THE OKLAHOMA BAPTIST CHRONICLE

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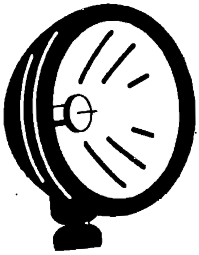

Spotlight

POST CIVIL WAR AMERICAN BAPTIST CHURCHES

Preface: As historical secretary for the Baptist General Convention of Oklahoma (BGCO) I have always been interested in the older Native American Baptist Churches in Oklahoma. This year we have the privilege of having two churches that may be among the first churches to be reorganized after the Civil War. They are listed on our BGCO data base as having started in 1865. Those dates normally come to the BGCO through the association annual church profiles. Those dates are also four years earlier than First, Atoka, which was formed by J. S. Murrow in 1869. The Atoka church is usually regarded as the oldest verifiable extant church, since Native American Baptist Churches seldom kept written records of their origins and relied only on oral histories passed down by families. My purpose for this writing is not to refute the claims of the two current Native American Baptist Churches, nor is it to take away from First, Atoka's fine history. This particular "spotlight" is to merely make others aware that a few Oklahoma Native America Baptist Churches believe their oral history may have some earlier church validity.

Eli H. Sheldon, BGCO Historical Secretary

Pre-Civil War Churches

It is interesting that Oklahoma Baptists have a clearer record of the churches formed before the Civil War than immediately after the war. No one doubts the validity established by the earliest Oklahoma Baptist missionaries and historians stating that Isaac McCoy on September 9, 1832 constituted the first Baptist church in Indian Territory. This was at Ebenezer Station, located about three miles north of the Arkansas River, and about eighteen miles west of Fort Gibson. The six charter members were of three ethnic groups which included one Creek Indian, John Davis, who was ordained as the first Baptist preacher in Oklahoma, three African Americans, Quash, Ted, and Bob (slaves of the Creek Indians), and two

white missionaries, Mr. and Mrs. David Lewis. The church was called Ebenezer, and within six months, it grew to a membership of forty-five.

Within one month, on November 19, 1832, Duncan O'Bryant, a missionary to the Cherokees, reestablished a Baptist Church in Indian Territory which had previously existed in Georgia. The people of this church had come in mass from their previous location in Georgia. This was followed by the Providence Church established in 1837 by missionary Ramsey Potts and was located about twelve miles west of Fort Towson.

A list of nine known churches established prior to the Civil War was published in the *Oklahoma Baptist Chronicle* in the autumn 1960 issue. Owning to the excellent historical writings gathered by L. W. Marks and several early missionaries and by Native Americans of various tribes, the probability of other churches having existed is not impossible, and, indeed, needs to be considered.

The War Years

The devastation caused by the Civil War upon the work of the Lord in Indian Territory is almost indescribable. It is historically verifiable that no church work survived the Civil War. The author has heard a couple of current Native American Baptists claim some churches still functioned in small home groups or individual families, but there is no written evidence of such gatherings and what has been written seems to support just the opposite. It is probable that the Native American mothers and children left behind during the war still maintained their personal faith and prayer lives. It is also known that several Christian Native American leaders and chiefs held to their staunch beliefs during the Civil War. There is, however, no evidence of a Baptist church, or even a church building surviving the horrible war.

The war for the Native Americans meant the loss of many men. While the men of the North and South often had the option to serve or remain at home, the Native American men were caught in an untenable situation where the treaties with the USA demanded loyalty to the nation against all enemies, and the tribes themselves were often divided has to where their allegiance was needed. The end result was, with only few exceptions, all the men went to war.

Due to the complications of the war, the missionaries were forced to leave their fields of service. The area of the Cherokee Nation changed hands several times during the war, with each army purposely leaving nothing for the other to claim other than desolation and destruction.

The Seminole were divided into two factions during the war with Lieutenant-Colonel John Jumper, who was pastor of the first Baptist church

among the Seminole, leading those who joined the Confederate Army. The Seminole Chief, Lieutenant-Colonel John Chupko, was the leader of those who joined the Union Army. After the Civil War these two factions had difficulty in efforts of reconciliation.

Possible Evidences of Other Churches

Evidences that other churches might have existed prior to the Atoka Church are found, for example, in the history of the Ash Creek Church, which was organized by J. S. Murrow in 1861. L. W. Marks states in his history (written approximately 1913) that, "In this new country, in the spring of 1861, Mr. Murrow organized the first church among the Seminoles. It was called E-su-hut-che (Ash Creek). Chief John Jumper was one of the first to unite with it by baptism, after its organization, he having become converted from Presbyterian to Baptist faith and practice." Marks also comments that, "About the close of the war, James Factor and John Jumper were ordained, and returned with their people to their ruined and desolate country, to rebuild homes, schools, and churches." This would most probably mean sometime in 1865 they may have begun to rebuild the churches.

History also tells us that in 1865, Rev. J. B. Jones came back as a missionary to the Cherokee. In 1867, the mission was moved from the town called Baptist to Tahlequah. Prior to the Civil War Cherokee Baptists numbered thirteen hundred which included thirteen churches, four ordained ministers, and many who were licensed to preach. The war caused a great reduction in numbers, but by 1870, the Cherokee Baptists were able to report five-hundred and seventy Native American members, many African American members, four hundred other Baptists not affiliated with the established churches, and possibly some churches not reporting. It is unknown how many churches had been restored or established between 1865 an 1870, but obviously some had been.

In 1865, owing to the devastation of the ministries among Southern Baptists, the American Baptist Home Mission Society (ABHMS) took over the work of the Missionary Union. Sometime between 1865 and 1871 the northern based ABHMS sent sixty missionaries to aid the Cherokees. Again, the exact result of their work may be lost in history, but one might assume several churches were probably reestablished or newly formed. The great old North Fork Church in the Creek Nation also fell during the conflicts. At the close of the war, Harry Isilands, an African Creek, and apparently a former slave of Joseph Isilands , settled around the North Fork Church area. Most of the church's former Native American members established the Big Arbor Church, nine miles north of Eufaula. L. W. Marks

reported in his book "The Story of Oklahoma Baptists" that among the lower Seminoles, three churches and two hundred and fifty members, which was half the adult population, were established by 1868.

J. S. Murrow established what is considered the oldest extant church in Oklahoma, Atoka First, in 1869. The church began with only six members but grew quickly. Murrow reported that by 1870 his post-war work included ten churches and five hundred and eight members. The Atoka Church was unique. It was the first non-Native American church in Oklahoma Territory. Its membership was primarily Anglo. It has continued to this day as an active and productive Southern Baptist Church.

With all this said, one might conclude that other churches probably existed earlier than the Atoka Church, but we have no written history to verify that any of those original churches have survived to the present day. One might ask why this article is important at this point. The answer lies in our following sections of this writing.

Two Churches Reach One-Hundred and Fiftieth

According to the BGCO data base two Native American Churches will be having their one-hundred and fiftieth anniversaries this year. Our state convention received those dates from the annual church profile (ACP) that each church is asked to complete as a member of the convention. Both churches have a Seminole background. In most cases those dates are established early in the churches existence and passed down through each year's new ACP. If the church is also in cooperation with the local Baptist association, that association usually picks up that date in their records.

Snake Creek Baptist #2

The first church of note is Snake Creek Baptist #2, which is located approximately three miles south of I-40 at the Seminole exit on state highway 99, and three miles east on 99A. This fine church is still a contributor to the Muscogee-Seminole-Wichita Baptist Association (M-S-W). It currently runs 35-40 in Sunday school, and has a very active group of children. It has a history of being consistent in faithful service and a good record of those involved in the church leadership. Bill Hobia has been pastor of the church since 1969, and Martha Mooney, long time member and former church secretary, was a member when Bro. Hobia arrived. Younger members now hold most leadership positions. While they may not have current records regarding the exact time of the year they became

a church, nor the name of the first pastor, they do believe in was in 1865. The church building was constructed in 1907 and written histories and minutes from the church exist from about 1907 until approximately 1970.

Okfuskee Baptist Church

The second church holding to 1865 as the year their church was established is Okfuskee Baptist located northeast of Eufaula. The church is still active with Bro. Richmond Carr as their pastor. The last annual church profile (ACP) submitted by the church (2009) states the church, at that time, ran about 20 in Sunday school. The giving record of the church may not at this current time reflect contributions to the association, but the ACP indicates monies were contributed to the BGCO.

The Missing Historical Links

It has previously been stated there were a few churches reestablished or started between 1865 and 1869, and both anniversary churches in this writing, Snake Creek #2 and Okfuskee, have a Seminole origin. We do know the first Seminole church was established by Bro. Munday Durant, an African American preacher in 1854. We also know the earliest convert to this church was James Factor, a prominent man, and good interpreter. Factor was a good friend and great influence in the conversion of Chief John Jumper. Bro. John Jumper was one of the first to unite by baptism with the E-su-hut-che Church (Ash Creek) established in 1861.

We also know that both James Factor and Chief Jumper returned at the close of the war (apparently 1865) to rebuild homes, schools, and churches. While we have no written materials on what exact churches resulted from Factor's and Jumper's return, we might logically speculate that both of the churches claiming 1865 as their birth date, might, indeed, have originated through these two men's efforts. We do know, however, the original church established by Bro. John Jumper was Spring Church, located two miles west of Sasakwa. It was apparently established in 1865.

L. W. Marks in his "The Story of Oklahoma Baptists" states the Seminole work, just following the war, "prospered wonderfully" through the work of Factor and Jumper. The main church (unnamed in his text) was self-supporting with about three hundred members by 1867. By 1868, as stated previously, there were three churches among the lower Seminoles.

Concluding Remarks

While First Baptist, Atoka, established in 1869, will continue in history as the first Baptist church after the Civil War to still exist and have a verifiable recorded history, it should not be ignored that others which have no written history, may very well be observing their 150th anniversary in the next two or three years. May God give the churches who serve Him, rich blessings and peace as they approach their 150th anniversaries.

NECROLOGY
January 1, 2014 – December 31, 2014

Anderson, Tom, 80, died February 26. Funeral services were March 1, at Stringtown, Community. He was the former director of mission of the Chi-Ka-Sha Association, served as Oklahoma Native American catalytic missionary and had pastored four churches in Oklahoma.

Ashworth, Richard L., died September 28 in Meridian, Idaho. He served many Oklahoma churches, was appointed as missionary associate by North American Mission Board in 1966, and also served 19 years as area director of missions for Southern and Eastern Utah.

Bonham, Faye, 80, died July 12. Services were July 17 at Oklahoma City, Newchurch. She was the wife of the late Tal Bonham who served as evangelism director of the BGCO in the 1970s.

Box, Paul, 83, died Friday, November 28. A graduate of Southwestern Seminary, he and his wife Pattye served as IMB missionaries. He was pastor of five churches including Moore, First for 17 years.

Calvert, Virgle, 88, died Saturday, March 22. For more than 33 years, Calvert served as pastor of churches in Oklahoma towns and retired as senior adult minister of Muskogee, Southeast. He had a heart for sharing the Gospel.

Cling, Evelyn, 89, died Friday, October 10 in Tulsa. Services were at Tulsa, Eastwood October 14. She was a mission service corps missionary at DaySpring Villa women's shelter for 30 years. Her last weeks she lived with the guests at DaySpring under Hospice so she could serve to the end as a prayer warrior for the guests.

Cowen, Aubrey, 82, died September 23. Services were at Weatherford, First. Cowan was ordained to the Gospel ministry in 1956 and served as pastor to seven Oklahoma Baptist churches.

Day, Vernon, 82, died May 8. An OBU graduate, Vernon had a servant's heart and helped spreqd the Good News of the Lord through song and ministry for 62 years. He was a charter member of the Singing Churchmen of Oklahoma. Services were May 13.

Edwards, John, 79, died Friday, April 18. He was pastor of Chickasha, Fellowship of American Indians since 1995.

Elliff, J. T., 97, died Friday, December 12. Memorial services were December 18, at Del City, First Southern. Along with serving churches in Texas, Arkansas, Missouri and Arizona, he was the founding director of the mission department for the Arkansas Baptist State Convention in the 1960s, and was the executive director of Capital Baptist Association for 10 years.

Ferguson, Bettie, 86, died March 6. Her father Tom Wiles was pastor of Lawton, First for many years. Her husband, Milton, is retired president of Midwestern Seminary.

Flynn, James, died September 7 in Lawton. Services were September 16 at Hobart, Washington Street. He pastored many years in Utah, Texas and California, as well as churches in Oklahoma.

Foreman, Jim, 70, died Monday, December 8. Services were at Tahlequah, First. He was a former director of missions in Cherokee Association, pastored Tulsa, New Life Indian Church and several other churches, with a passion for Native Americans to know the love and hope that come from Jesus.

Gage, Freddie, 81, died September 12. A Southern Baptist evangelist for more than 60 years, he preached in more than 1300 churches and area-wide crusades and in more than 3000 high school assemblies and youth rallies. Gage was a teen gang leader who came to Jesus after hearing the Gospel preached in 1951 in Houston.

Gallagher, John, 77, died Tuesday, October 28. Services were held October 31 at Moore, Regency Park. He ministered as pastor in 19 churches in Oklahoma and four other states.

Gantt, Jimmy, 77, died Friday, October 3. Services were held October 18 at Ashland in Pittsburg Association where he pastored for 38 years.

Grantz, Larry, 67, died Thursday, April 17. Services were April 22 at Ponca City, Eastern Heights Christian. He was the interim pastor at Marland, First.

Hall, Edith Lois, 96, died Monday, June 23. Services were June 27 at Oklahoma City, Portland Avenue. She was the wife of Marvin Hall for 71 years. Marvin served 20 years with the Baptist Foundation. He also served Baptist churches in four Oklahoma towns.

Henderson, Calvin, 85, died Friday, March 14. He was the father of Griff Henderson, pastor of Edmond, Waterloo Road. He was a charter member of Edmond, Henderson Hills, and known as the Godfather of Henderson Hills Softball.

Hoipkemier, Jim, 55, died Monday, November 10. Services were Saturday, November 22 at Moore, Regency Park. He served many Oklahoma churches and was also know for TUG (Talents Used for God) Ministries which offered drama and revival teams and talent seminars.

Humphrey, Clarence "Utah", 75, died Friday, November 7. Services were November 12 at Leach, First, where he pastored for 26 years before retiring in 2004. He served as director of the Baptist Student Union at Northeastern State University in Tahlequah.

Hurley, Edmund, 86, died Thursday, June 5. Hurley was featured in a *Baptist Messenger* article (April 24, 2014) titled "Persistent prayer prevails for Punjabi". Kristn Punjabi was his persistently praying neighbor. Hurley and his wife Marion were saved and baptized at Oklahoma City, Gateway, as a result of Punjabi's witness.

Hunt, T. W., 85, died Thursday, December 11. Memorial service as December 19 at Spring, Texas, Spring Church. He was a longtime preacher, teacher and author across the southern Baptist Convention.

Lawless, Doyle, 92, died Wednesday, August 20. Services were August 22 at Antlers, First. He was a pastor of churches in Oklahoma.

Layne, Paschal "Pat", Jr., 67, died February 15. Services were at South Daytona, FL, First. He served in ministry for more than 30 years in Oklahoma.

Lee, Cletus, 85, died Friday, December 19. Services were at Pocasset, First. A longtime Oklahoma pastor, he served eight churches and was a writer and author of *Tributes Treasures* and had numerous articles featured in the *Baptist Messenger.*

Lynchard, Susie, 57, died Saturday, October 4. Services were at Sand Springs, Fisher. She was the wife of Danny Lynchard, pastor of the Fisher church, and worked with the Tulsa Police Department.

McCartney, Barbara, 87, died Friday, September 12, in Bella Vista, AR. Services were September 16, at Siloam Springs, AR, First. She was the wife of Richard McCartney, former Baptist Messenger editor and communications director for the BGCO. She taught Sunday School and led a crafts ministry.

Mackey, Burl, 62, died Wednesday, March 19. Services were held at Oklahoma City, Quail Springs March 22. He was the former pastor at Stroud, First and also worked for Oklahoma Baptist Homes for Children.

Mason, Bruce, 58, died Monday, December 22. Services were December 27 at Pryor, First. He served as director of missions for Craig-Mayes Association for more than 16 years and previously pastored two churches in Tulsa.

Mason, Elnora, 100, died July 29 in Midwest City. Services were August 2. She was the wife of longtime state pastor and evangelist Chester Mason. She was a pianist and organist for more than 80 years, a choir member, and loved serving the church through Vacation Bible School and missionary work.

Maxwell, Gary, pastor of Unity Baptist Church in Keota, died February 12. He was the only pastor of this church since it started in a store front in 1995.

Pierce, Willene, 71, died Tuesday, March 18. Services were March 22 at Springdale, AR, Sonora. Willene was founder and director of Native Praise Choir, former leader in LINK Ministry, former WMU leader and a current member of the Oklahoma Baptist Historical Commission.

Polk, David, 55, died Thursday, June 12. Services were June 14 at Ardmore, First. For nearly 15 years he worked for the Baptist Foundation of Oklahoma, was a Sunday School teacher, and was chairman of deacons at Ardmore, First. He had a passion for Falls Creek and volunteered at many camps.

Roberts, Lawana, 63, died Sunday, June 22. Services were June 26 at Midwest City, Soldier Creek. She served 28 years in state Baptist work, retiring in 2005 as BGCO children and youth missions and ministries specialist. She was known for her work with Acteens and GA leaders, and as director of Camp Nunny-Cha-ha.

Smith, Jack, 72, died Tuesday, July 8. Services were July 14 at Edmond, Waterloo Road. He was a state evangelist for about 20 years and served as president of the Oklahoma Conference of Southern Baptist Evangelists.

Stigler, Rozella, 101, died Friday, October 24. Services were in Nashville, Tennessee. The wife of Leonard Stigler, a longtime pastor in Oklahoma. They were both OBU graduates.

Tidwell, Gerald, 76, died Tuesday, December 16. Services were at Durant, First. He served five churches in Texas before moving as pastor at Durant, First, where he stayed many years.

Webb, Virginia, 91, died Monday, August 18. Services were August 22, at Anadarko, Virginia Avenue. She was the wife of Alton Webb who pastored several Baptist churches and was a director of missions for Concord-Kiowa Association until retirement.

Winters, Anna Beth, 76, died Thursday, December 4. Services were December 9 at Harrah, First. She was a church bookkeeper and also served as an employee of the Baptist General Convention of Oklahoma.

Oklahoma Baptist Historical Society

2014 New Members

LIFE

Glenn Brown, Crowley, Texas

Annual

Winona Marks, Lawrence, Kansas
Paul Roberts, Shawnee
Linda Holderfield, Quinton

Parts I and II of this writing were published in *The Oklahoma Baptist Chronicle*, Spring 2014 and Autumn 2014.

THE STORY OF OKLAHOMA BAPTISTS
PART III
By L. W. Mark

Chapter VII
Twenty Years of Sowing and Reaping – 1840-1860

The Cherokees – 1840-1860

At the opening of this period, there were about 95,000 Indians in the Indian Territory. They belonged to twenty-three different tribes. The general boundaries were pretty well fixed at that time and were about the same as the present boundaries of Oklahoma State.

Rev. Isaac McCoy said, about this time: "Most of the immigrants who have had time to recover from the damage sustained in their removal, are improving their condition. Some tribes have already laid a solid basis of civil and religious institutions; others are following them at greater or less distance. The whole is assuming the appearance and customs and enjoyment of a civilized community: and as order is restored, and the social relations of life promoted, they are brought within the reach of religious instruction, from regular attendance upon which the unsettled state of their affairs has prevented them."

From 1840, the growth and progress of the civilized tribes in civilization and material development reads like a fairy tale. In spite of the irreparable loss and discouragement incident to their removal, they bravely faced the future and began over again to build homes, cultivate farms, organize governments, establish schools and churches and win back the blessings of civilization that had been wrested from them along with their lands and homes in the East.

Speaking of the Cherokee Nation, Helen Jackson, in "A Century of Dishonor," said: "The progress of this people in the ten years following the removal is almost past belief. In 1851, they had twenty-two primary schools, and had just built two large houses for a male and female seminary, in which the highest branches of education were to be taught. They had a temperance society, with three thousand members,

and an auxiliary society in each of the eight districts into which the country was divided. They had a Bible society and twelve churches; a weekly newspaper, partly in English and partly in Cherokee; eight district courts, two circuit courts, and one supreme court. Legislative business was transacted as before, by the national council and committee, elected for four years. Nearly one thousand boys and girls were in the public schools."

The religious development had kept pace, fairly well, with the material development. The churches that came with the Cherokees from the East had multiplied many times all through this period and great revivals of religion were the order of the day; especially was this true among the Cherokee.

These Indians took the matter of government and law enforcement seriously. The nation was honeycombed with temperance societies, and the soul-destroying liquor was hated and fought with a vehemence and unanimity not often reached by their white brothers. "The Cherokee Messenger", the first paper published in Indian Territory was devoted largely to the exploiting of the temperance societies. One of the foremost workers in the temperance societies was Jesse Bushyhead, Chief Justice of the Cherokee Nation.

When Jessy Bushyhead led his division of the Cherokee Nation into the Indians' new home, he settled at a place not far from the present town of Tahlequah. A great many of the Indians clustered around their chief and they called the place Baptist. It was, at first, the principal settlement in the Cherokee Nation. One of the first things provided for was a place for worship. Regular preaching services were held from the beginning of the settlement. Churches and preaching places sprang up all over the nation.

In 1842, Mr. Evan Jones secured a gift of a printing press and type, in English and Cherokee, from the Mission Board in Boston. This had to be transported overland all the way from Boston, except where rivers could be used. With the printing outfit came Mr. H. Upham, a printer. Mr. Jones had built a log house for the purpose, and when the press arrived it was installed in the house, and began, thus, the great work of creating a literature for the Indians of the new country.

They printed parts of the Bible, hymn books, tracts, and such other literature as they thought would tend to strengthen the people, intellectually and morally. Naturally, a large part of the printing was in the interest of temperance.

The printing was for the most part in the Cherokee language, using the phonetic characters invented by Sequoyah, a comparatively illiterate Cherokee, before they left their home in Georgia. This printing press continued its enlightening and evangelistic work until it was destroyed by Guerillas during the war.

In August, 1844, was issued from this press the first copy of the first newspaper published in Indian Territory, and it was a Baptist paper. It was called "The Cherokee Messenger", and issued monthly at fifty cents a year. I have in my possession bound copies of the paper as of May, 1846. I found these files in the possession of Mrs. Eliza Alberty, of Tahlequah, a daughter of Rev. Jesse Bushyhead. It is neatly printed on good paper. It contains translations of the Bible and Farley's "History of the World." Besides this, there is religious and general news. This beginning of literature in Indian Territory is of such interest and importance that I quote from the prospectus of the first issue:

Cherokee – Baptist Mission Press. H. Upham, publisher. Prospectus of the Cherokee Messenger:

"The *Cherokee Messenger* will be published on the first of every month, in numbers consisting of at least sixteen pages, octavo. It will contain translations of the Scriptures and other standard works, suited to the present condition of the Cherokee people. Also, it will contain interesting intelligence from brethren connected with the various mission stations throughout the Indian country and elsewhere; communications relating to the progress of temperance, or pertaining to the intellectual, moral, and religious improvement of the Cherokee, and other Indian tribes.

"The *Messenger* is not designed to be a controversial work. The great object which we wish to accomplish is to furnish a religious publication which will meet the wants of the Cherokee brethren of all denominations: and desirous that our efforts may be crowned with success, we solicit the kind cooperation of the friends of Christ, of every order, to aid us in the diffusion of religious truth, and that this portion of the earth may soon become enlightened, and each be supplied in his own language, with the knowledge of the wonderful works of God, and of the way of life and salvation through the merits of the crucified Saviour.

"Terms of payment: the price of the Messenger is fifty cents a year, payable in advance."

There follows a long list of official representatives of the paper, several of them in each of the seven districts of the Cherokee Nation. We note in this paper a most interesting advertisement, which we quote to give our readers an idea of the educational ideals of that early day among Cherokees.

Advertisement of the Cherokee Female Seminary, connected with the Baptist Mission.

The third session of this school, commencing Monday, September 2nd, and will continue, without vacation, until July the 13th, 1845; in three successive terms, of fifteen weeks each, under superintendence of Miss Sarah Hale Hibbard.

Instruction will be given in the common elementary branches; also in the nature of sciences, moral and intellectual philosophy, civil and ecclesiastical history, and the Latin language. Biblical instruction will be particularly attended to.

The design of this school is the improvement, subsequent usefulness, and ultimate happiness of these young ladies of the Cherokee Nation who may share its advantages. Such a course will, therefore, be pursued, as it deemed best adapted to lead the mind to correct habits of thought, and lay the foundation for a through, systematic, and practical education.

The aim will be not only to develop and call into action the intellectual faculties, but to inculcate the pure principles of morality and the Christian religion.

Punctuality in attendance upon all of the exercises and obedience to the regulations of the school will be required. Regular attendance at public worship and Sabbath School will be expected.

Board may be obtained at Widow Eliza Bushyhead's at $1.25 per week, including washing, or one dollar per week without washing."

(Advertisement submitted by Evan Jones.)

The paper was heartily welcomed by the people and had a fairly successful career for a little less than two years. The religious and educational value of that printing press can never be computed, but it certainly became the leading factor in the intellectual and spiritual development of the Cherokees. It enabled the missionaries to multiply their usefulness many times. If, in our present foreign mission fields, a printing press would be equally as effective, it would seem the part of wisdom to send a printing press along with each missionary who goes to open up a new work.

Rev. W. P. Upham and wife came into the Cherokee Nation as missionaries in the early part of the period under review and spent eighteen years in this work. He was both a preacher and teacher. He conducted a school for young ladies, probably succeeding or cooperating with Miss Hale. Mrs. Garry E. Quarley, oldest daughter of Rev. Jesse Bushyhead, who died at Baptist, February 23, 1907, seventy years to the day after landing in Baptist, was one of his pupils and remembers well his faithful work, teaching all the week and preaching in the school house at some other point on Sunday. When the war broke out, he went to Kansas as a frontier missionary.

There were a few white preachers among the Indians during this period. They were the missionaries sent out by the mission board. There were many Indian preachers, some of them great preachers. Then there were a goodly number of Negro preachers, slaves of the Indians, for the most part. It seems to have been the rule for all of these preachers—white, red, and black – no matter what they did all week, to all go afield on Sunday and preach the gospel. There seems, generally, to have been no lack of people ready to hear the preachers.

Colonel Lewis Downing, the leader of the great Downing party, in the Cherokee Nation, was a Baptist preacher before the war, a soldier and preacher during the war, and again a preacher after the war. After the war, he was elected Principal Chief, Governor of the Nation.

D. W. Bushyhead, son of Rev. Jesse Bushyhead, a leader among the Cherokees, accompanied Rev. Evan Jones to the Baptist Anniversaries, held at Pittsburg, Pennsylvania, 1852. Their speeches before that body made deep and lasting impressions and great impetus to the cause of Indian missions.

The multiplying of Christians and churches among the Cherokees went steadily and rapidly forward, up to the breaking out of the Civil War in 1861. The beginning of the war was the breaking up of practically all of the organized work among the Indians in Indian Territory, as well as among the white people all over the Southland. It was a severe test of the genuineness of their faith. Scarcely could their religion have had a harder trial. One of the worst features of it all was the enforced retirement from the field, of the white missionaries, who had been their leaders and guides, both in civil and religious affairs. But these Indians had seen trouble before, and their religion was no temporary affair. They proved its genuineness by the steadfastness with which they clung to in times of greatest trials.

After the close of the war, 1866, Dr. E. E. L. Taylor, Associate Corresponding Secretary of the Home Mission Society, visited Indian Territory. His report on the status of religion among the Indians is interesting and tells the story of their faith and faithfulness as seen by an outside but interested witness. Among other things, he said: "A more successful protestant mission can hardly be named on the face of the globe than is found among the Cherokee tribe of Indians.

"The Board of Boston, prior to the war, and before it was transferred to the Home Mission Society, had not a single mission – Asiatic, European or African – which, for the expenditure of men and means, returned in conversions more gracious or soul-satisfying results, than the Cherokee mission.

There were literally thousands who had been converted, and given the best evidence possible, in life and in death, of the genuineness of their faith in Jesus Christ. No more efficient nor devoted preachers have been raised up on any foreign mission field, than have been and are today to be found among the Cherokee Indians.

"As a nation, they have suffered terribly by the devastations of both the Northern and Southern armies, during the late conflict. The Cherokee Nation was the Virginia of the Southwest, over which now one army and now the other, marched, each leaving little undestroyed, which was found in the hands of their enemies. As a people, however, the Cherokees were true and loyal to the United States Government to the end, and sent into the field a larger number of Union soldiers, in proportion to their population, than New York or Massachusetts. Not a little of this noble self-sacrificing patriotism is to be ascribed to the Christian principles and the examples of the Joneses and the Baptist ministry whom they raised up and taught. I could easily establish this statement. They have gained their social and intellectual status chiefly through the influence of Christian missions. Less than fifty years ago, they were wild barbarians. Behold what God hath wrought."

The Choctaw – 1840-1860

In the point of development, intellectual and spiritual, the Choctaw, in the period under review, seem to come next to the Cherokees; with the Creeks, and Seminoles, close after. It will be remembered that the Choctaws and Chickasaws had combined under one tribal government and are generally known as the Choctaw Nation.

The Kentucky Mission Society attempted to conduct an Academy for the Choctaws at Blue Springs, Kentucky. It had a patronage of Col. R. M. Johnson and the government. It began in 1818, and its career, though brief, was honorable and useful.

Indians, at that time, were unwilling to send their children away to another state to be educated. This school, however, has left one monument to its usefulness that forever compensates for the expense of its establishment: that is the conversion, while a student there, of Peter Folsum, the first Choctaw to become a Baptist, and a powerful factor in the planting of the gospel among the Choctaws.

In 1844-45, began a movement resulting in the establishment of Armstrong Academy, in the southern part of the Choctaw Nation. Professor Ramsey D. Potts, for ten years previous to that time a government teacher among the Choctaws, was the main promoter and the principal of the academy. Mr. Potts, like several other founders of our Baptist work among the Choctaws, was supported by the government

as a teacher, and recognized by the Baptist General Convention as a missionary of their board. The government wisely selected Christian men and women for teachers and encouraged them in the planting of Christian churches and institutions as the best means of promoting civilization among the Indians.

The Choctaw Nation had an annuity from the government each year, and part of it was devoted to supporting teachers in the schools. Mr. Potts and his co-laborers received a part of this money. There were associated with him in the academy and mission work, Rev. P. P. Brown and wife, Rev. H. W. Jones, Mrs. R. D. Potts, and Miss Chenoweth.

Reports from the school to the Board of the American Indian Mission Association, in 1846, show an attendance of thirty-five pupils. Their educational attainments were quite meager, notwithstanding the fact that many of them were most grown, as a classification shows. There were eighteen learning the alphabet, four commencing to spell, four beginning to read, three in the first reader and two in the second reader. Yet the progress of these pupils was astonishing and gratifying.

Armstrong Academy became a most effective agency for the promotion of the gospel. Mr. Potts, himself a teacher, gave his unstinted service to the evangelizing and training of the Indians, and very liberally of his own means to help support others who were not supported by the state. In writing to the board in July, 1846, he says: "We constituted a church at this place on July fourth, and there have been added to us during the year nine by baptism, one white and eight Indians." Going on, he pleads most earnestly for a man of deep-toned piety to give all of his time to traveling and preaching, and asks the privilege of giving out of his own slender income one hundred dollars, toward his support, if only the Baptist hosts will provide the balance.

There was a farm connected with the academy and conducted under the direction of the missionaries. Products of the farm went to the support of the school. Besides this school, there were schools conducted by Miss Osgood and Miss McCoy.

In 1846, there were, among the Choctaws, three churches and over three hundred members, thirty to forty of them baptized that year. Canadian Church, according to the report of Mr. Smedley, had about eighty members at that time.

Mr. Potts, writing about a meeting about that time, gives a good idea of the careful conscientious way the missionaries usually progressed in winning from among the untutored Indians disciples of the blessed Master, who for faithfulness and loyalty challenge the admiration of the world.

"Ten of our boys presented themselves for baptism. After examination of them, we thought it best that seven of them should wait a

little longer, as we did not feel so well satisfied with them. Three of them were received, and in the presence of the congregation, they were baptized in the name of the true God."

Here, Mr. Potts speaks of his wife, a cultured and very devoted woman, at this time much afflicted, meeting him at the water's edge as he went down to baptize, reminding him of the time, ten years before, when they covenanted together as a church of four members. He cannot help contrasting that time, when there were none to sympathize and encourage, and many to discourage and obstruct, with the great throng of sympathetic people on the bank of the river, many of them brethren and sisters good and true.

The work among the Choctaws, up to the breaking out of the war, had its varying season of advance and decline. A lack of strong, well-equipped leaders, to give their entire time to the work, hindered them from growing steadily and rapidly as the more highly favored Cherokees. Still, there was continual growth in numbers and culture, up to the coming of that cruel war; with is blighting, withering, scorching breath, which dried up the very foundations of progress in civil and spiritual life.

Mr. Potts continued with the Armstrong Academy about ten years and did a vast amount of good, constructive work for the Choctaws. About 1853 to 1854, he was succeeded by Rev. A. G. Moffatt, under appointment of the Home Mission Board. Mr. Moffatt remained about four years, during which time the Armstrong Academy was transferred to the Cumberland Presbyterians, and in their hands in ceased to exist.

The Creeks – 1840-1860

The period under review, among the Creeks, opens into a rather stormy time, religiously. Much effective work had been done, and there were many Christians, and some pretty strong churches. Their teachers among the government schools were the principal preachers and leaders. There were some quite effective Negro preachers, among the Creeks, at the opening of this period.

The council of the nation, and its principal chiefs and leading men, were almost unanimously opposed to the preaching of the gospel in the nation. The council had gone so far as to declare, by unanimous vote, that the preaching of the gospel in the nation was inexpedient.

In 1842, Rev. Evan Jones, from the Cherokee Nation, visited the churches of the Creek Nation. He was received with great joy by the old Ebenezer Church. He found the work being carried on, and quite successfully, by two Negro men who were both steady, reliable men,

holding the confidence of all the people. Brother Jacob was ordained, and both were said to be good preachers.

In 1843, Mr. Kellam visited the field and found a revival in progress. About one hundred had been baptized by Jacob. Some of them were white people and some Negros, but most of them were Indians. Another man, James Marshall, also preached. The revival was quite general. There was preaching at different places and prayer meetings held most every night in different parts of the nation.

It was about this time that the Creeks held a national council and passed a new law forbidding any Indian, or Negro, to preach the gospel in the nation, under penalty of whipping, and no white man could preach the gospel without special permission. These were discouraging times for the Christians and the churches. But the council, though unanimous, and embracing the leading men of the nation, had undertaken to banish the Man of Galilee from hearts and homes where He was a welcome guest, and that was more than any nation could do.

About this time, the board appointed one of the government teachers, Rev. Eben Tucker, a missionary to the Creeks. He advised that they meet at convenient points just over the line in the Cherokee Nation. The Choctaws also welcomed the Creek churches on their border. The Seminoles refused to acquiesce in the law passed by the Creeks, so the intrepid preachers of the gospel could preach all around the Creek Nation, and no power could keep the people from going out to hear.

Mr. Tucker, at a little later date, reports that the Ebenezer Church had about one hundred members, and the Canadian Church, an hundred and twenty. He wrote in 1845: "The progress of religion in the nation is cheering. Five individuals have been cruelly scourged, but remain faithful." Many of the faithful Christians were whipped almost to the point of death, but there has come down to us no case of any one of them denying the faith. Their steadfastness was too much for even the stern measures of an Indian council.

The large and powerful McIntosh family, who were descendants of the great chief, William McIntosh, was among the strongest opposition of the gospel being preached in the Creek Nation. But, in due time, his own family were reached, and three of his grandsons became Baptist preachers.

It was in the heat of these persecutions that a great, really great, Indian character, Joseph Isilands, began preaching the gospel. He was threatened many times, and frequently saw his brethren, and sisters too, receive the penalty of fifty lashes, laid on by hands that were far from gentle.

But God spared him from suffering, and humiliation, of such an ordeal, though he never slackened his zeal in preaching the gospel. To his faithful stand, and strong personality, is largely due the breaking up of the persecutions in the Creek Nation.

Up to about eight years ago, there lived on a farm near Eufaula, Oklahoma, an Indian woman, Aunt Sallie Logan, who bore on her back, to the day of her death, the scars left there by this cruel persecution. She was said to be the last Indian ever whipped in the Indian Nation for praying. Her story, as told by others, ran like this: she was whipped the usual fifty lashes, leaving her mutilated and almost exhausted. When her tormenters were gone, she went down to the spring, that still bubbles up near Old North Fork Town; and an Indian maiden, blessings on her memory, washed her back and dressed her wounds as best she could. Then the sufferer walked ten miles and heard Joseph Isiland preach the gospel that same night.

Through all the long years of her life, she bore in her body the "marks of the Lord Jesus." She was accounted, by all, indeed a mother in Israel, and her children have come to honorable estate in her nation.

In 1842, the American Indian Mission Association was founded, with Rev. Isaac McCoy, Corresponding Secretary, and headquarters at Louisville, Kentucky. This association took over practically all of the missionary work being done by Baptists in Indian Territory, and proved a most effective agency for the upbringing of the Kingdom among the Indians. In 1846, Isaac McCoy died, and there was no one to take his place. There were many thousands of people, and among them many good men who loved the Indian mission work, and were ready to give their best service to it; but it is no disparagement to them to say that none of them could equal their great secretary in that service. Still, though the workers were stunned, and the Indians and missionaries bewildered, the work must go on; and God found other men to carry the work forward.

Joseph Isilands was just coming up to the climax of his glory-crowned career among the Creeks. His co-laborer and successor, A. L. Hay, soon came on the field. In 1849, came the incomparable H. F. Buckner, and his strong personality and platform ability soon placed him in the lead of every good work in the Creek Nation. Though most of his work was done among the Creeks, nevertheless, his prominence there, and his frequent visits to the other tribes, gave him great influence among them.

By 1850, the active legal persecutions had ceased and the workers had only to contend with the stubborn inertia of the Indians in propagating the gospel. This changed condition had come about because the

intrepid heralds of the gospel had broken into the citadels of heathenism, and captured its chieftains.

During a camp meeting, held by A. L. Hay, General Chilly McIntosh, son of General William McIntosh, was converted. He was the most intelligent chief of the nation, and by far the most influential. His open stand for Christianity naturally caused other leading men of the nation to give it a hearing and favorable consideration. While the revival fires were burning, they swept through all ranks, affecting the Indians, the Negros, and the white people too, though there were very few of the latter in the nation at that time.

In 1851, the Muskogee Baptist Association was organized. This was the first association organized in the Indian Territory. Of the history of this body before the war, we have found almost no dependable accounts.

In 1857, Rev. J. S. Murrow, supported by the Rehoboth Association of Georgia, came to the Creek Nation and joined Rev. H. F. Buckner in the work among the Creeks. After about two year's work in the Creek Nation, with frequent missionary trips into the Seminole, Choctaw, Chickasaw, and Cherokee Nations, he moved to the Seminole Nation and opened up the work there. Work among the Seminoles was richly blessed. Many were converted, among them John Jumper, an influential chief. The war came on and soon put a stop to settled and organized work.

In 1858, Rev. R. J. Hogue, of Georgia, came as a missionary to the Choctaw Nation, under the appointment of the Home Mission Board of the Southern Baptist Convention. He was a good man and devoted to Indian mission work. From that time to the close of his long life, he labored faithfully for the evangelization of the Choctaw Indians and the pioneer white people who came to the nation.

In the fall of 1858, Brother Hogue organized a church in Panola County, Chickasaw Nation. This was the first church in that nation, according to Bro. Hogue's own statement, in a brief history of the Choctaw Baptist Mission, published in the minutes of the Choctaw and Chickasaw Association, 1872.

In 1859, Rev. Willis Burns, appointed by the Home Mission Board of the Southern Baptist Convention, came to the Choctaw Nation as a missionary, and located at Skullyville, doing general missionary work in that region.

In the year 1860, there was formed an association of Choctaw churches. The first meeting was with the Philadelphia Church, Blue County, Choctaw Nation. The following churches were represented by messengers: Rock Creek, Elder Lewis Cass and Pierer Juzan; Cedar

Creek, Misshonubbee and Yakatabi; Philadelphia, Elder R. J. Hogue, missionary; Benjamin Wright and John Lawson; Ephesus, Elder Alphred Wright, Lymon Holston and Ishkitini Homer; Good Springs, Timothy Byington and Charles Caleb.

This association was named Ramsey Baptist Association, in honor of the veteran missionary, Ramsey D. Potts. It met again in September, 1861, with the church at Cedar Creek, Skullyville County. Elder Willis Burns was moderator. There was a large attendance and sessions held for three days. The place was appointed for the next meeting, which was to be with the Good Spring Church, Panola County; but that meeting was never held. The troublous times of the war came on and the Ramsey Baptist Association met no more.

The Seminoles – 1840-1860

The work among the Seminoles was commenced by the Presbyterians, in 1852. Rev. John Lillie and Rev. Robert Ramsey were the first missionaries. Their work was fairly successful and a good school, and also a church, was established.

Dr. J. S. Murrow gives the following account of the Baptist work among the Seminoles, prior to the war:

"Rev. Mundy Durant, a Negro Baptist preacher among the Creeks, began visiting and preaching to the Negroes among the Seminoles. He was not a slave; but was an earnest and good preacher. A church was organized in 1854, at first composed wholly of Negroes.

"The first Seminole convert was James Factor, quite a prominent man, a good interpreter, and a warm friend of the chief, John Jumper. The Seminoles were very indignant. Factor was arrested and brought before a large council. Some advocated that he be shot; others, that he be expatriated; and others, that he be severely beaten and compelled to renounce Christianity. He remained firm, and declared that he would never renounce his new-found hope and joy. Chief Jumper had himself secretly become interested in Christianity, through the Presbyterian missionaries, and sought to release Factor. The trial was put off from time to time, until public indignation was allayed, and Factor was pardoned.

"Some time after, Jumper was converted, and united with the Presbyterians. About this time, Rev. John D. Bemo, a half-breed Seminole, who had been partially educated by the Presbyterians in Philadelphia, was sent out by their board to reinforce the work in the Creek and Seminole Nations. He settled among his own people. Afterward, he

met Rev. H. F. Buckner, a Baptist missionary and some of the Creek preachers, became converted to the Baptist faith and practice, and was baptized and ordained.

"In 1857, J. S. Murrow was sent out by the Southern Board, from Georgia, and settled among the Seminoles on Little River. Bemo and Murrow worked together, and the Holy Spirit blessed their labors abundantly. Several churches were organized among the Creeks. In 1859-60, the Seminoles moved sixty miles further west to a reservation set apart by the United States government. In this new country, in the spring of 1861, Mr. Murrow organized the first Baptist church among the Seminoles. It was called E-su-hut-che (Ash Creek). Chief John Jumper was one of the first to unite with it by baptism, after its organization, he having become converted from Presbyterian to Baptist faith and practice.

"The history of his conversion is quite interesting. The church grew rapidly. Baptisms were frequent. But, alas, the dark days of the war drew near. The Indians were forced to take sides. Half of the Seminoles chose to remain loyal to the United States. They removed and fled to Kansas with their wives, children, stock, and all else they could carry. The warriors of the other side mustered as soldiers in the regular Confederate Army. Ere long, their families, too, were compelled to become refugees. They removed south, toward Texas. The whole country was full of outlaws. White guerrillas, from both sides, led by a few Indians of the lawless disposition made the territory a common raiding ground. Stock of all kinds was driven both north and south, and sold to the armies. It was an awful time! Robbery, murder, lawlessness were rampant. The passions of red and white were given loose rein. Each side devastated the possessions of the other. Even the missionaries were divided. Mr. Bemo went north; Mr. Murrow, south. The Seminole church was nearly all with the southern wing. Churches among all the Indian tribes were all broken up, because all the tribes, except the Choctaws and Chickasaw, were divided and became refugees from their homes. The Seminole Church, however, continued intact. Mr. Murrow remained with his people. There were several thousand Seminoles and Creeks and he was appointed by the Confederate Government, Subsistence Agent for the destitute Indian women, children, and old men. He bought large quantities of beef, cattle, corn, meal, flour, salt, in Texas, and distributed the same to them.

"At the same time, the mission work was interrupted. The camps were necessarily moved every few months. The erection of a large arbor, in the center of the camp, was usually one of the first things attended to. Meetings were held regularly. Only one Lord's Day, during

the three years of this camp life, was there no service. Mr. Morrow baptized over two hundred Indians during these years."

About the close of the war, James Factor and John Jumper were ordained, and returned with their people to their ruined and desolate country, to rebuild homes, schools, and churches. Mr. Murrow went to Texas, and taught school for a time. When he did return, in 1866, he settled among the Choctaws, but had general oversight of the work among the Seminoles, and frequently visited them.

Among the Civilized Indians, of Indian Territory, the gospel has in almost every case, won its first victories among the stronger men. The Seminole Nation was no exception to this rule. Beginning with the leading men of the nation, it soon made headway with the common people.

In the Foreign Mission work, the above rule will be found, in most cases, to have worked exactly the opposite way. This may be accounted for on the ground that the Indian, always gives a candid and serious consideration to every problem placed before him, especially if it comes from one whom he accounts a good man. This custom secured for the gospel a candid hearing by the wisest and most influential men in each nation. The Indian is like other men: when he gives the gospel a fair hearing, it will find its way into his heart and he will follow the Lord into His kingdom.

In closing the narrative of the work of this period, the author would express regret at the meagerness of the data concerning many important events, and especially his inability to more extensively honor the faithful ministers and laborers who bore the burden and heat of these trying times. There were hundreds, especially among the Indian preachers and members of churches, whose faithfulness has won for them a crown of joy. Many of these are worthy of special honor, and yet we have not been able even to mention them by name.

It is particularly noticeable, all through this period that the Indian, were converted, has clung to his faith with tenacity that is refreshing, as compared with the come-easy, go-easy methods extant in many religious movements today. It was a rare thing for any Indian to ever go back on his profession, and if he did, he was almost sure to repent, in the good old Baptist way, and come back to his first love.

At the close of this period, the political sky is covered with dark and ominous clouds. Threatening storms and earthquakes are chasing each other in quick and terrifying succession, all over the new republic, threatening to crumble its foundation, and shatter its superstructure. Secession was in the air. War was freely talked of and confidently expected. In facing that awful deluge of calamities, the Indians of the In-

dian Territory, only a few years in their new homes, and only a generation from heathenism, born and reared in the South, large slave holders, clinging with a deathless grip to the independence of each separate state, or tiny nation, ye bound to the Union, by the most solemn bonds of treaties through numberless years, holding all their titles, guarantees of protection and independence, from the Great White Father of Washington, he had more to lose and less to gain by the war than anybody. Whatever he did, and whichever way the issues of the war turned, the Indians were sure to be robbed and plundered.

On one hand the Indian's natural love of peace, and veneration for his homeland tribal customs, held him back from the war. It was not his fight, and he had no business in it. If he were in, he endangered all in the world he had, and there was absolutely nothing for him to gain by it.

On the other hand, there were solemn obligations of numberless treaties, every one of them binding him to join the United States against any enemy. Then the Indian's well-known loyalty and his patriotism, which amounts with him to a passion, must be considered. The conflicting motives and confusing appeals harassed and annoyed and unsettled him. If one thing did not move him, another would.

The states responsible for, and supposedly carrying on the war, figured on the percent of their able-bodied men who would go to war, but these little Indian nations just sent, either north, or south, all they had. An able-bodied Indian could not stay at home while his country needed him, and maintain his self-respect.

The breaking out of the war was, in a very real sense, the end of the original idea of the sainted Isaac McCoy: "A territory for the Indians, within, and yet never to be a part of, the United States." When what was left of the Indians came back from the war, the white man and the wild Indians came, too, and the Indian Territory was no more.

Chapter VIII

Gathering up the Fragments 1860-1870

As soon as the war closed, the Indians returned to their desolated farms and ruined homes. About all that they found was the land. They had to begin all over again to build homes and develop the land. They had lost many of their men, and all of their property, during the war, and when they returned they found that even their land titles, and treaty concessions made to them by the United States, were seriously jeopardized as a result of their part in the war. The Cherokee, who were for the most part loyal to the Union Army, found that new treaties must be made and they must make concessions to the white man. This time it was railroad privileges that were wanted. Here, the helpless Indians made their last stand for "The Indian's Home." In renovating old treaties and making new ones, the right of way for railroads must be given. Wise Indians saw what was coming, and knew what it meant, but they were powerless to help themselves.

With the first railroad concessions, the thin edge of the white man's irresistible progress entered the last home the Indian nations will have in this world. True, the railroads did not build for a few years yet, but it was during that defenseless time of reconstruction that the white people came in and began to assume the lead in the more advanced phases of trade and commerce.

Negros in Indian Territory were quite numerous. After their freedom, they were given inheritance, in the tribal possessions, the same as the Indians had. The Indians and Negros, like the Whites and Negros, had gotten along well together before the war, because one was master, and the other servant, but now the Negro was free, and the two peoples began to draw apart, in school and church. In a social and business way, they drifted farther and farther apart. These conditions further complicated matters.

In 1860, the American Bible Society published the New Testament in the Cherokee language, using the phonetic characters invented by George Guess. In 1865, Rev. J. B. Jones came back as a missionary to the Cherokees, and worked with them ten years. He was a strong leader and a good organizer. In fact, he had been working for them, by

translation and publishing of the New Testament and other literature, during the war. On his return, that work was all turned to good account. He served the government as agent for the Cherokees. This supported him, and gave him means with which to help in all religious enterprises. His liberality was limited only by his ability to give.

In 1867, the mission was moved from Baptist to Tahlequah; and an hundred and sixty acres of land, near the heart of the city, was given by the Cherokee council, and a splendid mission house was built. Mr. Jones was the leader of this work. He lived in the mission house, and paid rent all the time, besides giving large sums of money for the support of the school. He preached continuously and without salary.

At the breaking out of the war, the Cherokee Baptists numbered thirteen hundred. There were thirteen meeting houses, four native ordained ministers, and many licensed. At the close of the war, they were greatly reduced in numbers. In 1870, they were able to report to the association five hundred and seventy-six members. Including the Negroes, there were about four hundred more not identified with the churches, and possibly some churches not reporting.

In 1865, the American Baptist Home Mission Society took over from the Missionary Union the direction and support of all the work among the Indians.

By the year 1871, the Mission Boards had sent, all told, to the Cherokees, sixty missionaries, and there had been reported two thousand converts. As soon as the war clouds lifted, the Seminoles returned to their homes and began to build, and organize, settled churches. John Jumper and James Factor were ordained, and took the lead in the work. They were men of influence, and quite capable in leadership. The work among them grew apace.

John Jumper, the principal chief of the Seminoles, lived two miles west of the present town of Sasakwa. Naturally, his neighborhood became the chief settlement in the nation. In 1868, John F. and Jackson Brown started a general supply store about a mile and a half from John Jumper's home. This business was continued at that place until the Frisco railroad was built, in 1901, and then it was moved to Sasakwa. At first, goods were hauled in wagons to and from Baxter Springs, Kansas, where the nearest railroad was located. Later on, the road came to Muskogee, and then to Purcell. John Brown still lives at the same place. He served thirty years as principal chief of the nation. He is now the pastor of the Spring Church, the original John Jumper church, worshiping in a comfortable frame building, about a mile east of the governor's home.

In the fall of 1866, J. S. Murrow returned to the Indian country, and resumed work as the missionary of the Rehoboth Association of Georgia. He located at Atoka, and busied himself in gathering together the scattered remnants of the churches, and reorganizing them into permanent and effective churches. His work extended over the Choctaw and Chickasaw, the Seminole and Creek Nations. He reorganized several of the Creek churches, and deployed the increasing missionary force in a wise and strategic way. He was always given large liberty in the selection of play and methods of work. Still, he always leaned heavily on the advice and counsel of his brethren.

The great old North Fork Church, in the Creek Nation, was scattered, like all the balance of them, during the war. At the close of the war, Negroes settled about the church and Harry Isilands, a Negro, former slave of Joseph Isilands, gathered them into the old church and ministered to them. He was a good man; and the church, as a Negro church, prospered. But the Indians shied off from it, since the Negroes were in the majority, and now free. If the old North Fork Church really has any successor, it is the Big Arbor Church, nine miles north of Eufaula, where most of the former Indian and white members placed their membership.

When Dr. H. F. Buckner returned to the work in 1870, he found his home and all improvements about the Old North Town, destroyed. He preached only a few more times at the old church. New locations were selected to fit the new conditions.

The Atoka Mission was, at first, an unpromising field. But conditions soon changed. Brother Murrow moved his family there in March, 1867, and soon had an interesting mission school, under the supervision of Mrs. Murrow, who was a very capable and godly woman. It was not long until the Sabbath day began to have a different meaning. Enmity among the neighbors gave way to friendship, and crimes and murder became rarer. In his report in the fall of 1867, Brother Murrow said: "I have four stations, covering an area of about twenty-five miles in diameter, preaching at two of them every Sabbath, besides the Bible class which I instruct every Sabbath. Prayer meetings are held as often as possible, in the week, and private conversations on religion with individuals and families."

The Seminole work, just following the war, prospered wonderfully under the leadership of James Factor and John Jumper. The main church was self-supporting. In 1867, there were about three hundred members, and Brother Murrow says he had baptized about half of them. By the year 1868, there were, among the lower Seminoles, three churches and two hundred and fifty members, fully half of the adult population. Less than a generation before this time, they were fierce

savages in the everglades of Florida, and untouched by the gospel of civilization. After repeated appeals from Factor and Jumper, Brother Murrow, pushing aside the pressing work, among the Choctaws, came to help in the meeting. They build a great arbor for the occasion, and Indians came from thirty miles to attend. God wonderfully bless them.

In 1869, Brother Murrow, at the request of the body, visited the Rehoboth Association, at its session with the Zion Church in Pike County, Georgia, and made, in person, a full report of his nine year's work for that association. It was a time of great rejoicing among the Georgia brethren. From their poverty, they had given liberally to keep the work going among the Indians. The wisdom of the investment was apparent and there was great joy at the increasing harvest. However, their missionary came to them under the shadow of a great sorrow. He had buried his devoted wife, who had been carrying her full share of the mission work. Brother Murrow had carried along with him, his little orphaned child, Cogee, and the association adopted her and gave her the best that the big-hearted Georgians could supply. She was educated at Monroe Female College.

In the fall of 1870, a cheering report went up from the Rehoboth Mission at Atoka. Two new churches had been organized and one hundred and twenty-one baptized by Brother Murrow and his helpers.

It seems that about this time Missionary Murrow began to realize, as never before, the great advantage of using native workers to develop the work. Ten years of teaching and preaching had prepared many of them for usefulness in service. In his report the association, he strongly urged them to join him in enlisting and supporting a native preacher and thus multiplying the hand of the missionary. He asked them to appropriate for that purpose three hundred dollars, agreeing to add, from his own salary, another hundred, and the young church at Atoka was already giving a hundred. This, he says, will support five native preachers, with what the field can give them. The association heartily joined with him in this effort.

Among the Choctaws were four churches and one hundred and seventy members. The Chickasaw Mission had but just opened, but had two churches and fifty-three members. In the entire field covered by the work of Brother Murrow, in 1870, there were ten churches and five hundred and eight members. Five ordained native preachers and four licensed preachers were sons of the Rehoboth Mission. Faithful and efficient were these men.

In the year 1870, Brother Murrow changed the plan somewhat, by turning over all of the work among the Creeks to Dr. H. F. Buckner, who had returned to the work. He began to work more intensively

among the Seminoles, and a part of the Choctaw and Chickasaw Nations. This separated the labors fostered by the Rehoboth Association from that supported by other bodies. While heartily cooperating with all neighboring mission fields and often exchanging work with the mission workers, this plan of keeping his work separate was followed for some years, with gratifying results.

The Cherokee Association met with Tau-wo-sto-yi Church, September 15, 1870; and Levi Walkingstick was chosen Moderator Pro Tem, and John B. Jones, Clerk. At this meeting appeared messengers from the Peaceful Traveler's Church, asking admission in to the association. A foot-note says: The brethren and sisters of this church came from North Carolina in 1867, and joined the main body of the Cherokees in this nation. When they were about to start their move, the church to which they belonged called a council, and they organized into a Baptist church. In view of the long journey before them, and their peaceful exit from the land of their forefathers, they were called the Church of the Peaceful Traveler. With the blessing of their white brethren in the East, and that of the great head of the church, they took their departure, fully organized with pastor and deacons. Now that they are flourishing in their new homes, they still retain the same organization and name."

Messengers from this interesting church were: Rev. John Shell, Rev. T. R. Ferguson, G. F. Morris, Ah-ma-su-yi, Spirit Cockrum.

This association strongly emphasized the need of Sunday schools and recommended that one be maintained in every church. Rev. J. B. Jones was appointed to translate the Articles of Faith, Covenant, and rules of order, as published in the Baptist Church Directory. The association pledged the means to pay for the work.

During the session of the association, the oldest preacher in the association, Rev. Too-Stoo, pastor of the Round Spring Church, the largest in the association, died. A memorial sermon was preached by Rev. C. A. Batman, and interpreted by J. B, Jones. "At the close of the sermon, the invitation was given to the anxious, and about sixty persons came forward for prayers."

Rev. Levi Walkingstick was elected missionary of the association for the next year. At that time, there were about one thousand members, including the Negroes, in the Cherokee Nation.

In 1869, J. S. Murrow organized the Atoka Church, with six members. It was a small beginning of great things. For many years, this church led all the churches in Indian Territory in all good works. Brother Murrow was the first pastor, and continued in that relation for twenty-three years.

One of the most interesting of all the Indian Nations, is the Delaware. Their history, from the days of William Penn to the present

time, is fascinatingly interesting and unspeakably pathetic. Persons conversant with the many Indian nations, generally pronounce the Delaware the noblest type of all the noble Red Men.

As far back as records and traditions reach, the Delaware were a nation of forty thousand people, inhabiting the region of the Delaware and Potomac Rivers, and one time the principal inhabitants of Pennsylvania. They were known as the "Lenni Lenape", or Original People. They acquired the name "Delaware" from Lord De La War.

It was with these people that William Penn made his famous treaty. The principles of peace, goodwill, equity, and respect for the rights of all people, imparted to them by the Quakers and early Moravian missionaries, have clung to them all through their national life.

As the tide of white settlement pressed in on their original homes, they, with other tribes, were forced to move west, ahead of the rapidly moving settlements. Moving west, they stopped for a while in Sandusky, Ohio. In 1820, a band of them came on to Southwest Missouri, and stopped. In 1828, the balance of the tribe from Sandusky met the band from Missouri, in the great West, settling between the Missouri and the Kansas River, in what was then known as Indian Territory, now Wyandotte County, Kansas. Here, they though they were safely beyond the danger of the tide of white settlement. They built good homes and reached a high state of civilization. Alas, for Poor Lo, by the time he had subdued the wilderness, and built good homes, schools and churches, and become independent and prosperous, the white man was again upon him, and he must pull up and leave. Not because he wanted to move or sell, but because the white people, settling all among him, coveted his lands and, backed by ages of injustice, ill treatment and prejudice, would not let him stay, though ever so good a citizen.

In 1867, they purchased from the Cherokee, in Indian Territory, 157,600 acres of land in the western part of their nation, paying them one dollar per acre for it. They also bought the rights of citizenship in the Cherokee Nation, paying for that $121,824.28. At the time of the removal to Indian Territory, there were but nine hundred and eighty-five of them left. They were well educated and good citizens and a desirable acquisition to the Cherokee Nation, and to Indian Territory.

Christianity gained quite a following among the Delaware, in their earlier history, but while in transit to the West, they became involved in a bitter war with white settlers. The entire responsibility for the trouble lay at the door of some vicious bands of other tribes. The white people, with the double incentive of vengeance and robbery, made no nice distinction between the innocent and the guilty Indian, but murdered and plundered all alike. These things, together with them being driven, no less than six times, from their own settled and, as they

thought, permanent homes, created such prejudice against the whites as to except not even the heralds of the cross. About the beginning of the nineteenth century, when the nation became reduced in numbers, Christianity was entirely eliminated from the nation.

Baptist interests among the Delaware, in its earlier states, cluster around the Journeycake family. Sally Journeycake was born in 1797. She became an intelligent woman of very strong personality. She was a white woman, probably full-blood. She learned the truths of the gospel by acting as interpreter for a Methodist missionary.

She had a long, hard spell of sickness. Her husband went seventy miles for help and remedies. She fell into a trance that changed the course of her life. She became the first, and only, Christian in the Delaware Tribe, as they moved from Ohio to the West. She was a noble woman, strong and firm and aggressive, in living and teaching the Christian faith.

December 16, 1817, there was born to this woman, a son, and she called his name Charles. When, in their journey west, they reached the Missouri River, young Charles, twelve years old, was among the first to ford, or rather swim, the river. As he came up the bank, on the Kansas shore, he met Isaac McCoy, the apostle to the Indians.

In 1833, Charles Journeycake was converted, and was baptized by Johnston Likins, a Baptist missionary to the Indians in that part of Indian Territory. He was the first among the Delaware, and the first Delaware baptized in the nineteenth century. He was also, most likely, the first person baptized in what is now the State of Kansas, twenty-one years before it became a territory.

In 1837, the Missionary Union sent Rev. J. G. Pratt as a missionary to the Delaware and neighboring tribes. Since 1829, I. D. Blanchard had been a teacher among them. There were a number of other missionaries and teachers, and the work grew steadily and rapidly, keeping equal step with the growing civilization and literary progress.

Young Journeycake soon began preaching; but steadily refused to be ordained, until 1872. He was a great hunter and traveler. His daughter told me that he used to spend most of his life riding over the plains, hunting, trapping, and preaching, to the roaming bands of Indians. He became a well-known man, far and wide. In 1855, he was elected chief of the Wolf Clan, and in 1861, Principal Chief of the Delaware Tribe. He was unflinching in his honesty and unswerving in his faithfulness to his religion.

As early as 1839, he was solicited, by a company of Delaware, to be their leader in a hunting expedition. He refused to go until all agreed to attend prayers every morning and evening in the camp, and bring all of their traps in on Saturday evening. They all agreed, and Indian-like religiously observed their promise, though only one besides himself

was a Christian. In 1837, Charles Journeycake was married to Jane Sosha, a Delaware maiden. They lived together fifty-six years. Their two sons died in infancy. Their eight daughters all lived to be grown; all married, all Baptists, all well educated, cultured and active church workers.

Chief Journeycake led his people to Indian Territory in 1867-68 and built his home on Lightening Creek, eighteen miles northwest of Vinita, Indian Territory. He had broad acres of rich land, well cultivated, and stocked. His well furnished home contained a good library, with all the latest books and periodicals. There were musical instruments, and other abundant evidences of culture. Although living far away from social centers, and marts of trade, his home contained most of the comforts, and many of the luxuries, of a well-appointed country home in the old states.

He went to Washington in 1854, to look after the interests of his people. From that time on, he became well-known as a leading representative of the Delaware, and all told, visited Washington twenty-four times.

We will now reach forward as far as 1866, and pluck a quotation from a speech of Chief Journeycake before the Indian Defense Association. He said:

"We have been broken up and moved six times. We have been despoiled of our property. We thought when we moved across the Missouri River, and had paid for our homes in Kansas, we were safe. But in a few years, the white man wanted our country. We had made good farms, built comfortable homes and big barns. We had schools for our children, and churches where we listened to the same gospel the white man listened to. We had a great many cattle and horses. The white man came into our country, from Missouri, and drove our cattle and horses away across the river. If our people followed them, they got killed.

"We try to forget those things, but we would not forget that the white men brought us the blessed gospel of Christ, the Christian's hope. This more than pays for all we have suffered."

The first church among the Delaware, in Indian Territory, was organized in Chief Journeycake's home. Eleven members went into the organization. Ten of them held letters from the mission church in Kansas. Most of them belonged to the Journeycake family, though his children did not all come with him to Indian Territory. Some of his daughters elected to become citizens of Kansas and hold land in severalty. Later on, they sold out and came to Indian Territory.

Rev. S. H. Mitchell, a Baptist preacher who spent some time in the Delaware country, about the close of Chief Journeycake's eventful career, says this church was organized November 8, 1871, but I notice in

the minutes of the Cherokee Association, September 14, 1870, this note: "Brother C. A. Bateman spoke of the Delaware Church, located on the western border of the nation. He said they had been notified of the meeting, and he hoped the association would yet have a letter from them; that they were flourishing and desired to cultivate fraternal relations with their Cherokee brethren." Brother Mitchell is evidently misinformed as to the date of the organization. It is hardly possible that Charles Journeycake, who was a strong preacher and very active, zealous worker, would have continued in his home four years before organizing a church. While we have not the exact date of its organization, we do know that it was a flourishing church in 1870, and continued to grow and prosper for many years, until the growing towns around it drew off its membership and weakened it.

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.

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;
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Charles Mackey, Durant;
Given by Mrs. Robert Mackey

Burl Mackey, Kingfisher;
Given by Jonell Crawford

Robert Mackey, Durant;
Given by Mrs. Robert Mackey

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