

# THE INDIAN MISSIONARY.

VOL. 5. No. 9.  
 "Teaching Them to Observe all Things, whatsoever I Have Comanded You."—Matthew 23:9.  
 McALESTER, INDIAN TERRITORY, FEBRUARY, 1886.

## The Indian Missionary.

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Communications for this paper should be ad-  
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### AN EDITOR'S DREAM.

"I am sitting in my easy chair  
 near the door of a weary day,  
 And, having a moment from 'copy' to  
 spare,  
 Do dream I had dreamed away.  
 I do dream I was able to fly  
 To the bottom of my paper had gone,  
 Of all the things I might do or say."  
 —T. P. MARSH.

An editor sat in his easy chair  
 Near the door of a weary day,  
 And, having a moment from 'copy' to  
 spare,  
 He dreamt he had dreamed away.  
 He dreamt he was able to fly  
 To the bottom of his paper had gone,  
 Of all the things he might do or say.

As he sat there, his thoughts  
 Of his words of each week they would  
 run  
 As an ill or heaven-sent dove,  
 He had to be, as an aged saint pray,  
 "God bless our power and editor too;  
 Give them grace for their various say by  
 day."  
 And help us to yield each their due."  
 He awoke with 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 Okla., K. C., with an  
 additional one for some Indian. Well  
 done for our palmetto states to which  
 our little Missionary has made reg-  
 ular visits since its birth. I will send  
 their extra copy to Bro. Kenechi Joe,  
 of Muskogee. Letter from writing ap-  
 pears in this issue. It will rejoice  
 his heart to learn that the 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 Je-  
 woid 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-  
 titution. 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 Mc-  
 Alester, K. C., of which Miss Minnie  
 Hunt is secretary, sends a subscriber  
 for two years with two extra sub-  
 scriptions for Indian presch-  
 oles. The paper will be sent to Elders John  
 McIntosh, a Greek, 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, here many other schools, soci-  
 eties, churches and individuals wish  
 to do likewise.

Bro. C. E. 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 Muskogee, says  
 she is delighted with The Indian  
 Missionary and thinks so welcome a  
 visitor should come weekly. If it  
 were possible she would subscribe. This  
 has so that new subscribers will in-  
 crease, weekly visits will soon com-  
 mence.

Bro. Chas. Dorell, 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 Baptist,  
 should take The Indian Missionary."  
 In this, as in almost everything else,  
 I most heartily agree with my honor-  
 ed friend and former associate.

Thanks to Capt. E. 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 pub-  
 lishers. The latter I suppose is  
 admissible, 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. McDonagh, is from Bro.  
 Kenechi Joe, a Wichita, whom we  
 call Wild or Plain Indian, residing  
 800 miles west of here. Two 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 his faith-  
 ful missionary to them until last July  
 he had to retire from the field to his  
 own Nation, because, as the Baptist of  
 the Indian Territory, failed to sup-  
 port him.

The Board respocialized 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 for the 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.  
 Muskogee, I. T., Jan. 13, 1886.  
 "Thank you for your kind letter. This  
 Sunday morning, sisters and broth-  
 ers, thought we would write to you  
 to let you know what we were doing.  
 Bro. Williams is gone to the Nation  
 and preacher is Bro. Orbeysak. He  
 promises to us about God, but he  
 don't know how to read the Bible  
 like you do, but he tries hard to cell  
 us much about Jesus. On night be-  
 fore Christmas Bro. Kon hor-se-chie  
 said, Christmas is to-morrow the day  
 on which Christ was born; will we  
 must have meeting. The Christians  
 all said yes, and we had meet-  
 ing. Soderako led the meeting.  
 Kenechi John said, "we want you all  
 to do right so that some day God will  
 bring you into the church."  
 The Kenechi 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 Kenechi Chief. We  
 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."  
 Tehumac Jim said, "you all know  
 nationalism in the world.—A. F. R."

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 in 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 Orbeysak 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  
 house done. We buy seats for \$100;  
 our two stoves cost \$100. We feel  
 warm and happy, but we want a  
 preacher that can baptize and tell us  
 all about Jesus. O, we need a preach-  
 er, do help us to get one and then we  
 will get along also and God will bless  
 us. From your brother,  
 Kenechi John.

Another similar item follows.  
 With extreme sorrow I have just  
 learned the sad news of the untimely  
 death of our beloved brother, Elder  
 V. V. McJarry, 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  
 and was pastor of Canadian church.  
 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.

One of our exchange 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 said had been at prayer-con-  
 ting he would have saved his finger  
 as well as his life. A. F. R.

In all charity believe that our  
 brother desires to hold only Christ's  
 truth, but do make sure that you  
 hold it yourself, whether he holds it  
 or not. This is the best and most  
 nationalism in the world.—A. F. R."

THE INDIAN MISSIONARY.

TO THE ONEIDA INDIAN MINISTERS.

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

TO THE CHELSEA NATIOS PARACLETICS.

FROM HIS GARRET.

The work of a preacher of the Gospel is the most honorable and the most important in which any one can be engaged. An ambassador for Christ; the "milk" being to mind every thing that 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 the blind 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 help us in our lives, seek and love it. 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 abun- dantly in 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 conform 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-origines 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 the various and sanctifying operations. Here we read of the nature and office of angels, the agonizing, misery and de-cescent of death, the fall and recovery of man, the different and final states of mankind. Here we have the most perfect rule for conduct and the most powerful arguments, and helps to enable 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 these 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 awful? 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 hear 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 sanctify and save them? Are our own hearts deeply impressed with such a sense of them, as to make our interest their hearts in them also? To attain these feelings ourselves, no study, no attention ought to be spared.

MELVIAH VILLAGES 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 one and neighborhood. It is not difficult to "get up," nor to "set down," a revival of the Holy Spirit. It 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, tending 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 stand fathers and mothers, by whose friendly and helpful counsel they may be wisely directed and saved from many an unpleasant and painful experience. Daily food from God's word, self-examinative and fervent prayers 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 christian growth. Look well to the christian growth. J. S. M.

We have just returned from a visit to Tullahoma 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 superintendent, and the earnest, faithful systematic instruction of his teachers, Mrs. Johnson, Mrs. Worcester 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 to 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 moral 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 welfare of this Territory be for the Indian University. 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 University. He has a corps of excellent teachers, Professor —, Miss Elliott, Miss Draughbn, Miss Bonian, and is music, Miss Bacone, who are are imparting through 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 house 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 expounders and defenders of the faith once delivered to the saints, "as they look toward Indian University, may well thank God and take courage."

It is not always as easy thing to be content, but it is very easy to be impatient. One of the ways in which we show our impatience is that of praying for certain things, the answers to which may be in the conditions which God has made requisite for us to perform.

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 to any great extent, we must apply ourselves to a diligent reading and study of God's Word: It is more than idle 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 promised to give a comprehensive disclosure of His mind in the Bible. Yet there are those who pray but little time and attention to studying the Bible, and consequently are profoundly ignorant of many plain and all-important truths and doctrines, which are readily accessible to the humble searcher after wisdom. Now, it is infinitely inconsistent for any Christian to ask God for wisdom while he habitually neglects to possess the Bible. And, next to this, if we will not take a good religion 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.

We are inconsistent when we pray that God will convert the heathen, if we do nothing towards financially supporting the missions in his best hands. We often hear people say that God would bless the souls of heathen folk His light and truth into the dark parts of it. And yet, throughout a dollar, or even fifty cents, towards foreign missions, accounts themselves a goodly offering. If they cannot give still praying, then they are consistent. But, if they are not. Let us correct these gross inconsistencies, and then our prayers will be acceptable.

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 whom we are not willing to assist, in some way, when he needs help, and is willing to accept. It is true that there are many poor people, who, by a perverse and reckless course, put themselves outside the compass of obligation to put into their hands. They spend their charitable money upon the gross sins of their lusts. At the same time, it is our duty to speak words of love and love to them, and thus try to better 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 Red River at Galtresfers.

THE INDIAN MISSIONARY.

OUR TIME.

Indian Missionary delivered a Chapel exercises at... Life is but a great mystery. We suddenly find ourselves at the beginning of our lives placed upon a plain...

They left behind them plain footprints; but what did they take with them when they died. The lives of great men as how empty are some of our lives...

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...

A speech made at the International Fair at Muskogee by Alexander Harry, a Comanche Chief, formerly one of the greatest warriors on the plains...

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...

OUR PRAYERS AND ALMS.

It is said of Cornelius, "Thy prayers and thine alms are come up for a memorial to me." When the servant gave directions as to prayers...

Yet many Christians think that once a month of once in six months is sufficient to give alms to Gods cause. How is it with you dear reader? Are your prayers not also going up together as a memorial before God?

George M. Davies, aged 99 years, died at his home, near the Lippe Store, in the Creek Nation, on the 1st of last month. He was baptised by Rev. John McInosh in 1868, and united with the Alabama church...

His Wife Followed Him.

We have just received a good letter from Bro. V. M. Thrasher, of Broken, (as we go to Thrasher, of reports Bro. McCarty's death, and at this 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 neighbors' and acquaintances.

SPRINGTOWN'S LICENSE.

Springtown tells us a legend to this effect. A certain preacher, whose eccentric converted men by moves, received a revulsion 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 daily pleading all the time for the blessing of God. It is suspected that the most ordinary preaching result was most glorious disciples. If it could be enjoyed always in this income of prayer. And it is only the revivalist hearer who ever really prays.

What are You Doing?

Do you ever tell what the Lord has done for your soul? Do you know how to pray? Do you ever make a personal appeal to an unconverted soul? Do you religiously engage in the preparation to cover all others? Are you cheerful? Have you any one to stand straightly in shame? Do you ever thank the Lord for what you did? Have you sought to know your members? Do you go into all the world and preach the gospel? Do you give as the Lord has prospered you? Is secret prayer your daily habit? Are you informed concerning the spread of the gospel? Do you take a religious paper? Are you acquainted with the general temperance cause? Do you observe family worship? Do you observe family prayer? Do you have a family Bible? Do you have a family prayer book or tract? Do you contribute your part of the expense of the church? Are you the ways of working and witnessing for Christ your ways?—Dr. George L. Spaulding.

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 this great harvest field: May the power of God preserve me; May the grace of God instruct me; May the care of God instruct me; May the Word of God make me able; May the hand of God direct me; May the way of God direct me; Christ be with me; Christ on my right hand; Christ on my left hand; Christ in the heart of all to whom I appeal; 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.

L. A. A. R. R. R.

THE INDIAN MISSIONARY.

The Indian Missionary.

\*\*\*\*\* 1888.

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 NEGRO MINISTRY.

The pastors 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 incidents question is often raised, "Who will now go in his stead?" We will now consider what we are to do in such places as are calling for help. More than ever, 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 instruction is, "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest," teaching us by this that the call and commission of the ministry are divine.

There are in our churches young men who have gifts which seem to indicate their call to the ministry of the word. Churches should seek out such and encourage them in the earliest of these gifts. One very important consideration in determining a call to the ministry is, that churches 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 misnamed. Brethren in the church are better able than himself to judge whether his teachings are instructive and edifying. The responsibility of the daily life and deportment; 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 importance in rightly dividing the word of truth. The minister's teaching should be intelligent and instructive as well as fervent and earnest. While the heart is kept right, the better the education a minister has the more good 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 intelligently as well as spiritually. It is a sad thing when the powers are advanced of the pulpit in intelligence. In such a case a minister can do but a little good. Paul's broad, consecrated education multiplied his power of usefulness. The other apostles had three years of theological training under the greatest teacher who was ever upon earth before they fully entered upon their work. So our young men need the education of schools and of Bible instruction from competent Christian teachers 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 regularly 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 ministry.

Luilian 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 expenses, 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.

OUR CHOCTAW BENEFACTORS.

Two or three months ago I called, through the INDIAN MISSIONARY, for the money on the pledges made at the Association of Philadelphia church for the young Choctaw preacher now at Luilian University.

As yet not a dime has been received under that call. The young men are doing well at school. President Bacon is boarding and educating them well, he must have his money or the young men must come away. It costs money to buy food, our boys without live on bread. Those pledges were made to God as well as men. "Will a man rob God?" See Malachi: 3, 8, 9 and 10.

Let every one who pledged at Philadelphia get up the money some way and send to me at once. Let every church in the Choctaw and Chickasaw Association by this matter before its congregations and take up as large a collection as possible and as soon as possible and 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 Anacher. Let the other churches do their duty. Fraternaly,

J. S. MURROW, Treasurer.

A GOOD DRAGON COME.

Two weeks ago Rev. W. D. King was ordained in 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's even so, on last night his Master called him from the field to reward him with a crown glittering with May stars. He came and has been laboring among us one year, starting while time he has won the hearts of all who knew him, and we believe been the agency under God of leading many souls from darkness 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 continue 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, 1888.

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 FEELINGS.

Give me, O my God, 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-Friend, Jesus, the Son of God, I may find grace ready to help me in the time of need.

When me, O Lord, from all the delights and hopes of flesh and sense, turn me to all the honors and the joys of a perishing life and a vain world. Arm my soul all over with religious hardships, that I may venture into the field of battle, and may source feel the wounds which I receive in my cause. Give me the happy skill of diverting my fears when I cannot at once subside them, and lead me into proper employments of my heart and hand for this purpose.

I would live as under the eye of God. The secret monitor of him in all the affairs of life should be all that I should attend to. I should be as Moses to endure the wrath of all the angels, as seeing him who is invisible. Let me hear thy voice, O Jesus, my Saviour, let me hear thy voice walking upon the waters; when I am tossed about upon the waves of distress and difficulty, speak to my soul and say, "It is I, be not afraid."

I would be bravely prepared for the worst of sufferings to which my circumstances in this life may expose me. I would be ready to meet contempt and scornful, poverty, sickness, and death itself. Jesus can teach, and I will learn, how to bear through all the sufferings that should come upon me. He has been above all the trials of faith and hope, and above all the trials of the shadow of the dark valley, and out of all the sorrows of it. 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 land of life. Prepare for me in the land of light, for then my tears shall cease forever for enemies and dangers are not known there. There all our conflicts shall be changed into exultating triumphs while songs of honor and salvation 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. Go 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 invitation? Young man, what will you do with God's invitation? Will you accept it? Oh, may God help you to say from the very depths of your heart, "By the Grace of God I will accept it." — Words of Life.

PHONE DIRECTORY

IN THE MEET

Gather them close to your loving heart—
Credit them on your heart!
They will soon enough leave your brood-
ing care.

Soon enough mount youth's topics,
Little 'one in the nest.

First not this the children's hearts are gay
But their mothers' feet will rest!

There was a time in the by-and-by
That you'll all in your fondly room and
high

For a sound of dithyramb,
When you'll long for a repetition soon.

That exulted through each room
Of "Wah-ooh!" "Wah-ooh!" the dear love-
birds.

That will echo long in the silent halls,
And all set to their stately gloom.

There matrons' faces when you'll long
to hear.

The major oboist tread,
The tambore whisks the clarinet all about,

The bass tumbles in and out,
And pattering overhead.

When the boys and girls are all grown up
And squandered all and wide.

Of going to the unsheltered shore
Where youth and age come never more.

You will miss them from your side.

Then gather them close to your loving
heart,

Children on your breast,
They will open eyes, leave your brood-
ing care,

Soon enough mount youth's topics
Little 'one in the nest.

—Edmond.

WHAT WILL BECOME OF US?

In August, 1866, a young man left
his home in New York, and came to me
in a little boat, a few days
after he had arrived in this city.

He had brought with him his Eastern
mother's life and prayers, especially
of those offered for her boy, that he
might be saved.

After a severe
struggle to give his heart to Christ
and was very happy. In relating
the matter to the church he said,

"I had brought with me, from my
mother's life and prayers, especially
of those offered for her boy, that he
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the matter to the church he said,

THE INDIAN MISSIONARY.

encouragement to pray: That moth-
er, been in her grave ten or
twelve years ago, and, though she died
last the winter here, unpermitted, at
Miss. MARY B. MILNE.

SUNDAY SCHOOL TOPICS.

The object of the Sunday School
claims attention at the outset. What
is its aim? Why have a Sunday
School? Let all secondary aims pass
as attendant upon and incidental to
the great objects to be attained and
results to follow the service of the
Sunday school.

First—Because fundamental to all
else in object or result: Instruction
in God's Word. The Bible is the
text book, and, being a revelation
from God, must be studied if we are
to know the mind and will of God.

Second—Because fundamental to all
else in object or result: Instruction
in God's Word. The Bible is the
text book, and, being a revelation
from God, must be studied if we are
to know the mind and will of God.

Secular schools are for secular in-
struction, but the Sunday School is
for Christian instruction. Whatever
of secular knowledge may be used to
illustrate, set forth, or enforce the
teaching of the lesson or subject for
the day, nothing should be allowed
that would raise a doubt in the mind
of the pupil as to the truth of the
lesson, or divert his attention from
its legitimate and central purpose.

Whatever help may be deemed
necessary and important to the prop-
er teaching of the lessons, of our
thing be content that they do not
supply, supersede, or retard the
Bible from the school or class. Any
lesson help, however excellent, it
may be in many respects, that does
not send both teacher and pupil to
the Bible, hampering and hindering
for the truth of the master under
consideration, should have no place
in Sunday School work. There is a
great danger just here, that with the
many and excellent quarters and
lessons leaves prepared by the oldest
men in church and Sunday school
work, the Word of God itself may
be neglected. Above and before the
opinions, speculations, theories and
dogmas of men must be placed and
retained the Will and Word of God.

Second—Because led to desire and
labor for it by the first: With Sunday
School work. It is not enough that the
pupil be instructed in the Word of
God; this may be accomplished and
the soul unprofitable—yes, more; con-
demnation increased. The ascent of
the mind alone is not enough; it is
the consent of the will is to be gained;
the homage of the heart secured;
the consecration of life will follow.

Any Christian engaged in Sunday
School work who cannot and does
not feel, "I am here by the will and
grace of God to teach His Word,
which He has magnified above all
His name (Ps. 136:3), if happily by
His blessing they may accept the
Saviour! He proffers them in the
Gospel, and be saved (Rom. 1:16)."

IF YOU WISH TO SAVE MONEY

order to imbue you to buy your
goods of us we offer you the follow-
ing EXTRA BARGAINS:

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

order to imbue you to buy your
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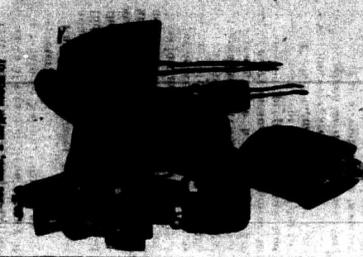
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At McAlester.

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of all descriptions and repair blacksmith
C. T. McALEXANDER,
Mechanical Eng'g and Machinist,
Formerly West of Montgomery near Chicago
Four High Bridge, Ind. 1885.

THE INDIAN MISSIONARY.

Our Representatives at Washington.

The following are extracts from a letter from Washington to the Indians...

States.

Black Dog, Principal Chief of the Osage, being called on for his views...

less from their eyes.

—Rev. 7: 18-17 and see chapter 14, 13. I saw also that she had glorious companions...

An Act to Prevent Distribution of Religious Tracts or Pamphlets.

Be it enacted by the General Council of the Cherokee Nation: That any person or persons who shall...

—Now as to your affairs and the injustice and wrong with which you are now suffering...

Many bills are now pending in Congress, but we think they would work badly for the Osage...

The letter speaks of "rest," "fulness of joy," "pleasures for evermore," "a far more exceeding and eternal weight of glory,"...

Here is what a purely secular paper says about dancing: A great deal can be said about dancing for Indians...

Our Council having recommended to the honorable nation, through an interpreter, that...

Before the delegation withdrew: Dr. Long, Commissioner of Affairs, speaks a few sensible words...

Would you ask whether she still thinks of husband, sister, friend? Oh, yes, for poor, lost Dives did as much as that!

Here are some figures which will show you how the Kingdom of Christ has grown since the end of the first century...

I am glad to meet you in your house on this morning. We are Indians in you and we are glad to meet you on your people...

Our Dear Deprived Ones: Perhaps you are ready to say: "O that I could only hear from her once more..."

Would you know whether she watches over your progress in the Christian life? You will find an answer: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us..."

There was an attempt to describe her happiness, but language broke down under its for it was "unspeakable and full of glory."

Our Dear Deprived Ones: I was looking in it this morning and found that she was well and happy: "Therefore are they before day and night in his temple; and he shall dwell among them. They shall hunger no more; neither shall they thirst; neither shall light on them nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

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THE INDIAN MISSIONARY

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