

THE OKLAHOMA BAPTIST CHRONICLE

Eli H. Sheldon, Editor
3800 North May
Oklahoma City, OK 73112
esheldon@bgco.org

Published by the
HISTORICAL COMMISSION
of the
Baptist General Convention of the
State of Oklahoma
and the
OKLAHOMA BAPTIST HISTORICAL SOCIETY

Baptist Building
3800 North May
Oklahoma City, OK 73112-6506

CONTENTS

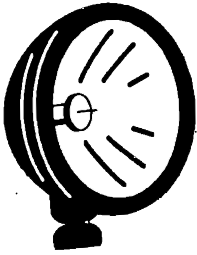
Spotlight.....	5
----------------	---

2015 Hall of Fame Inductees

William Herman Highfill.....	8
Everett Whitfield.....	10
Albert G. Washburn.....	14

Awards

2015 Distinguished Service Award.....	18
2014 Church History Award.....	19
Memorials.....	21
Oklahoma Baptist Historical Society Minutes—2015.....	25
Story of Oklahoma Baptists, Part 4 of 4 by L. W. Marks.....	27



Spotlight on:

Rosemary Highfill

Editor's note: About ten months ago, Dr. Bob Haskins provided information on Herman Highfill for induction into the Oklahoma Baptist Hall of Fame. His name was accepted and I called Bob about information on the family. This is so family members can be invited to the induction ceremonies in October at the Oklahoma Baptist Historical Society meeting. He said he knew they had children, but the only one he knew of was a daughter who married and moved to Texas. He did not remember her name. Therefore we were unable to find or invite any of the family.

About ten days before our annual session, the BGCO received a notice that Rosemary Highfill, wife of Herman had passed away. She was 100 years old. The funeral was scheduled to be at Heavener, Oklahoma, exactly one week before our induction time. I called the funeral home and was able to get the daughter's name and phone number. The family was delighted to hear this good news of the induction, in spite of the loss of their mother. The Highfill's were able to journey back up from Texas for the induction, and enjoyed the occasion.

Herman and Rosemary's daughter, Helen Emert had just found a writing while cleaning their mother's home. I felt that the timing owing to the induction was not just by accident, and the thoughts by Rosemary were well worth sharing. Here are excerpts from that writing.

God's Will Achieved in the Life of Herman Highfill

"The fool has said in his heart 'there is not God.'"(Psalms 14:1) Can anyone deny the existence of God after he has looked upon the wonders of nature? How can anyone deny the existence of God who has seen Him at work in the lives of mankind? God brings about His purpose in the

lives of individuals by a series of events that might seem entirely unconnected, mere coincidences, yet looking back, one can see how perfectly they fit together to accomplish God's will in one of His called-out servants.

All who have placed their faith in His Son, Jesus Christ, are His called-out servants. But all do not serve Him for one of the tremendous, yet awesome gifts. What He has given to every person is the privilege of determining their own choices. Blessings come to that person who chooses rightly and wisely.

God's Holy Word is filled with God's hand upon certain ones and how His intended purposes were brought to pass through various happenings in their lives. That has continued down through the centuries since. Time and time again I have seen the proof of God's workings in first one and then another of our Lord's followers. I offer here as an example of which I know more intimately than any other, how God gently guided my dear husband, Herman Highfill, until Herman willingly entered into a life of dedicated service to His Master.

(Editor's note: At this point she tells his story which is very similar to the monograph written by Bob Haskins and is contained in another section of this Chronicle. She does tell of Herman studying the sciences and his earlier struggles with the assumption of the reality of God.)

Because his intelligence was above average, he gave much thought to that assumption, and his doubts grew and grew. He shared his thoughts with one of his high school friends. This friend was an outstanding Christian and eventually became a Methodist minister... But for every statement the friend had, Herman had what he considered a plausible argument. These discussions were held at the noon hour of school, with others stopping by and listening for a time... Concerned elderly ladies of the church would talk to him and pray for him.

This section is revised and condensed: After graduation he became a school teacher. Herman began each day by reading a Bible story to the pupils. This led to the formation of a mission Sunday school. He also taught Baptist Training Union when the pastor was not present. The doubts of God had faded away. In 1940 he was licensed by Big Creek Church and ordained in 1941 by the same church. Thus began a life of pastoring, denominational service, and serving as an association missionary in Arkansas and in two places in Oklahoma.

After retirement in 1972, the Lord blessed them by making it possible for them to build a home in a picturesque portion of LeFlore County with mountain scenery. God gave them 27 years of blessed contentment and enjoyment in that home. In retirement, Herman continued his service to the Lord's work for he pastored three rural churches, conducted weekly services in two nursing homes and taught a men's Sunday school class at First Baptist, Heavener. Can one doubt God's leading in accomplishing His purpose and will in the lives of those who are His?



Rosemary and Herman Highfill

William Herman Highfill

William Herman Highfill was born November 25, 1909, in Blue Ball, Arkansas, to W.E. and Barbara (Millard) Highfill. He attended grade school in Arkansas. In 1925, he moved with his family to Heavener, Oklahoma, where he graduated from Heavener High School in 1932. He attended Oklahoma A & M at Wilburton for two (2) years (1933-1934), East Central, Ada, in 1936, and Oklahoma Baptist University in 1941.

Herman was saved at the age of 13 in Waldron, Arkansas, and was licensed and ordained to the ministry by Big Creek Baptist Church, Page, Oklahoma. He taught in elementary schools in Oklahoma from 1936-1945 and pastored Big Creek Church, Friendship Church, Hontubby Church, Forrester Church, and Spring Hill Church bi-vocationally.

In 1945, he was called to be District Missionary for Buckner Association in Arkansas where he served until 1950. In October 1950 he was called to be Associational Missionary for Leflore Baptist Association, where he served until June 14, 1955. During his time as Missionary in Leflore Association, the Cooperative Program gifts from the churches increased by more than 50 percent with all the churches in the association giving to missions. Highfill began a new radio program on Station KLCO in Poteau on Sunday afternoon between 12:45 and 1:15 pm. Several new churches were also planted in Leflore County. Herman's main focus was on missions, evangelism, and doctrine. On June 15, 1955, he became Superintendent of Missions for Frisco Baptist Association, making his home in Hugo. He served Frisco Association until October 31, 1972, when he retired due to failing health. He served this post for 17 years and made many contributions to the life and work of the 45 churches in Choctaw, McCurtain and Pushmataha counties.

He wrote and edited a monthly newsletter called "The Frisco Newsletter." He and his wife, Rosemary, and their six (6) children had great memorable years in both Leflore and Frisco Baptist Associations. Herman also served his denomination well. He was president and program director for the Kiamichi Baptist Assembly, President of the State Baptist Historical Society, and various offices on the associational level. His son, Donald (Don), spent most of his adult life as an International Missionary in Brazil. Herman and his wife, Rosemary, had the privilege of making many mission trips to Brazil to assist Don and Brazilian Baptists.

Herman met the love of his life, Rosemary Kimmerer, in Heavener and married her in 1934. They marked their 50th wedding anniversary on August 25, 1984, with their six (6) children (3 sons, 3 daughters, all graduates

of Oklahoma Baptist University). Herman was called home to heaven on September 21, 1999, at the age of 89. Herman spent the last month of his life on earth in the Oaks Health Care Center in Poteau. According to one of the nurses, he spent every day preparing sermons to preach when he got out of the health care center. He served God faithfully until the time of his death as a father, husband, preacher, missionary, and Christian servant. He was “faithful until death.” May God bless the memory of this great, faithful saint.

Submitted by Bob Haskins

Bibliography

Baptist Messenger, June 20, 1968; March 15, 1972; September 21, 1972; June 16, 1977; August 16, 1979; September 27, 1984; September 30, 1990

Personal Data Sheet, November 25, 1952, BGCO

Heavener Ledger, September 24, 1953; April 1, 1954; December 17, 1981

Daily News, Hugo Oklahoma, January 25, 1967; August 29, 1972

Times Record Obituary Form, Dowden Funeral Home, September 23, 1999

Everett Whitfield Thornton

“Every time I read one of the gospels through to the end, I become freshly aware of a deep truth: the abundant life, especially “Joy,” becomes absorbed into the mystery of divine suffering. The thrill of new discovery, which Jesus himself must have felt when he was setting forth the formula for happiness during those busy weeks in Galilee, was finally swallowed up in a still more encompassing joy—the peace of fulfillment.

May I add my own testimony of all-too-limited experience in this respect? My moments of greatest joy came to me out of a time of deep despair. It was during those weeks following my second heart attack when the future seemed most bleak and uncertain that I experienced times of unadulterated happiness like unto the Master’s joy. It often came as a spontaneous outburst of carefree gladness, not a hope of physical recovery, not because of any renewed assurance in God’s care, but simply for the joy of being. And knowing God as my friend.”

E. W. Thornton,
“The Master’s Joy”



Everett Whitfield (E. W.) Thornton was born in Sidney, Iowa, on June 9, 1893. He was the son of M. M. and Eura (Hiatt) Thornton. He grew up in Sidney where he attended elementary and high school. He graduated in 1911.

E. W. made a profession of faith and a deep commitment to Jesus as a result of an experience in a small country school church service. He often said that this commitment was reinforced by his teaching career.

Thornton then attended Des Moines College in Iowa and earned his B. A. degree in 1916. His degree was in the area of history education. He began his teaching career at Centerville High School where he taught from 1916 to 1918. At that time he became the superintendent of the Farragut Public School system in Farragut, Iowa, from 1919-1921.

E. W. met and fell in love with Verdelle Case during his time of teaching in Centerville and Farragut. They were married on June 12, 1920, in Des Moines, Iowa. The couple had two sons: Lowell, a Shawnee, Oklahoma physician, and Edward, a teacher in the Southern Baptist Theological Seminary in Louisville, Kentucky. Lowell had three children: Jeanette Alice, Donald Lowell, and Jerry Marvin. Edward had one daughter, Katherine. Dr. Thornton deeply loved his children and his grandchildren.

During his college years, he served as a student volunteer; then in 1921, he and his wife went as missionary teachers to Center Philippine College. Mrs. Thornton taught home economics. They served in that position until 1926, when Mrs. Thornton's health forced them to return to the United States. They worked under the appointment of the American Baptist Foreign Mission Society, which operated the mission school where they taught.

E. W. once again became a student. He received his M. A. degree from the University of Chicago in 1927. He became dean and instructor of history at Fort Dodge Junior College in Fort Dodge, Iowa in 1927. He then began his doctorate degree at Iowa State University where he became a graduate assistant in history. He received his Ph. D. in history in 1933.

In 1934, they moved to Sioux Falls, Iowa where he became chairman of the department of history and political science at Sioux Falls College. During his service there, he was also a visiting professor at the University of South Dakota and the State Teachers College in Bemidji, Minnesota. That profession continued till 1942.

1942 brought the Thorntons to Oklahoma. E. W. became the chairman of the history department at Oklahoma Baptist University (OBU) in Shawnee, Oklahoma. Teaching history and serving the Lord were his passions. His philosophy as a teacher was summed up in this statement, "Like most activities that men engage in, teaching is worthwhile if you believe in it. I do. I have spent a lifetime in the study and teaching of history. I have also engaged in enough historical research to appreciate the value of sources for writing and understanding the past. Whether we think in terms of a country, a culture, an institution of any kind, or any other social entity, it would be folly to neglect the heritage which provides its link with the past." In that statement, Dr. Thornton explained that his life was committed to a career in teaching and writing history.

In the spring of 1952, Dr. Thornton had his first of two heart attacks. He was forced to take a lighter teaching load. He was encouraged to change his lifestyle. He often smiled and said, "If you want to live to a ripe old age, get a heart condition and then take care of it." His recovery astonished many of his friends and he had his own explanation for it; he said his position gave him continued status, a sense of security, and above all, the knowledge that he could continue to be useful. Then he also added, "there were some additional factors: medication, the power of Mother Nature for self-healing, the power of positive thinking, and the healing power of Jesus Christ and the Christian faith."

In 1958, he was honored as Distinguished Service Professor of History; then upon his retirement, he was named Distinguished Service Professor of History Emeritus. Dr. Thornton retired from his teaching career in 1966 from OBU. But he did not retire from history or from service to Oklahoma Baptists. He served as curator (archivist) for the Oklahoma Baptist Collection from 1968 to 1978. Dr. Gaskins said this of him, "He took a pile of materials which had been dumped like junk in a place we called the Heritage Room. He organized it and made it usable. He kindly cared for every item as though it were a living person."

In 1978, Dr. Thornton had a keen awareness that his health was failing very rapidly. Early in 1980, his strength became very limited. He entered the hospital with coronary issues. He passed from this earth on October 2, 1980. He often spoke of how he was "saved by grace." This was how he believed. This was the way he lived. He had no fear of dying. He had no cause to be afraid.

He was often described as a small man in size but a large man in the classroom. He was cheerful and always optimistic and he lived his Christian faith on a daily basis. He didn't carry a grudge and was always sensitive about his relationship to the people he came into contact with, inside of his classroom and in public. He was considered a rigid teacher. He graded papers accordingly. He wanted the best from his students and required excellence from his pupils. He was respected by his students. E. W. was a dedicated church man as well as teacher. He taught a Sunday School class, was a deacon, and practiced regular church attendance when his health allowed.

He was active outside of the classroom. He was a member of the Oklahoma Education Association; an honorary life member of the Oklahoma Baptist Historical Society, a member of the Southern Baptist Historical Society; and served on the Historical Commission of the Southern Baptist Convention. He was a member of the American Historical Association and the Oklahoma Historical Society, and the Mississippi Valley Historical Association. He served as the Archivist for 10 years for the Oklahoma

Baptist Collection in the OBU library at Shawnee, Oklahoma and has authored 24 published papers on various historical topics.

Another quote from Dr. Thornton, and prayer, sums up his thoughts and gratitude of joy. "I have asked myself why my personal happiness seemed to be at its peak when apparently I had the least to be happy about. I think it was because my sense of values was at the time, most nearly in line with those which governed Jesus' life. I was able to experience a few fleeting moments of the Master's Joy."

"Thank you, God, for sending your Son to live among us and to teach us not only by His Word, but by His life as well. May the Holy Spirit enable us to follow in His way and to know true Joy."

Submitted by Martha Ray

Bibliography

Office Records: J. M. Gaskin, Oral History interview; September 7, 1972

Baptist Messenger, Meditation, The Master's Joy. February 23, 1978

Baptist Messenger, October 16, 1980; June 4, 1981

Autobiography: E. W. Thornton; Oklahoma Baptist Collection, OBU

Oklahoma Baptist University Collection; E. W. Thornton, Gleanings from Old Minutes

Thornton Day Brochure, Oklahoma Baptist University, April 7, 1966. P.3

The Anvil, Oklahoma Baptist University. Vol. XVII Number 1. Wister, 1952. P. 23

Shawnee News Star, June 12, 1980

Albert G. Washburn

Among the mission workers toward the end of the 19th century and initial years of the 20th century one of the more notable was A.G. Washburn. As a pastor, denominational statesman, and state Baptist worker he served tirelessly to reach out to all those in need of Christ, especially the Native Americans.

Born March 14, 1845 near Mobile, Alabama, A.G. Washburn grew up and served in the Confederate Army. After the war he moved to Arkansas, where he spent some time studying and practicing medicine. J.M. Gaskin reports, "He soon found that to be a doctor in those days called for more



robust health than he had, and he changed his profession to law." He practiced law for some time, and served several terms as an Arkansas legislator. This no doubt prepared him for the time he would serve in Baptist life.

After entering the ministry in the 1890s, Washburn pastored Ross Creek Church near present day Walden, Arkansas, and then having become burdened for Native Americans, moved to Indian Territory (IT) around 1894. At that time it was not unusual for churches or associations in the western part of Arkansas to have outreach into Indian Territory. Some churches in IT were even part of associa-

tions in Arkansas. It's beyond probable that he had contact with Indian tribes and missions before moving to Indian Territory. Upon moving, it soon became his life work to reach out to Indian tribes and help support the churches among them.

Becoming a part of the Baptist General Association of Indian Territory (BGAIT), he continued work among Native Americans, but there was much strife among the competing conventions in the territory at that time. Some churches had sympathies with the Northern Baptist Convention, and some with the Southern Baptist Convention. It became such a point of strife that at one point in each territory (Oklahoma and Indian) there were two conventions, each representing Northern or Southern alignment. In a pre-cursor to later, more long lasting work, Washburn served on the committee from the BGAIT that merged with the Baptist Convention of Indian Territory in Durant in 1900. They sought for unity among the churches and from the mission boards of the respective national conventions. Taking a little bit of each name, they formed the new Baptist General Convention of Indian Territory. Washburn was already a well respected man at that time, and was elected, along with Cortez Stubblefield, to serve as district missionary for the new convention. In his book "The Two Become One" Bob Ross has a wonderful illustration (page 31) of the different Baptist Associations and Conventions prior to statehood in Oklahoma. There were five separate ones operating at one point!

In the early 20th Century, there was much discussion about a new state from the Oklahoma and Indian Territories. Congress preferred that Indian Territory and Oklahoma Territory come into the Union as one state, and in 1906 the Oklahoma Enabling Act was passed paving the way for Oklahoma statehood in 1907. Baptist were a great example of unity between the two territories, and in 1906 the Baptist General Convention of Indian Territory and the Oklahoma Baptist State Convention both met in Shawnee with the purposes of forming a singular Baptist entity in the soon to be state. Washburn served as one of the special representatives from the BGCAIT to go to the Baptist State Convention and inform them of the vote to align with them. Indeed, A.G. Washburn was on the frontline from the very beginning of the Baptist General Convention of Oklahoma's (BGCO) work in Oklahoma. On November 9th the two conventions met separately to vote to disband their conventions, and at ten o'clock messengers from the two conventions met at First Methodist Church, Shawnee to march to the Shawnee Opera House, two by two, to form the new Baptist General Convention of Oklahoma. Washburn was no doubt among those who sang "Blessed Be the Tie that Binds" as they began the new convention.

Washburn wasted no time in the new convention, and was soon appointed as the Superintendent of Indian Missions for the BGCO from 1907 to 1917. He then served as an Enlistment Field Worker until his death. The annuals from the BGCO meetings provide a great glimpse into the work that Washburn did for Baptists in the new state of Oklahoma. In his report to the 1908 Convention, he reported:

"During this year I have visited 34 churches, 14 associations, and 25 other meetings. I have preached 99 sermons and delivered 81 addresses; have held 29 prayer meetings, administered the Communion Lord's Supper two times, received 10 persons by letter. I have written 500 letters and postal cards in the interest of my work, and have made 79 religious visits. I have traveled 9,003 miles and paid for traveling expenses \$252.90. I have held five Bible Schools for the benefit of our native preachers and workers..."

It's clear that Washburn was a tireless worker for the Kingdom of God. One could cross from the east coast to west coast three times before traveling the same number of miles that Washburn covered in Oklahoma just in 1907. It is interesting to note his intense workload in regards to what has already been mentioned as his reason for leaving medicine: his lack of robust health. But this was a typical year for Washburn, as the reports from subsequent conventions show.

Washburn's name also stands out in Oklahoma Baptist history for still another reason: The Washburn Resolution. In the 1913 BGCO Annual Meeting, Washburn stood and proposed a resolution regarding education in the still new state convention. The state of Baptist education in Oklahoma was tenuous at best. Several Baptist colleges had been started and stalled out within ten years of either side of 1913, leaving trails of debt and foreclosure behind them. OBU itself started classes in 1911, with classes lasting for one year before being closed down due to debt. It reopened in 1915, thanks in part to the Washburn resolution. His resolution to the BGCO:

"Abolished the specially appointed education commission and placed education under control of the conventions board of directors. The resolution further provided for the appointment of an educational missionary to collect funds and remit them to the convention; these funds would be disbursed by the superintendent of missions, who would report to the convention. The resolution also provided for all Christian education campaigns to be controlled by the board, demanded strict adherence to previous convention action correlating all Baptist education in Oklahoma under one coeducational institution of senior college grade, and called for stringent restrictions on the encumbrance of any school property in sale or indebtedness without the board's approval. The board was to report annually to the convention on all Christian education proceedings."

One can see in recent years how many Baptist colleges and universities across the states have declared themselves independent of their state con-

vention, with no need to report to them, nor be under their authority. As such, the standards of Biblical orthodoxy have slipped at many of these institutions. The Washburn Resolution assured that OBU would always be under the direction of the convention, and be responsible for reporting to it as well.

Before his death Oct 18, 1918, Washburn served as a trustee at OBU and Bacone College and worked hard until the end to serve Oklahoma Baptists. His legacy is one of dedication and unity where chaos had reigned. His example to us to work towards unity is one we would do well to heed.

Submitted by Luke Holmes

Bibliography

Buckner Baptist Association Meeting, 1893, Scott County, Arkansas
Encyclopedia of Southern Baptists, Vol. II, 1958

Gaskin, J. M. "Trail Blazers", 1953

1908 Annual, BGCO

1910 Annual, BGCO

Ross, Bob, "The Two Became One", 2005

DISTINGUISHED SERVICE AWARD 2015



Ken and Fran deCordova

Ken and Fran deCordova have worked for many years in missions. The deCordovas were state Campers on Missions consultants. They were active in church construction, day camping, mission VBS's, new church surveys, and most recently sewing projects for the Crisis Pregnancy Centers and "Kids Comfy Quilts" for the Oklahoma Baptist Disaster Relief Project. The sewing projects have included making gowns for residents of nursing homes, crib sheets, and receiving blankets. The deCordovas have been involved in the volunteer literacy missions for over 16 years and have worked for the Mission Service Corp of the SBC, NAMB "Special Needs Task Force" as event chair-persons. They also have worked as Conversational English Trainers for the NAMB.

They have previously received the North American Mission Board Mildred Blankenship Literacy Award; the Oklahoma Baptist Home For Children's Truman Maxey Award, and the Augie Henry Award from the Oklahoma Baptist Foundation.

CHURCH HISTORY AWARD
2014
First Southern, Guthrie, OK



JEANNINE LONG

The 2014 winning church history was written and compiled by Jeannine Long. Mrs. Long and her husband Arthur had three children, a son, two daughters, and four stepchildren. She served 30 years in court reporting – including nine years as an official reporter in the District Court of Garfield and Woods Counties, and 21 years as a strictly freelance reporter. She has been an editor of club newsletters in Enid and Guthrie, for a political organization, and eight years as editor of the Oklahoma Society of Mayflower Descendants. She is a descendent of William Brewster, the first spiritual leader of the Pilgrims, and is a member of the General Society of Mayflower Descendants, Daughters of the American Revolution, United States Daughters 1812, and Colonial Dames XVIIC. The church history is entitled “Founded in Faith, 1889: Celebrating 125 Years.” Jeannine Long’s journey toward writing the church history is quite interesting. Because of her communication skills, the story is stated in her own words (with some minor condensing revisions).

My husband and I had been members of Quail Springs in Oklahoma City. After moving to Guthrie in 2007, in an effort to shorten the Sunday morning drive, we became members of Edmond First Baptist. In 2011, Allen Day EFBC pastor, was killed in a motorcycle accident, just five days after my husband's death. While mourning these loses, I had a heart attack, open heart by-pass surgery and a broken arm. I wasn't about to drive to Edmond every Sunday. A neighbor's church, Guthrie First Christian, took me under their comforting wing. It was a lovely church, but not Baptist.

In September 2013, a friend called and invited me to visit First Southern Baptist in Guthrie. I did, felt right at home, and joined FSBC immediately. The church history tells all that happened in the church at that period.

A committee to plan the 125th Anniversary of FSBC was formed. I volunteered. After reading the Centennial History, I was so impressed I asked if it was available in an electronic format. It was not, so I volunteered to retype it and bring it up to date. To write the next 25 years of history required a lot of time in the church basement which was full of old files and original photos. I was concerned I would step on someone's toes. Chuck Hastings, my Sunday school teacher and a very knowledgeable person, read it and assured me I would not be shot. The rest is history.

Memorial Gifts

On September 8, 1998 by vote of the Historical Commission, a memorial fund was established whereby a gift of \$25 or more may be made to the Gaskin Historical Archives and Library Forever Fund in memory of a deceased relative or friend.

Ramona Allen, Wilburton;

Given by John and Pat Hart

Ramona Allen, Wilburton;

Given by Delmer, Charity and Tim Allen

James Ball, Claremore;

Given by Lemuel Ball

Margie Ball, Claremore;

Given by Lemuel Ball

Bob Burrows, Amarillo, Texas;

Given by Marlin and Patsy Hawkins

Pluma Cantrell, Sallisaw;

Given by Del and Ramona Allen

Rose Chronister, Wilburton;

Given by Sans Bois Baptist Association

E. Farrell Dixon, Tulsa;

Given by Curtis and Betty Dixon

Donald R. Dunn, Chickasha;

Given by Jimmie L. Dunn

Betty Farris, , Muskogee;

Given by Del and Ramona Allen

Virginia Ann Fry, Claremore;
Given by Lemuel Ball

Helen Isom Gaskin, Durant;
Given by Patricia A. Roberts

Joseph Alexander Gaskin, Cartersville;
Given by J. M. Gaskin

Jim Glaze, Montgomery, Alabama;
Given by Marlin and Patsy Hawkins

George Hill, Coalgate;
Given by Margaret Hill

George Hill, Coalgate;
Given by J. M. Gaskin

Mrs. Carrell Hooper, Durant;
Given by J. M. and Helen Gaskin

Carleen Jones, Oklahoma City;
Given by Marlin and Patsy Hawkins

Norma Jordan, Bartlesville;
Given by the Oklahoma Baptist Historical Commission

Nadean Justice, Oklahoma City;
Given by J. M. Gaskin

Murray Leath, Plano, Texas;
Given by Marlin and Patsy Hawkins

Dick Lovelady, Bethany;
Given by Marlin and Patsy Hawkins

Memorials

Clara Luedecke, Weatherford, Texas;
Given by Marlin and Patsy Hawkins

Carl Mackey, Kingfisher;
Given by Jonell Crawford

Charles Mackey, Durant;
Given by Mrs. Robert Mackey

Burl Mackey, Kingfisher;
Given by Jonell Crawford

Robert Mackey, Durant;
Given by Mrs. Robert Mackey

Lee McWilliams, Durant;
Given by Patricia Roberts

Maye McWilliams, Durant;
Given by Patricia Roberts

John H. Morton, Durant;
Given by Bill J. Morton

Emma L. Shoemate Morton, Durant;
Given by Bill J. Morton

Wenonah Willene Pierce, Fayetteville, Arkansas;
Given by the Oklahoma Baptist Historical Commission

Wenonah Willene Pierce, Fayetteville, Arkansas;
Given by Del and Ramona Allen

John D. Riggs, Durant;
Given by J.M. Gaskin

Todd Sheldon, Dallas, Texas;

Given by the Oklahoma Baptist Historical Commission

Todd Sheldon, Dallas, Texas;

Given by Marlin and Patsy Hawkins

John L. Smith, Marlow;

Given by Winfred Knight

William G. Tanner, Belton, Texas;

Given by Marlin and Patsy Hawkins

James Timberlake, Atlanta, Georgia;

Given by Kathyryne Timberlake

Thelma Townsend, Oklahoma City;

Given by Marlin and Patsy Hawkins

Lawrence Van Horn, Oklahoma City;

Given by Marlin and Patsy Hawkins

H. Alton Webb, Anadarko;

Given by J. M. and Helen Gaskin

Almeda Welch, Durant;

Given by J. M. and Helen Gaskin

Hazel Marie Williams White, Wilburton;

Given by Del and Ramona Allen

Oklahoma Baptist Historical Society

Annual Meeting – October 10, 2015

MINUTES

The Society met on Saturday morning, October 10, 2015, at Falls Creek Baptist Conference Center. Bill Rains, Vice President of the Society, read a passage of scripture in Acts 11:1-9; 19-26 and opened the meeting with prayer. There were 23 in attendance.

Business Session Part 1

1. Society members were asked to reference the recent copy of the *Chronicle* for minutes of last year's meeting.
2. Archives Committee Report (Given by L. M. Woodson): He shared that the archives continue to be well kept. Rachel Hawkins continues the task of cataloguing and computerizing materials. The Society voted last year to purchase a digitizer for use in the archives. The needed \$12,000.00 was raised in six weeks.
3. Historical Secretary's Report (Given by Eli Sheldon): Dr. Sheldon showed a power point presentation of his work and shared that he travels many miles each year making presentations in churches which are celebrating significant anniversaries. He also shared that several of our Native American churches may be older than First Baptist Church of Atoka, which has long been thought to be our oldest continuous church in Oklahoma. He is doing additional research.
4. Old Business: None
5. New Business (Presided by Bill Rains): The following recommendations for Society officers were made for the coming year:

President – L. M. Woodson

President Elect – Weldon Foster

Recording Secretary – Michael Dershem

Passed by acclamation.

Business Session Part 2 – Awards and Induction Ceremonies

1. Distinguished Service Award (Presented by Richard McCullough): This year's award will be presented to Ken and Fran deCordova who are long time leaders in Oklahoma mission groups such as Volunteers on Mission and Campers on Mission. This award will be presented to them at the annual meeting of the Baptist General Convention of Oklahoma in November.
2. Church History Award (Presented by Dan Wimberly): There were five church histories submitted this year for consideration. This year's award will go to First Southern Baptist Church – Guthrie. The history was written by Jeannine Long.
3. Oklahoma Baptist Hall of Fame Inductions (Moderated by Bill Rains):

Inductee E. W. Thornton (June 9, 1893 – October 2, 1980). His monograph was written and presented by Martha Ray.

Inductee W. H. Highfill (November 25, 1909 – September 21, 1999). His monograph was written by Bob Haskins and presented by Weldon Foster. Six members of the Highfill family were present.

Inductee Albert G. Washburn (March 14, 1845 – October 18, 1918). His monograph was written and presented by Luke Holmes

A closing word of prayer was offered by Weldon Foster.

There were 23 in attendance.

Submitted by Michael Dershem, Recording Secretary

THE STORY OF OKLAHOMA BAPTISTS

ART. IV of IV

by L. W. Marks

Chapter IX 1870 to 1880

At the opening of this period, we come into the time when the printed page is common in Indian Territory. The Baptists were pretty generally organized into churches, with permanent and definite locations. Meeting houses were being built as fast as the resources of the people would permit. Associations began to be organized thick and fast, and nearly all the churches were grouped into them. From this time forth, the associations had minutes printed, and preserved the records of what they were doing. The minutes, about this time, also became quite rich in historical matter.

While the independence of the churches was distinctly recognized, and emphasized, yet the churches continued to send all sorts of questions concerning polity, discipline, and doctrine, up to the associations, for discussion and advice. It may be observed, too, that many of the brethren were quite willing to discuss such questions and deliver their opinions, guarding carefully against the assuming of any authority over the churches.

There is also observed a desire to preserve the history of the work being done, and we frequently happen onto historical sketches of churches, associations, and individuals. Unfortunately, however, these sketches often were written by good brethren but not gifted in collating historical matter. This sometimes made interesting reading, but of such a general character, and lack of definite statement, as to render much if it unreliable. In fact, they so often wrote for the brethren living, omitting what they knew, with little thought of coming generation and what they would not know. Still, we are under lasting obligation to these brethren, and especially to that class of brethren who preserved these minutes, papers, and pamphlets.

In this last class, Dr. J. S. Murrow has cut-classed all of his brethren, and we are indebted to him for files of minutes, papers and pamphlets, covering practically all the associations, and publications of any interest to Baptists for the next twenty years.

From this time forward, this territory began to attract the attention, and hold with increasing interest, the general bodies of our denomination. From this time on, there was scarcely a great meeting among the Baptist of the territory, but there were present "wise men" from the East. Brethren they were who were beloved and helpful and always appreciated. Possibly they were prompted, sometimes, by a measure of curiosity, and love of the novel, nevertheless they were always welcomed, and helpful, and incidentally added to their stock of knowledge and religion.

In 1870, there were among the Cherokees, including the Delaware Church and several Negro churches, about one thousand members. There were seven Indian, and three Negro, churches. At Fort Gibson, the most important town in the district, there was no Baptist church; though Rev. C. A. Bateman, and others, occasionally preached there.

Rev. J. B. Jones and C. A. Bateman, white men, and about a dozen Indian and Negro preachers, led the work. Rev. T. R. Ferguson had been laboring in the Cherokee Nation, but left there in the fall of 1870.

In the year 1871, the American Bible Society, of New York, published the New Testament in the Choctaw language. By this time, some of the Choctaws could read, and schools and pupils were rapidly multiplying. Scarcely anything could have done more to help on the gospel than the giving of the gospel in their own language.

July 5, 1872, sixteen churches of the Choctaw and Chickasaw Nations, two of them Negro churches, sent messengers to meet with the Rehoboth Church, Atoka County, and were organized into the Choctaw and Chickasaw Association. Dr. S. W. Marston, missionary of the Sunday School Board of the Missouri Baptist General Association, from St. Louis, Missouri, preached the first sermon to the assembled hosts.

Rev. Willis Burns, who had been a missionary among the Choctaws since 1858, was made moderator of the meeting. O. C. Hall was English Clerk, Jefferson Hancock was Choctaw Clerk, and Humphreys Colbert was Business Interpreter.

The churches going into the organization were: Rehoboth, Rehoboth No. 2, Ebenezer, Brushy Creek, High Hill, Sardis, Philadelphia, Rock Creek, Sans Bois, Zion, Salem (Colored), Ephesus, Bethel No. 2 (Colored), Bethel No. 1, Stone Wall, and Boiling Spring.

Dr. G. J. Johnson, Depository Agent of the Bible and Publication Society, at St. Louis, Missouri, was also welcomed to a seat with the body. The constitution was drafted by brethren J. S. Murrow, R. J. Hogue, and Humphrey Colbert. The constitution and rules of decorum, as recommended by the committee, and adopted by the association, were the same as those of the Rehoboth Association in Georgia.

The association pledged five hundred dollars to sustain a Missionary-Colporter for the year. Dr. Marston tendered the association five hundred New Testaments in the Choctaw language, from the American Bible Society of New York. They were thankfully accepted, and used to good advantage. A Sunday School Convention was organized, after the pattern of the Missouri Baptist Sabbath School Convention, with J. S. Murrow as president.

During the meeting, Dr. G. J. Johnson preached; and at the close of the session, he baptized an Indian man who had been received during the meeting. Dr. Marston gave an illustrated lecture, which was highly appreciated. After a thorough examination, Benjamin Baker was ordained to the ministry and Ramie Winthrop to the deaconate.

In the sixteen churches were seven hundred and seventeen members, with ten ordained and four licensed preachers. The white brethren missionaries were: J. S. Murrow, R. J. Hogue, and Willis Burns. The Choctaw missionaries were: Peter Folsom, James Williams, Louis Cass, Simon Hancock, and Benjamin Baker. The Colored preachers were: Samuel Brewer and Bankston Stephenson. The licensed preachers were: Humphreys Colbert, a Chickasaw, and Anderson Porter, a Chickasaw; Wilson Nail, a Choctaw, and Ho-la-se-chubby, Choctaw.

Rev. R. J. Hogue was requested to prepare a brief history of the Choctaw Baptist Mission, to be appended to the minutes of this meeting. This brief sketch is an interesting document, preserving some historical facts not otherwise known.

Printed in the minutes are eight Articles of Faith, with abundant scripture reference to sustain each one. Then there are five articles under the head of gospel order, with appropriate scriptures cited. Following these, is the following timely note of exhortation:

"We believe it is the duty of every heaven-born soul to become a member of the visible church, to make a public profession of his faith, to be legally baptized, so as to have a right to partake of the Lord's Supper, at every legal opportunity, through the whole course of his life."

The minutes were printed and distributed among the people. In that time, of comparative scarcity of literature, they were a great power for good, in instructing, and inspiring, the growing Christians among the Indians.

In the minutes of the Chickasaw and Choctaw Association for 1879, we notice a petition memorializing the General Council of the Choctaw and Chickasaw Nation, to enact a law prohibiting the keeping of open stores on the Sabbath, together with the prohibiting of all necessary secular labor and business on the Sabbath Day.

A committee was appointed to draft a memorial to the same council, asking them to establish an academy for the Push-ma-ta-ha District, to be located at Atoka. The same committee was appointed to petition one of our missionary boards to assume the control and direction of the same. The committee appointed was: T. J. Bond, Peter Folsom and J. S. Murrow.

It is interesting to notice that in every one of these associational meetings the subject of Sunday schools was given large place. Dr. S. W. Marston, of Missouri, was again a welcome visitor. The association, answering a query, said: "No brother, who has a family, is worthy of holding an office in the church, unless he has grace enough in his heart to maintain family worship."

When this association met again, in 1874, Dr. M. T. Sumner, of Marion, Alabama, Secretary of the Board of Home Missions of the Southern Baptist Convention, met with them. Dr. G. J. Johnson, of St. Louis, representing the Baptist Publication Society, and E. B. Hardie, of Texas, responded as visitors. The visit of such men as Doctor Sumner and Johnson, meant much to the Indian association, and they were cordially welcomed.

During this meeting, which was held with the Rehoboth Church, the new meeting house of that church was dedicated. Dr. G. J. Johnson preached the dedication sermon, and Dr. M. T. Sumner took the offering, which amounted to three hundred and sixty-five dollars. The house was a neat frame, built of the best materials available. It was thoroughly well-built, and has been in constant use up to the present time, 1913. The cost of it was twenty-seven hundred dollars. During this meeting, the executive committee of the association was instructed to prepare a Choctaw Hymn Book for publication, for the use of the churches.

Rev. Lewis Cass had served the association as Colporteur Missionary, from January 15th to the meeting of the association. His work was quite fruitful, in good results, and the association was enthusiastic about it. The Baptist Publication Society, through Dr. G. J. Johnson, made large contributions of books to the association. The colporteur found a ready sale for the books, just as far as the Indians had money to pay for them. The minutes of this association was printed in both English and Choctaw languages.

When the Choctaw and Chickasaw Association met on November 21, 1875, R. J. Hogue was moderator and J. S. Murrow, clerk. Dr. G. J. Johnson, of St. Louis, was again a welcome visitor. At this association appeared Rev. Daniel Rogers, "a new missionary recently arrived in the Choctaw Nation with a view to special work in the education of

the colored people." Mr. Rogers' entrance into the territory deserves more than a passing notice, as he was to spend several years here, and have a prominent part in the Baptist work among the Indians. He came from the pastorate at Huntington, Massachusetts. He was a college and seminary graduate. The brethren received him very cordially, and his address deeply impressed the association. Of the special work that he came to do, we have no account. A year later, he was transferred to the superintendency of the Male Seminary, in the Cherokee Nation. From that time, he became an important factor in the religious development of the Cherokee Nation.

The association thanked the American Baptist Publication Society for an offer to publish a Choctaw Hymn Book free of charge. The following important resolutions were introduced and heartily adopted by the association.

"Resolved: That this association, formally, and sincerely, invite and request, the Home Mission Society, at New York, to enter into this field and help the few who are now laboring here in our great work, by sending missionaries among us and adopting and supporting our native preachers."

Resolved: That while we make this request in good faith of the Home Mission Society, North, we do not wish to be understood as cutting ourselves loose from our Southern Board and Southern brethren, but desire that they shall still continue to aid us according to the means which God, in His good providence, may afford. Our great and only object in this appeal is to save our work from injury and to supply the destitute with the Word of Life."

In the report on missions, there is a note of earnest longing for the gospel to be given to the wild tribes in the western part of the territory. The eighteen churches reported sixty-eight baptisms for the year and a total membership of eight hundred and twenty-eight.

After Dr. H. F. Buckner's return to the Creek Nation, the work among the Creeks went forward at a gratifying rate. Dr. Buckner, himself a great preacher, naturally gathered about him a considerable body of native preachers, and they went everywhere preaching the gospel. Great revival meetings were of frequent occurrence. In 1874, the Muskogee Association resumed its meetings. This association was organized in 1851, but held no session from 1860 to 1874. We have no minutes of this association until 1877.

Dr. G. J. Johnson, together with Dr. S. W. Marston, of St. Louis, Missouri, and Dr. S. L. Helm, of Louisville, Kentucky, attended a camp meeting among the Creeks in 1872. Dr. Johnson, as quoted in "Poor Lo!" says that the Muskogee Association was organized at this time, but all of the subsequent minutes fix the date of the organization as

1874. Dr. Johnson says there were a score of churches and about two thousand members represented at this meeting. He spoke of the meeting as one of great power. His enthusiastic description of the singing is worthy of a place here. We quote the more cheerfully, since we attended the same association forty years after the meeting and were similarly impressed by the singing.

"But no part of the several days' camp meeting among the Creeks interested those of us who were visitors more than their animated, melodious, and universal congregational singing. These Creek Indians have peculiarly rich and musical voices; much more so, I think, than any other of the tribes I have heard. And though, while in their wild and un-Christianized state, they never sing; yet, so soon as converted, they seem intuitively to understand that singing of holy songs is a part of Christian duty, and hence they all, immediately upon beginning a Christian life, begin to sing.

"My emotions cannot be described, as on the Lord's Day I sat before that vast congregation, numbering fully one thousand, all closely seated under an arbor, and listened to song after song rolling heavenward, every voice in the vast assembly seemingly joining in the grand chorus. I felt sympathy with the remark made to me just then by Dr. Helm, who sat at my side: "I feel as though I never want to hear white folks sing again, after hearing this."

At the meeting which we attended, the Indians would begin singing as the first dim streaks of light appeared in the east and sang continuously, without interruption, until the gong sounded for seven o'clock breakfast. Probably there would be but two or three present in the great arbor when they began, but they would keep filing in, and everyone, as soon as seated, would join the song, until the arbor would be full. There was, in that singing, an irresistible drawing power. I am not easily aroused, especially early in the morning, but there was never any more sleep for me after an Indian raised the tune in the morning, and I found it a peculiar delight to sit and listen for more than an hour at a time.

It was during that meeting that Doctors Helm and Marston determined to ask the people of the states to provide a home for Dr. Buckner, the great leader and apostle to the Creeks. Dr. Buckner was so widely known, and such was his popularity, that simply the announcement that he was in need of a home, to make himself and family comfortable, brought in two thousand, six hundred dollars in the course of a year, and a good house was built. In that house, he lived the balance of his useful life.

In 1873, there were, among the Seminoles, six churches, and about four hundred members. They were making steady progress.

Dr. J. S. Murrow visited them in that year and held meetings for six weeks with them. He says they very much need, and desire, a mission school among them.

One of the most interesting developments among the Indians during this period is found among the Delaware. In 1871, Mrs. Mary E. Armstrong, the oldest daughter of Charles Journeycake, came from Wyandotte County, Kansas, and joined her people in Indian Territory. Her husband was a deacon and active worker in the church. They brought letters and united with the Delaware Church of Alluee, on Lightening Creek. This church was seven miles southwest of the present town of Nowata. Under the ministry and leadership of Charles Journeycake, this congregation grew steadily, the membership at one time reaching two hundred. The country was all undeveloped, and only about half of the Delaware were educated, so there was lots to do. In 1872, Rev. N. L. Rigley came down from Kansas and baptized fifty people into the fellowship of this church at one time.

They built a new meeting house, which Dr. Johnson pronounced quite the best in the territory. It was dedicated on September 22, 1872. There were present and assisting in the dedication: Dr. G. J. Johnson, of St. Louis, Rev. J. G. Pratt, from the Old Mission, Kansas, and J. B. Jones of Tahlequah.

On the day following the dedication, Chief Charles Journeycake was ordained to the ministry. He was fifty-five years old and had been preaching for many years. The day after his ordination, he baptized fifteen converts. The Delaware followed the Indian custom of holding three days' camp meeting every two months, at what they call "communion season." They had no white missionaries to help them, after they came to Indian Territory. Rev. Journeycake had a mission point at Silver Lake, which soon grew into a church.

Mrs. Mary E. Armstrong was the clerk of this Delaware Church, for twenty-five years, and superintendent of the Sunday school for twenty years. Charles Journeycake compiled a song book, about the year 1872, which was published in the Delaware language, by the American Baptist Publication Society.

The Delaware Church joined the Southwest Kansas Association in 1874, and remained with it until the organization of the Delaware Association in Indian Territory on November 27, 1891. Mrs. Armstrong says the Delaware were mostly Methodists, at first, but there was printed in their own language a *Harmony of the Gospels*. In the harmony, they correctly translated "to be baptized of him", by "hovopunwkwñ", and as she humorously says, that is the word that killed the Methodist Church, by turning most of them to be Baptists.

It is worthy of note that the janitor of this Delaware Church, James Wilson, lived ten miles from the church. He took care of the church for many years and never failed to have it open and ready for use on Sundays and Wednesday evenings.

Charles Journeycake was very diligent in personal work among the Indians, of his own and other tribes. He had a neighbor named Nichols, whose wife was a Christian and a worker in the Ladies' Aid, but Mr. Nichols was unsaved. He came to Journeycake's home, of evenings, and listened to the Bible story, for a long time. Mrs. Armstrong says her father would sit and talk to him till late in the night. At last he was converted, and this is his testimony: "Life lost? Too bad! Soul saved, that's good!"

1876-1880

The year 1876, was one of regular growth and the beginning of many new features among the Indians. In May, of that year, Dr. J. S. Murrow attended the Northern Baptist Anniversaries, held in Buffalo, New York. It is needless to say that his presence, and talks, created a fruitful interest in Indian missions. Through his influence, and representations, he secured the promise of white missionaries for the various tribes. In his report to the Rehoboth Association, the following fall, he says: "The Northern Board has, since then, appointed three white missionaries, two of them southern men, of my selection, and recommendation: one to the Cherokees, one to the Choctaws, and one to the Seminoles; also six native preachers: three among the Cherokees, and three among the Creeks."

In the above mentioned report, Dr. Murrow says: "I have signified my willingness to leave my present station and field of work, if it is desired by my brethren of the Rehoboth Association, and go to the wild tribes. But other brethren of good judgment, here on the field, think such a move imprudent, especially in the condition of my health and strength, which have been very poor for a year or more."

The wild tribes, however, were not long to be left without the gospel. In the minutes of the Choctaw and Chickasaw Association, held with the Nunny Cha-ha Church, August 11, 1876, we find this: "Resolution: That we are also thankful to the General Association of Texas, for its action to send a missionary to our wild brethren of the plains. That we will pray the blessing of God upon their efforts and recommend our churches to help sustain him by their contributions, to the extent of their ability."

The above meeting, of the Choctaw and Chickasaw Association, was held twelve miles from the railroad station, at McAlester. Dr.

Murrow was carried from the railroad to the place of meeting on a cot, for he was not able to sit up. There were to be distinguished visitors there, and he felt that so much depended on that meeting that he could not miss it, though he was far from able to attend.

There were present at this meeting: Dr. C. R. Blackall and wife, of Chicago, representing the American Baptists Publication Society. Also, present at this occasion were Dr. D. T. Morrill, of St. Louis, Missouri; Rev. C. S. Sheffield, of Kansas City, Missouri; Rev. E. Gale, of Missouri; Rev. S. W. Marston, D. D., U. S. Indian Agent; Major G. W. Ingalls, District Secretary of the American Baptist Home Mission Society, of New York; and many other visitors from nearer home, were present. These brethren were all heartily welcomed to the association and took a prominent part in the meeting. We note, especially, the prominent part taken by Dr. D. T. Morrill, a highly cultured, and humble, godly man, of unique personality. He completely captivated the Indians with his quaint sayings, and striking illustrations.

It was at this meeting that Mrs. C. R. Blackall gathered the Choctaw women in a separate meeting, under an arbor, and told them, through Mrs. C. Bond, of Atoka, as interpreter, about the great work being done by the Women's Foreign Mission Society. We shall here quote a description of that meeting, written by Mrs. Blackall herself.

"The first women's meeting ever held among these tribes was in connection with that association. They met under a small arbor, somewhat apart. Intense interest beamed from the eyes of these women as, through an interpreter, the methods of work and aims of the Women's Foreign Missionary Society were set forth. During the address, there came, from one of the swarthy listeners a sign as if she would speak. Opportunity being given, she, with quivering lips, and choking voice, said: If the women of the states can do so much for the needy women so far away, why do they forget to help us? Don't we need help as much as any? We know there is a better way of life than the way we live, but we don't know how to begin it. I speak for my sisters here, when I say that if we could have teachers, we would do all in our power to learn to be good mothers and wives, good housekeepers and true Christian workers.' Her words came as a solemn rebuke, and a painful silence was the only answer at the moment.

"The following day, another women's meeting was held, which many of the men attended, they having asked permission to be present, and having expressed, through their interpreter, their great satisfaction in thought that the women were to have a part in Christian work, which would elevate and culture themselves, while helping the more needy. At this meeting, August 15, 1876, the Choctaw and Chickasaw Women's Baptist Missionary Society was organized, the

object being to enlist these Indian women in an effort to give the gospel to their own people, and to wild Indians beyond.

"To make clear to their minds what an organized society meant, and what its requirements would be, was not easy to accomplish, and the length of the meeting was not just what a city audience usually craves. But their interest did not flag, and joy beamed from the dusky faces as each signified her desire to become a working member, by walking to the front and placing the initiation fee of ten cents on the stand.

"The president chosen was Mrs. Sallie Holston, a full-blood Choctaw, unable to speak a word of English, an elderly woman, widow of an efficient native preacher; owning, and successfully managing, a large farm in Red River bottom; having brought up several orphan children; and with her own means, having built a meeting house near her own home, being the main-spring of the church where she was a member; and possessing much natural force of character and intellect, she held a foremost place in the hearts and confidence of her people. The secretary was the wife of the late Dr. T. J. Bond, who was well-known in the states. She was a Choctaw, and also a leader among her people, speaking English and Choctaw and Chickasaw fluently, and having done good service as interpreter and translator. She has visited our leading cities, was educated in one of the Southern states, and is a living proof of what education will do for the Indian. Dignified and earnest, and with kindness and Christian character manifest in all her words and ways, she would be at ease in any drawing-room and with the best-bred people."

In October, following this interesting meeting, Mrs. Rogers, the wife of General Missionary, Rev. Daniel Rogers, organized the first missionary society in the Cherokee Nation, among the Delaware Indian women. In February, 1877, the Women's Baptist Home Mission Society, with headquarters in Chicago, was organized, having for its object the elevation and Christianization of the homes of the Indians, freed people, and immigrant population of our country.

Thus it is that the great work of organized Home Mission work, among the women was suggested, and started, by a full-blood Choctaw woman. She was the president of the first Women's Home Mission Society ever organized, and that society was quickly followed by the organization of others, all through the Indian Territory.

In May, 1876, Rev. Daniel Rogers was transferred from the Choctaw Nation, to the Cherokee Nation, and made superintendent of the Male Seminary of the Cherokee Nation. In September following, his work was again changed, and he became General Missionary to the Cherokee.

His wife died at Tahlequah, February 21, 1877. He was appointed General for all of the Indian Territory, in September, 1878.

In 1877, there was, in all the Indian Territory, about five thousand Baptists, and one hundred churches. Most of the churches kept up regular Sunday schools. Among all of the Five Civilized Tribes, there was much interest felt in the wild tribes in the western part of the territory. The Choctaw and Chickasaw Association passed resolutions strongly recommending the churches help in giving the gospel to these tribes.

There was also much interest manifested in the evangelization and education of the Freedmen in the various tribes. A Colored man, G. W. Dallas, was welcomed to the Choctaw and Chickasaw Association. He spoke in the interest of his work as teacher among the Freedmen. The association recommended to the American Baptist Home Mission Society, the establishing of a Baptist Manual Labor School among the Freedmen, of the Choctaw Nation.

In the 1879 meeting of the Choctaw and Chickasaw Association, the Bethel Church, Colored, asked the association to consider the advisability of the Colored church organizing a separate association. The committee, consisting of J. S. Murrow, G. W. Dallas, W. V. James, W. W. Nail, and Charles Anderson, reported the following: "Resolve, that we deprecate the idea of separation of the churches of our body as tending toward weakness and advise that we remain, at least for the present, in one body.

"Resolve, that we assure our Colored brethren that they are entirely free to speak in all our deliberations, and share in all the offices and privileges of the body.

"Resolved, that we do not intend to put any slight on them, neither in our meetings, nor anywhere else, but esteem them as brethren in the Lord."

This association heard the Macedonian cry from two sources, and was powerfully moved by the appeals. One of these appeals came from the wild tribes of the western plains. Dr. Murrow had visited these tribes in April, and his reports of the crying need and hopeful outlook among these Indians, was like fire on dry tinder. Also, there came an irresistible appeal from the Choctaws still remaining in Mississippi. There were between one and two thousand of these, and they were, as yet, un-evangelized.

Peter Folsom, first chief among the Choctaw Baptists, had been working at the problem, and his great heart went out for his kindred in Mississippi. He was now an old man, and his body could no longer respond to the promptings of his intrepid spirit. But he had the gift of inspiring younger brethren in the great work.

The report on "Missions" was written by Rev. A. Frank Ross. It called to mind what God had done through missions in transforming the Choctaw Nation from heathen savages to a Christian nation. Then it rallied them, with masterly appeal, to pass on the blessed gospel to their brethren. It was not in vain. The Holy Ghost was moving the Choctaws to separate some of their sons to the work.

A promising young Choctaw preacher, Martin V. James, announced himself ready to go to Mississippi and work among the Choctaw there. There was great joy among the brethren as they planned to help support the work. Dr. Murrow was requested to correspond with the Baptist General Association of Mississippi, recommending that they appoint Brother James as their representative to the Indians in their own state.

This meeting of the association was held with the Hebron Church, and was pronounced the best in the history of the association. The church had been praying for a year for the Lord to give them a great meeting, and the messengers came up in the right spirit, two of them having walked sixty miles to attend the meeting.

Mrs. Czarina Robb, and educated and gifted Choctaw woman was engaged in translating hymns into the Choctaw language. About this time, she completed a Choctaw Hymn Book, made up of original and translated hymns, ninety-four in all. The book was published the following year in St. Louis, Missouri. It proved a great inspiration and blessing to the Choctaws.

Mrs. Robb was the first Corresponding Secretary, of the first Women's American Baptist Home Mission Society, organized in 1876, as noted above. The first funds donated by this society for any purpose was for the publishing of this hymn book. The writer is a proud owner of a copy of this hymn book, a gift from my dear friend, Dr. J. S. Murrow.

Major G. W. Ingalls was appointed, by the Home Mission Society, of New York, as General Missionary of the Indian Territory, and he made his first appearance at the Cherokee Association, meeting with the Round Spring Church, October 12, 1876. At the same meeting appeared Daniel Rogers, a special missionary to the Cherokee Nation.

At this same meeting, Mrs. H. J. Rogers, wife of Rev. Daniel Rogers, held meetings with the women, and organized a Women's Missionary Society for the purpose of sending the gospel to the wild tribes in the west part of the territory. Mrs. G. W. Scrapper acted as interpreter. The association was divided into four districts, with a president for each district. For the Saline District, Mrs. G. W. Scrapper, was elected president; and for the Sequoyah District, Mrs. Smith Christre; for the Flint District, Mrs. Mary Tehee; and for the

Tahlequah District, Mrs. Jane Candy. This association sent, by Major G. W. Ingalls, a very earnest appeal to the Home Mission Society to establish a Baptist Mission School on the Baptist Reservation, set apart by treaty in 1866, the school to be under supervision and control of the Home Mission Society.

At the meeting of the Cherokee Association, October 18, 1877, the report showed one hundred dollars raised for missions, and fifty dollars of it raised by the Women's Missionary Society, organized at the last association meeting. At the close of the Sunday morning service, fifty-five people came forward, seeking the Saviour. At the evening service, the Lord's Supper was observed. When the opportunity was given, sixty-five came forward for prayer. Before the association closed, there were eight baptized and twenty-two others received for baptism.

Native ministers in the association at this time were: George Swimmer, U-yu-sa-da, William Keys, Charles Thompson, Moses Ridge, Adam L. Lacie, Stephen Tehee, Levi Walkingstick, John Shell, Wilson Morris, Aaron and Senequeah. Besides the ordained preachers, there are named thirty-eight licensed, native preachers.

At the meeting of the Cherokee Association, with the Fourteen Mile Creek Church, October 10, 1879, Prof. A. C. Bacone, Principal Teacher at the Cherokee Male Seminary, and a member of the Fourteen Mile Creek Church, addressed the body in the interests of the establishment of a Literary and Theological School for Indians. Following his address, a committee was appointed, consisting of Rev. Daniel Rogers, Hon. Huckleberry Downing, Rev. A. L. Lacie, Major G. W. Ingalls, Prof. A. C. Bacone and Rev. J. S. Murrow.

This committee was instructed to adopt and prosecute such measures as might be useful in obtaining such a school. The committee later enlarged and constituted the Baptist Educational Board, with authority to act in the matter of the proposed Indian University. This was the first definite public move, leading to the establishing of Indian University, now at Bacone, Oklahoma.

We have in hand a minute of the Muskogee Baptist Association, held with the Big Arbor Church, Muskogee Nation, September 6, 1877. This is the fourth annual meeting of the association since the war; this association being organized in 1851, but held no meetings from 1860 to 1874.

Rev. H. F. Buckner was moderator, and Major I. G. Vore, clerk, and Rev. James Colbert, treasurer. There were thirty-two churches in the association, twenty-nine ordained ministers, and twenty-three hundred native members, one hundred of who were baptized that year.

The first item in the report of the managing board referred to an effort of some parties to create division in the association, on account of the Negro brethren, members of the association; and also on account of the two boards, Northern and Southern, working in the nation. The board, at its meeting, September 3, 1876, lifted the question above personalities, and delivered their opinion in a fine, Christian spirit, saying:

"Whereas, efforts appear to have been made to create disaffection, or division among the constituency of our association; therefore,

"Resolved, 2nd, that all those who have 'one Lord, one faith, and one baptism', should constitute also 'one body' and that if any division, for any cause, are created among Baptists of the Muskogee Nation, the fault shall not be ours."

The report goes on to say: "We are very happy to inform you that, since the publication of the above preamble and resolutions, we have seen no further signs of disunion, and that, as far as we know, the Baptists of the nation are living in peace and harmony."

The second item in the report has to do with the founding of the Levering Missions Manual Trading School in the Creek Nation. The report reads: "At our regular meeting at Wewoka, Creek Nation, March 19, 1877, we took into consideration the subject of our contemplated Manual Labor School, and passed the following resolution:

"Resolve, that we, in good faith, as auxiliaries of the Home Mission Board of the Southern Baptist Convention, offer to said board the Mission or Manual Labor School among the Creeks, granted to us, and that we relinquish to said board all the perquisites grant to us by act of council and articles of agreement. Provided, first, that the Home Mission Board of the Southern Baptist Convention comply, in good faith, with the articles of agreement, as if made with them instead of us; and provided, secondly, they give us an answer in sixty days from the present date, that they will undertake the work in good faith."

The Southern Baptist Convention, in session at New Orleans, accepted the above proposition and instructed the Home Mission Board at Marion, Alabama to prosecute the work. A large gift made to this school by Mr. Joshua Levering of Baltimore, Maryland, caused it to be named "The Levering Mission."

The council of the Creek Nation had offered for the proposed school six thousand dollars per annum and all the land that might be necessary for such a school, provided that the Muskogee Association should build suitable buildings and maintain the school, boarding, and teaching, not less than fifty boys and fifty girls. The object of the school was that the boys, while being given an education, should learn agriculture, and become competent farmers.

November 22, 1877, representatives from the Freedmen Baptist Church in the Creek Nation, met at the Old Creek Agency, and organized the Freedmen Baptist Association of the Creek Nation. Rev. Munday Durant was elected moderator and D. Perryman, clerk, and Jesse Franklin, treasurer. There are but four churches mentioned in the minutes: First Fountain, Pike Horn, Second Baptist, and Black Jack Church.

The Delaware Church, previously mentioned, continued to grow and prosper. March 8, 1876, their good meeting house was completely wrecked by a tornado. It took them some time to repair the damage, but they worked away heroically at it, and on May 9, 1879, they were ready to dedicate another meeting house, in the place of the one destroyed. Rev. Daniel Rogers, of Tahlequah, General Missionary to the Cherokees, and Rev. D. King, of Kansas, came to assist the happy church in the dedication.

During this period under review, the work among the Seminoles continued to make progress. In the fall of 1876, Major G. W. Ingalls, General Missionary of the Home Mission Society, of New York, and Dr. H. F. Buckner, Missionary of the Home Mission Board of the Southern Baptist Convention, visited the Seminole Nation for the purpose of holding a meeting. The Seminoles asked these missionaries if a missionary could not be sent to them, to live among them, and instruct them in the gospel. They backed up their request by an offer of one of the public schools of the Seminole Nation, carrying with it an appropriation of four hundred and fifty dollars a year, to be given over to the missionary, if they could provide the man and the balance of his support.

Major Ingalls pledged the Home Mission Society, of New York, for the balance of the salary, and Dr. Buckner agreed to send immediately to his nephew, Rev. A. J. Holt, then studying in the Southern Baptist Theological Seminary, in Greenville, South Carolina, and ask him to accept the work immediately. Dr. Buckner wrote to his nephew about the matter, and urged him to accept the appointment, and come at once to take charge of the school.

Brother Holt had seen considerable service in the ministry, and was, even then, a gifted preacher of winning personality. He possessed an abundance of enthusiasm and zeal. The enterprise appealed to him as the call of God, and the young student dropped his studies and plunged immediately into the work.

By the time he reached his field, the winter of 1878, which proved a hard one, was upon him. At first, there was no house in which to take his family, and they boarded, for a while, with Rev.

James Factor. A little later he moved into a log cabin, as there was nothing else in the territory. It was reasonably comfortable, but the difference between that and what he and his wife had been used to was quite a jolt. Naturally, it got on their nerves, as Mrs. Holt was in frail health.

Brother Holt worked with a consuming zeal, preaching and teaching to the limits of his strength and beyond. It is reported among the Seminoles to this day that he did a vast amount of work for the time he was there. But he was restless and unsatisfied. Though a strong and industrious man, he evidently did not fit into that particular field of work. He remained in that work less than a year, going from there as a missionary to the wild tribes at Anadarko.

In 1876, there was organized the Baptist General Association of Arkansas and Indian Territory. It was mainly in Arkansas, but the brethren sought to supply the need of a general body in Indian Territory. Some of the churches, and quite a few of the brethren, in Indian Territory affiliated with the association, but many of them did not join nor cooperate with the association. Dr. H. F. Buckner was a member and an enthusiastic supporter of the General Association.

This General Association affiliated with the Southern Baptist Convention. It undertook to include in its boundaries all of Indian Territory. Some brethren in the territory did not approve of their plans, and there was occasional friction, but no serious trouble came of it. The Choctaw and Chickasaw Association did not see fit to join the General Association, but did receive visitors and kept up a friendly correspondence.

This General Association founded a college at Salem City, Arkansas, and named it Buckner College, in honor of the veteran missionary to the Creek Nation, H. F. Buckner. This college was for four years the joy and pride of that General Convention. Like all denominational colleges, it met with the severe trials, but nevertheless accomplished a splendid work.

The laying of the corner stone of this college, May 4, 1878, was a great occasion in the city of Salem. Elaborate plans had been made for the occasion, and a large crowd attended. The first speaker of the day was Rev. F. M. Moore, pastor of the Southern Methodist Church of Salem. He spoke on "denominational education." He was followed by Dr. H. F. Buckner, the principal speaker of the day. His speech was along the line of educational and missionary work, with many telling instances and illustrations from his work among the Creeks. Among those taking part in the exercises were Rev. Henry Harvey, of Fort Smith, Colonel Fishback, also of Fort Smith, and Rev. E. L. Compere.

In the cornerstone of the building, among other things, was placed a copy of the New Testament in the Creek language, translated by Dr. Buckner.

After the organization of the Baptist Missionary and Educational Convention of Indian Territory, the few churches that had cooperated with the General Association, joined with their brethren in Indian Territory and the General Association confined its work to Arkansas.

Chapter X

Missions Among the Plains Indians

While they were refugees on the Red River during the Civil War, the civilized Indians came into contact with the wild tribes from the west. These wild tribes were, as yet, untouched by the gospel. The contrast between them and the more fortunate civilized tribes, on the eastern side of the territory, was very striking, even to the Indians. They still lived the wild barbarous life and continued the hopeless fight against the white people. After peace came, and the Indians returned to their homes again, there was kept up among the civilized Indians a growing desire to give the gospel to their neighbors on the west.

After the close of the war, the civilized tribes ceded to the government the western part of their territory, for the purpose of settling the remnants of other tribes from various parts of the United States. The government undertook to gather into that territory the scattered remnants of various tribes, and keep them under government supervision. Most of them were wild and untamed, and many of them vicious. There were United States troops kept at Fort Sill, Fort Supply, Fort Reno, and Anadarko. The presence of the soldiers, so necessary to hold the barbarous spirits in check, were, at the same time, a source of irritation to the Indians, because the soldiers were not always kind and fair in their treatment of the Indians. Many an Indian had just cause for complaint, and these added to their imaginary complaints and their natural rebellion against restraint of any kind, made the Indian problem one of grave concern. Their frequent raids and depredations on the white settlers in Texas, and Kansas, continued a score of years after the war. They murdered, and plundered, and carried off women and children as prisoners.

As early as 1868, a committee of Friends (Quakers) asked President U. S. Grant not to transfer the care of the wild Indians to the mil-

itary department, as contemplated, but to appoint Christian men as superintendents, and encourage the evangelization of the Indians. In 1869, a committee of Friends called on the president to urge the adoption of the plan suggested in the committee petition. President Grant surprised, and embarrassed them, by asking to nominate suitable men from among their number. They carried his request back to their conference, and from time to time such men as they would recommend from among their number were appointed by the president. The plan pleased the president and brought good results. Later on, men of other denominations were appointed to such positions. The improvement among the Indians is easily traceable to the influence of Christianity among them.

With these wild Indians, as with all other Indians, Christianity seemed, first, to reach the leading men among them. As soon as a few of the chiefs of a tribe embraced Christianity, they exerted a wholesome influence on the whole tribe, and there was rapid improvement among them.

The Friends took the matter of selecting men to work among the Indians quite seriously, and were very careful and prayerful to appoint none but godly men, well suited to such an important mission. In that matter, they were generally fortunate.

Among those appointed was Mr. Lowrie Tatum, an Iowa farmer. He came to the Kiowa, Comanche, and Wichita; the Cheyenne and Arapahoe were just north of where he located. Mr. Tatum remained several years and did good work with encouraging results among the Indians. He wrote a book called "Our Red Brothers", giving interesting and graphic accounts of the Indians, their manners and customs and his experiences among them. We introduce there a few quotations drawn from this book, to give a setting for our own work among the same tribes.

"In 1871, Dr. A. T. Tomlinson, of Bloomingdale, Indiana, was appointed, as religious teacher and physician. Josiah and Elizabeth Butler, of Ohio, were to take charge of the school, with a Mexican woman for interpreter. The school opened February 20, 1871. They taught Bible lessons and preached to them every Sabbath Day.

"Mr. T. C. Battey came in 1872, and established a school among the Kiowa. He lived with Kicking Bird, an influential chief, called by the Indians, Con-ne-on-co.

"Early in 1873, Mr. Moncrief, a Chickasaw Indian, came to Mr. Tomlinson for treatment. His care was plainly hopeless, but the good physician succeeded in leading him to Jesus. He made a profession before he died, and his testimony had a good effect on other Indians.

"In 1875, Agent Richards, reports about fifteen converts. At that time, Dr. Fordyce Grinnell was physician, and his wife was skilled in

winning Indians to the Saviour, but the Friends had no church for the Indians to join.

"At this point, 1875, Mr. Tatum says a white man, claiming to be a Baptist, came in and offered to take the Indians into his church and they followed him for awhile, then deserted him because of his teaching. (*Mr. Tatum's report of his teaching would prove that, whatever he claimed, he was no Baptist, but rather a Disciple or Cambellite preacher. We have no record of any white Baptist visiting them at that date. Comments by L. W. Marks*). Mr. Tatum further says that later on the Baptist church sent a spiritually-minded Indian there and the Indians followed him because he taught as the Friends did ("Our Red Brothers", page 209).

"In 1876, Agent Williams of the Wichita Agency reported that regular services had been held every Sunday for the past year ("Our Red Brothers", page 212).

"Agent P. H. Hunt reported in 1879, one minister of the gospel has been stationed among the Kiowa and Comanche, but they have been, several times during the year, visited by visiting missionaries. The Rev. Mr. Murrow, Major Ingalls and Mr. Lowrie Tatum have each visited the agency, in the prosecution of their good work. Rev. John McIntosh, a Creek Indian, has been working faithfully among the Wichita and affiliated bands, and the result of his labor has been very gratifying. There is a small church building on the reservation, and in several of the camps arbors have been erected, and every Sabbath a religious service is held at one of the places, with a very large attendance. There is a church organization which numbers fifty members, and additions are being made nearly every week!"

The faithful and effective work done by the Friends, on the virgin soil in these tribes, should have large credit in the harvests reaped by missionaries coming on later. It seems strange that they failed to establish churches among the Indians. They seem not to have had confidence in the Indians to believe that they could maintain an organized church. Their failure to organize left the converted Indians with no real home, and they came readily to other denominations, who offered them a church home, like the civilized Indians on the east side enjoyed.

The work of the Friends, appointed by President Grant, extended to the Cheyenne, Arapahoe, Kiowa, Comanche, Apache, Caddo, Wichita, Keechie, and Waco. They were faithful to the government, and also to the Indians. They were especially faithful in teaching morals and industry. For these things, they deserve great credit.

The evidence in hand makes it clear that the first work done among the wild tribes, by Baptists, was done by Rev. John McIntosh, a devout Baptist preacher of the Creek Nation. There had been more or

less agitation of the matter among the civilized Indians since the war, but the destitution in their own tribes was so great, and the laborers so few, that nothing definite was done until 1876. The General Association of Texas agreed to support Rev. John McIntosh and appointed him as their missionary. The exact date of his first visit is uncertain, but most likely it was early in the spring of 1876. He began work near the present town of Anadarko. The Christian Indians gave him a hearty welcome. He boarded with Black Beaver, a Delaware Indian, who had been a Christian for some time. The General Association of Texas, somehow failed to pay his salary, and Brother McIntosh became much discouraged. A timely visit from J. S. Murrow, who divided his own means with his Indian brother, greatly encouraged him, and he continued in the work. Later on, the Salem Association, of Texas, sent fifty dollars for the work among the wild Indians. It was placed in the hands of Dr. H. F. Buckner, and he turned it over to the Mission Board of the Muskogee Association.

The Muskogee Association met with the North Fork Baptist Church at Big Arbor, September 6, 1877. We quote from the report of the executive board (See minutes, pages two and three): "At our regular meeting, November 6, 1876, it is recorded in our minutes that Brother H. F. Buckner turned over to the board fifty dollars received from the Salem Association, Texas. On motion, the board turned said fifty dollars to Brother John McIntosh to purchase an outfit, and for the expenses which may attend his visit to the wild tribes.

"We are glad to inform you that Bro. John McIntosh has made two visits to the Indians of the plains, in the vicinity of the Wichita Agency: the first in company with Brother Vore, and the second in company with Rev. A. J. Holt, missionary to the Seminole, and others. We have abundant reason to thank God for the success of these visits. As a result (14) fourteen have been baptized, including Black Bear, a Delaware Chief, and Towacconie Dave, another leading man. Our Red brothers of the plains received the Word gladly, and we cannot do less than to urge upon your attention our duty to prosecute this work vigorously the coming year. The words of our Saviour: Freely ye have received, freely give, could not have been addressed with greater emphasis that they are to us this day.

"In this connection, it will be proper to state that the General Association of Texas, during the past year, undertook the support of Bro. John McIntosh to the wild tribes, and Bro. Kanard among the Creeks, but for some reason these brethren have not been paid. But they have toiled faithfully in the Master's vineyard under great embarrassment and deep poverty."

The Choctaw and Chickasaw Association, in session August 11, 1876, recommended to the churches of that association, that they take a collection for missions once a month and that one-third of it be used in the support of the work among the wild Indians.

The Cherokee Association, in session with the Long Prairie Church, October 19, 1877, reported: "About one hundred dollars has been raised within the association during the year to help carry the gospel to the Indians on the plains and on our borders. Of this sum, fifty dollars has been raised by the Woman's Mission Society, which was organized at our last association."

The good work of Brother John McIntosh was hindered for lack of support; however, there was great good done, and the work started then, has not ceased to grow until this good day. Brother McIntosh had to leave the work and come home for a time, but with no intention of abandoning the work that God had so suspiciously opened before him.

He returned the latter part of the spring 1877, in company with Rev. A. J. Holt, who had come the fall previous, as a missionary to the Seminoles. Reports of the work among the wild Indians made a deep impression on Brother Holt and he joined with Brother John McIntosh and several others of the Indian preachers; among them, Rev. John Jumper, Second Chief of the Seminoles. This trip, though of short duration, lasting only a couple of weeks was rich in results. Brother Holt was deeply impressed with the field, assuredly gathering that the Lord had called him to labor there. It was nearly one hundred miles from the Wichita Agency back to Brother Holt's home in the Seminole Nation. Remembering his wife was in frail health and the children none too well, he hastened back to find one of his little boys very sick. The little life soon went out and the body was laid in the John Jumper Graveyard. It was a sad time for the young missionary and his wife. Soon after this, he took his wife to Dr. J. S. Murrow's home in Atoka, and left her there, while he went to Texas. He saw some of the leading brethren of that state, and attended the Baptist General Association at Paris. Being an enthusiastic and industrious man, and impressive speaker, he stirred up a mighty interest in the mission work among the wild Indians at the Wichita Agency. July the first, Brother Holt was appointed by the Home Mission Board as missionary to the Indians at the Wichita Agency. The letter of Secretary W. A. McIntosh notifying him of the appointment is on file in the office of the Home Mission Board. He served under that board, two years. For a time after his arrival, the work made rapid progress. Brother Holt was a hard worker and aggressive in pushing his work. Some of the government employees at the agency did not

like Brother Holt, but when a vacancy in the teaching force came, he was appointed to supply the place. After this, there was stirred up some feeling against him, and his work was hindered by it. The opposition to him went so far as to secure his banishment from the agency, by the government at Washington. He carried the matter up to Washington, and after investigation, he was vindicated and given permission to return to his work.

The civilized tribes were not well pleased with the entrance of Brother Holt into the mission. They felt that their Brother John McIntosh was being supplanted in the work that he had begun under their support and direction. The Plains Indians, too, were more disposed to receive the gospel from the red brother than from white men. Major I. G. Vore, for many years a government agent among the Indians, and a devoted Baptist, writing under the date of October 15, 1877, says the brethren are much discouraged because Buffalo Good, Chief of the Waco and other of the wild Indians who were favorable to the ministry of John McIntosh, declined to attend the ministry of a white man. Major Vore, who was zealously devoted to mission work among the Indians, was discouraged at the effect of Brother Holt's presence among the Indians.

However, Brother Holt worked away in his zealous and aggressive way. Many of the Indians were won over to the little Baptist church, and he built a good meeting house, which remained in the service for many years.

We quote from an article written by Dr. J. S. Murrow, in 1894, referring to the mission to the Wild Indians. He states: "Brother McIntosh was blessed in his mission. One of the first converts was Black Beaver, a Delaware. He was a remarkable Indian, an old man. For many years, he was employed by the government as guide and interpreter. Away back in the forties and fifties, he had guided parties across the Rocky Mountains and on to the Pacific Coast. He spoke English fluently and also the language of several of the tribes then roaming over the Western Plains. He was thoroughly trusted, both by the general government, and by the Indians. His influence was very great. He finally settled near the Wichita Agency. Brother John McIntosh secured board in his family, and ere long he was converted and baptized. A number of the Delaware, Wichita and Keechie followed his example. A church was organized. In about a year, Brother McIntosh gave up the work and was succeeded by Rev. A. J. Holt, a white man from Texas.

Brother Holt was succeeded by Tulsa Micco, a full-blood Seminole. His labors were blessed of the Lord, but he did not live long. After him came Rev. G. W. Hicks, graduate of the Indian University at

Bacone. He was a Cherokee. Brother Hicks was appointed by the American Baptist Home Mission Society. He made a successful missionary, and is still in the work. Brother Hicks built a comfortable two-story dwelling house, and a new chapel and a school building.

Very faithful work was done by Mrs. Hicks and her sister, Miss Lauretta Ballew. They succeeded, with no means and scant help, in establishing a school that did a good work among the Indians.

Chapter XI

Organization and Development

1880 to 1890

The years from 1880 to 1890 marked a distinct change in religious conditions among the Indians of Indian Territory. It was a period of organization and development. The units of denominational life began to adhere and form denominational bodies, as they had not previously done. Cooperation among the different tribes became more effective. They began to realize that by combining their strength and means, they could accomplish what working separately and alone could not do. Means of communication became more common and efficient. The natural outgrowth of better education and civilization was cooperation for the mutual good of all concerned.

In civil and governmental affairs, the tribes came to feel that the interests of one tribe were the interest of all the tribes, and they got on best with the general government of Washington when they cooperated with each other and worked together for the common good of the Indians as a whole. Quite naturally, they felt the same way about religious affairs; in fact, cooperation in religious matters took the lead. The religious men of the tribes were less suspicious and more ready to trust each other.

It was during this decade that the three factors having the most to do with developing denominational life and growth came into prominence and served to bind them together, not in chains of slavery but in the bonds of religious liberty. These three factors were: a General Baptist Convention embracing all of the Baptists in Indian Territory; a school of higher learning for the education of their sons and daughters; and a Baptist paper of general circulation. The bulk of all of our denominational problems have revolved around these three institutions. Our people have always gone lop-sided where there was lack of any one or more of those things. Without the first; through which we may all combine and direct our efforts, our resources and

strength go to waste. Without the second, the young life coming into our churches remains undeveloped and untrained for our particular work. Without the third, we have no certain knowledge of how the battle goes from day to day, and our great campaign to conquer the world degenerates into a guerrilla warfare, only irritating and angering the enemy.

OKLAHOMA BAPTIST HISTORICAL SOCIETY

3800 North May Avenue
Oklahoma City, OK 73112-6506
MEMBERSHIP APPLICATION

Please enroll me as a member of the Oklahoma Baptist Historical Society as shown below:

Name		
Address		
City	State	Zip

All Members receive a subscription to *The Oklahoma Baptist Chronicle*

Check Type Membership (enclose amount)

Personal

() \$10.00 for new Annual Membership

() \$10.00 for renewal of Annual Membership

() \$100.00 for LIFE Membership

Institutional

() \$10.00 for new Annual Membership

() \$10.00 for renewal of annual Membership

() \$100.00 for Perpetual Membership

Call 405-942-3800 or email esheldon@bgco.org with any questions.

If you are a member that pays your dues yearly, please check your records. You don't want to let your membership lapse.

Please provide your information on the previous page, and clip it out and send it to our office with your choice of renewal amount.