell.

Doxey Circuit: J. A. Fulton, supply.
Cheyenne: To be supplied.
Berlin: J. A. Rawan.
Hammons: W. J. Land.
Holdenville District: C. M. Coppedge, Presiding Elder.
Holdenville: J. L. Bray.
Ada: J. B. McDonald.
Ada Circuit: N. L. Nettles.
Checotah: J. A. Parks.
Eufaula: J. B. Whitehurst.
Burney Circuit: To be supplied.
Boynton: Orlando Shay.
Stuart: H. P. Lasley.
Calvin: J. B. Blackwell.
Wetumka and Weleetka: J. V. Baird.
Bearden Circuit: E. F. McClanahan, supply.
Henryetta Circuit: M. K. McElhannon.
Okemah and Paden: Harrison Snodgrass, supply.
Okmulgee Circuit: Lewis McHenry, supply.
Sapulpa Circuit: M. L. Checotah, supply.
Okmulgee: N. B. Fizer.
Sapulpa: J. L. Williams.
Tulsa: A. M. Brannon.
Broken Arrow Circuit: John Davis, supply.
Seminole Circuit: J. E. Loss.
Wewoka Circuit: Alec Thompson, supply.
Honey Creek: Samuel Checotah, supply.
Mounds Circuit: To be supplied.
Spokogee Circuit: To be supplied.
Muskogee District: J. C. Fowler, Presiding Elder.
Muskogee, First Church: M. L. Butler.
Muskogee, St. Paul: E. M. Sweet, Jr.
Muskogee Circuit: A. M. Lusk, supply.
Wagoner: P. B. Hicks.
Wagoner Circuit: L. G. Ellington, supply.
Ft. Gibson: To be supplied.
Webbers Falls Circuit: G. M. Stone, supply.
Sallisaw: G. W. Damon.
Sallisaw Circuit: W. M. Grose, supply.
Muldrow Circuit: E. H. Creasy.
Spiro Circuit: J. W. Head.
Poteau and Howe: J. R. Smith.
Cameron Circuit: J. E. Dunaway.
Whitefield Circuit: To be supplied.
Stigler Circuit: J. S. Simmons.
Quinton and McCurtain: C. P. Cox.
Texana Circuit: W. M. Taylor.

Coweta Circuit: F. C. Maberry.
Spaulding College: T. F. Brewer, President.
Agent for Conference Schools: J. D. Edwards.
Cherokee District: W. J. Sims, Presiding Elder.
Vinita: H. H. Watson.
Adair Circuit: L. O. Rodgers.
Tahlequah: W. T. Freeman, W. A. Duncan, Supernumerary.
Tahlequah Circuit: J. F. Thompson.
Miami: C. F. Mitchell.
Stilwell Circuit: J. M. Hively.
Choteau Circuit: G. M. Byars, supply.
Prior Creek: C. S. Walker.
Chapel Circuit: M. W. Whelan.
Locus Grove Circuit: A. W. Culver.
Chelsea: L. L. Thurston.
Claremore: J. E. Sawders.
Nowata Circuit: W. C. Savage.
Bartlesville: J. M. Russell.
Collinsville Circuit: Silas E. Riley.
Afton: L. L. Johnston.
Grove: M. B. McKinney.
Blue Jacket: J. L. Brown.
Welsh: J. M. Brooks.
Fairland Circuit: J. L. Duncan.
Ardmore District: A. N. Averyt, Presiding Elder.
Ardmore, Broadway: S. F. Goddard.
Ardmore, Carter Avenue: J. M. C. Hamilton.
Berwyn Circuit: W. G. Whitehead.
Mannsville Circuit: F. M. Lawrence, supply.
Oakland Circuit: J. D. Rogers.
Madill: J. Rush Goodloe.
Cumberland Circuit: J. L. Gage.
Woodford Circuit: A. B. C. Debnam.
Dixie Circuit: W. R. Brock.
Lone Grove Circuit: C. W. Clay.
Grady Circuit: J. A. Eskew, supply.
Leon Circuit: G. W. Martin.
Overbrook Circuit: R. H. Grinstead.
Marietta: W. A. Shelton.
Marietta Circuit: I. F. Walker, supply.
Thackerville Circuit: J. W. Vawter.
Lebanon Circuit: J. A. Grimes, supply.
Hargrove College: T. G. Whitten, President.
Editor "Western Christian Advocate": P. R. Eaglebarger.
Publisher "Western Christian Advocate": W. S. Derrick.
McAlester District: A. B. L. Hunkapillar, Presiding Elder.
South McAlester: J. H. Ball.

- McAlester: H. B. Scruggs.
Durant: J. M. Gross.
Tishomingo: J. J. Lovett.
Wilburton: C. W. Myatt.
Hartshorne: B. F. Stegall.
Coalgate: F. F. Threadgill; I. B. Hickman, Supernumerary.
Boswell and Bennington: J. S. Nicholson.
Bokchito Circuit: I. M. Carter.
Albany Circuit: J. N. Carroll, supply.
Colbert Circuit: A. M. Belcher.
Ravia Circuit: J. C. Scivally.
Pontotoc Circuit: E. M. Garrett, supply.
Wapanucka: James Lambert.
Leader: To be supplied.
Atoka: J. H. Linebaugh, supply.
Durant Circuit: T. B. Norwood, supply.
Krebs: J. H. Rodgers, supply.
Canadian Circuit: P. C. Atkins.
Kiowa Circuit: J. W. Lloyd.
Caddo and Sterrett: N. R. Waters.
Choctaw District: W. P. Pipkin, Presiding Elder.
Antlers: M. A. Clark.
Nelson Circuit: To be supplied.
Hugo and Grant Circuit: G. M. Hill, supply.
Ft. Towson: To be supplied.
Wister: To be supplied.
Chickasaw and Washita: J. T. Hall and Gibson Grayson.
Kiamichi: L. W. Cobb.
Bethel Circuit: L. N. Ishcomer, supply.
Atoka Circuit: A. H. Homer.
Owl Circuit: Nelson Jacobs, supply.
Talihina Circuit: To be supplied.
Sugar Loaf Circuit: W. H. McKinney.
Sans Bois Circuit: Griggs Durant.
Kullituklo Circuit: A. S. Williams.
Beaver District: J. E. Lovett, Presiding Elder.
Hazelton and Ingersol: To be supplied.
Woodward Circuit: To be supplied.
Persimmon Circuit: C. S. Shires.
Grove Circuit: To be supplied.
Doniphan: To be supplied.
Beaver Circuit: J. E. Lovett.
Tyrone: A. G. White.
Texhoma and Goodwell: L. R. Jones.
Transferred out: C. L. Browning to the Northwest Texas Conference, W. H. Bowman to the Louisiana Conference, Miles Sturgeon to the Los Angeles Conference, U. V. Wyatt to the

Southwest Missouri Conference, A. S. Cecil to the Pacific Conference, R. A. Walker to the Northwest Texas Conference, E. L. Silliman to the North Texas Conference, S. B. Myers to the Arkansas Conference, J. H. Granville to the Southwest Missouri Conference, W. B. Moon to the West Texas Conference, M. D. Hill to the New Mexico Conference, J. L. Henson to the Pacific Conference.

Appointments 1904.

Oklahoma City District: W. J. Sims, Presiding Elder.
 Oklahoma City: W. K. Piner.
 Piedmont and Wheatland: M. L. Harris; M. D. Long, Supernumerary.
 Moore and Arcadia: N. V. Andrews, supply.
 McLoud: W. C. Driskill.
 Bristow: C. P. Cox.
 Stroud and Davenport: To be supplied.
 Perry: Frank Naylor.
 Guthrie: J. E. Disch.
 Morrison: W. C. Morris.
 Pawnee: W. T. Ready, supply.
 Stillwater: To be supplied.
 Shawnee: G. H. Ray.
 Shawnee Circuit: G. W. Gross, supply.
 Tecumseh and Asher: W. D. Matthews.
 Belmont and Keokuk: J. R. Brooks.
 Earlsboro and Wewoka: E. H. Creasy.
 Pottawatomie: W. M. Taylor.
 Billings: J. E. Savage.
 El Reno: C. S. Walker.
 Prague and Sparks: James Arvin; William Buck, Supernumerary.
 Norman: W. M. P. Rippey.
 Franklin: J. B. McCance.
 Epworth University: Robert B. McSwain.
 Duncan District: N. L. Linebaugh, Presiding Elder.
 Duncan: John L. Bray.
 Duncan Circuit: George W. Hooper, supply.
 Comanche Circuit: D. P. Wilburn, supply.
 Marlow: D. A. Williams.
 Bailey: J. L. Southward.
 Rush Springs: T. F. Roberts.
 Chickasha: S. G. Thompson, C. Q. Ray, Supernumerary.
 Minco and Tuttle: J. R. Sanders.
 Anadarko and Verden: W. W. Turner.
 Cement: F. C. Maberry.
 Lawton: R. S. Satterfield.

Lawton Circuit: J. T. Armstrong.
Temple and Walters: S. C. Weatherly.
Waurika: To be supplied.
Comanche: W. T. Freeman.
Indian Work: M. A. Clark and Kicking Bird.
Methvin Institute: J. J. Methvin, President.
Hastings: George W. Hall.
Ardmore District: A. N. Averyt, Presiding Elder.
Ardmore, Broadway: S. F. Goddard.
Ardmore, Carter Avenue: To be supplied.
Berwyn: W. R. Brock.
Oakland: M. B. McKenny.
Madill: J. Rush Goodloe.
Cumberland: W. S. Lee.
Kingston: J. S. Nicholson.
Lebanon: J. A. Grimes, supply.
Lone Grove: J. C. S. Baird, supply.
Woodford: B. F. Stegall.
Dixie: J. A. Rowan.
Overbrook: R. H. Grinstead.
Grady: J. A. Askew.
Leon and Burneyville: G. W. Martin.
Marietta: W. L. Anderson.
Thackerville: To be supplied.
Hargrove College: T. G. Whitten.
"Western Christian Advocate": P. R. Eaglebarger, Editor; W.
S. Derrick, Publisher.
Beaver District: J. E. Lovett, Presiding Elder.
Beaver: J. H. Galloway, supply.
Guymon and Hooker: W. O. Easery, supply.
Texhoma and Goodwell: L. R. Jones.
Tyrone: A. G. White.
Lockwood: To be supplied.
Woodward: J. D. Z. Munsey, supply.
Persimmon: W. F. P. Munsey.
Grand: W. P. Meador, supply.
Hazelton and Ingersol: To be supplied.
Grand Valley: W. A. Douthitt, supply.
McAlester District: A. B. L. Hunkapillar, Presiding Elder.
South McAlester: J. H. Ball.
Durant: J. M. Gross.
Wilburton: C. W. Myatt.
Coalgate: J. M. Ray.
Atoka: A. J. Worley.
Tishomingo: J. J. Lovett.
Caddo and Sterrett: P. C. Atkins.
Colbert: A. M. Belcher.

Kiowa: J. D. Rogers.
Bokchito: I. M. Carter; A. B. C. Debnam, Supernumerary.
Albany: W. P. Donald, supply.
Canadian: James Lambert.
Wapanucka: W. C. Clark.
Hartshorne and Haileyville: To be supplied.
McAlester and Krebs: W. L. Airhart.
Durant Circuit: C. W. Clay.
Pontotoc: E. M. Garrett, supply.
Stonewall: J. M. C. Hamilton.
Boggy Depot: To be supplied.
Bennington and Boswell: G. W. Whitehead.
Ravia: T. J. Minnis, supply.
Weatherford District: C. F. Roberts, Presiding Elder.
Weatherford: A. Lee Boyd.
Geary: J. W. O'Bryant, supply.
Mountain View: M. D. Hill.
Cloud Chief: W. N. Vernon.
Rocky: J. H. Rogers, supply.
Cordell: J. L. Henson.
Clinton: J. W. Campbell.
Custer City: J. A. Trickey.
Foss: L. J. Amos.
Wood: Moss Weaver.
Elk City: V. V. Morgan.
Doxey: To be supplied.
Sayre: Bian Hensley.
Rankin: To be supplied.
Cheyenne: T. M. Ward.
Hammon: J. A. Fulton, supply.
Gip: H. L. Mauldin.
Grow: J. C. Cavener.
Mangum District: W. S. P. McCullough, Presiding Elder.
Mangum: J. W. Sims.
Mangum Circuit: J. M. Maloy, supply.
Deer Creek: W. J. Wilson.
Erick: W. J. Hale.
Altus: E. L. Massey.
Headrick: Hal A. Burns.
Yeldell: J. W. R. Bachman.
Olustee and Eldorado: W. A. Dickey.
Duke: H. B. Ellis.
Coralea: W. E. Woodard, supply.
Hollis: G. M. Moon, supply.
Hobart: W. J. Moore.
Granite: G. W. Lewis.
Gotebo: To be supplied.

Carnegie: To be supplied.
Blair and Martha: J. W. Kizziah.
Frederick: F. F. Threadgill; A. C. Briggs, Supernumerary.
Mountain Park: H. L. Shelton, supply.
Snyder: To be supplied.
Students in Epworth University: Edgar L. Young and Jesse Compton.
Choctaw District: W. P. Pipkin, Presiding Elder.
Antlers and Finley: M. W. Whelan.
Hugo and Grant: G. A. Lovett.
Fort Towson: To be supplied.
Nelson: To be supplied.
Talihina: M. K. McElhannon, supply.
Wister: Edgar Wallace, supply.
Kullituklo: A. S. Williams.
Bethel: L. N. Ishcomer, supply.
Klamichi: L. W. Cobb.
Atoka: A. H. Homer.
Sugar Loaf: B. F. Gassaway and J. J. McElroy, supply.
Chickasha and Washita: J. T. Hall and Gibson Grayson.
Sans Bois: Griggs Durant, supply.
Owl: Frank Reed, supply.
District Interpreter: To be supplied.
Holdenville District: C. M. Coppedge, Presiding Elder.
Holdenville: Robert Hodgson.
Holdenville Circuit: Mar Wagnon, supply.
Ada: T. L. Rippey.
Ada Circuit: To be supplied.
Checotah: M. L. Roberts.
Eufaula: W. R. Smith.
Eufaula Circuit: To be supplied.
Boynton: To be supplied.
Stuart: H. P. Lasley.
Calvin: J. B. Blackwell.
Wetumka and Weleetka: J. V. Baird.
Bearden: To be supplied.
Henryetta and Spokogee: Orlando Shay.
Okemah and Paden: Hermon E. Snodgrass.
Okmulgee: N. B. Fizer.
Okmulgee Circuit: D. L. Berryhill, supply.
Sapulpa: J. E. Vick.
Sapulpa Circuit: M. L. Checote, supply N. G. Gregory.
Tulsa: A. M. Brannon.
Broken Arrow: Alex Thompson.
Seminole: J. E. Tiger.
Wewoka: Alex Davis and Gibson Grayson, supply.
Honey Creek: S. J. Checote, supply.

- Hickory: John Davis, supply.
Mounds and Haskell: To be supplied.
District Interpreter: J. E. Tiger.
Muskogee District: J. C. Fowler, Presiding Elder.
Muskogee, First Church: T. L. Lallance.
Muskogee, St. Paul: W. H. Roper.
Wagoner: P. P. Hicks, J. D. Edwards, Supernumerary.
Grand River: To be supplied.
Fort Gibson: N. E. Fertig.
Sallisaw: G. W. Damon.
Sallisaw Circuit: W. M. Grose, supply.
Cameron: To be supplied.
Poteau: W. A. Shelton.
Howe: J. E. Dunnaway.
Spiro: T. A. O'Bryant.
Quinton and Kinta: Miles Sturgeon.
Texana: W. J. Land.
Stigler and Whitefield: J. W. Head.
Coweta and Clarksville: To be supplied.
Muldrow: H. B. Scruggs.
Muskogee: A. M. Lusk, supply.
Oaktaha: To be supplied.
Corresponding Secretary of the Board of Church Extension:
E. M. Sweet, Jr.
Spaulding College: T. F. Brewer, President.
Wynnewood District: J. S. Lamar, Presiding Elder.
McGee: I. R. Haun.
Wynnewood: M. L. Butler.
Pauls Valley: A. C. Pickens, supply.
Purcell: R. A. Crosby.
Lexington: T. O. Shanks.
Lindsey: F. E. Shanks.
Davis: H. J. Brown.
Sulphur: I. W. Brooks.
Roff and Mill Creek: J. D. Salter.
Noble and Shilo: J. L. Sullivan.
Wanette and Byars: P. A. Smith, supply.
Paoli: S. H. Berry, supply.
Hickory: L. H. Fullingim.
Daugherty: E. A. Sample.
Moral: I. M. Woodard.
White Bead: J. K. Florence.
Erin Springs: J. W. Vawter.
Elmore: To be supplied.
Bradley: E. D. Milam.
Dibble: To be supplied.
Tussey: G. M. Dilbeck, supply.

Etowah: J. R. Hill, supply.
 Conference Missionary Secretary: W. F. Dunkle.
 Cherokee District: J. B. McDonald, Presiding Elder.
 Vinita: H. H. Watson.
 Chelsea: L. L. Thurston.
 Afton: L. L. Johnson.
 Claremore: C. F. Mitchell.
 Miami: G. B. Jackson.
 Grove: J. M. Gaul.
 Tahlequah: W. F. Wilson; W. A. Duncan, Supernumerary.
 Pryor Creek: J. L. Gage.
 Bartlesville: J. M. Porter.
 Welch: W. C. Savage.
 Stilwell: J. M. Hively.
 Blue Jacket: J. L. Brown.
 Nowata: J. M. Russell.
 Tahlequah Circuit: J. F. Thompson.
 Chapel: G. M. Byars.
 Locust Grove: W. M. Leatherwood, supply.
 Fairland: J. L. Duncan, supply.
 Owasso: A. W. Culvert, supply.
 Adair: J. M. Rodgers, supply.
 Choteau: To be supplied.
 Vinita Circuit: Browning Lewis, supply.
 Cherokee: B. J. Hilderbrand and Eli Snell, supplies.
 Transferred out: J. S. Simmons to the West Texas Conference;
 H. A. Matney to the Texas Conference; W. C. Howel, John L.
 Williams, Luther O. Ridges and John R. Smith to the North
 Texas Conference; L. M. Broyles to the Mississippi Con-
 ference; J. B. Mitchell to the Florida Conference; Geo.
 C. Hamilton and Simeon Shaw to the Northwest Texas
 Conference; T. M. Jackson to the St. Louis Conference;
 Frank E. Singleton to the New Mexico Conference.

Appointments 1905.

Duncan District: L. L. Linebaugh, Presiding Elder.
 Chickasha: W. M. P. Rippey.
 Duncan: L. L. Johnson.
 Lawton: R. S. Satterfield.
 Comanche: T. P. Turner.
 Marlow: D. A. Williams.
 Temple: R. E. L. Morgan, supply.
 Anadarko: C. W. Myatt.
 Minco and Tuttle: G. W. Hooper.
 Terral and Ryan: J. J. Shaw.
 Verden and Ninnekah: H. E. Snodgrass.
 Cement and Fletcher: W. A. Randle.

- Rush Springs Circuit: J. L. Southward.
 Hastings Circuit: G. W. Bogle.
 Walters Circuit: D. H. Merchant, Jr.; G. W. Hall, Supernumerary.
 Duncan Circuit: L. H. Fullingim.
 Indian Work: M. A. Clark and Kicking Bird, supply; J. J. Methvin, Supernumerary.
 Carnegie Circuit: N. A. Phillips.
 Choctaw District: W. P. Pipkin, Presiding Elder.
 Antlers and Finley: M. W. Whelan.
 Hugo: Geo. A. Lovett.
 Nelson: James F. Hendry, supply.
 Kullituklo: A. S. Williams.
 Bethel: L. N. Ishcomer, supply.
 Idabel and Ft. Towson: James Lambert.
 Talihina: J. L. Brown.
 Kiamichi: L. W. Cobb.
 Atoka Circuit: A. H. Homer.
 Chickasaw Circuit: Lewis Colbert, supply.
 Sans Bois: Sim Folsom, supply.
 Sugar Loaf Circuit: Griggs Durant, supply.
 Grant Circuit: E. C. Wallace, supply.
 Rufe Circuit: Huston Jacobs, supply.
 Washita Circuit: Gibson Grayson.
 Mangum District: W. S. P. McCullough, Presiding Elder.
 Mangum: J. W. Sims; C. Q. Ray, Supernumerary.
 Altus: A. N. Averyt.
 Hobart: Robt. Hodgson.
 Frederick: M. L. Roberts.
 Olustee and Eldorado: J. W. Kizziar, W. A. Dickey, Supernumerary.
 Granite: George W. Lewis.
 Martha and Blair: J. M. Hively.
 Deer Creek Circuit: W. J. Wilson.
 Hollis Circuit: H. B. Ellis.
 Duke Circuit: C. H. Armstrong.
 Headrick Circuit: W. G. H. Cramp, supply.
 Goteb and Lone Wolf: O. W. Stewart.
 Mountain Park Circuit: H. L. Shelton, supply.
 Snyder Circuit: W. J. Hale.
 Davidson Circuit: J. C. Williams, supply; A. C. Briggs, Supernumerary.
 Elmer Circuit: W. S. Lee, supply.
 Erick Circuit: J. W. R. Bachman.
 Coralea Circuit: G. M. Moon, supply.
 Mangum Circuit: R. H. L. McVea, supply.
 Oklahoma City District: W. J. Sims, Presiding Elder.

Oklahoma City, St. Luke: W. K. Piner.
Oklahoma City, Epworth: H. J. Brown.
Capitol Hill and Wheatland: Jesse Crumpton.
Shawnee, First Church: J. L. Bray.
Shawnee, Forrest Avenue: J. E. Savage.
Norman: W. J. Moore.
Guthrie: J. E. Disch.
El Reno: C. S. Walker.
Perry: Frank Naylor.
Stillwater: H. W. Clark.
Tecumseh: Edgar L. Young.
Bristow: W. T. Ready.
Morrison: E. H. Creasy.
Piedmont: James Arvin.
Asher: C. P. Cox.
Earlsboro and Wewoka: Edgar L. Rippey.
Maud: W. M. Taylor.
Konawa: J. R. Brooks.
Sparks and Prague: J. B. McCance; W. M. Buck, Supernumerary.
Stroud and Davenport: H. K. Moore, supply.
McLoud: J. L. James.
Keokuk Falls: George O. Jewett, supply.
Bethel Circuit: G. W. Grose, supply.
Franklin Circuit: Vada Davis, supply.
Arcadia: N. V. Andrews; M. D. Long, Supernumerary.
Weatherford District: C. F. Roberts, Presiding Elder.
Weatherford: J. M. Ray.
Geary: To be supplied.
Mountain View: T. M. Wood.
Cowden Circuit: J. C. Williams, supply.
Cloud Chief: H. C. Gullede, supply.
Rocky: J. W. Campbell.
Cordell: To be supplied.
Clinton: L. E. Waters.
Custer City: J. A. Trickey.
Burmah: C. J. Hall, supply.
Foss and Poge: W. N. Vernon.
Wood: Moss Weaver.
Elk City: J. H. Hager, supply.
Doxey: J. L. Henson.
Sayre: J. F. Roberts.
Cheyenne: H. L. Mauldin.
Roll: T. W. Mason, supply.
Texmo: To be supplied.
Hammon: J. C. Cavener.
Gip: J. H. Rogers, supply.
Dill: D. E. Hardin.

- Cherokee District: J. B. McDonald, Presiding Elder.
 Adair Circuit: W. G. Whitehead.
 Afton Circuit: W. C. Morris.
 Alluwe and Talala: A. S. Cameron, supply.
 Bluejacket Circuit: J. L. Duncan, supply.
 Centralia Circuit: W. T. Martin.
 Chapel Circuit: G. M. Byers.
 Cherokee Circuit: Eli Snell, supply.
 Chelsea: L. L. Thurston.
 Choteau: R. E. Glasscock.
 Claremore: A. M. Brannon.
 Grove Circuit: J. H. Calloway.
 Locust Grove Circuit: W. M. Leatherwood, supply.
 Miami and Fairland: George B. Jackson.
 Pryor Creek: J. L. Gage.
 Westville and Stilwell: J. A. Clark.
 Tahlequah Circuit: A. W. Culver, supply.
 Tahlequah: A. B. L. Hunkapillar; W. A. Duncan, Supernumerary.
 Vinita: W. F. Dunkle.
 Welch: W. C. Savage.
 Wynnewood District: J. S. Lamar, Presiding Elder.
 Wynnewood: George C. French.
 Pauls Valley: W. W. Turner.
 Purcell: R. A. Crosby.
 Davis: C. A. Burris.
 Sulphur, First Church: W. L. Anderson.
 Sulphur, Vinita Avenue: Sam N. Jones.
 Lexington: H. H. Everett, supply.
 Noble and Shiloh: J. L. Sullivan.
 Roff: John D. Salter.
 Mill Creek and Troy: J. H. Denny.
 White Bead and Maysville: J. K. Florence.
 Paoli Circuit: I. R. Haun.
 Moral Circuit: J. W. French, supply; I. M. Woodward, Supernumerary.
 Wanette Circuit: P. A. Smith, supply.
 Byars Circuit: To be supplied.
 McGee Circuit: B. E. Scivally.
 Hickory Circuit: S. H. Berry, supply.
 Elmore Circuit: E. A. Sample.
 Tussey Circuit: G. M. Dilbeck.
 Alex Circuit: A. G. White.
 Erin Circuit: F. B. Greene, supply.
 Daugherty Circuit: J. P. Evans, supply.
 Wynnewood Circuit: E. M. Leming, supply.
 Lindsey: R. A. Baird.
 McAlester District: S. G. Thompson, Presiding Elder.

South McAlester: S. F. Goddard.
Durant: J. A. Parks.
Wilburton: T. J. Minnis.
Coalgate: I. K. Waller.
Atoka: W. D. Matthews.
Tishomingo: W. C. Clark.
Caddo and Sterrett: P. C. Atkins.
Colbert: E. M. Garret, supply.
Kiowa: J. D. Rogers.
Bokchito: J. F. Lawlis.
Albany: C. A. Martin, supply.
Canadian: W. H. Long.
Wapanucka: F. E. Shanks.
Hartshorne and Halleyville: C. W. Clay.
McAlester and Krebs: To be supplied.
Durant Circuit: To be supplied.
Pontotoc Circuit: A. B. C. Debnam.
Stonewall: J. W. Lloyd.
Caney: To be supplied.
Bennington and Boswell: E. M. Meyers.
Ravia: J. A. Askew, supply.
Muskogee District: J. C. Fowler, Presiding Elder.
Muskogee, First Church: O. E. Goddard.
Muskogee, St Paul: W. H. Roper.
North Muskogee: To be supplied.
Coweta and Porter: B. E. Chapman.
Wagoner: P. B. Hicks.
Fort Gibson and Webbers Falls: G. W. Damon.
Sallisaw: J. E. Martin.
Hanson Circuit: W. M. Grose, supply.
Muldrow: C. D. Ward.
Cameron Circuit: W. J. Land.
Howe Circuit: To be supplied.
Poteau: J. J. Crowe.
Spiro and Panama: T. A. O'Bryant.
Bokoshe Circuit: To be supplied.
Quinton and Kinta: Joseph Parkin.
Stigler and Tamaha: J. W. Head.
Stigler Circuit: Miles Sturgeon.
Warner and Porum: To be supplied.
Muskogee Circuit: H. B. Scruggs.
Hulbert Circuit: W. E. Potter, supply.
Enterprise Circuit: To be supplied.
Spaulding College: Theo. F. Brewer, President.
Secretary Church Extension: E. M. Sweet, Jr.
Ardmore District: W. T. Freeman, Presiding Elder.
Ardmore, Broadway: H. H. Watson.

Ardmore, Carter Avenue: J. C. Scivally.
Oakland and Mannsville: M. B. McKinney.
Madill: J. S. Riley.
Cumberland Circuit: J. C. S. Baird, supply.
Kingston and Woodville: G. W. Martin.
Lebanon Circuit: J. A. Grimes.
Thackerville Circuit: J. S. Nicholson.
Marietta: J. Rush Goodloe.
Overbrook Circuit: J. C. Morris, supply.
Lone Grove Circuit: W. S. Lee.
Berwyn Circuit: W. R. Brock.
Woodford Circuit: F. C. Maberry.
Grady Circuit: W. B. Stanley, supply.
Leon Circuit: J. A. Rowan.
Hargrove College: J. M. Gross, President.
Holdenville District: C. M. Coppedge, Presiding Elder.
Holdenville: C. F. Mitchell.
Calvin Circuit: W. L. Driskill.
Stuart Circuit: H. P. Lasley.
Ada: T. L. Rippey.
Ada Circuit: J. E. Lane.
Wetumka: J. E. Vick.
Weleetka and Okemah: J. V. Baird.
Bearden Circuit: To be supplied.
Henryetta and Dustin: Orlando Shay.
Okmulgee: E. L. Massey, N. B. Fizer, Supernumerary.
Boynton Circuit: A. M. Lusk, supply.
Mounds and Beggs: J. M. Russell.
Haskell and Bixby: To be supplied.
Sapulpa: T. F. Roberts.
Red Fork Circuit: Joel Hedgepath.
Tulsa: J. H. Ball.
Broken Arrow: W. E. Crump, supply.
Checotah: R. C. Taylor.
Checotah Circuit: To be supplied.
Eufaula: J. D. Massey.
Eufaula Circuit: A. R. Montgomery, supply.
Okmulgee Circuit: Alex Thompson, supply.
Sapulpa Circuit: Moses Asbury and N. G. Gregory, supplies.
Honey Creek Circuit: Martin L. Checote, supply.
Broken Arrow Circuit: Lewis McHenry, supply.
Wewoka Circuit: Moses Bird, supply.
Seminole Circuit: James Broadnax, supply.
Editor "Western Christian Advocate": P. R. Eaglebarger.
District Interpreter: J. E. Tiger.
Beaver District: J. E. Lovett, Presiding Elder.
Beaver: To be supplied.

Tyrone: J. L. Couter.
 Guyman and Hooker: A. M. Belcher.
 Texhoma and Goodwell: L. R. Jones.
 Grand Valley: W. O. Essary.
 Boyd: J. B. Stephen, supply.
 Lockwood: H. Bradford, supply.
 Woodward: J. D. S. Munsey, supply.
 Persimmon: W. E. F. Munsey.
 Ioland: W. P. Meador.
 Grand: J. N. Tinkle.
 Garrett: J. W. Paul.
 Kenton: W. A. Douthitt, supply.
 Ingersol and Hazelton: To be supplied.
 Transferred out: M. L. Butler to the New Mexico Conference;
 T. O. Shanks and J. J. Lovett to the St. Louis Conference;
 I. W. Brooks to the East Columbia Conference; T. G. Whitten
 and J. M. Gual to the Texas Conference; J. W. Cummins to
 the North Mississippi Conference; M. D. Hill, F. E. Single-
 ton, J. B. Blackwell and B. F. Gassaway to the Northwest
 Texas Conference; J. E. Dunnaway and J. M. C. Hamilton to
 the Arkansas Conference; T. L. Lallance, J. S. Simmons, I.
 M. Carter and V. V. Morgan to the West Texas Conference;
 L. J. Amos to the Los Angeles Conference; S. C. Weatherly
 to the Holston Conference; R. B. McSwain to the Little
 Rock Conference.

Appointments 1906.

(Being the last appointments of the Indian Mission Conference
 and the first of the Oklahoma Conference).
 Ardmore District: W. T. Freeman, Presiding Elder.
 Ardmore, Broadway: John W. Sims.
 Ardmore, Carter Avenue: M. W. Whelan; J. C. Scivally, Super-
 numerary.
 Ardmore Mission: J. N. Moore, supply.
 Berwyn and Springer: W. R. Brock.
 Cornish and Grady: J. L. Gage, E. C. Cain.
 Cumberland: W. D. Sauls, supply.
 Kingston and Woodville: M. B. McKinney.
 Leon and Burneville: I. R. Haun.
 Lone Grove: W. S. Lee.
 Lebanon: J. A. Rowan.
 Madill: I. K. Waller, W. S. Derrick, Supernumerary.
 Marietta: J. F. Lawliss.
 McMillan Mission: J. W. Armstrong, supply.
 Oakland and Mannsville: J. G. Blackwood.
 Overbrook: H. E. Baker, supply.
 Ravia: J. C. Morris.

Thackerville: Otis A. Morris.
Woodford: To be supplied.
President of Hargrove College: J. M. Gross.
Beaver District: J. E. Lovett, Presiding Elder.
Beaver: R. C. Aubrey.
Boyd: W. M. Keller, supply.
Carthage: W. P. Meadow.
Garrett: To be supplied.
Grand: Charles A. Long.
Grand Valley: To be supplied.
Guymon: C. S. Walker.
Hooker: P. D. Johnson.
Ioland: W. H. Son, supply.
Ingersol and Hazelton: To be supplied.
Lockwood: H. Brandford, supply.
Persimmon: John Smith, supply.
Postal: J. H. Rogers, supply.
Texhoma and Goodwell: J. N. Tinkle.
Tyrone: C. L. Canter.
Woodward: J. D. Hunt.
Cherokee District: J. B. McDonald, Presiding Elder.
Adair: L. R. Jones.
Afton and Miami: W. C. Morris.
Bluejacket: J. D. Edwards.
Centralia: J. W. Oliver.
Chelsea: R. A. Crosby.
Chapel Circuit: H. B. Scruggs.
Choteau and Inola: A. S. Cameron.
Claremore: A. M. Brannon, A. K. Miller, supply.
Fairland and Wyandotte: G. M. Byers.
Grove Circuit: G. L. Crowe, Eli Snell, supply.
Kansas Circuit: To be supplied.
Beggs Circuit: A. W. Culver, supply.
Pryor Creek: W. U. Witt.
Spavinaw Circuit: W. M. Leatherwood, supply.
Stilwell Circuit: W. C. Savage.
Tahlequah: J. A. Clarke.
Tahlequah Circuit: To be supplied.
Vinita: W. S. P. McCullough.
Welch: Edgar L. Young.
Westville Circuit: J. A. Grimes, supply.
Student in Vanderbilt University: George B. Jackson.
Choctaw District: W. P. Pipkin, Presiding Elder.
Antlers and Nelson: T. L. Mellen.
Albion: J. F. Gates, supply.
Atoka Circuit: A. H. Homer.
Bethel: A. S. Williams.

Chickasaw: J. T. Hall, Louis Colbert.
Ft. Towson: J. F. Hendry, supply.
Chappel: R. A. Cowan, supply.
Grant: E. C. Wallis, supply.
Howe: J. E. Blaylock, supply.
Hugo: I. M. Woodward.
Idabel: W. T. Fulton, supply.
Kasome: W. D. Philpot, supply.
Kiamichi: L. W. Cobb.
Kullituklo: James G. Frazier.
Owl: W. F. Tobley.
Rufe: Lincoln N. Ishcomer.
Sans Bois: Elim McCurtain.
Sugar Loaf: Griggs Durant.
Talihina: T. F. Roberts.
District Interpreter: Harrison E. Nohio.
Duncan District: N. L. Linebaugh, Presiding Elder.
Anadarko and Minco: Frank Naylor.
Aphetone: To be supplied.
Bailey Circuit: To be supplied.
Carnegie and Ft. Cobb: J. F. Roberts.
Cement and Ninnekah: M. T. Allen.
Chickasha: C. H. McGhee.
Chickasha Circuit: W. B. Stanley, supply.
Comanche: T. P. Turner.
Duncan: W. M. Wilson.
Duncan Circuit: E. H. Driskill.
Eschite: To be supplied.
Hastings: M. C. Dobbs; G. W. Hall, Supernumerary.
Indian Work: Kicking Bird, supply.
Isadore: To be supplied.
Lawton: A. L. Scales.
Marlow: H. E. Snodgrass.
Quannah: To be supplied.
Randlett: To be supplied.
Rush Springs: B. F. Stegall.
Temple: R. E. L. Morgan.
Terral and Ryan: J. J. Shaw.
Verden and Tuttle: W. N. Vernon.
Walters Circuit: J. T. Thornton.
Student in Polytechnic College: N. A. Phillips.
Holdenville District: C. M. Coppedge, Presiding Elder.
Ada: T. L. Rippey.
Ada Circuit: J. E. Lane, supply.
Bearden Circuit: J. A. Eskew, supply.
Beggs and Mounds: J. M. Russell.
Boynton and Morris: A. M. Lusk, supply.

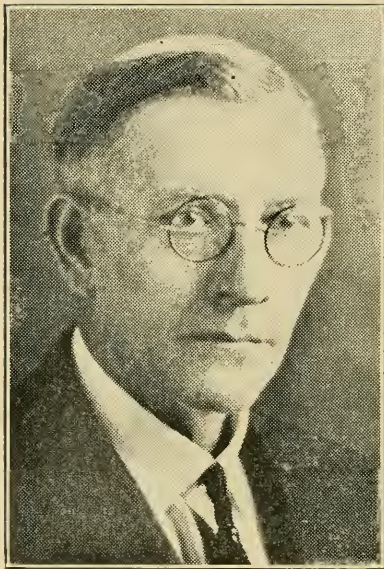
- Broken Arrow: C. W. Myatt.
 Broken Arrow Circuit: Moti Tiger, supply.
 Calvin Circuit: W. C. Driskill.
 Checotah: R. C. Taylor.
 Checotah Circuit: To be supplied.
 Eufaula: J. D. Massey.
 Eufaula Circuit: To be supplied.
 Haskell and Bixby: To be supplied.
 Henryetta and Dustin: Orlando Shay.
 Holdenville: E. L. Massey.
 Holdenville Circuit: To be supplied.
 Honey Creek Circuit: James Broadnax, supply.
 Okmulgee: W. M. P. Rippey.
 Okmulgee Circuit: M. L. Checote, supply.
 Okemah and Okfuskee: George O. Jewett.
 Red Rock Circuit: To be supplied.
 Sapulpa: J. H. Denny.
 Sapulpa Circuit: D. L. Berryhill, N. G. Gregory, Maxie Sims.
 Seminole Circuit: William Hill, supply.
 Stuart Circuit: H. P. Lasley.
 Tulsa, First Church: J. H. Ball.
 Tulsa, North Side: E. A. Rippey.
 Weleetka and Paden: G. W. Martin.
 Wetumka: J. E. Vick.
 Wewoka Circuit: Thomas Long, supply.
 District Interpreter: Johnson E. Tiger.
 Assistant Editor, "Western Methodist": P. R. Eaglebarger.
 Mangum District: L. L. Johnson, Presiding Elder.
 Altus: A. N. Averyt.
 Deer Creek Circuit: J. W. Kizziah.
 Davidson Circuit: T. M. Wood.
 Duke Circuit: W. A. Nash.
 Elmer Circuit: W. J. Hale.
 Frederick: W. J. Wilson.
 Granite and Lone Wolf: C. F. Roberts.
 Headrick Circuit: J. L. James.
 Hobart: Robt. Hodgson.
 Hollis Circuit: H. B. Ellis, supply.
 Kelley Circuit: G. M. Moon, supply.
 Mangum: J. C. Fowler.
 Mangum Circuit: W. E. Lee, supply.
 Martha and Blair: G. W. Lewis.
 Mountain View and Gotebo: R. P. Witt.
 Mountain Park Circuit: To be supplied.
 Olustee and Eldorado: O. W. Stewart; W. A. Dickey, Super-
 numerary.
 Snyder Circuit: C. H. Armstrong.

Willow Circuit: W. H. Davis, supply.
McAlester District: Sam G. Thompson, Presiding Elder.
Albany Circuit: C. A. Martin, supply.
Atoka: W. W. Crymes.
Bennington and Boswell: G. A. Lovett.
Bokchito Circuit: R. C. Alexander.
Caddo and Sterrett: P. C. Atkins.
Canadian Circuit: W. H. Long.
Coalgate: R. H. L. McVea.
Colbert Circuit: J. D. Rogers.
Durant: J. A. Parks.
Edwards and Craig: J. H. Godfrey, supply.
Hartshorne and Dow: C. W. Clay.
Kiowa Circuit: J. S. Nicholson.
McAlester, Phillips Memorial: S. F. Goddard.
McAlester, Stonewall Avenue: T. P. Eubanks, supply.
Mowdy and Herbert: W. P. Donnell, supply.
Pontotoc Circuit: J. H. Miller, supply.
Stonewall Circuit: J. R. Brooks.
Tishomingo: J. W. Head.
Twelve Mile Prairie: E. M. Garrett, supply.
Wapanucka: F. E. Shanks.
Wilburton: T. J. Minnis.
Wilson, Grove and Boggy: S. W. Richardson, supply.
Muskogee District: W. F. Dunkle, Presiding Elder.
Brushy Mountain Circuit: William Grose, supply.
Coweta and Porter: J. M. Wooldridge.
Enterprise Circuit: L. W. Davis.
Ft. Gibson and North Muskogee: W. M. Spain.
Muldrow: C. F. Mitchell.
Muldrow Circuit: J. L. Smith.
McCurtain and Bokoshe: A. B. C. Debnam.
Muskogee Circuit: J. M. Hively.
Muskogee, First Church: O. E. Goddard.
Muskogee, St. Paul: W. H. Roper.
Poteau and Cameron: W. L. Anderson.
Quinton and Kinta: J. D. Z. Munsey.
Sallisaw: J. E. Martin.
Spiro: G. W. Damon.
Stigler Circuit: Miles Sturgeon.
Stigler: T. A. O'Bryant.
Vian and Webbers Falls: To be supplied.
Wagoner Circuit: Willey Smith, supply.
Wagoner: A. B. L. Hunkapillar.
Warner and Porum: J. S. Simmons.
Student in Yale University: W. A. Shelton.
Conference Missionary: P. B. Hicks.

Secretary of Church Federation for Prohibition Statehood: E. M. Sweet, Jr.
President Spaulding College: T. F. Brewer.
Conference Missionary Secretary: O. E. Goddard.
Oklahoma City District: W. J. Sims, Presiding Elder.
Arcadia Circuit: J. W. Nelson, supply.
Asher: J. J. Crowe.
Bristow: D. A. Williams.
Earlsboro and Wewoka: C. B. Campbell.
El Reno: H. B. Vaught.
Franklin Circuit: Vada Davis.
Guthrie: J. E. Disch.
Konawa: Bion Hensley, supply.
Maud: W. M. Taylor.
McCloud: D. A. Gregg, supply.
Morrison: E. H. Creasy.
Norman: W. J. Moore; M. D. Long, Supernumerary.
Oklahoma City, Capitol Hill: Jesse Crumpton.
Oklahoma City, Epworth: R. S. Satterfield.
Oklahoma City, Maywood: C. P. Cox.
Oklahoma City, St. Luke: P. R. Knickerbocker.
Oklahoma City, West End: To be supplied.
Piedmont Circuit: James Arvin.
Perry: To be supplied.
Shawnee Circuit: G. W. Grose, supply.
Shawnee, First Church: John L. Bray.
Shawnee, Trinity: J. E. Savage.
Sparks and Davenport: J. B. McCance.
Stillwater and Pawnee: To be supplied.
Stroud: H. K. Monroe.
Tecumseh: W. T. Ready.
Editor "Christian Advocate": George B. Winton.
Weatherford District: W. D. Matthews, Presiding Elder.
Burma: C. J. Hall.
Cheyenne: H. E. Carter.
Clinton: T. A. Lisemby.
Cloud Chief: J. M. Holt, supply.
Cordell: M. L. Roberts.
Custer City: J. A. Trickey.
Doxy Circuit: J. W. Nigh, supply.
Elk City: G. R. Wright.
Erick: J. W. R. Bachman.
Foss: M. Flannigan.
Geary: W. F. P. Munsey.
Gip: James Lambert.
Hammon: George Southwell, supply.
Rocky: H. L. Mauldin.



J. M. GROSS



W. L. ANDERSON

- Roll: W. D. Nichols.
 Sayre: To be supplied.
 Sweetwater: R. J. Hodges, supply.
 Texmo: H. C. Gulledege.
 Weatherford Circuit: To be supplied.
 Weatherford: M. C. Hayes.
 Wood: L. H. Fullingim.
 Wynnewood District: J. S. Lamar, Presiding Elder.
 Alex: A. G. White.
 Byers: E. M. Lemming, supply.
 Blanchard: To be supplied.
 Davis: J. R. Smith.
 Daugherty: B. F. Taylor.
 Elmore: W. C. Fleetwood.
 Lexington: H. H. Everyt, supply.
 Lindsey: R. A. Baird.
 Mill Creek: P. A. Smith, supply.
 Moral: P. T. McWhirter.
 Noble and Shiloh: E. A. Sample.
 Pauls Valley: L. L. Thurston.
 Purcell: J. Rush Goodloe.
 Paoli: S. H. Berry, supply.
 Roff: J. D. Salter.
 Sulphur, First Church: J. S. Riley.
 Sulphur, Vinita Avenue: C. A. Burris.
 Tussy: G. M. Dilbeck.
 Wanette: Moss Weaver.
 Whitehead and Maysville: J. K. Florence.
 Wynnewood: G. C. French.
- Transferred out: J. L. Southward, G. W. Boyle, J. M. Ray, W. W. Turner, Joel Hedgepeth, and J. W. Campbell to the New Mexico Conference; W. K. Piner and C. D. Ward to the Florida Conference; J. C. Cavener, J. L. Sullivan and Joseph Parkin to the North Texas Conference; W. J. Land to the Northwest Texas Conference; A. M. Belcher and W. G. Whitehead to the West Texas Conference; S. A. Steel and E. M. Meyers to the Texas Conference; W. T. Martin to the Arkansas Conference; H. H. Watson to the Little Rock Conference; W. C. Clark to the St. Louis Conference; J. E. Hardin to the Mississippi Conference.

Autobiographical Sketch Of James Mahlon Gross

James Mahlon Gross, son of Harvey and Mary Elizabeth Gross, was born in Wolf Creek Valley, Tazewell (Bland County, Virginia, February 24, 1855.

Father and mother started their married life with very little of this world's goods, but by honest toil and economy obtained a comfortable competency for their declining years. They reared six children—James M., John R., Mary E., Joseph S., William H., and Emit S. They taught us all the prime virtues and regularly held family prayer.

When father was away with Lee's army, mother held the family prayer. During the fifty and more years I have been away from her on land or sea, I can at times almost feel her hand on my head. I shall never forget Easter Sunday, April 16, 1865, when father returned from the war. His uniform was tattered and torn. Mother wept for joy. We children wept and clapped our hands and said, "Papa has come, papa has come." Mother's prayer had been answered.

Early in life I had a fondness for books. Whether ploughing in the fields or mauling rails, I carried a book with me and read at rest periods.

I was called to preach before I was converted. At first I did not want to preach and tried to forget it, but I can recall the day and the place when I first felt the definite call to preach.

At 18 I passed the examination to teach and secured a position at Quarrelsome Hollow. That name was given the community because residents had a hard time getting along together and the school was a very difficult one to keep in order. I did not have a great deal of trouble with them and had a successful year.

My ambition was to be a lawyer or a doctor, make money and establish an orphan's home in honor of my father, who was an orphan boy. My youngest brother was a doctor. We studied medicine together. One day when we were studying anatomy together, I could not control my mind on what I was reading. My conviction of sin and that it was my duty to preach was a consuming fire in my soul. I said to my brother, "Bob, you can peddle pills if you want to, but I have to preach the gospel."

Yet I did not want to preach. I wanted to be converted, but in my own way, in secret, without making a public confession. Of course, I could never be saved that way.

In Aug. 1875, Rev. R. B. Wilburn, our pastor, was conducting a protracted meeting in our home church at Pine Grove,

Virginia. On Monday of the second week of the meeting at the afternoon service, there was a great manifestation of spiritual power. It was Aug. 16, 1875. My schoolmates were being converted. There was great rejoicing in the congregation. I was sitting near the pulpit, weeping and praying. It seemed that I was at the end of my strength and could bear my sorrow and condemnation no longer. When the call was made for those who wished to join the church, without reservation but with complete surrender, I gave my hand and life to the church and my heart to God. My dark night of weeping endured no longer. The morning of peace and joy had dawned upon my troubled soul.

Soon after my conversion I was appointed class leader. Within a few months I was licensed to exhort. On Saturday, January 20, 1877, I was licensed to preach, and appointed to preach Sunday night. My text was, "Let this mind be in you that was in Christ Jesus." Of course, I did not preach much but I wept much. That which I had been struggling against as a great burden had now become a blessed delight. From that night until now, more than fifty years, I have loved to preach.

On Oct. 11, 1877, I married Miss Sarah Miller. She came from Methodist stock on both sides of the house. She had a fine mind and was thoroughly religious.

After much prayer I decided to give my life to the itinerant ministry. I was admitted into the Holston Conference Oct. 29, 1877, and appointed to Buchanan Mission, a large mountain mission of fifteen appointments. I served the mission two years, riding over the mountains and reading and studying as I rode. My next appointment was Gladeville Circuit. My health failed and I was able to preach only part of the time.

At the conference which was held at Morristown, Tenn., Bishop McTyeire presiding, Dr. J. B. McFerrin was there calling for men to go to the Western Conference.

I told him I was ready to go. The transfer was arranged. We boarded the train at Wytheville, Va., Feb. 21, 1881, bound for Council Grove, Kansas and arrived there Feb. 24, my 26th birthday. We were fortunate in getting transportation to my wife's father's home, J. E. Miller, who lived ten miles North in the Kaw Indian reservation which had been opened to white settlers only a few years before. The country was virgin in every respect. New settlers had come from the ends of the earth. Religious creeds and cults were as diversified as the settlers. Our church had been organized in Council Grove for a good many years but the word South had been a handicap to it all the years.

I was appointed Junior preacher on Council Grove Circuit. The next year I was appointed preacher in charge of Council Grove Circuit. We had a pleasant, happy year, good revivals and built a parsonage. The next year, Bishop Cranberry held the

Conference and I was returned to Council Grove. The next year Bishop Wilson held the conference; I shall never forget his opening prayer. It seemed superhuman. The Holy Spirit fell upon the entire congregation. The Conference closed in a revival. The Conference was held at a country church called Fairview. I was appointed to the Fairview Circuit and continued the revival one week after the Conference closed before going to my former work to move.

The next year I was appointed Presiding Elder of the Atchinson District. This was the best District in the Conference. The District was large requiring much travel. I served it four years. At many of the Quarterly Conferences I preached six or eight times. In these services there were many conversions. A number of churches were built. The District extended as far North as Lincoln, Neb., but the line ran East of Lincoln. The winters were cold; I faced storms from the North when the thermometer registered 32 degrees below zero. I had my feet, hands, ears and nose frozen. We made our home at Effington, Kansas. Here our first child was born, now Mrs. W. B. Tyler of Duncan, Oklahoma.

In the fall of 1891, I was transferred by Bishop Hargrove to the Indian Mission Conference. It was held by Bishop Hendrix at Oklahoma City, Nov. 4, 1891. We arrived in Oklahoma City, Sept. 22, 1891. Oklahoma City at that time had a population of from four to six thousand. The territory of Oklahoma had been opened to settlement only two years before. Oklahoma City grew rapidly and has been the leading city from the beginning. Our members and friends had built a substantial brick church on Third Street. The roof was on and a temporary floor had been put down. The windows were not in and when the wind blew it was a very uncomfortable place to worship.

There was no pastor when we arrived, the pastor having left some weeks before. I was appointed to serve until the meeting of the Annual Conference. I took charge at once and got hold of the situation as best I could. Rev. A. J. Worley was my Presiding Elder. He was a man of great energy and enterprise. The pioneer spirit was thoroughly developed in him.

The Conference was to be held at this church. Brother Worley and I planned to care for the Conference. We expected many visitors and were not disappointed. We took care of all who came.

No Conference I ever attended made a more profound impression upon my mind and heart. As I heard the reports of the pastors and heroes of the pioneer country my heart was fired to the limit.

I was appointed to Oklahoma City at that Conference. We had

a pleasant and happy year. We collected money and did much work on the church. Forty-three members were received into the church.

At the next Conference, to my astonishment, I was appointed Presiding Elder of the Oklahoma City District. Brother Worley had done much hard work, but there was still much undeveloped territory. I found two boys, Frank and Howard Ray. They were licensed to exhort and given all the country south of Tecumseh to the north boundary of the Chickasaw nation as a circuit. They held meetings all over Pottawatomie County and reported 160 conversions. They were licensed to preach and admitted on trial into the Conference that fall.

Another exhorter, W. H. Rucker was appointed to an undeveloped country south and east of Pawnee. He held a revival at a place called "Hellroaring Creek". After the revival the name of the place was changed. Another exhorter, called Cyclone Davis, held a great revival near Arcadia. There were some choice spirits among the preachers of the District, among them F. E. Shanks, L. J. Amos, Webster Full, E. D. Cameron and my dear friend, C. F. Roberts.

The work was hard. Accommodations were sometimes poor, but the people always gave the preacher the best they had. One night I stopped in a log hut. It was fearfully cold. The man sat up all night and kept a roaring fire to keep us from freezing. During the year our second child, now Mrs. Ralph B. Leonard, of Ridgewood, New Jersey was born. I continued on the District until the end of the quadrennium, when I was appointed to Oklahoma City. During the year our third child was born, now Mrs. J. R. Wright of Hawthorne, New Jersey.

On June 24, 1897 my dear, helpful wife went home to heaven. Her first day in heaven was Sunday.

At the Conference of 1897 I was returned to Oklahoma City. At the close of the year I married Miss Martha Blakeney, a very dear friend of my former wife. She was a faithful wife and devoted, helpful mother to my three little girls.

At the close of 1898 I was appointed to Broadway, Ardmore. We had four happy and prosperous years there.

The Bishop appointed me a delegate to the Ecumenical Conference to be held in City Road Chapel, London, Sept., 1901. The good people of Ardmore furnished half of the money to pay my expenses. Our ship, Anchoria, sailed from New York City, Aug. 17, 1901, and landed at Greenoch, Scotland, Aug. 27. We arrived at City Road Chapel Sept. 4 and were present at the opening of the great Conference. What a privilege it was to bow at the altar with delegates from all over the world and commemorate the sufferings and death of our Lord in John Wesley's church. This was a great Conference. Many things were discussed by

delegates from many lands. Our own Dr. Hoss, afterward Bishop Hoss, was accorded the honor of being the best five-minute debater at the Conference. All the time we could spare from the Conference we spent in sight-seeing in London. We also visited Paris.

We sailed for home on S.S. Ethiopia, Sept. 19, 1901. We had a stormy voyage and were four days late reaching New York. When I arrived at home and found Mrs. Gross and the children well God only knows the gratitude of my heart.

While I was pastor at Ardmore I served as editor of the "Western Christian Advocate," a paper authorized by the Ardmore District Conference and afterward adopted as the Annual Conference Organ. The paper was made possible by the financial support of that princely preacher, W. S. Derrick. Another extra duty fell to me while at Ardmore. J. F. Johnson, President of Hargrove College died. I was elected to serve for the unexpired term. These positions I served without salary. At the close of that session Rev. T. G. Whitten was elected President. During his Presidency, by proper authority the honorary degree of Doctor of Divinity was conferred on me.

I served at Vinita one year. Then I was appointed to Durant. I served Durant one year and was reappointed for the second year. A new church enterprise had been started but only a foundation had been laid. Services were being held in a tent. My first Sunday chanced to be a rainy day. It was cold and damp under the tent. We moved into the opera house. I preached to great crowds in the opera house for five months, and received fifty-two into the church. The new church was to be a brick veneer. When the wood work was finished we moved into the church.

I returned to Durant for the second year hoping to complete the church. At the closing of the school at Hargrove College for the Christmas holidays, Rev. T. G. Whitten resigned as president and said the school had closed to open no more.

The Trustees sent for me to come to Ardmore. I went and they offered me the Presidency. I told them that I preferred to remain in the pastorate. I thought that settled the matter, but after I returned home they notified me that I had been unanimously elected President. I wrote Bishop Hoss that I had been elected President against my judgment and asked him not to make the appointment. However, within a few days I received a letter from Bishop Hoss saying, "I have appointed you President of Hargrove College, take charge at once."

We opened school Jan. 5, 1905 with a faculty of six or eight, eighteen boarding students and a considerable debt. Having been pastor at Ardmore four years I knew the people. They all rallied to the support of the College. Pupils began coming in

from far and near. New pupils as well as the old ones enrolled. At the end of five months we closed the school with more than one hundred and sixty students. During the vacation we collected money and made improvements on the building and furnishings. We opened the school in the fall in fine spirits. Our enrollment was quite 300. For five years the school continued to grow and do good A. B. work.

Prof. O. B. Staples succeeded me as President. The building burned. I was again called to the Presidency. The school was relocated. I gave two years of the best strength I had to the rebuilding of the college on the new location. One year I did not receive one dollar salary. The administration building and two dormitories were erected. We opened school in October of the second year. After conducting the school two years in the new building I resigned.

At the Conference which met at Mangum, Nov. 8, 1911, my wife and I, being much worn from our incessant labors at the College, asked for a light work. I was appointed to Wynnewood station where I spent two delightful years.

When the West Oklahoma Conference met at Norman, Nov. 5, 1913 I was transferred to the Florida Conference and stationed at Ocala.

In Florida I have served Ocala four years; Trinity, Miami four years; First church, Lakeland, four years; Morrison Memorial, Leesburg, two years. At the close of the last year at Leesburg the Conference met at Jacksonville. This closed my fiftieth year in the active ministry. I was appointed to preach the opening sermon of the Conference. This I did using as a text, Mark 11:22. "And Jesus answering saith unto them, Have faith in God."

Under my ministry more than 10,000 members have been received into the church. Almost 2,000 have been received under my ministry in Florida.

God's guiding eye and sustaining grace has been with me through all the years, for which I am profoundly grateful.

If I were young again I would gladly and cheerfully go over the same road again for fifty years. "For I know who I have trusted, and am persuaded that he is able to keep that which I have committed unto him against that day." Blessed be his name for ever and ever.

In my study in the parsonage, Live Oak, Florida, July 19, 1927.

Members of the Indian Mission Conference of 1906 who have died:

W. L. Anderson	T. L. Miller
P. C. Atkins	A. K. Miller
A. N. Averyt	J. T. Minnis
H. J. Brown	W. J. Moore
J. Y. Bryce	C. W. Myatt
William Buck	W. D. Matthews
T. F. Brewer	Frank Naylor
C. W. Clay	F. C. Maberry
L. W. Cobb	W. M. Wilson
C. M. Coppedge	C. F. Roberts
J. D. Edwards	J. D. Rogers
J. C. Fowler	J. C. Scivally
R. H. Grinstead	H. B. Scruggs
J. T. Hall	F. E. Shanks
A. B. L. Hunkapiller	John W. Sims
J. W. Kizzar	B. F. Stegall
J. S. Lamar	S. G. Thompson
E. L. Massey	J. F. Thompson
J. D. Massey	J. E. Vick

Members of the 1906 Conference Now on the Superannuate Roll:

M. T. Allen	L. R. Jones
M. L. Buttler	J. B. McCance
W. C. Driskell	J. J. Methvin
P. R. Eaglebarger	C. F. Mitchell
W. T. Freeman	W. T. Reedy
J. L. Gage	W. H. Roper
J. M. Gross,	J. M. Russell
Florida Conference	J. J. Shaw
J. Rush Goodloe	A. G. White
J. M. Hively	R. P. Witt
George W. Hooper	

Members of the 1906 Conference Now Effective:

C. H. Armstrong	T. F. Roberts
R. C. Alexander	R. S. Satterfield
J. H. Ball	J. D. Salter
John L. Brown	H. E. Snodgrass
W. S. Lee	R. C. Taylor
G. W. Martin	Moss Weaver
J. A. Parks	W. U. Witt

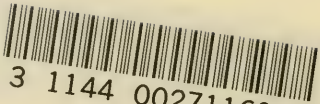
Members of the 1906 Conference serving in other Conferences are:

W. F. Dunkle	W. A. Shelton
Geo. C. French	W. J. Sims
O. E. Goddard	L. L. Thurston
S. F. Goddard	H. B. Vaught
N. L. Linebaugh	C. S. Walker

The life and times of all of those men who are now effective or on the honor roll will receive extended notice in the second volume of the Story of Methodism.



A. C. BRIGGS



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