

THE INDIAN

MISSIONARY.

"Teaching Them to Observe all Things. Whatsoever Ye Have Seen or Heard, That Ye Keep and Teach Unto the Generations."

VOL. 2.

McALESTER, INDIAN TERRITORY, 1888.

The Indian Missionary.
 DANIEL ROEBERS, EDITOR.
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THE NEW YEAR.

SELAIZETA, A. DAVIS.

Little children, don't you hear
 Some one knocking at your door?
 Don't you give the glad New Year
 Comes to you and we once more—
 Comes with treasures ever new
 Spread out at our waiting feet?
 High resolves and purposes true
 Round our lives to music sweet.
 How shall we receive this guest?
 How improve the gifts he brings?
 We must first be at heart
 Exact guests with fervent prayers
 Ours to do the borne or others
 If our duty we but mind;
 Spend bright the priceless hours,
 Life and beauty then we'll find.
 Let us, then, the praise sing,
 Sleeping like the liberal cheer;
 Let us laugh and shout and sing,
 Welcome! Welcome! Glad New Year.
 —Selected.

A "thus saith the Lord" is to be honored by principles firmly planted upon it. A church which puts the interpretations and opinions of men in the place of the Bible, dishonors God and His word. God gives His soldiers the banner of eternal truth with the requirement to hold it up before the world and maintain its doctrines. We often hear the inconsistent remark, "It does not matter so much about the doctrine one holds right." Ah! but the doctrine is the support of the life, the substance of true zeal and piety. Christian life without doctrine is like a mansion, beautiful though it may appear, without a foundation. In the past history of God's people persecutions

have proved how precious those God-given doctrines were to the faithful. We are taught in God's word that we should "earnestly contend for the faith, given to the saints"—retain it as God gave it, without compromise.

LITERARY NOTICES.

A good magazine in a reading family is worth its weight in gold, and I do not know of a better one published than *For's Christian Repository*, of St. Louis, Mo. Its subscription is \$2.50 per year, and an indulgence, we will throw in the *Indian Missionary*. The *Indian* is the name of a new paper published monthly at Hagerstown, Ontario, which is full of information about the red man. We are glad to place it on our exchange list, and from it we hope to make frequent clippings. The subscription is \$1.00; send and get it, and you will gain additional information about the aborigines of our great country. We receive subscriptions and forward them promptly from this office.

The *Council Fire*, published at Washington by the American Association for the Improvement of the Condition of the Indian, is another Indian paper that will interest in Poor Lo's affairs, or that have any sympathy for him, should read. It reports all actions in Congress touching the Indian question. It will visit you monthly for one year for one dollar, and I will let you have it and the *Indian Missionary* a year for the one dollar. Send it at once.

The *Missionary Visitor* is a small sheet full of good matter published at Toulon, Ill., for six cents a year per copy.

The *Heathen Helper*, of Louisville, Ky., is another worthy place in every family, worth sixty cents a year.

And the *Yield's Companion*, which is almost indispensable among your children can be had with the *Indian Missionary* for 92.

If you want the best S. S. paper published, send to Mason, Ga., for *Kind Words*, 50 cents.

A. F. R.

The National Indian Defense Association at Washington on Friday last took strong ground against the contemplated changes in the Indian Territory. Gen. J. W. Deaver, president of the Association, and Hon. A. J. Willard, ex-officio Justice of South Carolina, spoke against any legislation to disturb the present status of things. Col. G. W. Harkins, of the Chickasaw; Chief

McAlester and him now through the coming time in the States, made many expect abundant harvests in the near future. His paper, *La Luz*, is a daily paper for the people of the Territory. He needs a good deal of help for the people of the Territory. He needs a good deal of help for the people of the Territory. He needs a good deal of help for the people of the Territory.

Rev. T. M. Warren, business manager of the *Indian Missionary*, has done a great work and continues to be useful. He reports many recent baptisms on his field. His paper, the *Missionary*, does good work in teaching the people of the Territory. He has a ready hand for any work that needs to be done. He has done a great work and continues to be useful. He reports many recent baptisms on his field. His paper, the *Missionary*, does good work in teaching the people of the Territory.

We are asking the State of Oklahoma to do for the people of the Territory what the State of Oklahoma has done for the people of the Territory. We are asking the State of Oklahoma to do for the people of the Territory what the State of Oklahoma has done for the people of the Territory.

100 members, and Baptists occupy almost weekly. Our benevolent home of worship needs completion. It is being built of the robe of what was intended for a large Catholic temple. The building is under the supervision of the Government. The building is under the supervision of the Government. The building is under the supervision of the Government.

LETTER FROM MEXICO.

While your readers be interested in the work of the Lord in Mexico? While receiving but a small measure of the patronage of the denomination this is fast becoming one of the most interesting mission fields open to the gospel. The Home Mission Society has recently established a branch in the Southern Baptist Convention of the Southern Baptist Convention has never extended its work beyond the state of Coahuila. Bro. W. H. Harkins, in charge of the City of Mexico, is a man of God, and well directed blows from the pulpit and from the press are making an impression. He has baptized three the other day; indeed, baptisms are quite frequent, with him. He has a good force of native preachers and those who are sustaining

W. D. Powell.
 SALTILLO, MEXICO, Jan. 14.

Renew your subscriptions for the *Indian Missionary* at the beginning of the New Year.

The secret of life is never to allow your energies to stagnate.—Clark.

THE INDIAN MISSIONARY.

OFFERING CHILDREN TO THE LORD.

Mr. KERRON.—You ask my opinion concerning a certain matter. It seems that a worthy colored minister is in doubt as to the propriety of a custom observed in the church of which he has become pastor. The custom is to take, in the congregation, an offering of young children to the Lord, which the parents know whether "it is in the heart" according to Baptist usage, and not "according to Baptist usage," and that the thing is not a great wrong. Still there is great danger, wrong for a church observing the custom for a length of time would almost certainly begin to look at it as the equivalent of a divine ordinance. Such a church would subject itself to the rebuke contained in the question, "Why did you require this at your hands?" (Lev. xiv. 4).

There was nothing wrong in the preservation of the brazen serpent that Moses made; nothing wrong in itself; but it led to wrong. In the course of ages, it became an object of idolatry. It is, therefore, said in commendation; of Huzzakiah that he broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan (2 Kings xviii. 4). I think this Scriptural incident should be very suggestive to the "colored Baptist pastor" and to the church over which he presides.

It is not desirable that there should be a public offering or presentation of infant children to the Lord. This would lead to more or less parade and display. A special effort would be made to dress the little creature as finely as possible, and this would not help the spirit of devotion.

While it is right to offer infant children to the Lord, let it be done at home in the family. When the birth makes the first visit after the birth of a child, let the parents be present, blessing of God on the little one. I can remember those for whom I was pastor, and it had my pastoral life to go over again. I would give special practical counsel to what I here recommended. These, Mr. Editor, are the thoughts which a compliance with your request has suggested to my mind. Very truly, J. M. FREDLUND.

—Fetters Baptist.

Plains Hill, Cherokee Nation, I.T.

Editor Indian Missionary.

Dear Bro. Rogers:—As the holidays are now over I will give you a little account of this matter. I spent them. On Christmas day Brother Brought and family gave a dinner and invited a few friends to spend the day with them, which was gladly accepted. Among others was our pastor, Brother Hogan and family. The day was spent in a social, Christian manner and enjoyed by all. At night all gathered at the house of our pastor and had a service of song, after which our pastor gave us an interesting talk on the subject of Christmas. This ended Christmas day. On the following Sunday night quite a number, old and young, met at the house of a neighbor, Mr.

James Whiteber, where there was an organ, and sang praises to the Master.

On New Year's eve some unknown party visited Brother Hogan's kitchen, and next (New Year's) morning when the family went to see about getting breakfast they were surprised as seeing the table covered with a nicely-dressed turkey, cakes and other articles of nice things. The person and his family determined then and there not to be beaten in that way. So they went to work and sent out remans over the neighborhood, prepared a splendid dinner, and by ten o'clock some might see the friends coming from every direction. After all had gathered in and dinner was ready, Bro. Hogan gave us hearty words of welcome, and told us how proud he felt of the friendship he then enjoyed. Dinner was then served in a social manner, after which all returned home. New Year's night some of the brethren and sisters, with our friends, met at Bro. Brought's and had a singing. Brother Hogan then gave the little assembly a talk about the New Year we were just entering upon, and all covennanted with each other that we would try by the help of God to live more like our Master—better than we had lived last year. The little assembly then joined, with Bro. Hogan in prayer that all might have Christian grace and strength to carry out the agreement we had made with each other. This ended the holidays, and we all somehow felt that we never spent them in a better or more profitable way.

We have a little prayer meeting, about. We meet every Wednesday night at some neighbor's house, and the Lord meets with us. All, old and young, take part. There is going to be great good as a result of this little prayer meeting. It is already visible. If any of the readers of the INDIAN MISSIONARY want to know how to conduct a prayer meeting, come and see Bro. Hogan conduct one. If this finds its way into the MISSIONARY you may hear from us again.

Ed. Smith.

FOR "THE INDIAN MISSIONARY."

Dear Bro. Rogers: You will be glad to know that the Agency church have erected a good house of worship. It is located about three-fourths of a mile north-east of Evangel Mission on a beautiful knoll, which makes a good site. The house is 90x40, of good strong inch lumber, battened outside and well-ceiled inside. There is a hexagonal steeple for the pulpit, with two small windows. Aside from these windows there are four windows on either side. The house really reflects much credit upon the Agency church, and especially upon Mr. J. J. Davis, who has taken charge

of the matter, and really does much of the work as well. This house shows what could be done and really ought to be done in many other communities in the Territory.

The ladies at this Mission have organized a Ladies Mission Circle in the church, which is making for its first work the furnishing of the church.

Our school and Sabbath school are doing all that could be expected. Our students are accomplishing more this year than last year, and more was accomplished last year than the year before. The longer they stay in-school the better progress is made in every way.

Our Bible-department is doing nicely. This would be found in most excellent and profitable exercises in families devoutness. We expect to continue this exercise as long as we have a household.

With many thanks for your most excellent INDIAN MISSIONARY, Very Truly, EVAROL, MISSION.

It is unhappy too true that the majority of those who profess that they are Christ's know very little of the truth of His remembered saying, "It is more blessed to give than to receive." The number is very small who do any sort of system of giving to get their minds and hearts into shape to give appearance, and many try to save appearances. In these observations we do not include the payment of pew rent. That is payment for value received, not giving. The greater part of all that is given for missions and the various departments of associated benevolence is given by comparatively few. Andrew Fuller remarks that covetousness is the ruin of more souls than sin is the ruin of others without crediting this to the Christian. Mr. Fuller evidently did not believe in any law of tithing, for if he had he would have seen no difficulty in enforcing it by discipline. We have never been able to discover any sufficient evidence that the law of tithes extends over the Christian dispensation. We hold that a Christian and all that he has is the Lord's and he is but the Lord's steward. He must expend the whole—not one tenth only, but nine-tenths,—and one that man. It is an account of the worth of the things he gave. It is his own," is the testimony of one Christian rule of proportion in giving: "as the Lord has prospered him." Some ought to give for religious and charitable purposes more than a tenth of their incomes; others, in justice to their families, are required to give less than a tenth. "Every man as he has purposed in his heart, so let him give; not grudgingly nor of necessity; for God loveth cheerful givers.—The Watchman.

Referring to the stories of the religious character of some prominent men, recently deceased, the Christian Advocate remarks:—"When a man's piety can never be seen except by a post-mortem examination we have no confidence in it."

Give Them a Chance.

The colored people edit over 80 papers. At the close of the war there were four millions of colored people in the Southern States; now there are seven millions. Mississippi had four hundred thousand, and North Carolina four hundred thousand. Five hundred colored babies are born daily. The colored population doubles every twenty years; the whites every thirty-five. At this rate of increase in 1916 there will be seventy-six millions of whites and one hundred and nine-two millions blacks. The colored people of the South have sixteen thousand public schools, and one hundred and fifty thousand colored students.

Among them are six million of Baptist and Methodist churches of B. They own five and one-half million acres of land, and pay taxes on one hundred and twenty million dollars worth of real estate, and twenty millions of personal property. So says the Louisville American Baptist, quoted in the Florida Baptist, and the former adds, humorously: "If the poor white trash will only stand aside, we will give them a job, and it is in working it!"—Missionary Visitor.

Choke.

A thousand baptisms in Cuba and here is the story: A young Cuban by the name of Albert Diaz came to New York to complete his medical education, strayed into a Baptist church, studied the Bible alone, was converted, was sent by the Woman's Bible Society of Philadelphia to Cuba as a colporteur, but gospel work which were so blessed of the Lord, he thought that he should have been ordained at Key West, Fla., the first week in December, 1885, and returned immediately to Havana to baptize one thousand believers who were then waiting. He is now the missionary of the Baptist State Association. A Baptist paper is to be started next month in Havana. "This is the Lord's doing!"—Missionary Visitor.

It is astonishing how lavishly people will spend their money for what is much worse than nothing, and yet be so stingy of it when asked to give a little for educational, benevolent or religious purposes. The drink bills of this glorious country of ours is enough in two years to wipe out the national debt! Think of it, one hundred million dollars worth of national debt, and you have seen the same's cautious threat! And add to this three hundred million dollars yearly wasted in tobacco spit and smoke, from his equally capacious mouth! It is a revolting proposition. It is a fact that somewhere between a billion and a billion and a quarter of good money is, so far as getting any equivalent consideration for it, worse used than it dumped into the sea.—Chickenshaw Gazette.

"My dear," said a potent editor to his wife, who asked him a question. "Why do you persist in disturbing me when you see that I am wrapped in thought?" "Because," she replied, "I'm afraid you'll take cold." "Take cold?" "Yes, when I find you are only wrapped in thought I don't care if it is summer time, but such covering is entirely too thin for this season."

The Indian Missionary.

7 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

How to Help the Indian Missionary.

First, by your prayers that it give no incoherent sound, and that it firmly advocate the eternal truths of God's word.

Second, by sending your own subscription, if you have not already, and as many others as you can, accompanied with the cash for each subscription.

The thermometer indicated 14° below zero at Tahlequah on Friday morning, January 8th. The Arkansas River has been so firmly frozen over that loaded teams have crossed on the ice. W. B. W. It makes our teeth chatter to recall the days just passed.

Nabassai Postis, whom many of the readers of the *Indian Missionary* know, is very sick at Hamilton, N. Y., where he went last September to take a theological course of study. A recent letter informed us that he was a little better, yet not out of danger. Our brother has the hearty sympathy and prayers of many friends in his country.

The considerably increasing number of students at the Baptist Cherokee Academy, Tahlequah, Ind. Ter., has made it necessary to erect an addition to the present school building. This new building, which is now completed, is a decided improvement, increasing the facilities of the school for usefulness. The new room is well lighted, and presents a pleasant, cheerful appearance.

We have received in exchange, The Watchman, a religious family newspaper full of good things. It is one of the best papers published by our denomination. Anyone wishing a weekly newspaper cannot do better than enclose \$2.50 in a letter addressed to The Watchman, No. 8 Tremont Temple, Boston, Mass., and he will receive a portico that it has the true ring.

An old friend in Brooklyn, N. Y., sends us \$1.50 for a copy of the *Indian Missionary* for himself one year, and the remainder for another copy to anyone to whom we may wish to send it. Another from Crystal Springs, Miss., has done the same. Will not have friends of the cause in the States help to send this paper to those in this country who would be freely benighted by fifty-two visits of the *Indian Missionary*.

Rev. William Morris died of pneumonia at his home in Flint district, Cherokee Nation, on the second day of this month. For many years he was a faithful, earnest, warm-hearted Christian. He spoke both the Cherokee and English languages. Those who could not understand the language in which he was speaking felt that he spoke with an unctious from

the Holy Spirit. His pleadings in prayer were characterized by an earnestness and tenderness of heart such as those have who live in habitual communion with the loving, tender-hearted Saviour. In preaching he spoke as a dying man to dying men, whom he longed to have come to Jesus and be saved. He will be greatly missed in the church of which he was a member, in the neighborhoods where he preached, and in our annual associational gatherings, which he rarely failed to attend, and to the interest of which he added much. He has gone, it seemed to meet his Saviour, whom he loved and for whom he faithfully labored on earth.

We often hear wise Christian pastors testify to the value of religious newspapers in the families of the congregation to which they minister. They well know that such a paper is a great aid in imparting knowledge on those subjects which pertain to the progress of Christ's cause at home and abroad. The *Indian Missionary* is the only Baptist newspaper published in the Indian Territory. We aim to make it helpful to pastor and people by presenting such reading matter as will advance the Christian life and inspire to holy living and zealous work for Christ. Increase the number of subscriptions, and we will do our part in constantly making the paper better. Let us be mutual helpers in this work. We ought to have at least one thousand subscribers in the Indian Territory. We may have if pastors and churches will do what they can to increase the number of subscribers. Every Baptist family should take the *Missionary*.

CHRISTIAN ACTIVITY.

None are called into Christ's church to be idlers. There is a work for all to do, and God is not pleased unless that work is done. The Lord Jesus expects those who are redeemed by His beloved to give their lives to His service. This is right. We owe it to Him, who has done so much for us. But activity is also necessary to the spiritual welfare of a believer. The coin that is most in circulation is brightest. The rapidly flowing stream is purest. The stagnant pool breeds loathsome and repulsive vermin, so the lay professor of religion (we will not say Christian) will become morally corrupt. That one who is too indolent to come to the meetings of his church and to work in the interest of his church and the good of souls, will soon find that he has no heart to work for the Lord. A life of indolence will surely lead into the ways of sin. If a Christian would enjoy communion with Christ, he must find something to do for Christ. No one need expect a happy experience while sitting still. On every side Christian work is waiting for us, and we should not wait for great deeds,

THE INDIAN MISSIONARY.

but cheerfully and lovingly do the little deeds which the Lord gives us, and thank Him that He deems us worthy of His service. The little, daily services, faithfully done, help to make up a true life. They are the essential elements of true living. The little springs that send forth from the hillside refreshing streams of pure, crystal water are of more service to mankind than the roaring cataract. That life which is the most active in doing little services in the name of Jesus is the greatest blessing to mankind, and most approved in the sight of heaven. Let this spirit of earnest Christian activity pervade all our churches during the present year, and our Redeemer's kingdom will rapidly be advanced. Let us commence the year, not with resolves, but with actual service, and expect God's blessing. "Whatever thy hand findeth to do, do it, with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in thy grave, whither thou goest." "He that respect receiveth wages."

GOD'S WAYS.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Was there ever a mother or teacher or who, in dealing with children, has not thought, "What shall I do with this one," or "Oh! that I knew just the best way to teach that child." Happy was that one if, after months, yes, even years, of patient toil, she finds the best way. But God's thoughts and ways are so infinitely higher than ours, and He, our Creator, knows us so perfectly. He does not have to experiment with us, but knows that each moment we are receiving that which is for our best good. We readily believe this when we receive blessings and pleasures, and when the same loving hand is laid upon us in sorrow or suffering that we are less ready to believe it.

A few years ago, a little Angel blossom came from heaven to cheer and brighten loving hearts. But time revealed to those loving hearts the tenderness of that little flower, for "He who doeth all things well," withheld from her the strength and powers of body. But her heart was filled with the pure, perfect trust of a little child. The weakness and loving heart endeared her to all who saw her. Unnumbered were the prayers that went up to heaven, for her restoration, and to those who loved her best came the assurance, "I will."

Not as they had chosen, but in his way, the Father answered these petitions. He came and transplanted that little blossom to His better home, where there is neither sorrow nor suffering. Not until we meet in that eternal home, where all things will be made plain, shall we know the fullness of her mission on earth.

JENNAMIE.

SOMETIME, when all life's seasons have been learned, And eun and stars forevermore have set, The things which our weak judgments here have supposed— which we grieved with Will teach before us, out of life's dark night. As stars shine most in deeper lists of blue.

And we shall see how all God's plans are right. And how what seemed reproach was love most true.

And we shall see how, while we trown sad sighs, God's plans go on as best for you and me.

How, when we called, he heeded not our cry. Because his wisdom to the end could see.

And even as wise parents chastise Too much of sweet to keep from us, So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good.

And if, selfishly, begrudging with life's wine We find the wormwood, and rebel and sulk, Be sure a wiser hand than yours of mine Pours out this potion for our lips to drink.

And if some friend we love is trying now, Where hundreds listen can not reach his face, Oh, do not blame the loving Father so, But wear your sorrow with obedient grace.

And you shall surely know that hush. Is not the sweetest gift God sends his friend: And that, sometimes, the subtle part of death.

Console the faintest heart his love shall send. If we could push aside the gates of life, And stand within all God's availing way, We could interpret all this doubt and strife.

And for each mystery could find a key. But not to-day. Then be content, poor heart!

God's plans, like lilies, pure and white, We must not tear the close-shut leaves apart, Time will reveal the calyx of gold.

And if, through patient toil, we reach the land Where tired feet with sandals bowed, May rest; When we shall clearly see and understand, I think that we will say, "God knew the best."

—G. STEPHEN.

If members of our churches in this Territory would annually contribute as much of the missionary fund of our Territorial Baptist convention as they expend for tobacco, at least twelve missionaries could be supported among the unchristianized tribes on the western border. This is a sad, humiliating fact. Let us try to remedy it. Who will commence this year to leave off using that which is of no use, even postage money, and give the money annually so raised to the cause of Christ? This would be a good way to compass the New Year, and a new, better way of living.

FOR THE GIRLS

THE CAUSE OF CHRIST.

What they who seek, while in their youth, The way of truth... To them the sacred scriptures now display...

SUNDAY SCHOOL TOPICS.

In discussing a series of subjects or topics bearing upon Sunday school work it is important to understand what is meant by the Sunday school...

churches, however, who, by the silent language of example and practice, if not by their words, are leaving this impression on the minds not only of the young, but of reflecting persons of riper years...

The Sunday school is an important department of church work, and no more rightfully thrust upon a few humble and earnest members of the church than any other department of church work...

What shall I wish for thee? Friend of my journey, Standing with me on this land-mark of time, Watching the ebb of a wave that returns not...

Therefore I wish—for calm, or for something— May God choose our lot in this year and in all!

for the purposes, and are not a bit up for obligations to the U. S. Government for means to live and educate themselves.

MARRIED.—At Tahlequah, Jan. 19, by Rev. Daniel Rogers, W. F. Taylor, of the Cherokee Nation, to Adelle Grider, of Missouri.

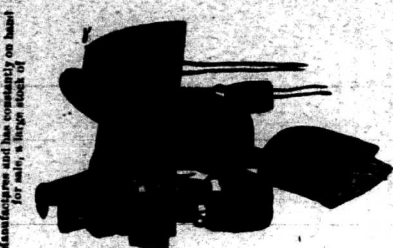
INDIAN UNIVERSITY.

This institution was established for the purpose of training suitable teachers and preachers for the Indian population...

Charge for tuition, per year of 12 weeks... All students are permitted to work for the University on an average of one hour each day...

First Term begins... Second Term begins... Third term begins...

SADDLERY AND HARNESS. M. G. BUTLER, Muskogee, I. T.



Saddles, Harness, Bridles, Breaching, Halers, and all first class hand made work...

THIS PAPER PUBLISHED WEEKLY... IN THE NEW YEAR

Never to perish with Christ in the bars. —New York Weekly Tribune

It is estimated that the people of the United States expend 180,000,000 for educational purposes...

Cherokees spend their own money

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THE INDIAN MISSIONARY.

WHEAP UPON THE WATERS.

WRITTEN FOR THE INDIAN MISSIONARY.

"Ah, Jacob, now you see all your hopes are gone. Here we are, worn out with age—all our children removed from us by the hand of death—and ere long we must be the inmates of the poor house. Where, now, is all the bread you have cast upon the waters?"

The old, white-haired man looked up at his wife. He was, indeed, bent down with years, and age sat trembling upon him. Jacob Manfred had had been a comparatively wealthy man, and, when fortune smiled upon him, he had ever been among the first to lend a listening ear and a helping hand to the call of distress; but now misfortune was his. Of his four boys not one was left. Sickness and falling strength found him with but little, and they left him in painful possession. Jacob and his wife were alone, and giant poverty looked sternly coldly in the face.

"Don't repine, Sarah," said the old man. "True, we are poor, but we are not yet forsaken."

"Not forsaken, Jacob? Who is it there to help us now?"

Jacob Manfred raised his trembling fingers toward heaven.

"Ah, Jacob! I know God is our friend, but we should have friends here. Look back and see how many you have befriended in days long past. You cast your bread upon the waters with a free hand, but it has not yet returned to you."

"Hush, Sarah! You forget what you say. To be sure, I may have hoped that some kind hand of earth would lift me from the cold depths of utter want; but I do not expect it as a reward for anything I may have done. If I have helped the unfortunate in days gone by, I have had my fall reward in knowing that I have done my duty to my fellow-men. Of all kind deeds I have done for my suffering fellows, I would not for gold have got blotted from my memory. Ah, my fond wife, it is the memory of the good done in life that makes old age happy. Even now I can hear the warm thanks of those whom I have befriended, and again I see their smiles."

"Yes, Jacob," returned the wife, in a low tone; "I know you have been good, and in your memory you can be happy; but, alas! there is a reality upon which we must dwell. We must beg for food or starve!"

The old man started, and a deep mark of pain was drawn across his features. "Beg?" he replied with a quick shudder. "No, Sarah, we are—"

He hesitated, and a big tear rolled down his furrowed cheek.

"We are—what, Jacob?"

"O, God! I thought so," fell from the poor wife's lips, as she covered her face with her hands. "I have thought so, and I have tried to school

myself to the thought; but my poor heart will not bear it."

"Do not give up, Sarah," softly urged the old man, laying his hand upon her arm. "It makes but little difference to us now. We have not long to remain on earth, and let us not wear out our last days in useless repining. Come; come!"

"But when shall we go?"

"Now, today."

"Then, God have mercy upon us!" the wife will, murmured Jacob. The old couple sat for a while in silence. When they were aroused from their painful thoughts, it was by the stopping of a light cart in front of the door. A man entered the room where they sat. He was the porter of the poor house, and he said, "Come, Mr. Manfred," he said; "the guardians have managed to crowd you into the poor house. The cart is at the door, and you can get ready as soon as possible."

Jacob Manfred had not calculated the strength he should need for this ordeal. There was a coldness in his very tone and manner of the man who had come for him that went like an iceberg to his heart, and with a deep groan he sank back into his seat.

"Come; be in a hurry," impatiently urged the porter.

At that moment a carriage drove up to the door. "Is this the house of Jacob Manfred?" This question was asked by a man who entered the room, man, about forty-five years of age.

"That is my name," said Jacob. "Then they told me truly," uttered the newcomer.

"Are you from the work house?" he inquired, turning to the porter.

"Yes."

"Yes."

"Then you can return. Jacob Manfred goes to the poor house while I live."

The porter gazed inquisitively into the features of the man who addressed him, and then left the house. "Don't you remember me?" exclaimed the stranger, grasping the old man by the hand.

"I cannot call you to my memory now."

"Do you remember Lucius Williams?"

"Williams?" repeated Jacob, starting from his chair and gazing earnestly into the face of the man before him.

"Yes, Jacob Manfred—Lucius Williams—that little boy whom, thirty years ago, you saved from the house of correction; that poor boy whom you kindly took from the bonds of law and placed on board one of your own vessels?"

"And are you—"

"Yes—yes. I am the man you made. You found me a rough stone in the hands of poverty and bad examples. It was you who brushed off

the evil, and who first led me to the sweet waters of moral life and happiness. I have profited by the lessons you gave me in early youth, and the warm spark which your kindness kindled up in my bosom has grown brighter ever since. With an affection for life, I settled down to enjoy the remainder of my days in peace and quietness, with such good work as my hands may find to do. I heard of your losses and bereavements. I know that the children of your flesh are all gone. But I am a child of your bounty—a child of your kindness, and now you shall be still my parent. Come, my more than father, and you, my mother, come. You are made my youth all bright, and I will not see your old age doomed to darkness."

Jacob Manfred tottered forward, and sank upon the bosom of his preserver. He could not speak his thanks, for they were too heavy for words. When he looked up again, he sought the wife. "Sarah," he said, in a choking, trembling tone, "my bread has come back to me."

"Forgive me, Jacob."

"No, no, Sarah; it is not I who must forgive. God holds us in his hands."

"Ah," murmured the wife, as she raised her streaming eyes to Heaven, "I will never doubt him again."

S. M. SCHAFER

Why Repent—Baptists.

At the American and Foreign Bible Society's annual meeting last year, one of the speakers, the Rev. Mr. Lodge, said, "In answer to the question, why so many of the colored Christians are Baptists, he said he was of the opinion of an old negro Baptist, who, when asked why this was so, replied, 'We colored folks had no book but the Bible, and we had to strive to take the Bible into our other hands, and we could come to no other conclusion.'—Baptist Alliance.

Mr. Edmunds' bill, which has already passed the Senate, expressed the earnest purpose of the author that a law shall be enacted to free the law-making power from the responsibility of harboring that enormous outrage, Mormon polygamy. It is certainly high time that active measures be taken to debar the cess-pool of moral corruption. We quote an important clause of the bill:

"That all acts of the Utah Legislature, recognizing the co-operation known as the Church of Jesus Christ Latter-day Saints, and the ordinance of the State of Deseret, incorporating this act as amended, so far as they may preclude the appointment by the President of fourteen trustees of the corporation, who shall have all the powers provided for in the law creating the said corporation; that the legislative assembly of the territory shall not have power to change the laws respecting this corporation without the approval of Congress; that it shall be the duty of the Attorney-General of the United States to institute and prosecute all suits and proceedings in the United States that may result in the corporation obtained or held in violation of law,

and all property so forfeited shall be disposed of and the proceeds applied to the common schools of the territory; provided, that no building shall be forfeited, which is held and occupied exclusively for purposes of religious worship; that all laws of the territory relating to the Purcell, Kinsgraving fund Company are annulled, and it shall not be lawful for the territorial assembly to create the purpose of bringing association or the territory for any purpose whatsoever; that it shall be the duty of the Attorney-General to bring suit to dissolve the said corporation and wind up its affairs."

Baptism Before Communion.

This is necessary because obedience to God is necessary before communion. As the Lord's Supper is not fit for the unworthy, the same has not on the wedding-ring of Christ, and in assuming it would be false.

One of God's commandments has all the authority of any and of all others (Jas. 2:10). Therefore when He baptizes, "obedience to this command before communion is necessary as well as obedience to the denaledge before communion. Baptism is from Heaven and is not to be ignored by man. However many good duties one may have while yet in unbelief, obedience to God in baptism has cannot spiritually commune with those who say, 'Not my will, but thine be done,' nor can they fellowship his disobedience. 'What communion hath light with darkness?' (2 Cor. 6:14). Then, what right has one to welcome to the right Supper one who ignores or neglects or disobeys the command or neglects itself? The violation or neglect is against God as directly as any other sin. Disobedience, and the Bible nowhere commands that one may commune before baptism."

The converts of inspired teachers were baptized before they came to the Lord's Supper, and this order has always been approved by the church generally.

Speech of Left hand, an Annapolis Chief, a great warrior and orator, at the Inter-national Fair held at Mukogee. Copied verbatim by the editor of the Missionary:

"I have but little to say. I do not understand reading. I could tell here my brothers. We are all children of the same parent. I want all the Indians to understand the white man's ways. We are all behind. I have come a long distance to see my white brethren. I am well paid for coming. I think all this vast audience wants to do something to do us all good. A great while back we did not understand things here as do today. We understand better now. I am glad to see my white brethren. O, Sarah, we must with the Agent, and we are going to the religion of the Bible, which is good."

Col. Finlayson was under the painful necessity of administering a severe censure to his son Johnny. After he had completed his labors, he said sternly to his suffering victim: "Now tell me why I punished you?" "That's it," sobbed Johnny, "you nearly pounded the life out of me, and now you don't even know why you did it."

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THE INDIAN MISSIONARY.

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 "Teaching Them to Observe all Things, whatsoever I have Comanded You."—Matthew 28:20.

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AN EDITOR'S DREAM.

E. F. BELLOCK.
 An editor sat in his easy chair
 Near the close of a weary day,
 And, having a moment from "copy" to
 spare,
 He dreamed he was able to fly
 To the homes where his paper had gone,
 Of the readers in groups or alone.

As he related his other dreams,
 He thought of his fascinating power
 Of his words of each week they would
 do.
 As an ill or broken-sent soldier,
 But hurt! he was an aged saint pray,
 "God bless our pastor and editor too;
 Give them grace for their burdens day
 by day.
 And help us to yield each their due."
 He awoke much refreshed by his sleep,
 And his dream blessed the close of the
 day.
 Still he wondered if his good readers keep
 In remembrance his name when they
 pray.

ENCOURAGEMENT.

Have just received seven subscrip-
 tions from Chickasha, S. C., with an
 additional one for some Indian. Well
 done for our palmetto sister to which
 our little Missionary has made reg-
 ular visits since its birth. I will send
 their extra copy to Bro. Keeschee Joe,
 of Anodarko, a letter from whom ap-
 pears in this issue. It will rejoice
 his heart to learn that his cry has
 been heard, to some extent, and that
 a missionary has been sent, and if
 that dear band of Christians could
 see the face of Bro. Joe and his de-
 voted associates and the other 4000
 wild Indians in his midst, who are in
 total darkness, they would feel proud
 that they were sending the only mis-
 sionary to this land of greatest des-
 tination. A few of their children
 have just returned from school in the

States, and are their interpreters.
 Thus God has opened the way for
 this new missionary.
 The Baptist Sunday school, at Elk
 fingham, S. C., of which Miss Minnie
 Ham is secretary, sends a subscriber
 for two years with two extra sub-
 scriptions for Indian preachers.
 The paper will be sent to Elders John
 McIntosh, a Creek, and Humphrey
 Colbert, a Chickasaw both of whom
 are good men and can read English;
 so this Sunday school has a mission-
 ary at work in those respective na-
 tions, how many other schools, soci-
 eties, churches and individuals wish
 to do likewise.

Bro. C. R. Davis renews and says:
 "Please never stop my paper, remind
 me if I do not renew promptly and I
 will remit at once." God grant that
 all of our subscribers may feel and
 act as he does.

Several renew for two years by
 sending in a dollar which saves
 trouble and encourages the paper.
 Miss Cora Davis, of Missouri, says
 she is delighted with The Indian
 Missionary and thinks so welcome a
 visitor should come weekly. If its
 mission should be to enlighten, enlighten-
 ment should be the result. I hope so
 that new subscribers will soon con-
 tinue, weekly visits will soon com-
 mence.

Bro. Chas. Dowell, who has been
 a regular subscriber since the 1st
 number of The Indian Missionary
 says he loves it much, and awaits its
 monthly arrival eagerly.
 Bro. J. C. Stalcup, one of the most
 promising young men of Arkansas,
 when sending up his subscription
 says: "Every friend to INDIAN
 MISSIONARY, and especially Baptists,
 should take THE INDIAN MISSIONARY."
 In this, as in almost everything else,
 I most heartily agree with my honor-
 able friend and former associate.
 Thanks to Capt. G. W. Grayson
 for a copy of the objections of our
 Indian delegates at Washington, to
 the bill pending in congress propos-
 ing to organize the Territory of Ok-
 lahoma. Our representatives have
 shown clearly our several claims and
 the evil that would result from the
 passage of such a bill.

In the February number of our
 friend, The Indian, we were pleased
 to find seven clippings from our col-
 umns, though we were surprised to
 notice that credit was not given in
 every instance, but we have observed
 this same omission before in our ex-
 changes published by our pale-face
 admirers. The latter I suppose is
 inadmissible, but Indians should pay
 each other that is due. A. F. R.

A LETTER FROM A WILD INDIAN.
 The following interesting letter
 to Bro. Wm. McCombs, is from Bro.
 Keeschee Joe, a Wichita, whom we
 call Wild or Plain Indians, residing
 900 miles west of here. Ten years
 ago we sent Bro. John McIntosh to
 offer salvation to them, and during
 the first two months fourteen accept-
 ed whom he baptized, and since
 many have become christianized, and
 they have a church of seventy warm
 hearted working followers of Jesus.
 Bro. Wm. Conner has been our faith-
 ful missionary to them until last July
 he had to retire from the field to his
 own Nation, because we, the Baptist of
 the Indian Territory, failed to sup-
 port him.

The Board reappointed him to be-
 gin in April next, and the churches
 and the individuals of the Territo-
 ry are called upon to respond with
 their contributions that he may not
 be under the necessity of leaving the
 field any more. Those people love him
 devotedly and he is your missionary
 to them and you must support him.
 A. F. R.

Anodarko, I. T., Jan. 18, 1886.
Dear Bro. Wm. McCombs: This
 Sunday morning, sisters and broth-
 ers, thought we would write to you
 to let you know what we were doing.

Bro. William is gone to the Nation
 and preacher is also. Ordeyair, he
 preaches to us about God, but he
 don't know how to read the Bible
 like you do, but he tries hard to tell
 us much about Jesus. On night be-
 fore Christmas Bro. Kon hor-wes-
 che said, "Christmas is to-morrow, the day
 when Christ was born; will we
 have meeting or not? I said, yes, we
 must have meeting. The Christians
 all said yes, and we had meet-
 ing. Sadarko led the meeting.
 Keeschee John said, "we want you all
 to do right so that some-day God will
 bring you into the church."

The Keeschee Chief got up and said
 to his friends, "let us help those
 christian-women and men. We got
 one father and we all like to hear
 about Jesus Christ, what he use to
 do in this world; but we don't know
 the Bible like those Nations east, but
 if we help each other God will help
 us because the Bible says God helps
 those who help themselves." An-
 other chief got up and said he be-
 lieved like the Keeschee Chief. We
 loved him and prayed, when Left Hand

sung and prayed, "when Left Hand
 said, 'we must try to do all we can
 because we need somebody to help
 us and that is God. If we work, God
 will bring our friends into the
 church."
 Tolucaqua Jim said, "you all know

what a flower is, and love to see and
 smell it. One day it lives, next day it
 dies. The God that gives the flower
 gave us his book which will never
 die, and we must come to his house
 to see its truths for they are prettier
 and sweeter than the flower. God
 sent his son to die for us and he is
 the only one that knows all we think
 and do so we must always think and
 do right." It made Ordebeix glad
 to hear his brothers talk, sing and
 pray.

We had prayer and song between
 talks, three joined our church, two
 came back and one wants to be
 baptized, but we got no full preacher.
 So many come we had no room for
 rest. The white people at the Agen-
 cy give us five sacks of flour and oth-
 er things too for our meeting. Our
 two stores cost \$100. We feel
 warm and happy, but we want a
 preacher that can baptize and sell us
 all about Jesus. O, we need a preach-
 er, do help us to get one and we
 will get along nice and God will bless
 us.
 From your brother,
 Keeschee Joe.

Another sister near Pstion.

With extreme sorrow I have just
 learned the sad news of the untimely
 death of our beloved brother, Elder
 V. V. McJury, whose back was
 broken, last week by falling from a
 wagon. He is well-known and be-
 loved in this Nation having labored
 here about ten years. He resided
 near Oklahoma, and belonged to
 He was also, we believe, Moderator
 of Short Mountain Association,
 which position he has filled since its
 organization. May God bless his
 dear wife and three sons I sincerely
 pray.
 A. F. R.

Saved by a Deck of Cards.

One of our exchanges contains a
 piece under the above head; It rep-
 resents that the saved man was in
 a drunken row when his middle fin-
 ger was shot off, the ball striking a
 deck of cards that he carried in his
 breast pocket. I would suggest that
 if he had carried a Testament in that
 pocket and had been at prayer meet-
 ing he would have saved his finger
 as well as his life.
 A. F. R.

In all charity believe that your
 brother desires to hold only Children's
 truth; but do make sure that you
 hold it yourself, whether he holds it
 or not. This is the best antidote
 against
 nationalism in the world.—Sprenger.

THE INDIAN MISSIONARY.

TO THE CHOCOMAINE INDIAN MINISTERS.

The following article was found among the papers left by Rev. John H. Jones. It will certainly be read with interest by those who were acquainted with him and listened to his instructions. In this "article" he being dead, yet speaketh not only to Choctaw preachers but to all who read.

TO THE CHOCTAW NATION PREACHERS.

FOR THE GOSPEL.

The work of a preacher of the Gospel in the most honorable and the most important in which any one can be engaged. An ambassador for Christ; the little things to mind every thing light is honorable and holy. It directs us to seek for the best preparation of mind and to maintain the purest conduct. We must have light and knowledge ourselves, that we may be able to teach others and not be as lighted candles leading the blind. Our own minds must be filled with love to God. We must be diligent in prayer, which is the best means of preserving ourselves from being overcome by temptations and for obtaining the favor of God to ourselves and others. The word of God requires us to set our affections on things above, to be holy in our lives, meek and lowly in spirit. It requires the warmest zeal for the glory of God, the most intense love for the souls of men, and the most affectionate sympathy for their temporal and spiritual necessities. It requires us to declare the whole counsel of God with faithfulness, plainness and force, speaking from the abundance of the heart and anxiously desiring for the success of our labors. It requires us to be attentive to the daily duties of our office, teaching from house to house, exhorting, rejoicing, comforting and maintaining discipline and order among the members of the churches. It requires that we should deny ourselves, and not comfort ourselves to the world in any of its sinful pursuits or vain amusements. We should be as holy as possible ourselves and be as diligent as possible to make others holy.

The study of the scriptures is our proper business and requires our most serious and prayerful attention. Here we have a full and just account of human nature and of our real interests in this and another world. Here we find clear-avertance of the certainty and a lively description of the nature of the life to come. Here we are informed of the incarnation, suffering, resurrection and ascension of Jesus Christ; the coming of the Holy Spirit; and his miraculous and sanctifying operations. Here we read of the nature and office of angels, the agonies, misery and death of man; the different and final states of mankind. Here we have the most perfect rules for conduct and the most powerful arguments and helps to engage us to practice them. And we

have the most perfect pattern for our conduct in the holy life of Jesus Christ. Is it possible that we can be satisfied with a superficial knowledge of those truths which it is our business to explain?

When we stand up to preach let us consider that we are about to speak on matters of vast and endless importance to the immortal souls who are waiting to hear us; that the salvation or ruin of their souls, as well as our own, depends, in some measure, on the manner in which we perform our duty. Can any situation be more arduous? And will any man dare to speak on these awful matters without first considering well and using every advantage that reading and study and prayer can possibly afford?

Let us think seriously on the condition of the immortal beings who have come to bear how they may be saved. Think of the high trust which God has put on our hands. Think that this may be the last opportunity. Are the doctrines which you are going to deliver suited to the wants of souls on the brink of eternity? Are they suited to their capacities? Are they suited to enlighten and convert, to amonify and save them? Are our own hearts deeply impressed with such a sense of their guilt, and go to interest their hearts in them also? To attain these feelings ourselves, no study, no attention ought to be spared.

HELPING YOUNG CONVERTS.

There have been revivals of Christianity in several of the villages in our Territory of late. God grant there may be a genuine and general revival in every town and neighborhood. It is not difficult to "get up," nor to "get down," a revival, the Holy Spirit is always ready and willing to bless earnest, persistent and devoted efforts in prayer and preaching for the salvation of souls. A meeting continued day after day or night after night, or both continued by faithful men and women, will result in the conversion of souls. The hard part comes after the revival is over. (It should never be over.) The feeding, banding and training of the young converts is the difficult part. They need continued and faithful spiritual instructions. They are like little babes and require "the milk of the word that they may grow thereby." In the church they should find fathers and mothers, by whose friendly and helpful counsel they may be wisely directed and saved from many an unpleasant and hurtful experience. Daily food from God's word, self-examination and secret prayer are essential to healthy growth, also spiritual conversation and visitation, praying in public, at the family altar, church and mission work are excellent means to develop christian growth. Look well to the young converts.

J. S. M.

We have just returned from a visit to Tullohassie Mission and the Indian University. At the former place, the full number of students provided for by the Creek Council is in attendance. Under the efficient management of Dr. Johnson, the full systematic instruction of the center and Miss Elder a grand work is being done for the young colored men and young women of the Creek Nation. Very marked proficiency has been made since the last previous visit to the Mission. It is encouraging and hopeful to see the results of the earnest, consecrated, self-sacrificing and untiring work of these servants of the Lord. Two of the servants have recently gone to higher schools in the States to make a more complete and thorough preparation for their life work. One of these, a promising young man, of earnest Christian purpose, is expecting to go as a missionary to Africa. The colored people of the Creek Nation may well be thankful for this school. They can feel assured that their sons and daughters have good models and intellectual training and that their instructors take the deepest interest in the welfare of each pupil.

And some the less thankful should be the scholars of this Territory. A good number of students were found in attendance. President Bacon, through whose untiring energy the University owes, under God, its founding and present promising condition, is working faithfully and diligently as ever in the interests of the Union teachers, Professor —, Miss Elliott, Miss Draughn, Miss Bonham, and Miss Bacon, who are imparting thorough instructions. If the young men and women who attend Indian University do not make rapid proficiency in their studies and improve in manners, morals and spiritual life, the fault is their own, not their instructors. The convenience and comfort of the students are closely looked after as well as their instruction. The building has been provided with furnaces and hot air pipes by which all the rooms in the edifice are warmed. We are glad to see so many intelligent young men and young women in attendance. If not greatly mistaken this Territory will feel an influence for good in future years as they go out to their life work, which will be widely felt. Character, as there moulded and developed, will be a power in promoting the prosperity of the Red Men. Our churches, in their desires for faithful exponents and defenders of the faith once delivered to the saints, "as they look toward Indian University, may well thank God and take courage."

UNCONSCIOUS PRAYERS.

It is not enough to say a thing to be consistent, but it is very easy to be inconsistent. One of the ways in which we show our inconsistency is that of praying for certain things, the answers to which may be in part, procured by our complying with the conditions which God has made requisite for us to perform.

1. We frequently ask God for wisdom, which is eminently proper for us to do. And yet, if we expect that such a prayer will be answered, we must apply to the study of God's Word. It is not for us to think that God will put Himself out of His way in any special manner, to reveal His purposes and truths to us, when He has already given us a comprehensive declaration of His mind in the Bible. Yet these are those who give but little time and attention to studying the Bible, and, consequently, are profoundly ignorant of many details and all-important truths and decisions, which are easily accessible to the humblest reader of wisdom. Now, it is difficult to understand or say Christian to ask God for wisdom, while he habitually neglects to consider the Bible. And next to this, we will not take a good religious paper when we can, and inform ourselves upon what the churches of Christ are doing throughout the world in the interests of the Kingdom of God, we are inconsistent in praying for wisdom in all things. But many are thus inconsistent.

2. We are inconsistent when we pray that God will convert the heathen, if we do nothing towards financially supporting the missions in the heathen lands. We often hear people pray that God would bless the world by sending forth His light and truth to enlighten a heathen, or even fifty converts to a heathen, or even fifty souls, themselves, for every mission, except that they are consistent; otherwise, they are not. Let us correct this gross inconsistency, and when our prayers will be acceptable.

3. It is inconsistent to pray that God will bless the poor, if we do nothing to cheer and bless them, by taking special pains to visit them and help them.

He who is ashamed to heartily greet a poor person on the street, or in the public assembly, is sadly inconsistent when he prays for that person, or class of persons. We never ought to pray for anyone who is not willing to assist, in some way when it is his duty, and is willing to accept. It is not that there are many poor people who, by a perverse and reckless course, put themselves outside the compass of obligations, to put aims into their hands. They would spend the charity upon the gratifications of their lusts. At the same time, it is our duty to speak words of hope and love to them, and thus try to bring their condition. Certainly, we can be consistent, when we pray, by trying to meet the conditions on which true prayer and its answer rest.

C. H. W.

—In The Watchman.

Senator Throckmorton has introduced a bill in the House granting the right to build a bridge across the Black River at Galesville.

THE INDIAN MISSIONARY.

OUR TIME.

Life creation delivered at Chapel exercises at Indiana University.

Life is to us a great mystery. We suddenly find ourselves at the beginning of our lives placed upon a plain—the plain of time. Behind us is the past—in eternity whose mists obscure our feeble vision. We know not whence we came. Beyond the few days of our present existence all is mystery. Nothing is certain behind the time of our entrance into this vale. As we look around us we see nothing but change.

The present is the time in which we live, and it is the only time that is truly our own. We can, in a present moment, do good or bad, or still worse, nothing at all. What we do, good or bad, or fail to do with our time as it is given us will be made known in the last day. For the little moments that have been present in our lives will be witnessed for or against us, when we have passed into eternity. We know that they will in that mysterious land, be either a source of eternal happiness or remorse. We also know what use of them, when present, will ensure happiness, and what use will produce remorse. The future lies before us, and we are free to use the moments as they pass by through the present into the past, in either way for good or bad, or to let them pass unaccounted. If we use them for good, it is well; but if we use them in any other way, eternal regret will be the result. The present is the time in which we live, and what is it? It is a point of time. It is a division of eternity, and its duration is so a second of time as a second is to eternity. What is quicker than thought? And even while we think myriads of millions of present moments have fled bearing their respective records to God. Our lives are measured by time, and just as swiftly as present time becomes the past are we hastening on to eternity. When we think how much depends on the proper use of time can we hesitate as to what we should do and will do? We may hesitate, but we should not, for the mill will never grind again with the water that is passed is as applicable to the life of a man, as to a water-mill. We have our lives before us, and we know that our future will, when we have finished our journey, be the past of our lives, and that past will be what we make it as we have possession of it in present moments. We all wish to make our mark in the world, and a poet has said that:

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

What kind of footprints would we leave? Would any of us be willing to send our souls into eternity with a record like N. B.'s or J. C.'s.

They left behind them plain footprints, when they died. The lives of great men as the world sees should only remind us how empty is this world's glory riches and power in the presence of death. It is the life of Christ that does remind us. We should make our lives sublime; and departing leave behind us Footprints on the sands of time.

F. J. BOURNOR,
Indiana University, I. T.

THE MISSISSIPPI CHOCTAWS.

A letter from Ibsam Johnson a few days ago brings cheering news from the Mississippi Choctaw churches and Christians. He says very few have back-slidden and a goodly number have been added since the death of Jesse Morrow. Of himself he speaks thus which is characteristic of the effects of the Gospel upon those people. "Since I gave my heart all to Jesus Christ, I have not played ball; I have not played cards nor bot anything; I have not drunk any whisky, nor attended any dance; I have not beat my wife, nor had anything to do with other women. The church has appointed me to travel and preach the Gospel and I go from settlements and settlements holding meetings. I have no horse but I can walk and intend to spend all the time I can spare from the support of my family in preaching to my people. I would that all Christians in this Territory could say with truth what this poor man has said above, and possessed the same spirit of self-sacrifice and devotion. And why not? Hebrews, 12: 1, 2 and 3. 1st. Peter, 2: 11. J. S. M.

A speech made at the International Fair at Muskogee by Asa Harpy, a Comanche Chief, formerly one of the greatest warriors on the plains—a terror to the Mexicans—now a peaceable man; written verbatim by the editor of the INDIAN MISSIONARY, as delivered through few interpreters:

"I came a long way to see you. I remember the mighty good talk you gave us when we met before. Long time ago I was out on the plains but did nothing that was good to me. A place was pointed out to me for a farm on which I live and expect to remain as long as I live. When I was out on the plains, fifteen years ago, I did not make anything. Some white people and Cherokees told me you ought to cultivate the ground and make something. I took their advice and have made more. I came so long way to see you, my brothers. Now I see all brothers and sisters, and in my heart I say I am not as I was fifteen years ago. I am changed. I love all the Choctaws. I think I have all the Choctaws in my heart and when I get up, I think of all those people and how they get along. I am glad to see all my brothers and sisters. I came a long way to see you."

OUR PRAYERS AND ALMS.

It is said of Cornelius, "Thy prayers and thine alms are come up for a memorial before God." When the Servant gave direction, as to prayers, he also gave directions about giving alms. See Matt. 6. The two are intimately connected in scripture. One is as much an act of worship as the other. If you should not pray for six months, you would not be surprised to find your heart grow cold, and your spiritual enjoyment small. Yet many Christians think that once a month or once in six months is sufficient to give alms to God's cause. How is it with you dear reader? Are your prayers and alms going up together as "memorial before God?" Our Indian churches especially need to be reminded of the "grace of giving," and that it should be done frequently. "Upon the first day of the week (that is every Lord's day) let every one of you lay by him in store, that is, prepare his tithes, dimes or quares, before he or she starts to the church house, as the Lord has prospered him or her." When our people learn to combine their prayers and their alms, we may expect a large increase in our spiritual strength and christian efficiency, then we will be come worthy of the help that has been given us so freely for many years, and then will our beneficent enterprises flourish.

George M. Clevins, aged 88 years, died at his home, near the Lipscomb, in the Creek Nation, on the 1st of last month. He was baptized by Rev. John McInosh in 1864, and united with the Alabama church. I first met him at his mother's soon after his return from the associational meetings at Alabama. He looked and seemed very feeble at that time. Soon after he had another homage and I called again to see him. I read to him the words "Unto you therefore that believe he is precious" and said if we are Christians it is true that Jesus is precious. "Yes," said he "that is so." He sang several hymns with us and after prayer left. The next morning as I rode by to inquire after his health, his wife came to the door in tears. I asked what it was Sarah? She answered, George is worse. I hitched my horse and went in, I saw that he would soon leave us. He said to his mother "you must not grieve for me. We are here by the blessing of God. Keep right on in the one way. We sang the chorus "Heavenly Land" and he said "that is it," and soon fell asleep in Jesus, and, as we believe, entered the mansion he was going about. His friends mourn not as those without hope. They may go to him and that beautiful house where they never die any more or say I am sick. May all the readers of the MISSIONARY live for that home beyond.

LATINA, A. PLENA.

His Wife Felt His Sin.

We have just received a "good letter from Bro. V. M. Thrasher, of Broken, (as we go to press) which tells us that Bro. McCarty's death, and that one week after his burial his devoted Christian wife followed him. Sister McCarty was loved by all who knew her as a model Christian, and her sudden death is greatly mourned by all of her neighbor's and acquaintances.

SPYGLASSER'S LEGEND.

Spyngriser tells us a legend to this effect. A certain preacher, whose sermons converted men by scores, received a revelation from Heaven that not one of the conversions was owing to his talents or eloquence, but all to the prayers of an illiterate lay brother who sat on the pulpit pleading all the time for the blessing of God. It is supposed that the most ordinary preaching would win most glorious converts if it could be developed always in this increase of prayer. And it is only the reverential hearer who ever really prays.

The Example.

What are you doing? Do you ever tell what the Lord has done for your soul? Has the world known you as a Christian? Do you ever make a personal appeal to an unconverted soul? Do your religious engagements take precedence over all others? Have you started to induce any one to attend church? Have you volunteered any stranger in church? Do you visit the poor, the sick and stranger? Have you sought to know our new converts? Do you go into all the world, preaching the Gospel by going as the Lord has prospered you? Is secret prayer your daily habit? Are you informed of the daily habits of the spread of the Gospel? Do you take a religious paper? Are you an advocate of gospel temperance principles? Do you observe family worship? Do you ever hand any person a good book or tract? Do you contribute your part of the current expenses of the church? Are any of the ways of working and witnessing for Christ your ways?—Dr. George L. Spyngriser.

The following lines are said to have been written by St. Patrick early in the fifth century when he commenced working for the conversion of Ireland. Every Christian may well adopt these sentiments as he goes forth to work for Christ in his great harvest field: "May the strength of God pinch me; Me, the power of God restrain me; May the wisdom of God instruct me; May the ear of God hear me; May the arm of God make me eloquent; May the hand of God protect me; May the way of God direct me; May the shield of God defend me; Christ on my right hand, Christ on my left hand, Christ in the heart of all to whom I speak, Christ in the mouth of all who speak to me, Christ in the eye of all who see me, Christ in the ear of all who hear me."

The Indian Missionary.

FRIDAY, 1886.

Rev. J. H. Morgan, of Prairie City, Cherokee Nation, has just returned from the death and burial of his brother. He has our sympathy in this time of affliction.

A recent letter from Nathaniel Potts, at the Theological Seminary, Hamilton, N. Y., informs us that his health has much improved, although not able to resume his studies. He hopes to be able to do so in about a week. He has had a severe illness and for some time was in a critical condition. We are glad to learn that he has so far recovered, and hope that he may soon be fully restored to health, and after completing his course of study return to labor among his people.

DUTY OF CHURCHES TO THE MISSING MINISTRY.

The pastor of our churches are one after another passing away to the land of rest, leaving the flock over which they preside without an under shepherd. The anxious question is often raised, "Who will now go in and out before us and break up into the broad of life?" Desperate places are calling for help. More ministers are needed to carry on the work at home and abroad. How is the demand to be met? God works through the churches, fulfilling His promises, and accomplishing His purpose. But the churches must use the means God has given. We must not expect that God will work miracles for the churches while they fold their arms. Our Savior's in- structions are, "Pray ye the Lord of the harvest: Ho, He will send forth laborers into His harvest," teaching us by this that the call and companionship of the ministry are divine.

There are in our churches young men who leave gifts which seem to indicate their call to the ministry of the word. Churches should seek out such and encourage them in the exercise of these gifts. One very im- portant consideration in determining a call to the ministry is, that Chris- tians recognize those gifts, which are essential to the ministry. One might conscientiously think that he was called to the work of the ministry and yet be un-awakened. Brethren in the church eye better able than him- self to judge whether his teachings are instructive and edifying. The consideration of the daily life and deportments; the fervor of piety, Christian zeal, judgment, discretion and self-control, are also important and should be taken into account as well as aptness to teach. Often, only the elements of these gifts may, at first, be discerned. Christians should encourage their cultivation

and watch with prayer for further development.

Those who possess such Christian character and gifts as indicate a call to the work of the ministry should be aided, as necessary, in making preparation for their life work. Discipline of mind is of great im- portance in rightly dividing the word of truth. The minister's teach- ing should be intelligent and in- structive as well as fervent and earn- est. While the heart is kept right, the better the education a minister has the more good will he will be instrumental in accomplishing. We do not, by any means, affirm that no one of limited education should preach the Gospel. Many who have never had the advantages of school, have been, and are, the chosen servants of God to proclaim the Gospel. We honor them and thank God for them and the good wrought through them. Yet we need more educated ministers. God's people are moving onward and intel- lectually as well as spiritually. It is a sad thing when the pews are in ad- vance of the pulpit in intelligence. In such a case a minister can do but little good. Paul's broad, consecrated education multiplied his power before entering upon their life work as ministers of the New Testament.

Many of our young men are unable to support themselves while studying at schools preparatory to entering the ministry. Churches should, as far as necessary, provide aid. They should say "go on and do the best you can towards supporting yourself at school and we will help you through. And the churches should not alone say this; they should regu- larly send their contributions as needed to meet expenses when due. If churches would have stronger pastors let them be ready and willing to help secure them by aiding their young men to prepare for the minis- try.

Indian University is a school whose first object is to help young men to such an education as they need in preparing for the ministry. Christian teachers are sent there by Missionary Societies to teach the Bible and other books so as to make the young stronger and more reliant in the service of Christ. Let the churches send their young men and their contributions to pay their ex- penses, and as one or another of the faithful pastors now at work lay down their armor, young men, more thoroughly equipped for the conflict, will come forward to fill their places.

THE INDIAN MISSIONARY.

OUR CHOCTAW BENEFACTORS.

Two or three months ago I called, through the INDIAN MISSIONARY, for the money on the pledge made at the Association of Philadelphia church for the young Choctaw preach- ers now at Indian University. As yet not a dime has been re- ceived under, that call. The young men are doing well at school. Pres- ident Bacon is boarding and educa- ting them well, he must have his money of the young men must come away. It costs money to buy food, our boys cannot live on God's good- ness. "Will a man rob God?" See Malachi: 3, 8, 9 and 10.

Let every one who pledged at Philadelphia get up the money com- pletely and send to me at once. Let every church in the Choctaw and Chickasaw Association lay this mat- ter before its congregations and take up as large a collection as possible and so soon as possible send to me. We can easily sustain those two young men, Adam Perry and Joshua Allen, if we will. A part of Adam Perry's money has been paid by High Hill church, through Bro. James Ananah. Let the other churches do their duty. Fraternaly,

J. S. MURROW, Treasurer.

A GOOD DEACON DONE.

Two weeks ago Rev. W. D. King was ordained to the office of Deacon, which is reported in this paper. Little did we then think his good work would be finished so soon; but it is even so, on last night his Mas- ter called him from the field to re- ward him with a crown glittering with May stars. He came and has been laboring among us one year, during which time he has won the hearts of all who knew him, and we believe been the agency under God of leading many souls from dark- ness to a glorious light. Eld. E. E. King, of Mississippi, is a brother, and he has another brother and a sister here. He leaves a devoted Christian wife and two small children to mourn his loss, surrounded by a host of friends. While it grieves all of our hearts to lose so useful a co-worker, we thank God for the good work he has accomplished among us and pray that it may con- tinue on as seed sown on good ground. We all recognized him as one of the most devoted and faithful Christian workers in our community. A. F. R. February 24th, 1886.

HOW CHRIST VALUES THE SOUL.

The loss of a soul! Christ knew what it meant. That is what brought Him from the bosom of the Father; that is what brought Him from the throne; that is what brought Him to Calvary! The Son of God was in earnest. When He died on Calvary it was to save a lost world; it was to save your soul and mine!

HOLY FORTITUDE.

Give me, O Lord, give me the spirit of prayer, and let me keep ever near to the throne of grace, that my soul may not come thither as a stranger, but that in every surprise I may address Thee as a God near at hand, and that in the name of my great High Priest, Jesus, the Son of God, I may find grace ready to help me in the time of need.

We can me, O Lord, from all the delights and hopes of flesh and sense! Mortify me to all the honors and the joys of a perishing life and a vain world. Let my soul all over with a religious hope, that I may venture into the field of battle, which I scarce feel the wounds which I receive in thy cause. Give me the happy skill of diverting my fears when I cannot at once subdue them, and lead me into proper employ- ments of my heart and hand for this purpose.

I would live as under the eye of God. I would take notice of him in all the affairs of life and all the dangers that attend me. I would learn of Moses to endure the sight of afflic- tions, as seeing him who is invisible, let me hear thy voice, O Jesus, my Saviour; let me hear thy voice walk- ing through the streets; when I am tried and difficulty, and when I am- and say, "It is I, be not afraid," and I would be bravely prepared for the worst of sufferings to which my circumstances in this life may ex- pose me. I would be ready to meet contempt and scandal, poverty, sick- nesses, and death itself. Jesus can support me in the hardest distresses, though all the sorrows I fear should come upon me. He can bear me up in the trials of faith and hope, high above the storms and tempests and disqui- etudes of the world, and carry me through the shades of death that

Give me, O Lord, the wings of faith and hope, and bear me upon them through all the remains of my short journey in the wilderness. Make me active and zealous in Thy cause while I live, and convey me safely above the reach of fear, through the valley of death, to the inheritance prepared for me in the land of light. Then my fears shall cease forever, for enemies and de- vils are not known in that land. There are no conflicts that be changed into everlasting triumph, while songs of glory attend us as we ascend in a full choir to the throne that has made us overcomers. Amen. —Dr. Isaac Watts.

NOT TO BE TRIFLED WITH.

Do not make light of the Gospel invitation God invites you to the marriage supper of the Lamb. It is a loving God that invites you to a loving feast; and God is not to be mocked. (to play with the forked lightning, trifle with any pestilence, any disease, rather than with God, God is not to be trifled with. It is God that invites you. Young lady, what will you do with God's invita- tion? Young man, what will you do with God's invitation? Will you ac- cept it? Oh, may God help you to heart, "by the Grace of God I will accept it." — Words of Life.

THE INDIAN MISSIONARY.

HOME CHURCH

IN THE MEET.

Gather them close to your loving heart—
Credit them on your bosom;
They will soon enough leave your brood—
Long cars,

Soon enough mount youth's opinion,
And—
Little feet in the nest.

First not that children's hearts are gay?
That their restless feet will run;
Then may come a time in the by-and-by
That you'll sit in your lonely room and

stare
For a sound of childish feet;
When you'll long for a repetition sweet
That comes through your own room—
Of "what's the matter?" in their own

talk.
That will echo long in the silent talk.
And tell to their restless tones.

There's a marriage sign when you'll long
In their
The elder orphan tread,

The stranger waltz the clear, parish alone,
The bare floor to sit out,
And returning overhead.

When the boys and girls are all grown up
And scattered far and wide,
Or gone to the unremembered shore
Where youth and age come never more,

You will miss them from your side.
Then gather them close to your loving
heart,

One-time come on your breast,
They will soon enough leave your brood—
Long cars,

Soon enough mount youth's opinion
And—
Little feet in the nest. —Adapted.

"WHAT WILL BECOME OF ME?"

In August, 1892, a young man took
his boat in New York and came to seek
a new one in Minnesota. A few days
later he arrived at a thriving city in
that state, and after looking about
for a large town, engaged to work
for a large wheat farmer in the
vicinity. His occasionally attended
school and Sunday school for six
months. At the end of that time, a
series of meetings was held at the
corner of the church, and he was led
to believe that he had been called
home.

He had brought from his Eastern
home the memory of a Christian
mother's life and prayers, especially
of those offered for her boy, that he
might be saved. After a severe
struggle he gave his heart to Christ
and was very happy. In relating
his experience to the church he said,
—"When I arrived here last August,
and looked about the city, I noticed
the great number of saloons. It
seemed as if there was one on every
corner, and this thought came to
me, what will become of me if I live
here? These thoughts followed me
continually day and night, and I was
the happy of him who can keep
young men's feet as if they must see
to the Great Helper at the very sight
of temptation!

At another time, in prayer-meeting,
this young man said, "If I have been
thinking to-day of the time I left my
old home, I want to bid my friends
good-by, and told them I was going
to seek my fortune in the West.
How little did I think I would find
such a fortune as I have found,
worth more than the whole world."
He is an earnest Christian man, and
is so grateful that the mother's pray-
ers have been answered. What an

encouragement to pray! That moth-
er, in her grave, may or may not
know it, but she would surely be
glad to hear of her boy's success
with her heart's wish unfulfilled, at
least the answer has come.

—In the Watchman.

SUNDAY SCHOOL TOPICS

The Plan of the Sabbath-School
The Ministry of the Sabbath-School
The Object of the Sabbath-School
The Subjects of the Sabbath-School
The Methods of the Sabbath-School

The object of the Sabbath-School
is to give the children of the church
a knowledge of the Bible and of the
principles of Christianity, and to
prepare them for the service of God
and their fellow-men.

The subjects of the Sabbath-School
are the Bible, the principles of Chris-
tianity, and the duties of the Chris-
tian.

The methods of the Sabbath-School
are the use of the Bible, the use of
the principles of Christianity, and the
use of the duties of the Christian.

has no just conception of the work,
and rarely, if ever, succeeds. Prayer,
study, confidence, love, all con-
tribute to give efficacy to the
work, and the blessing of God in
due time is vouchsafed (Ps. 136:1).

Third—Because a necessity from
the former, Build up and establish
Sole in Christ. This is no small
part of the work of the Sunday
School. From fifty to sixty per
cent. of all who experience the saving
grace of God in regeneration do so
before they reach the age of twenty
years. Christian duties are to be ac-
quainted, Christian characters formed,
Christy-profession honored during
life. It is in the Sunday School that
foundations for this is to be laid.

What an important work! And so
necessary as important! The great
want of this sinful and suffering
world is, well-developed Christian
character in professed followers of
Christ. More than it needs Bibles,
ministers or meeting houses. It de-
mands symmetrical Christian char-
acters, well-proportioned Christian
lives in all the relations of life and
associations with their fellow-men;
in business transactions and fami-
lial obligations; on the street or
farm, in the store or office, as well as
in the meeting-house and social
gatherings.

The principles im-
portant in Christian character are in
a Christian home) from the Word of
God in the Sunday School. That
Word, and in proportion to its as-
sertion with the greatest number of
Christians, and needs not into this
world the greater number of Chris-
tian men, and, moreover, with well-
established Christian characters and
characters, who shall act as a witness
to the morality of their lives,
from the title of a successful Sunday
School.

THE BRAGG HOUSE,

Just the depot at
MOALESTER, I. T.

J. M. BRAGO,

Staple and Fancy Groceries.

Also Buys and Sells Country
Produce.

A WELL-KEPT RESTAURANT, BAKERY AND
ICE-CREAM PARLOR CONNEXED.

Come and get your cheap goods, square
deals and superior treatment, in reason-
able terms.

New Meat Market

At McAlester.

DR. T. L. Wood has just opened
his New Meat Market in the Bohler
Shop. His boys and sells stable
meats of all kinds, and his wares
run regular to the mines.

NOTICE

TO MACHINERY OWNERS.

The undersigned is prepared to go in
the country and erect or repair machinery
of all descriptions. T. McALESTER, I. T.

Mechanical Rep'r and Machinist,
McAlester, I. T.

Formerly Dept. of Machinery for Idaho
Coal and Mining Co., Boise, Idaho.

IF YOU WANT TO BUY GROCERIES
PRODUCE AND FANCY GOODS
WISH TO SAVE MONEY
Go to the Dealers of the Indian Mis-
sionary.

We are desirous to build up a
trade in the Indian Territory, and in
order to induce you to buy your
goods of us we offer you the follow-
ing EXTRA REMARKS:

If the quantity ordered is over \$1.00
10% off.
If the quantity ordered is over \$2.00
15% off.
If the quantity ordered is over \$5.00
20% off.
If the quantity ordered is over \$10.00
25% off.
If the quantity ordered is over \$20.00
30% off.
If the quantity ordered is over \$50.00
35% off.
If the quantity ordered is over \$100.00
40% off.
If the quantity ordered is over \$200.00
45% off.
If the quantity ordered is over \$500.00
50% off.
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THE INDIAN MISSIONARY.

Teaching Them to Observe all Things, whatsoever I Have Commanded You. - Matthew 23:20.

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I have just received a letter from Bro. W. P. Bixler, my former editor.

He says and has mentioned to the Omaha. He is much encouraged in his new field of labor at Berthelton, Kansas. He has recently held a good meeting and organized a new church, of which he is pastor. He

indian took our little paper, for which he occasionally sends in new subscriptions.

A letter from Bro. I. M. R. Beaman, who taught the Eufrata Academy here last year, informs us that he is at California, Mo., preaching all the time with great success. Bro. B. is a well-known Christian worker, and we believe God will bless his efforts wherever he goes.

He shows his interest in our *Indian Missionary* by getting on a long list of Missouri subscribers.

Bro. N. B. McConabb, who has long and successfully labored in the eastern part of this Nation, came here last month to bring his young and accomplished daughter, Miss Alice, who has come to visit her sister in Texas, and on his return he held a good meeting at Gov. McCurtain's good meeting at Gov. McCurtain's house. The Governor is not a professor of religion, but encourages Christianity.

ORDINATION OF A PREACHER AND SENIOR.

On the first Sunday of this month, in answer to a call from South Osagean church, the following brethren, Elders J. B. Bjarrows, J. T. Brown and A. Frank Ross, to act as presbytery in setting apart Bro. B. F. Alley to the full work of the Gospel ministry and Bro. W. D. King to the office of deacon. The attendees sermon was preached by Bro. Morrow, when the candidates were presented

to the Presbytery by Bro. Jos. B. McDowell and W. A. Hiniker, when the examination was conducted by Bro. Ross, and Bro. Brown offered the ordination prayer, and the presbytery attended to the laying on of hands. The charge to the candidates was next delivered, then a charge to the church, after which the benediction was pronounced by Rev. Alley.

Both saint and sinner unanimously endorsed the action of the church in promoting those two most excellent brethren to the exalted positions in which they were just installed, and the united prayer from every breast in their behalf. Bro. Morrow's superior sermons will long be remembered in this community, and will accomplish much for our blessed Master. May his visits be oftener we all hope and pray!

A. F. B.

We have had our exchange like *The Independent's* weekly thirty-two page religious paper. Among its many literary attractions we find the Monthly lectures of Joseph Cook. The contributions to the *Independent*

thinkers of the present age. The subscription price is \$3 a year. By subscribing for it with the *Indian Missionary* both will be sent for the above price. Send \$3 with your name to Rev. A. F. Ross, McAlester, Indian Territory, and you have the regular visits of both for one year.

SPEECH OF OHIEE BLACK DOG.

On the 13th of February the Indian delegations now in Washington called upon ex-Governor Curtis of Pennsylvania, at his residence on K street. Twenty-five Indians were present. John Jumper, Principal Chief of the Seminoles, was chairman of the combined delegations. Black Dog, Principal Chief of the Osage, was being called on for an expression of his views, said:

Mr. Chairman: You see the Osage are here, and I can assure you we are glad to meet you. We are not so well advanced in the ways and customs of civilized living as white people or the civilized Indians in the audience this evening. We are few in number, but we are endeavoring to do all we can to improve our higher education. Our forefathers did not seem to think that white man, and for that reason the Osage are not so advanced perhaps as these other nations, but we are not stationary. The Osage have only recently adopted a written code of laws; and this code, although imperfect in many respects, is being administered with reasonable success

and satisfaction to our people. As you can see, we are making energetic efforts to improve and fit our people for walking in the white man's path, we point with satisfaction to the fact that our people by act of council have provided schools and made it compulsory on parent and guardians to send to these schools every child over seven years of age. We do this because we feel that the Osage must fit themselves as far as possible, and this can only be done by making upon ourselves the knowledge and civilization of the white man. Many of us are now attending in Congress, but think they would work for the Osage, and hence we would ask you as good friend to holding such measures back until the Osage have advanced to such a degree that they may be introduced with benefits, and not harm to our people. All we ask is that your people shall stand faithfully by the treaties they have made with us.—*Council Fire.*

CHRISTIANITY AND CIVILIZATION.

The history of all the progress which has been made in the civilization of the Indian, I think, will show the fact that the beginning has been a civilization, followed by an accompanying secular education.

We had yesterday in Washington a session with the President. He called out everybody, and talked about the Indians for a whole hour. I never heard from any man a more earnest response to the best sentiments we could utter than from President Cleveland. He said, 'You can talk about the different plans, but I tell you there is nothing that will elevate the Indian but the grace of God. Nothing but the Christian religion will ever help us solve this problem.' I said, 'You talk like a Methodist exhorter.' He said: 'I feel like one', and a tear popped out on his cheek as big as a bullet—a small bullet.'—*Gen. Clifton B. Fisk, in the Baptist Home Mission Monthly.*

The above sentiments expressed by President Cleveland are true. It is good to hear such utterances from the Chief Magistrate of the United States. The two-fold influence of Christianity can rightly solve the Indian problem, and nothing else can rightly solve it. First Education, earnest, faithful Christian work among the Indians, preaching the glorious gospel of the blessed God, and showing to them by precept and example the Christian way of living. Through the power of the Holy Spirit which is promised, to accompany such work they will see the better way and walk in it to clearer light and nobler life. They

have keenly felt the evil influence of wicked white men, who have come among them. It is natural for them to associate what they call 'the white man's religion' with the white man's treatment of them. Stand more godly men and women among them to teach them from the pulpit, in Sunday Schools, in private conversation, in Mission schools and in their day schools. Show them in these ways that the religion of Jesus Christ and education is what the Indian needs; let there be such a preponderating influence of true religion that they can plainly see the difference between Christianity and worldliness; between the Christian man and those who come among them and whom who come with wicked purposes and selfish aims to make a gain of them; then will more encouraging results be seen in their progress in civilization.

Secondly, the influence of Christianity seems to be more widely felt in legislating upon this Indian problem. The principles of Christianity are the principles of '84, of truth, of justice, of humanity. Let the unrighteous legislation will be prevented. Shame to our government, which we call Christian, to compel the Indian tribes and nations to send delegates year after year to Washington to oppose the enactment of laws, in violation of the most sacred treaty-pledges on the part of the Government, introduced and urged in Congress by scheming, unprincipled, conscienceless monopolists. Let justice and wrong against the Indians be faithfully preached in every pulpit in the land until the moral sensibilities of the American people are so aroused that they shall demand just and honorable dealing with the red man, and the enforcement of laws protecting them in their rights, and save every tribe will rapidly advance in civilization and the arts of peace.

The third term of Indian University commenced on the 14th of this month. Prof. A. C. Bacon, with his efficient and earnest corps of teachers, are again actively engaged in their good work. The facilities of this school for convenience, comfort and thorough instruction are unsurpassed by any school in this country. Parents who send their children to this school should not be disappointed. Through the power of the Holy Spirit which is promised, to accompany such work they will see the better way and walk in it to clearer light and nobler life. They

