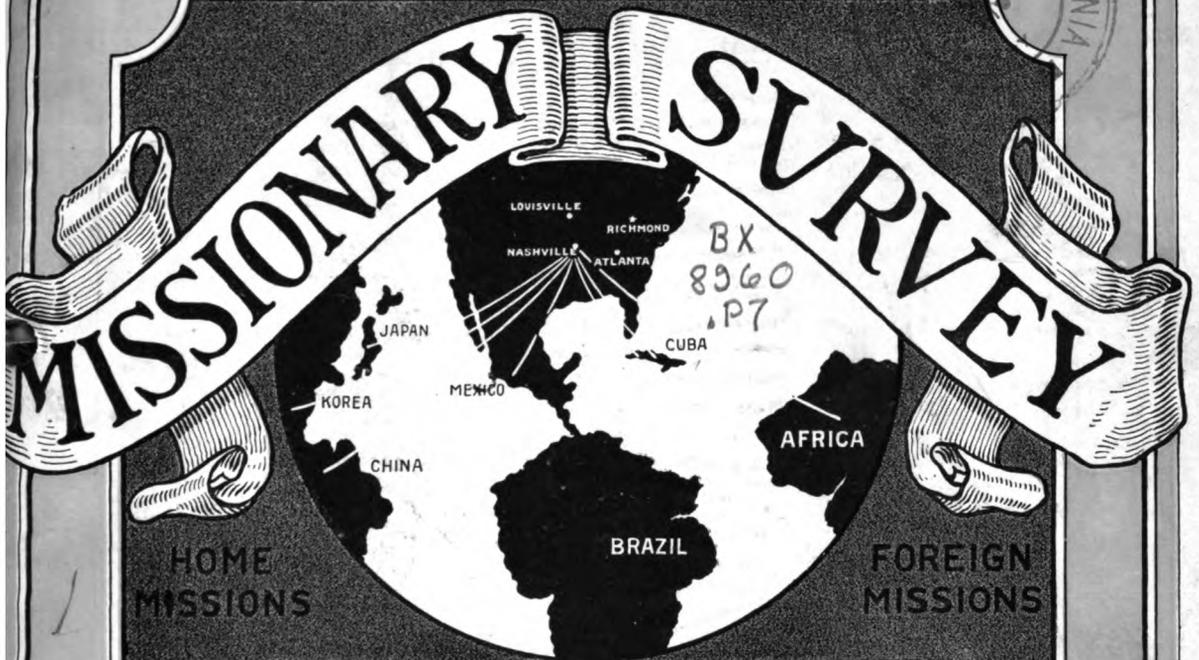
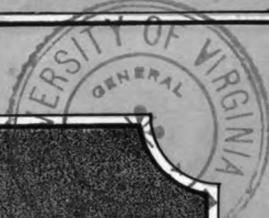


Presbyterian Survey

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JULY, 1923

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF



Mission Study Class with Survey as Text Book. See page 491.

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD



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reflections are not unmixed with pleasure; for I feel thankful, that as the old picturesque Indian life slips away from them, and they gradually take up the white man's mode of living, there will always be the cornshock with its likeness to the wigwam, that will last as long as the human race endures on earth, and the thought is pleasant that the emblem of Indian life will never cease to appear year after year, over so much of the surface of this broad land.

### OKLAHOMA—OPPORTUNITY AND OUTLOOK

S. L. MORRIS

No. 1

**F**OR the past twenty years the Executive Secretary of Home Missions has made an annual visit to Oklahoma—in addition special visits as occasion required—for the purpose of investigating opportunities, inspecting the work and encouraging the missionaries in their arduous toil. His recent tour of the state reveals so many points of interest which the whole Church should know it has been deemed advisable to narrate some of these outstanding features which more than justify Home Mission investments and constitute the background of the bright outlook for the future. The story of adventure, struggle and achievement could easily and truthfully be woven into an extended narrative entitled *The Romance of Home Missions*.

#### THE OKLAHOMA PRESBYTERIAN COLLEGE

Twenty-five years ago Calvin Ralston, the little son of our missionary to the Indians, was accidentally drowned. His small bank deposit was dedicated by his parents to the establishment of a Mission School in the town of Durant, known as "Calvin Institute" in his honor. After a few years it developed into "Durant College," the building costing \$12,000. The first year revealed its utter inadequacy to meet the need, but it served the purpose of Christian education for seven years under the efficient Presidency of the Rev. E. Hotchklin, himself being the third generation of missionaries to the Indians. His address before the General Assembly at Greensboro, N. C. in 1908 evoked a spontaneous response embodied in a resolution for the en-

largement of this Institution into the "Oklahoma Presbyterian College."

The town of Durant purchased the college building for a High School paying the Home Mission Committee \$20,000 for it, and friends in Durant presented the new Institution with a magnificent site of 23 acres at a cost of \$27,000. The Executive Committee undertook the erection of a hundred thousand dollar building, largely on faith in God, and in the women of the Missionary Societies. Its confidence in both sources of help was well founded but it struggled with a tremendous debt for several years being bonded for \$30,000.

Rev. E. Hotchklin having declined re-election, Prof. W. B. Morrison, one of the teachers was called to the Presidency, a remarkably wise choice, and he successfully financed its affairs for ten years and educated hundreds of young people now serving the State and Church in every useful capacity.

Crowded beyond all capacity and conception, the General Assembly, meeting at Durant in 1918, authorized the Home Mission Committee to undertake a second dormitory costing nearly \$100,000, which again entailed a heavy debt on the struggling Institution in a weak Synod which could not rally to its support. The town, however, paid one-third of the cost, the Home Mission Committee another third; and Mr. C. E. Graham of blessed memory came to the rescue with \$20,000, one-half being paid before his death and the other half assumed since by his family.

Then came the resignation of Dr. W. B. Morrison, for business considera-

tions; and the scholarly and lamented Dr. E. H. Lyle was elected President. Unfortunately his administration coincided with the ravages of the boll weevil and the terrible financial depression of the country. His health broke under the strain and he fills an untimely grave. The college now faced its gloomiest prospect. Burdened with debt, a heavy deficit on current expenses, its patronage reduced by the financial embarrassment of the country and its President sinking into his grave. The Board of Trustees one year ago undaunted turned to the Home Mission Committee for support and to Dr. Morrison, its former President, for service.

It required faith and consecration, but when Dr. Morrison again accepted the challenge for service and assumed the Presidency the Board breathed freely and took courage.

Never was faith more richly rewarded. The transformation in one year has been little short of a miracle. One year ago there was an indebtedness of about \$20,000 on the property, and nearly \$10,000 of accumulated deficits on current expenses and repairs. The new dormitory was bare of furniture, practically all the teachers declined reelection from lack of faith in its ability to pay salaries and worst of all it had no prospect of students.

In such circumstances the College threw open its doors last fall, with hope at the lowest ebb. Then came the first surprise. Students poured in from all over the state and from far down in Texas. Not only was it the best opening in its history but it was blessed with the finest body of students imaginable—mature in age,

serious in purpose and with physical and mental endowments unsurpassed by any Junior College in the land. Next came the wiping out of all indebtedness—its Board of Trustees at its recent meeting had to pinch each other to be sure they were not dreaming.

How did it all happen? Well, the mantle of a noble sire fell upon the worthy shoulders of his son, Allen G. Graham, who started the ball rolling by agreeing to pay the \$10,000 which his father hinted as a prospect when he paid the first \$10,000. Several Indians came into fortunes by the discovery of oil on their lands and three

of them gave \$20,000 to the College—an illustration of "casting bread on the waters" by the Presbyterian Church in years past, and now coming back in grateful recognition of the benefit received by the Indian people. Still another Indian has subscribed \$10,000, which, when paid,

**The Oklahoma Presbyterian College is just in the beginning of its career of usefulness. If properly equipped and sustained, will quadruple its usefulness in the near future and will multiply its results in every increasing proportion as the years go by and will more and more demonstrate its claims as perhaps the best investment the Church ever made in building up the Kingdom of God in our Southland.**

will be used for furniture, scientific apparatus, etc. Several of them have also made large gifts to the Goodland School. The remarkable thing about it is that none of these Indians belong to our Church.

To appreciate the full measure of the marvelous change in the fortunes of this Institution it is only necessary to compare its student body of 1923 with five years ago. The number is almost exactly the same, but in 1918 there were none in the college classes. Now twenty per cent. are in the college proper. Five years ago a large proportion were day pupils. Now there are about 100 in the boarding department. In 1918 church membership was distributed among other denomi-

nations largely. Now half of the students are Presbyterian. At the opening last fall thirty-three registered as being members of no church. During the present school year practically all of them were added to the Church.

In conclusion it may not be out of place to give a summary of assets, achievements, and prospects. (1) A skilled architect was employed to examine and give an appraisal of the property and his report states that it would take \$302,000 to duplicate it. (2) It is now for the first time absolutely free of debt of any and every character. (3) Repairs, furnishings, and improvements imperative for preventing damage and to prepare for the coming session will cost \$20,000—one-

half of which is already in sight. In view of its remarkable record and its missionary character, generous friends of Home Missions, Christian education, and of Indian people are asked to respond to its appeal for the necessary funds to fulfil its worthy purpose. (4) Its students scattered throughout the state furnishing leadership in their respective communities are among its most valuable assets as a recruiting agency for future students. (5) It is the only Christian Institution for girls only in the state and it is the greatest spiritual force in the Synod for evangelizing and training the future membership of the Presbyterian Church in Oklahoma.

*"The Great Spirit is our Father!  
Indian's Father, white man's too...  
And He loves His Indian children!  
Missionary, is this true?  
Then the Red Man is your brother!  
And you knew this long ago?  
Why were you so long in coming,  
When your brother did not know?"*

## OKLAHOMA—OPPORTUNITY AND OUTLOOK

### No. 2

By S. L. MORRIS  
Indian Presbytery

**T**HE most remarkable gathering, the most unique institution in our bounds is Indian Presbytery. Nothing else at all approaches it. Twice a year it serves a multiple purpose. It is not simply a meeting of the Presbytery. That is only one phase—the occasion that brings together the whole tribe as far as possible. It serves as Camp Meeting, social gathering and religious conference all in one. Nothing except serious illness could keep any minister away. Practically all of its churches are represented, not simply by elders but by whole families.

The Presbytery lasts one week and they kill beeves or hogs to feed the crowd. In communities where only a

few families live it costs on an average more than \$100 per family to entertain Presbytery; and yet they contend for the privilege. They begin every day with sunrise prayer meeting and insist on preaching at least twice a day. Everything must be interpreted into English or vice versa. It requires ordinarily one hour to read and interpret the Minutes of the previous day.

The Secretary of Home Missions has been attending Indian Presbytery for twenty years and has never lost his keen interest in its proceedings. His first experience was at Oskichito, twelve miles in the country across three mountains and over roads filled with

rocks occasionally as large as a man's body. Riding in a wagon driven by an Indian boy, his suit case, a jug of syrup and supplies for the camp battling with each other in a free-for-all skirmish, while he himself was jolted and bruised till sore and sad. Upon arrival, however, he got relief from his bruises in a most unexpected manner. The red bugs made him forget all his other troubles. Everything being in an unknown tongue he could only understand two sounds, the dogs barked in English and the babies cried in the same language.

At a recent meeting of the Presbytery, as usual, they called on the Secretary for an address. He began by repeating, to their surprise, a few Choctaw words he had picked up, saying: "Ammihoka, Umahorsh, Chugma, hoke"—Indians will please excuse the spelling—and then informed them he would be his own interpreter, giving an address of 20 minutes. They have a keen sense of humor and greatly enjoy the Secretary's attempt to use Choctaw. At the table he always asks for articles of food as "Nippee," "Tuerfuller," "Hoppee Champulli," "Perschofa," etc.; and he is very much gratified with his progress as it always brings the right dish.

Memorial service were held for three of their preachers who have died since the last meeting, Silas Bacon, Watson Anderson, and Martin Camp, the Secretary being invited to pay the tribute to Silas Bacon, their greatest preacher, the founder of Goodland School and Orphanage, largely at his own expense. He was one of the most remarkable characters our Church has ever produced, a man of great spirituality and power, the product of our Mission schools.

On one occasion the Secretary visited one of these schools, and the teacher assured him that the Indian school knew the Shorter Catechism. He tested one child only six years old with satisfactory results. At this meeting of the Presbytery he was introduced



A familiar scene at Indian Presbytery.

to a full blood Choctaw boy twelve years old and was informed that he was a regularly ordained Deacon in a Presbyterian Church. The statement was made on the floor of Presbytery that one of their churches had dwindled to two families, containing only five members, and in very ordinary circumstances; and yet that church contributed during the year for its support and benevolences over \$400. They are as simple in their faith as children, sing the most pathetic weird tunes which sometimes bring tears to the eyes of the visitors; and they have such tender consciences they will not take the communion after a fall till they have confessed and had assurance the Church has forgiven them. They might teach Catholics the real meaning of confession and forgiveness.

Compared with their status of twenty years ago, several things are worthy of note: (1) Their churches have not grown in numbers which has a two-fold explanation. Allotment of lands has scattered them and they no longer live in communities around

their churches as formerly. The other is a still sadder fact. They die young and tuberculosis is playing havoc with them since they have abandoned the simple life in the open air. There was scarcely one present at this meeting of the Presbytery of the number that composed the Presbytery twenty years ago. They have been "gathered to their fathers." (2) Indian Presbytery, however, gave birth to Durant Presbytery, which in turn was divided to form Mangum Presbytery. The original Presbytery is now the Synod

of Oklahoma; and it counts its sainted dead by the thousands. Surely it can give a good account of itself. (3) It is the mother of Goodland School and of the Oklahoma Presbyterian College. Their membership may dwindle by death and by inter-marriage with the Whites, but Indian Presbytery will live on in its four daughters—two Presbyteries and two Institutions—which will perpetuate its work and receive the commendations of the Master whose eye is upon all his servants and their work.

### THE NAVAJO BLANKET



A Navajo Blanket Weaver.

Out in the land of little rain,  
Of canyon rift and cactus plain,  
An Indian woman, short and swart,  
This blanket wove with patient art;  
And day to day, a story told,  
A legend of her people old.

With thread on thread and line on line,  
She wrought each curious design,  
The symbol of the day and night,  
Of desert and of mountain height,  
Of journey long and storm-beset,  
Of village passed and dangers met,  
Of wind and season, cold and heat,  
Of famine harsh and plenty sweet.

Now in a paleface home it lies,  
'Neath careless, unsuspecting eyes,  
Which never read the tale that runs  
A course of ancient mystic suns.  
Appeals in vain its pictured lore;  
An Indian blanket—nothing more.

EDWIN L. SABIN in *Red Man*.

The Indian Bureau estimates 90,000 as the approximate number of Indian children between the ages of five and eighteen. Of this number 7,000 are ineligible to attend school because of ill health, defective eyesight, early marriages and other reasons.