

Rev. J. O. Murrow

THE INDIAN MISSIONARY.

"Teaching Truth to Obeys all Things, whatsoever I have commanded You." - Matthew 23:20.

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The Indian Missionary.

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I have just received a letter from Bro. W. F. Blinn, my former editor and associate and late missionary to the Okla. He is much encouraged in his new field of labor at Herington, Kansas. He has recently held a good meeting and organized a new church of which he is pastor. He writes that our little paper, for which he occasionally sends in new subscriptions.

A letter from Bro. J. M. R. Beeson, who taught the English Academy last year, informs us that he is at California, Mo., preaching all the time with great success. Bro. B. is a warm-hearted Christian worker, and we believe God will bless his efforts wherever he goes. He, too, shows his interest in our *Indian Missionary* by getting up a long list of Missouri subscribers.

Bro. N. B. McKnabb, 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 gone to visit her sister in Tozans, and on his return he held a good meeting at Gov. McCurtain's. The Governor is not a professed religionist, but encourages Christianity. A. F. R.

ORATION OF A PRAECHEER AND DEACON.

On the first Sunday of this month, in answer to a call from South Canadian church, the following brethren, Elders J. S. Murrow, J. T. Brown and A. Frank Ross, to act as preachers in the meeting at Bro. B. F. Alley to the full word of the Gospel ministry and Bro. W. D. King to the office of deacon. The excellent sermon was preached by Bro. Murrow, when the ordination were presented.

to the Presbytery by Bros. Joe B. McDowell and W. A. Hunter, 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. Alby.

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 sounds in their behalf. Bro. Murrow's exhortation will long be remembered in this community, and will accomplish much for our blessed Master. May his virtues be offense to all who hope and pray.

A. F. R.

We have on our exchange list *The Independent's* weekly thirty-two page religious paper. Among its many literary attractions we find the Sunday lectures of Joseph Cook. The contributors to the *Independent* are among the best writers and 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 \$5 with your order to Rev. A. F. Ross, McAlester, Ind. Ter., business manager of the *Missionary*, and you have the regular visits of both for one year.

SPEECH OF CHIEF BLACK DOG.

On the 13th of February the Indian delegations now in Washington called upon ex-Governor Curtin 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 Osages, being called on for an expression of his views, said:

Ma. Curtin: You see the Osages 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 and feeble, but we are endeavoring to do all we can to fit ourselves for a higher position in life. Our forefathers did not seem to take much interest in the civilization of the white man, and for that reason the Osages are not so advanced perhaps as these other nations, but we are very recently adopting 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 we make energetic efforts to educate 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. Our children must fit themselves for the future citizenship as expected by asking themselves the question, "What shall I do to be a white man." Many bills are pending in Congress, but we think they would work bad for the Osages, and hence we would ask you as a good friend in holding such measures back until the Osages have advanced to such a degree that they may be introduced with benefit, 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 Indians, I think, will disclose the fact that the beginning has been a religious teaching, followed by an accompanying secular education.

"We had yesterday in Washington a session with the President. He shut 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, 'I feel like one of 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. Clinton B. Fix, 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 the Indian-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 get Ter.

As we 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. Good more goodly 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 preparatory influence of true religion that they can plainly see the difference between Christianity and worldliness; between the Christian man and woman who come among them and those 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 needs to be more widely felt in legislation upon the Indian problem. The principles of Christianity are the principles of right, of law, of justice, of humanity. Let the same principles be embodied in our legislative legislation will be prevented, shame to our government, the Indian tribes and nations to send a delegate 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 argued in Congress by scheming, unprincipled, conscienceless monopolists. Let justice be done 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 dealings with the red men, and the enforcement of laws protecting them in their rights, and soon 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 in their school for convenience, comfort and thorough instruction are unsurpassed by any school in the country. Parents who wish their children placed under good instruction, moral and Christian influence, cannot do better than to send them to Indian University, near Muskogee, Okla.

THE INDIAN MISSIONARY.

THE LIGHT OF THE NATION.

(An Oration delivered at Indian University, H. R. Hurst, promoting Creek students.)

Christian Education has been well defined as a light of the Nations, and it is a grand pillar of all refinement and all religious advancement.

We learn from the word of God that the law of the kingdom of grace is one of constant progress. The small grain of mustard seed becomes a great tree; the leaven so small as to be hidden in the ear of wheat, leavening mass yet leavening the whole lump.

The tree of divine truth is the only tree where fruit can be for meat to satisfy the craving after a higher moral condition, which still can be traced in the fallen man, despite the universal degradation.

The Old Prophet, Zechariah, has expressed "Living water shall go out from Jerusalem, half of them toward the former sea, half of them toward the hinder sea, and the Lord shall be king over all the earth." In all parts of the earth shall the water of life spread, the summer's drought shall not exhaust their abundance, the winter's frost shall not check their progress until the whole earth shall be filled with the knowledge of the story of the Lord as waters cover the sea. So God intended to educate the whole world through his only begotten son.

Accordingly Christ came as a light of the world to save a fallen race. Wherever he lodged, his glorious charronance shone with resplendent beauty in all its radiant splendor, dominating its haloes of light, and penetrating and illuminating every soul that believed on Him.

The pentest soul was instantly relieved, sent on its way rejoicing; the sick and the afflicted souls were restored to health and happiness; the wants of the poor and needy were relieved; all through this goodness and mercy of his loving heart.

Teaching of all nations was no easy task. Strong prejudice and preconceived opposition rose against His teaching. But the irresistible power of his light penetrated the dark veil of ignorance and superstition that had long enshrouded the minds of the fallen race; and His oppositions were like the early frost upon the tender flower, which vanished before the light of the truths.

The Gospel went forth with the flood of light to the Gentile world, verifying the promise of God unto Abraham that through his seed all nations of the earth should be blessed, and thus through His suffering, painful death on the cross and resurrection, was completed, and the imperishable foundation of the Christian faith was laid.

If we look back to the early centuries we find a cloud of appalling darkness settled over the benighted nations. But God stretched forth his hand over the face of the world to scatter His seed. Through His

divine aid the seeds of truth have been borne over the briny deep to distant lands and planted in the fruitful heart of the long-oppressed nations. By the power of the Gospel the clouds depart, darkness vanishes and the cloudless days of our race are dawning and shedding light over the Nations.

The claims of the superstition and heathenism which had long bound the mind and forced it to form wrong conceptions of duty are now broken down. The rising generation must be educated in a higher conception of human responsibility, of their true worth and merit that they may perform their whole duty with a degree of intelligence that will make them heralds of light, shining in the dark places of the earth.

We may behold the coming up of our nation from a barbaric condition to that of the dignity of the sons of God, the meekness of the passion, melting down a million of heathen prejudices, preventing continued warfare and a swelling into life of a thousand budding charities which had long been kept in abeyance by the winter of heathenism.

We may hear the voice of their joy, they make the valleys ring with the joyful sound of the Gospel. We can see the darkness retreating from the heathen world.

JUST ENLISTED.

BY REV. O. W. CHURCH.

Many recruits are, in these revival days, being swept into the ranks of Christ's army. A large number are young men, but a few are old men who have worn it a score of years to say a few words to you:

Join the ranks. Every one ought to be in his place. The place for a child of God is in the church of God. No other position is manly or honest. Victories are won, not by stragglers, but by soldiers. No one can perform the full measure of his duty to God and man without assuming the relations of church membership. Are you Christ's disciple? Come into Christ's fold. Follow Paul, who "sought to join himself to the disciples," your Commander. Loyalty to the Lord is the only true attachment to him—a devotedness every soldier in the ranks Napoleon was the idol of the French army.

"Go a little deeper," said one of the soldiers as the surgeon was probing a dangerous wound in his left breast, "and you'll find the Emperor." Give Christ the warmest place in your heart. Gather inspiration for the fact that "The love of Christ constraineth you."

Obey your Commander. This is the best proof that you love Him. All you have you owe to Him. His service you can render in His love religion. Study His word as your outer book, and whatsoever he said to do. The recruit is not a veteran at once, but he may become one. The veterans are falling; get ready to take their places. Use every means that will increase and strengthen your Christian life. "Stand up for Jesus." Pray in close, family and prayer meeting. Keep

your hearts warm by doing good. So doing, you will "warfare in spirit" by congress. A cowardly Christian is a nation. A brave, gentlemanly, and most useful Christian is a nation.

Oppose sin in yourself, others, and where. Do not abate the sword. You can never say with Paul, "I have fought," do, until you can say, "I have finished my course." Sin will not surrender by being possibly requested to do so. It must be made to yield. Remember this, and "the thou strong and very courageous."

Never desert. Die for Christ, if need be; never desert him. Did you ever weigh that word "backslide"? It is not said to be sliding down toward ruin with the face that way to see the danger; but to be sliding toward heaven while sliding toward hell. We are in a perilous position. "Will ye also go away?"

Exit other. Commence bringing men to Jesus while in the warmth and glow of your first love, and need come. Commence "to home" to thy friends, far to light, the best great things the Lord hath done for thee. — in the Word and the Way.

WAY NOTES.

We recently had the pleasure of spending the Sabbath with the Pleasant Hill church in the northeastern portion of the Cherokee Nation. As the train moved into Okonite, the nearest railroad station, Rev. J. H. Hogan, the esteemed pastor of the church at Pleasant Hill, was waiting with his team to meet me. A ride of half an hour across the prairie and we were at his home. There was an appointment for a meeting at the school house that night. Although the weather was unfavorable, a good congregation assembled and gave close attention during the services. On Sunday morning and night large numbers gathered. The Lord was with and blessed us. Four or five arose for prayer, and seemed deeply concerned about the salvation of their souls. May they be led into the light of the truth as it is in Jesus. Brother Hogan's labors at these places have been blessed. The Baptist church here was organized in July, 1884, with fifteen members. It now numbers about forty. They seem united and prosperous. One interesting feature of the meetings was the excellent singing. Old and young heartily joined in this service.

Brother Hogan has been laboring at this place about two years under the appointment of the American Baptist Home Mission Society. On Monday morning we started for Hudson Creek to fill an appointment at 11 o'clock. At the appointed hour the little house for worship was well filled. The hour spent here was very precious to many souls. We felt that the Lord was with us to own and bless, and so it was good to be there. We wished to remain longer with the people here, but an appointment at the Peoria and Ottumwa church in the afternoon com-

pelled us to leave. Rev. W. A. Hogan remained to preach at night. A ride of a few miles brought us to the Goshoe river, which, being fast flooding, we crossed in a raft, and found a team waiting to take us to the meeting place. On our arrival the congregation was assembled—a few faithful ones who are trying to hold up the banner of Jesus. The Ottumwa church was once strong and active. But many have moved away; others have died, and the tribe is diminishing in numbers. Once large and powerful, the tribe now numbers only about 180, and many of these are away from the reservation.

James McCoy was the early missionary among this people; in fact, the first missionary appointed by the Baptist Missionary Convention to work exclusively among the Indians. He was appointed in the autumn of 1817. A mission station was formed among the Ottumwa about the year 1824 on the eastern shore of Lake Michigan, and called Thomas, Chief Noonday first invited the missionaries to come among the people. He was himself among the early converts.

Through his influence the Ottumwa made great improvements in industry, temperance and the observance of the Sabbath. In the autumn of 1836 Rev. Leonard Slater and wife and Miss Purchase joined the mission. In 1832 a religious awakening commenced and resulted in the conversion of several and the organization of a church of twelve members. In 1834 the membership of the church had increased to 24. The removal of the tribe from this reservation in 1838 interrupted the work. Still it continued to prosper and many became obedient to the faith. Faithful ministers of their own tribe have been raised up to labor among them.

One of these, Rev. James Wish, died several years ago. His memory is sacred to his people. Rev. Wm. Hurr, another minister of this tribe, is now at the Seo and Fox Agency, where he has for several years labored as a missionary under the appointment of A. B. H. M. Society. The number of Ottumwa now on the reservation is small, but a faithful few remain who are clinging to the Lord and praying that the Holy Spirit may convert, and gather into the fold of Christ the little fragment of their once powerful tribe before it ceases to exist. The church has now no pastor. At their church meeting the last of this month they wish, if possible, to take steps to secure the service of another. At our gathering we tried to speak to them words of sympathy, encouragement and advice, then went on our way praying that the Great Head of the Church may continue with and bless them.

X. Y. Z.

If any subscriber does not receive the Missionary regularly please inform us, and if the fault is with us we will promptly remedy it.

The Indian Missionary

1890.

EVILS OF INTemperance.

Were it not for the divine encouragements which are given us, the appalling statistics of intemperance might bring a cloud of impenetrable gloom and despondency over us. Probably no evil in the history of the world has assuaged such gigantic proportions, suffering misery, shame and eternal ruin are its natural results. And yet men blindly rush on to the doom which millions have experienced. Truly it is time that more active steps be taken to repress this monster evil. It is time that all Christians, especially, awake to the importance of some reformatory action, but especially to the importance of Christian work. True reform must commence in the heart, the core of man's nature. Temperance is the natural outgrowth of the new life. The power of divine grace is what man needs to successfully resist the terrible temptation of a craving appetite for strong drink. It is a lamentable fact that \$900,000,000 are foolishly squandered annually within the United States and territories for spirituous liquors, and the direct effects of their use. But more appalling, the liquor trade annually costs the United States 90,000 lives.

Chief Justice Noah Davis, of New York, recently said: "There is an average of more than two persons murdered weekly in New York City, and there are 87,000 persons arrested annually for crimes and nine-tenths of the crimes committed are traced directly to the grog-shop." He further says: "I have sat on the bench twenty-six years and have sentenced to death many, and the poor wretches have no other excuse but it was drunk." Among all causes of crime, intemperance stands out the inapproachable chief."

Judge Johnson, of California, in passing sentence upon a criminal, said: "For shall this piece be forgotten in which occurred the shedding of blood. It was one of those ancient chambers of hell which mark, like plague spots, the fair fogs of our State. You need not be told that I mean a tippling-shop—the meeting place of Satan's minions and the foul company which, by spontaneous generations, breeds and nurtures all that is lustsome and disgusting in profanity and habbling and vulgarity and Sabbath breaking. I would not be the owner of a grocery for the price of the globe converted into ore. For the pitiful sum of a dime he furnished the poison which made the deceased a fool and this trembling culprit a demon. How peltary a sum for two human lives!"

St. Matthew Ezekiel, Chief Justice of England more than 900 years ago, said of the eminent writers and

judges in history, said: "The pieces of jactance. I have long held in this kingdom have certainly given me an opportunity to observe the original cause of most of the enormities that have been committed for nearly twenty years, and by the observation I have found that if the murders and man-slaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapins and other enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking."

These statements are of special value, because they come from those whose position enabled them to speak intelligibly on this subject. With such facts before us we may well work and pray for a temperance revival. From our own observation we know that nearly all the criminal offenses in this Territory are the porance man, woman and child work earnestly and unitedly in the One Mighty to save, and we will soon see better times.

"Let us have Baptist literature in Baptist school, assured that the best is always the cheapest, and that our Baptist Publication Society is worthy of our support in this excellent work which it is doing," so says Rev. H. F. Colby, and to this sentiment we heartily say Amen. We know of no periodicals published by any other society that equals ours in helping teachers and scholars, nor do we know of any others that, as a whole, furnish Sunday school literature at more reasonable prices. The Baptist Teacher is full of inspiring and helpful thoughts. Every teacher of Sunday schools should have a copy. So we may say of the whole series, All are interesting, helpful and instructive.

Albert Brown, a Choctaw Indian, who died a year or two since while faithfully laboring as a missionary among the Choctaws in Mississippi, under appointment of the Choctaw and Chickasaw Baptist Association, was sprinkled when a child and received into the church. After he came to the years of maturity he commenced studying the Bible for light, which led him to Christ and also to see that he had not been baptized. He then followed the teachings of the Scripture and united with a Baptist church. An educated Choctaw, a relative of his, sought to have him change his views and go back to the church into which he was sprinkled. He wrote a letter to him and requested Albert to "name the creek in which Paul was baptized." Albert wrote back: "I cannot state the name of the creek in which Paul was baptized, as it is not stated in the Bible; but I can do something better, I can show you from the Bible that Jesus was baptized in the river Jordan."

THE INDIAN MISSIONARY.

Rev. J. H. Hogan, pastor of the Pleasant Hill church, Cherokee Nation, in a little while, almost one hour, secured among his people contributions for the Iroquois Missionary. If the pastors of all our churches in this Territory would do as well we would soon feel justified in making frequent visits of our paper there. There, also, they believe they will be welcomed on by the souls of whom they have slain in battle as slaves.

When entering on manhood an Indian practices a rigid fast, that he may, if possible, obtain a vision of the Great Spirit, or of some subordinate spirit, and may, in consequence, be directed to a long and prosperous life. He builds himself a sort of nest in a tree, or on the top of a rock, and there retires and fears for from four to ten days, till he obtains the much-desired vision, or is compelled by hunger to desist. By this vision, if he obtains it, all his subsequent life is directed. He never mentions it but with the utmost veneration, and even with the secret of tobacco, or some other thing precious to him, to the spirit of the vision he has seen.

They often hang up an offering of tobacco or clothing on poles to the sun (whom they suppose to be a god, a man), and the moon his wife. They have some sense of guilt, though faint till it is aroused by contact with Christianity; for in circumstances of great distress they will take a dog, and carrying him out in a canoe, drop him in the middle of a lake as a sacrifice to appease the angry powers unseen.

J. S. GILLULAN.
—In *Schaff-Herzog's Encyclopedia of Rel. Knowl.*

Pastors, keep before your people the importance and the needs of our *Baptist Territorial Convention*. Every church and every Christian should be heartily interested in this grand work. The Lord has set before Christians in the five civilized nations in this Territory an open door. Let no man shut it or help to shut it through lack of interest. The success of this good began work depends largely upon pastors. They should inform their people about our missionary work at the Wichita Agency and see that a collection is taken to help support our Missionary. Rev. Wm. Conner, while laboring to help the people at the Agency into the light of the truth as it is in Jesus. Collections for this purpose should be forwarded, soon as possible, to Rev. J. S. Morrow, Atoka, Ind. Ter., treasurer of the convention. Let there be an advance all along the line in this good work.

The New York Weekly Whelan, a paper devoted to religion, temperance and general intelligence, is this on our exchange list. A good paper, and worthy of wide circulation. Get up a club for the Missionary.

the this life. It is that kind of a paradise which he only by his manner of life in this world is fitted to enjoy.

The Ojibways call the road which leads to this place Tchi-be-kuma, or the Road of Stars. They all—good, bad and indifferent—expect to go there. There, also, they believe they will be welcomed on by the souls of whom they have slain in battle as slaves.

When entering on manhood an Indian practices a rigid fast, that he may, if possible, obtain a vision of the Great Spirit, or of some subordinate spirit, and may, in consequence, be directed to a long and prosperous life. He builds himself a sort of nest in a tree, or on the top of a rock, and there retires and fears for from four to ten days, till he obtains the much-desired vision, or is compelled by hunger to desist. By this vision, if he obtains it, all his subsequent life is directed. He never mentions it but with the utmost veneration, and even with the secret of tobacco, or some other thing precious to him, to the spirit of the vision he has seen.

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THE INDIAN MISSIONARY.

HOME CIRCLES

WHY ARE OUR BELIEVED AKE.

A little way: I have it, I will say. To that dear little where I was born; And all my heart, like a bird upon The empty nest, and murmur its treasured songs.

Pumped for their fight, And fanned with love. Ah, me! where is the comfort? Though I say They have but journeyed on a little way.

A little way: as if they were no more, Their way was never in our hearts; To all my faith, my prayer, my love, And with my heart, my prayer, my love.

Dear father, take his burden off, I pray, And show me how to bear it—like you, To sing and hope to extract some sweet, To sing with the Sifters from thy hand.

And in my weakness give myself to Thee, To the camp where my beloved are, To the camp where my beloved are, To the camp where my beloved are.

Oh, give me faith, believe it when I say, That they've put upon me but a little way, A little way.

CHRISTIAN BAPTISM AS TAUGHT IN THE SCRIPTURES.

1. The design of baptism. Know ye not that so many of us were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

—Rom. 6:3, 4. As many of you as have been baptized into Christ, have put on Christ.

The like figure whereunto baptisms doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.—1 Peter 3:8.

2. The act of baptism. And Jesus when He was baptized went up straightway out of the water.—Mat. 3:16.

And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins. And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him.—Mark 1:8, 9, 10.

And John was baptizing in Enon near to Saline because there was much water there.—John 3:23.

And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more.—Acts 8:26, 27, 28.

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.—Rom. 6:4, 5.

Buried with Him by baptism.—Col. 2:12.

One Lord, one faith, one baptism. 8. The subjects of baptism. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.—Mark 16:16.

Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves we have Abraham to our fathers for I say unto you that God is able of these stones to raise up children unto Abraham.—Matt. 3:8, 9.

And they that gladly received the word were baptized.—Acts 2:4.

But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Acts 8:12.

And Philip said, If thou believest with all thine heart, thou mayest.—Acts 8:37.

4. Passages in proof of infant baptism. And the baptism of any others who had not first professed repentance and faith.—

5. Objections to baptism. My sheep hear my voice, and I know them and they follow me.—John 10:27.

If ye love me keep my commandments.—John 14:15.

He that hath my commandments and keepeth them, he it is that loveth me.—John 14:21.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love.—John 15:10.

Ye are my friends if you do whatsoever I command you.—John 15:14.

This is the love of God, that ye keep His commandments, and his abode are they that do his commandments, that they may have fellowship with us, and we will go with them, and we will abide with them, and we will bring forth the fruit of our lives.—1 John 1:7.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

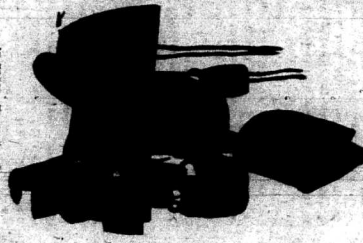
Who hath weep? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds of eyes? They that carry long at the wine; they that go to seek mixed wine.—Prov. 23:29, 30.

Drunkards shall not inherit the Kingdom of God.—1 Cor. 6:10.

The works of the flesh are these: • • • drunkenness, revellings and such like; they that do such things shall not inherit the Kingdom of God.—Gal. 5:19, 21.

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A few days ago Albert Spader, who lives in one mile of me, remarked to his parents that he would go down to where some people had camped the night before and find a fortune, and so he went. He had no more than a pocket-book with \$90 in it. Instead of hiding it, as a dishonest boy would, he carried it immediately to his father, telling him to find the owner if he could. Mr. Spader brought it to town, but said nothing about it to anyone until he heard the man who lost it enquiring for such a book with just such money and papers as it contained, when, to his joy and astonishment, the honest ladder handed it to him. He took out \$20 and gave Mr. S. for his honesty. Albert, reading if that was not enough, he would give half he was asked. No more was accepted, and he probably found a fortune, for since that honest boy came to light, our merchants and other men of means have had their eyes on Albert, and I feel confident a paying and an honored position awaits him. He is only fourteen, and you will be glad to have the temptation greater, they are very poor people. And, dear reader, should you wish to sit an honest and promising boy by educating, by contributing money to a book of the *Irish Missionary*, you will have a grand work on a good cause.

A CONFESSION OF FAITH.

The Rev. C. M. Spurgeon, in his series of "Lectures to my Students," remarks: "As for me—to go far ahead of me, I am certain that there is a God, and I mean to preach it as a man does who is absolutely sure. He is the Master of heaven and earth, the Master of Providence, and the Lord of grace; let his name be blessed forever and ever!"

"We are equally certain that the book which is called 'The Bible' is His word, and is inspired; not inspired in the sense in which Shakespear, Milton, and Dryden may be supposed, but in an infinitely higher sense, that provided the words themselves are infallible. We believe that everything stated in the book that comes to us from God is to be accepted by us as His sure testimony and making less than that. God forbid we should be enamored by those various interpretations of the *modus* of inspiration, which amount to little more than fruiting it away. The book is a divine production; it is perfect, and is the last court of appeal—the judge which dreams of appealing. My Message of Questioning the insubstantiality of words, and their emptiness, will be the substance of the course of the *Clifton*. We shall, however, the rest of our ministry, on the life of the world, as the *Clifton* has done in the life thereof, in this proper situation of Christ's, the ministering sacrifice

Christ, on the behalf of His people that the light we through him—this we must do until all we die. "He should be the very life of our birth is also a certainty. If we come down with demonstration, whose touch that points? We shall never poison our people with the notion that a moral reformation will suffice, but will over and over again say to them, 'Ye must be born again.'"

"The tremendous evil of sin—we shall not hesitate about that. We shall speak on that matter both sorrowfully and positively; and, though some very wise men raise difficult questions about hell, we shall not hesitate to declare the terrors of the lake of fire. We will go away into everlasting punishment, but the righteous into life eternal."

"Neither will we ever give an uncertain sound as to the foreign realm that admits in all of grace. If ever we ourselves are saved, we know that sovereign grace alone has done it, and we feel it must be the same with others. We will publish 'Grace! Grace! grace with all our might, living and dying. We shall be very decided, also, as to justification by faith, for salvation is 'not of works, but any man should boast.' We are in a look at the crucified One, and will be our message. Trust in the *Redeemer* will bring us all to the plant in all our happy hearts."

SUNDAY SCHOOL TOPICS.

J. P. AU.

With the object clearly before the mind, the matter of organization claims attention. As in the army, so in the Sunday school, efficient order depends largely upon organization—having as aim in view to work toward its accomplishment, at the least expense of time and resources—no to arrange our work that with the least friction of machinery, and with the greatest pleasure to all, the work may be carried on quietly, steadily, satisfactorily and successfully. To do this it seems absolutely essential to have

I. Good Officers. These should be chosen and sustained, aided and encouraged by the church. It should not be done hastily, but, if necessary, a committee to look over the field of labor, and report to the church the names of those best adapted to the different positions to be filled. A school of children and youth may not be the best judge of the needs of the school, or of the qualifications for the place. Who does not know that such an assembly of children and youth could be managed by one accustomed to take to such gatherings in such a way as to bring about an election that might prove disastrous to the best interests of the school, the committee is not in a position to say. In the case of a large school, great care should be taken to have a committee of those who are to be put to the test, of the results of the work, they should be inaugurated in any place upon which they may be agreed, and a stream of entering upon for the good of the church and the world.

DEAR BRO. ROGERS—You have written me a letter full of paper, and I am sure that it will do much good. I have been thinking of you very much lately, and I am sure that you are doing much good. I have been thinking of you very much lately, and I am sure that you are doing much good. I have been thinking of you very much lately, and I am sure that you are doing much good.

respective officers may be considered as length farther in this series of articles.

Next to good officers approved and sustained by the church and the pastor will be

2. Efficient Teachers. These more frequently are the result of progress and culture in the work than found at the time of organization. This is the most important position in the entire line of Sunday school work. It is not usually considered so, but it is a fact. Let no one shrink from it because it is so. It is the post of honor as well, and the conscientious and Christ-loving teacher will feel it to be so. To become an efficient teacher, preparation for the work is necessary, which to our loving Jesus, and loving to teach his truth for His sake will not be dreaded, but entered upon for and with a purpose to accomplish all possible for the Master and those by him committed to their care. While this preparation depends more largely upon the teacher than any other, it should be aided and supplemented by pastor and superintendent. The methods may be considered at another time and in another article. With good officers and efficient teachers, one thing more is essential for perfecting the organization.

3. There must be something for them to do. Material. Attendance upon the school. If not at hand, it must be supplied. The work is essentially a missionary work. Look up every non-attendee on a Sunday School within your field of labor; visit every family, not to induce them to leave another Sunday School; or to attend yours in addition to one they may be already connected with—for attendance upon more than one Sunday school upon the same day, is a detriment rather than a benefit to any pupil—but to solicit license they are not identified with any school, the entire family, parents and children, to attend and engage in your school. Let the field be distributed, and each district visited from house to house by some warm-hearted, genial and attractive number of the church and school and this work faithfully done will furnish a third essential in sufficient numbers, to make you expect it from time to time, as residents may change locations, and conditions of field assume different aspects. If your school wants for material, it is wanting in point essential.

Two principles as far apart as the poles, yet by many are mixed up. The first presupposes the right to separate religious belief, yet not exercised even where the power is, under the influence of bigotry, it opens into intolerance, producing a feeling to one of the noblest that can actuate the human heart, especially in religion, soul liberty, which Christ plainly enunciates in His teachings when He tells us to march in liberty. The celebrated English Reformer, John Wicliffe, claimed the right, in my mind, as this principle is acknowledged, so will the millennium times be advanced and a persecuting spirit be crushed out, at the same time it will cause Christian fellowship to prevail, which is harmony and love among Christians for Christ's sake, who, we see, is as Christians, consider one way—our truth and our life. For as He has paid a debt that we could not, by His death on the cross, and have all our sins reconciled with the Father has been made. We can now approach through a throne of grace and sinlessness and have all our sins blotted out, according to an eternal life through faith in His Son. This hallowed ground all Christians can stand on. The workings of this Christian fellowship we have seen most prominently brought forth in Mr. Moody's visit to New Orleans, whilst the distinctive principle, church fellowship, has shown itself in full force. Each denomination has not surrendered any principle. This principle, Christian fellowship, approximates nearer perfection in Apostolic times than it has ever since. It might be said that this was blended into one.

Even the best of Christians have not here obtained that holiness that will fit them for the presence of God in heaven. This condition as we pass from this life to eternal life will be attained. We shall also have the perfection of Christian fellowship abounding in that charity that thinketh no evil.

As Baptists, we have no right to demand in any way our peculiar views as we claim the Holy Scriptures teach us and other denominations, not endorsing those views, have no right to ascribe the views of their churches following that they should be as ours, which is, if well explained, the word of God no longer.

In my next I will show how the same principle, Christian fellowship, is involved in church fellowship.

A. LAYMAN.

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