

# THE INDIAN MISSIONARY.

## The Indian Missionary

DANTE ROBERTS, EDITOR.  
Indiantown, T. T.

A. FRANK ROBE, Manager and Publisher.  
Indiantown, T. T.

Entered at the Post Office at McAlester as  
second-class matter.

### ADVERTISING RATES.

SPACE	PER	ANNO	PER	LINE
1 square	1.00	1.00	1.00	1.00
1/2 "	.50	.50	.50	.50
1/4 "	.25	.25	.25	.25
1/8 "	.12	.12	.12	.12
1/16 "	.06	.06	.06	.06

Advertisements for Merchandise should be  
sent to the Editor. Notations and other  
business notices should be addressed to the  
Manager.

The Indian Missionary is published by  
Dante Roberts, Indiantown, T. T.

### WILD INDIAN SPEECHES.

The following speeches were de-  
livered at the International Council  
at Entaila last week, report by the  
publisher of the INDIAN MISSIONARY:

First—Nasai (Wichita).  
"I am glad to meet my brethren  
here today. I have long wanted to  
meet so many of my Indian brethren.  
In most of these different tribes  
there is a great deal of suffering  
in trouble. We want to go to the  
for advice. That is why I came  
you. Formerly old men consulted  
the spirits and they said that the  
that could remove this suffering  
is looking for the old path of  
consoling together, that we may be-  
come more united and live in peace  
and harmony. As did our forefathers.  
This union and co-operation should  
have been brought about long since.  
Our country is in an unsettled condi-  
tion, which gives us much uncon-  
fidence. This is what I have to say."

Second—Tebustana Jim (Wichita  
Chief).  
"It gives me great pleasure to  
meet so many of my Indian brethren.  
We, in the West, live a long way  
off, but, having grievances, have  
come to get your advice and assist-  
ance. You see from our paper the  
object of our mission. As the diplo-  
mats have not all come in yet I will  
say no more."

Third—San Joo (Kiowa).  
"I am very glad to see you this  
evening. We all, using Indians,  
should help each other, therefore I  
hope you will aid us in our trouble.  
You civilized tribes own the  
country in which we live. We own  
nothing but our own land. We are  
living for us several days  
on the road, but this privilege of be-  
ing with you rejoys us. We look to  
you Five Nations as being our wisest  
and elder brothers, and hope you  
will aid us by which you will be  
helping yourselves."

Fourth—Big Tree (Kiowa).  
"When I received your invitation  
to this general council, I left all my  
goods and am glad to be here with  
my brethren in council. We under-  
stand that at this meeting steps will  
be taken so that all tribes can live

together under one government of our  
own. You can read and are able to  
conduct such. I am yet in the dark,  
and can't read or do anything of the  
kind, but whatever you see proper to  
do we will endorse. What is good  
for you is also good for me, for we  
are all Indian alike, and should work  
to each other. I have more  
to say when all the delegates come.

Fifth—Alphoe (Comanche).  
"I suppose you are all acquainted  
with me, and I am here in answer  
to your call, and I am overjoyed at  
my heritage of meeting so many of  
my brethren in council. I am glad  
my and my joy is to see you all  
express. I hope by being with you  
in this council I will live longer and  
improve myself and people. We, of  
the plains, are still in the dark, but  
since seeing you tribes in the light,  
I am encouraged, feeling that there  
is yet hope for us. Our Chief at  
home gave me his word, telling me  
to carry it to our elder brothers (the  
five civilized tribes) and when all the  
delegates get here I have more to  
say."

Sixth—Lone Wolf (Kiowa).  
"Elder Brother, we live out in the  
West where we have a little land on  
the extreme border of this Territory,  
but got your invitation and hurried  
here to this council. It makes us  
glad to meet with you and have con-  
fidence in your helping us in whatever  
we lay before you, so far as our  
claims are just. We do not under-  
stand in this law and book."

Seventh—Big Arrow (Kiowa).  
"I have often heard that there  
were wise Indians living east of us,  
so we came to meet and be taught  
by you, you all being in the light  
and we in the dark. We are willing  
to be led by you. If you all think  
it will be better for all the Indians  
to come under one government,  
among themselves, we are ready to  
do it. You are men and we are  
children."

In this International Council were  
twelve separate tribes, each speaking  
a different language, therefore each  
tribe had its interpreter. The  
speech was first interpreted into En-  
glish when all the other interpreters  
spoke it to their respective tribes at  
once, as they were grouped around  
the room, reminding you of a  
house full of huddled-up swam.

A. F. R.

Chief Charles Journeycake, of the  
Delawares, accompanied by John  
Bulleter and another member of their

tribe, have gone to Washington to  
make arrangements, if possible, to  
have all the monies held in trust for  
them by the government paid in in-  
terest instead of the principal. When  
divided it will amount to about  
\$3,000 apiece.—Indian Journal.

### QUESTIONS AND ANSWERS.

How many persons ascertain whether  
he is called of God to the gospel min-  
istry?  
The answer to this question is  
three fold:

1. He will have such a deep,  
longing desire for the salvation of  
men and the glory of Christ that he  
will long to sell stinners the way to  
be saved. Rom. 1:11, 1 Cor. 9:16.

2. He must have a Christian  
character consistent with the sacred  
character and responsibilities of the office  
of a minister of Jesus Christ. See  
1 Tim. 3:17; Titus 1:9.

3. He will have God-given gifts  
by which he is enabled to expound  
the scriptures and intelligently and  
impressively teach the way of sal-  
vation. 2 Tim. 2:24, 1 Tim. 3:2. Thus  
1:9. Of this others will be better  
able to judge than himself. If one  
has gifts and exercises them the  
church will soon recognize those.  
Prayer will aid watching the leading  
of God's providence and of special  
importance in determining one's call  
to this great, solemn and important  
work.

From Acts 6:36 we learn that Philip, a  
deacon in the church, inspired the  
deacons in churches about administering  
the ordinance of baptism? A. T. K.  
By consulting Acts 6:3-12 and Acts  
2:41 we find that Philip was an  
evangelist as well as a deacon in the  
early history of the church. It is  
evident that after he was chosen as  
one of the deacons in the church he  
was ordained as a gospel minister—  
an evangelist—and as such he admin-  
istered the ordinance of baptism.

Do Baptists believe that baptism is a  
saving ordinance?  
We have never met nor heard of  
one holding such a belief. Until  
Jesus Christ one is not, according to  
the scriptures, a proper subject for  
baptism.

Should a brother who leaves his wife  
for another man, as was mentioned  
in Mat. 19:9, and then marries another  
woman be permitted in the church?  
Most emphatically no. He should  
be excluded at once. The laws in  
this country regulating the marriage  
relation are not as strict as they  
should be. It is the duty of every  
church to keep their pure and help  
to elevate the morality of the com-  
munity in which it is.

Take the MISSIONARY for one year.

### JUSTICE TO THE INDIANS.

Recently a phrase has been used  
by good and wise men which is true  
or false according to our interpreta-  
tion of it. It is said "Barbarians  
have no rights which civilization  
must respect." Possibly; but bar-  
barous men have many rights which  
civilized men must respect. Hea-  
thenism has no rights against  
Christianity; but it does not follow  
that Christians are to kill heathens  
wherever found and to take their  
land. Christianity means love for  
the unlovely. Civilization is to kill  
barbarism by putting an end to the  
savage, as a savage, and by evoking  
on the spot where he stood a civilized  
man.

In nothing does civilization more  
surely show itself than in its regard  
for the rights of the weaker; when  
civilization knows only the law of  
force, when it sets at naught core-  
man, then it ceases to be civilization  
and becomes barbarism; when red  
men keep treaties and white men  
break them, then it is the red men  
who are civilized.

Christianity means self-government, of goodness, of  
purity; civilization means keeping  
faith, no matter if it is not con-  
fessed or praised.

Rev. H. L. WATKIN, D. D.  
Resolutions of Sympathy.

WHEREAS, The Great Creator hav-  
ing been pleased, out of His wisdom  
and mercy, to remove our brethren,  
T. N. Primes and W. D. King, from  
this continent, and to transfer them  
to a state of eternal bliss, sense  
weakening the ties which unite us  
we are united man to man; therefore  
be it

Resolved, That in the death of  
these noble Christians the church  
recognizes the fact that the loss is  
one that will long be felt. Yet our  
loss is their eternal gain. God  
giveth and He taketh away; blessed  
is His holy name. Our heart will  
feel sad and lonely as we gather at  
our places of worship and fail to  
behold their smiling faces or hear  
their voices.

Resolved, That we cheerfully leave  
the remains of our brethren who  
departed in the arms of death to  
rest in peace, and that we will also  
project and care for the widows and  
orphans, should them from the trials  
and provide the necessities of life.

Resolved, further, That a copy of  
these resolutions be placed on our  
church book; also a copy be sent to  
the Indian Missionary for publica-  
tion, and one sent to each of the be-  
lieved families.

W. W. BROWN,  
W. A. HURWICK,  
C. C. PARSON,  
Committee.

In the Antech church, Cherokee  
Nation, five converts were recently  
baptized. At an oft-aiding of the  
church thirteen are waiting baptism.

## LORD'S DAY OFFERINGS.

A sermon preached by Rev. Jay S. Bachiler, D. D., at the Tabernacle, Indian Territory, on the Lord's Day, the 10th of the year 1883.

Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do I let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.—1 Cor. xvi. 1, 2.

There are but two spirits, or two kinds of spirits, in existence; and these are the benevolent and the selfish.

God is the most benevolent, for he is *all love*, and the truly benevolent everywhere, and in all ages, whether angels or men sympathize with him.

Satan is the most selfish, and the truly selfish spirit, whether demons or men are in sympathy with him. The scriptures everywhere, both in the Old Testament and in the New, justify the benevolent spirit and condemn the selfish. They everywhere deny the covetous or selfish a place with the benevolent.

The whole history of Achan, Joshua's character, with the attendant defences of Israel, their investigations and their destruction of his family, is but a monstrous vine of many, many branches and evil fruit that all proceeded from a small root, which is revealed in the second verse, and held up to our view in the words "I covetous them." Had he not covetted, he would not have sinned. Had he not taken, Israel would not have been defeated at Ai. Had not Israel been deflected, no search had been made, nor had he and his family been stoned to death and buried in the valley of Achor—which was the valley of trouble. And among other things in the New Testament we are told that if one who is called a brother is covetous, with such are one *not to eat*.—1 Cor. v. 11.

In all ages the scriptures have made the qualification for office in Zion or the church that the candidate should not only not be selfish or covetous, but that he should have consciousness. And so was the command of God to Moses that he should select men for the Seventy Elders of Israel who were in the fear of God and "*adding conscientiousness*." Nor are the New Testament scriptures less emphatic in declaring that bishops must not be covetous. And while it is true as the word of God that "*the wicked will bless the covetous man whom the Lord abhor*" (Psalm 10:3) we must not forget that so great is the sin of covetousness that when Jehovah gave us the ten commandments, one of his ten sayings was "*Thou shalt not covet*." And of all the admonitions or warnings of Jesus Christ not one is more important for us to lay up in our hearts than this: "*Take heed, and beware of covetousness*." And again,

"For this ye know, that no covetous man who is an idolater hath any inheritance in the Kingdom of God."—Eph. 5:5.

Add to all the fact that the person does not live in this world, who, in his sinful, fallen nature, is not of the selfish, and so *without God and without hope*.

The Bible is a revelation of the *Benevolent Spirit—God*. It is in this he tells us of the two spirits, their attributes, their operations, their ends—of himself and his associates; of Satan and his. Of the inhabitants of this world, he tells us in so many words that they *have all gone out of the way*, that none of them is good, that none of them seek after God; that they are severally and all of them of their father, the Devil, and doing his lusts. That is, they are all and only of the selfish spirit, and are in one way or another producing the fruits of it. And is there nothing in all this to grieve the saints and to alarm the unconverted?

Behold the spirit of the Christian companion in sympathy with the benevolent and holy spirit of Jesus, while that of an unconverted companion in sympathy with the selfish and lost spirit. They may walk on quietly together while in the flesh, but on leaving it one ascends, the other descends, each as the spirit of Judas, goes to its own place. So, also, of Christian parents and unconverted children. And no less so of each Christian friend and his or her unconverted associate, or of all Christians and all non-Christians. The time of separation will come! The only possible way for the selfish to be saved in for them to be made benevolent, and they can only be made truly so by regeneration. And what is regeneration? It is no more and no less than the substituting of the benevolent and holy spirit of Jesus for the selfish spirit of sin and unbelief in the sinner's heart.

Until this is done he is of his selfish father, the Devil. When it is done he is of his benevolent Father in Heaven. Only those in whom this change has been made are Christians. And all and only those in whom it shall hereafter be made will be Christians. And as the change can only be made by the Word and Spirit of God, it is the duty and privilege of Christians to preach the word and pray for the spirit. *Are we doing it?*

The zeal and efforts, the usefulness and enjoyment of each Christian is always in all things just in proportion to what he has of this benevolent spirit. If it is feeble and faltering his efforts are few and feeble. If he is filled with it and running over, his influence is for good and in great measure. And although we may not have seen it, it is nevertheless true that God has in every age of the world instituted forms of service; in situations, ordinances, and examples, all tending to promote the benevolent.

lent spirit in the world by promoting it in each one of his children. The very things of which the selfish natures have complained as burdensome, have been the only things of real value in their worship. Let us glance at some of them, commencing with Abel. He found the path of duty to be in sacrificing the best of his flock to his God.—Gen. iv.

Noah and his family were called to make great sacrifices and to render protracted service for God in building the ark.

Abraham, even to offer his son Isaac.

The different patriarchs—Jacob. From this let us follow the people of God into the land of Canaan, where we shall find that God made it their duty each to give to him all their fruits for the first four years.—Lev. 19:23. It required great self-denial, as we know; who have greatly desired to taste the first fruit on the tree or vine.

2. Every year they must offer the first fruits of all the earth.—Deut. 26:2.

3. Leave all the grain on the lands ends; also the gleanings.—Lev. 19:9.

4. All they let fall to be left for the poor.—Boaz and Ruth.

5. A portion to the priests.—Deut. 18.

6. A tenth to the Levites.—Num. 18:21.

7. The produce of the earth every seventh year to be left to the poor.—Deut. 15.

8. All debts released every seventh year.—Lev. 25.

9. All lands restored every fifth year.

10. Half-shekel each to sanctuary.

11. Freewill offerings, etc., etc. At least one-third of all their increase was thus given away. God made it their duty to do so, and all because in this way he would cultivate in them a benevolent spirit. In this way he would turn them from the world to him and his people, to whom they gave the fruits of the world. And in this way he would have them show to others that they loved him and his people.

But all this was in Old Testament times, when they had only the types and shadows of coming good; when they could only say "Blessed be God for the corn and oil and wine." And if such benevolence was then desirable what, O, what should be the measure of it now, when we can say "Blessed be God for Jesus Christ?"

Small talents and means, and who does all he can for God and his people, would do more if able; so the reverse. The widow who gives her two mites, if it is her all, gives more than the man who gives hundreds and has thousands left, or thousands and hundreds left. But the widow that keeps her two mites because it is her all, and so doing nothing, withhold as much as the one who has thousands, and does nothing. Both withhold all, and would more if they

you are his. And being his, it follows, that your talents are his, whether business talents or preaching talents, and that your time and energies are his. And as you have no property or attainments that you have not attained in his time, and with his talents, they also are his. Is it not so?

And think again. Did you not, in your conversion, first give your own selves to the Lord and then to his people in obedience to his word? And whose have you been since? When did you take yourself back?

By whose permission? Not his, certainly. Do you wish to take from his altar, from the altar of Zion, what you laid upon it? To whom, and after what will you go if you turn away from God and from Zion? Many have done so. But will ye also, go away. Do you not know that Christians are the body of Christ, and that what you do for them you do for him? Do you not know that Christians are the bride of Christ, and are you indisposed to be of the number, or to serve the bride? Do you not know they are the children, the family of Christ, and what you do for or against, is for him.

As in the Old, so in the New Testament times, God has arranged to have his cause in the world sustained by the sacrifices and services of his people, and all to cultivate in them this grace and benevolence. I do not say that he could not have sent angels to preach the gospel, plant churches, etc., but I do say he has not. He has seen it better to put all this upon his people, to be done by them at a great sacrifice of time, talent, and money. He has ordained that those who preach the gospel should live of the gospel. That those who are to others' spiritual things should receive of their own, or worldly things. That those who have meeting houses shall build them, and those who have houses warm and light shall pay expenses. But who is to do this? Answer: "Every one of you." I am glad this is the text. "Everyone. But every one according to what he has." As God does not demand of me that I love him with the heart of an angel, but with all of my own heart, so neither does he require one of small means as large contributions as one of large means. "He that is faithful in that which is least, is also in that which is much." That is, one of small talents and means, and who does all he can for God and his people, would do more if able; so the reverse. The widow who gives her two mites, if it is her all, gives more than the man who gives hundreds and has thousands left, or thousands and hundreds left. But the widow that keeps her two mites because it is her all, and so doing nothing, withhold as much as the one who has thousands, and does nothing. Both withhold all, and would more if they

had it. Even those who have nothing but their hands are required to work and obtain give. Suppose they earn one billing a day and give one penny it is but one-twentieth not as Israel, she-tent. Each must do something. There was not a Jew but had to pay his half-shekel's year at all events, and this went not for foreign or missionary objects but for the support of worship in the sanctuary. A person that is selfish and will not give should go more have a place in the church than one who is profane and will not pay.

Where or how often ought we to give? Weekly. As we are constantly receiving of the Lord as evidence of his love for us, so we should constantly give to his cause as evidence of our love to him. As in nature it is much better to have the night dew and occasional showers than it would to have all the dew and rain of a year fall at once; and much better for a garden that a man work two hours every day than that he work a full week at the end of each successive month, and as in religion it is better for one to read two chapters in the Bible every day than to read 700 at the end of each year; and better that he spend one hour each day in prayer than that he pray one week at the end of six months or two at the end of the year; so it is better for a Christian to pay a given amount weekly than four times as much monthly or fifty-two times as much yearly. He does it easier; or one pays out \$5.00 or \$10.00 a year in postage or three times as much for cigars or in stage or cars and does not feel it in such small sums, whereas he would refuse the total. It is better for his soul. It is a constant, perpetual offering to God and his sanctuary.

On what day? As it is a religious contribution it should be on Sunday. "On the first day of the week"—in reference. On this day our Lord was given to us from the dead. On this day he gave the commission, go and preach. On this day give money to pay the expenses of this.

On this day we pray for his blessing. On this day pay the money, otherwise prayer and offerings are not together. Whoever separates, separates what God has put together.

It costs the government to support 2,000 Dakotas in savagery for seven years \$1,844,000. It cost for the same number of civilized Indians for seven years \$129,000. Difference in favor of civilization \$1,715,000. In ten years (1872-82) the government spent in fighting and supporting the Indians \$274,000,000, and they were wrods off at the end of the time than at the beginning. To civilize them, to place them on a basis of self-support, would have cost not more than a tenth of that sum, and would have left them no longer a burden to the government, but a help. Justice, honesty, mercy, true kindness, Christianity, cost but one-tenth as much as infidelity, robbery, parsimony.

Rev. H. A. WAZLARI, D. D.

THE INTERNATIONAL COUNCIL.

The International Council held at Eufaula adjourned on Friday. It was expected when they met a scheme and constitution for a general government for the Territory would be adopted, but on discussion too many difficulties presented themselves, so the old Compact of 1843 was renewed and made to include the wild tribes. Below we give it in full:

WHEREAS, By the solemn pledges of Treaties we are secured by the Government of the United States that the lands we now possess shall be the undisturbed home of our posterity forever; and whereas, we the authors, representatives, and the several Nations resident on the several Territories within the limits of the United States, do hereby agree to establish closer relations between our several Nations, to enable us better to promote the general welfare of all the Indians and to preserve our lands and rights in act, do shall forever be maintained between the Nations, parties to this compact and between their respective citizens.

Sec. 2. Revenge shall not be taken for offenses committed by individuals on retaliation practiced by individuals.

Sec. 3. To provide for the improvement of our people in agriculture, and other domestic arts adapted to promote the comfort and happiness of our women and children, a fixed and permanent location on our lands shall be secured to us. In all matters, therefore, to secure these future removal and to permit our lands guaranteed to our respective Nations by the United States, we hereby solemnly pledge ourselves to each other that no Nation party to this compact shall, without the consent of all the other parties, cede or in any manner alienate to the United States any part of their possessions.

Sec. 4. If a citizen of our Nation commits a willful murder, or other crime within the limits of another Nation party hereto, he shall be subject to the same treatment as if he were a citizen of that Nation.

Sec. 5. In case of prosecution or taken by force or fraud, the property, if found, shall be restored to the owner; but, if not found, the convicted person shall pay the full value thereof.

Sec. 6. If a citizen of any Nation party to this compact shall commit murder or other crime and flee from justice into the Territory of another Nation party thereto, said criminal shall, on demand of the Executive of the Nation from which he fled, be accompanied by reasonable proof of guilt, be delivered up to the authorities of the Nation having jurisdiction of the crime.

Sec. 7. We hereby further agree that any one of our respective citizens upon the person of any citizen of the same Nation in any place beyond the limits of our several Nations, the person so offending shall be subject to the same treatment as if the offense had been committed within the limits of his own Nation. Provided, that this section shall not apply to the Choctaws, Chickasaws, Chickasaw and Seminoles.

Sec. 8. Any citizen of our Nation may be admitted to citizenship in another Nation, party hereto, by the consent of proper authorities of such Nation.

Sec. 9. The use of ardent spirits being a fruitful source of trouble and misfortune, we recommend its suppression within our respective limits, and agree that no citizen of our Nation shall introduce it into the Territory of any other Nation party to this compact.

Sec. 10. That remedy at law for the recovery of debts, or the enforcement of any contract, or to secure any right or demand held by the citizen of one Nation against the citizen of the other Nation, or a citizen of the same Nation against another citizen residing in the other Nation, shall be the same in all respects as between citizens wit in their own Nation. The object of this provision being open to the course of the Nations, and to the same, to wit, to the citizens of all the other Nations.

Sec. 11. The legislative authorities of the Nations, parties to this compact, may regulate by law the time, manner and conditions upon which the citizens of the other Nations, parties to this compact, may be allowed to reside within its limits, for the purpose of trade, stock raising, farming or other business or pleasure, and certificates signed by the Principal Chief and attested by the seal of the Nation to which the person availing himself of the benefits of any law regulating such privileges, shall be taken as prima facie evidence of the citizenship of such person.

Sec. 12. In case of difficulty or controversy arising between two or more tribes, parties to this compact, it is agreed that the same shall be referred for settlement to the Chief or Chiefs of such Nations as the parties differing may mutually agree upon, and the award of such arbitration shall be final and obligatory on parties thereto when approved by the National Council of such Nation.

Sec. 13. This compact shall be obligatory on parties thereto when approved by the National Council of such Nation. Witnesses—S. H. Bengtson, W. P. Rose, Adam Feetham, Daniel Redford, Charles D. S. Mackintosh, G. W. Stidham, Robt. McIntosh, Charles Gibson, Wm. Robinson, S. Grayson, C. Crocker—Thompson McKinney, N. B. Ainsworth.

Chickasaws—Jones Wolf, J. Brown, Jackson Greenwood. Seminoles—Hulputis, his (x) mark; Fushote, his (x) mark. Chickasaw—Towacanal Jack, his (x) mark; White Head, his (x) mark. Delaware—Long Horn, his (x) mark. Kiowa—Sun Boy, his (x) mark; Lone Wolf, his (x) mark; Big Tree, his (x) mark.

Comanche—Black Crow, his (x) mark. Nezami—Gowarahunut, his (x) mark. Wichita—Towacanal Jim, his (x) mark; Kowachitty, his (x) mark. Towacanal—Naieter, his (x) mark. Interpreter: James H. Doerre, J. S. Harrison, Punjo, Keech, Joe, E. P. Goforth.

Resolved, That this Council when it adjourns, do so to meet on the first Monday in June, 1887, unless sooner called together by the Executive of the Five Civilized Tribes. S. H. Bengtson, President of International Council. SAM GRAYSON, Clerk.

CHOCTAW ACADEMY.

Owing to the superiority of our coal mines, the many large communities of Indians that surrounded us and our exceedingly beautiful and healthy location, we have tragically expected the establishment of a high school in our midst, in the near future. Therefore the Baptist church here, having a larger lot than they need, have offered their house and two acres of ground for that purpose. Our Presbyterian and Catholic friends each spoke of buying, but after one year had elapsed, and neither church coming up to our proposition, we were beginning to lose hope until this morning President A. C. Bacone, of Indian University, came down and accepted our offer and possessed the beautiful site on which Choctaw Academy will at once be established which is to be under the control of the trustees of Indian University. So that the great light so long wished for is at last ignited, to which way we all add fuel, that it may illuminate every vicinity of our Nation at least. The Academy will not open with a full corps of teachers before next September.

One teacher will begin and will fall term additional room will be made for all teachers needed. It is the object of the board of trustees of the Indian University to establish academies in each of the five Nations to become feeders of the university. The Cherokee Academy is located at Tahlequah, the Creek will probably be located at Eufaula. A. F. E.

If you like this paper and wish to increase its usefulness, show it to your neighbors and get them to subscribe for it with you, and we will do our part in making it more interesting and instructive.

Don't fail to read the sermon in this number by Rev. Jay S. Backus, D. D. We wish a copy of this sermon could be placed in the hands of every Christian and carefully read. It is plain and scriptural. Send for copies for distribution 5 cents apiece or 50 cents a dozen.

The Indians are slowly disappearing from the United States, but their language will live forever in the names of town, states and rivers. Arizona came from an Indian word meaning Sand Hills. Arkansas is a combination of French, and Indian; Connecticut means Long River; Dakota means Allied; Illinois, Tribe of Men; Iowa, The Sleepy Ones; Kansas, Smoky Water; Kentucky, The Dark and Bloody Ground; Massachusetts, Blue Hill; Michigan, the Lake Country; Minnesota, Cloudy Water; Mississippi, Father of Waters; Missouri, Muddy Waters; Nebraska, Shallow Water; Ohio, Beautiful; Tennessee, River of the Big Bend; Wyoming, Large Plains; Indian, River. Utah is named after the Ute Indians.—Indian Journal.

The Indian Missionary.

— W. M. E. —

QUOTATIONS FOR CHURCH MEMBERSHIP.

Who should be received into the membership of a gospel church? No question is of greater importance to its spiritual welfare and its power of accomplishing the mission entrusted by Christ, its head. It is to be feared that the quantity rather than the quality, the number of members rather than the spiritual character of the members, is too often first thought of. Christ's kingdom as established on earth is spiritual in its character, composed of those who are in sympathy with holy living, with a spiritual life that characterizes those who have renounced the world, the flesh and the devil, who have by regeneration become fellow citizens with the saints and the household of God. Any one who has read the history of the church may see the evils of receiving into its membership those who are of the world and are in sympathy with the world in its opposition to true, vital piety. The church had had more bitter enemies within than without. During the reign of Constantine there was great outward prosperity. Christianity began to be popular. Wealth and numbers poured into the church. But with this outward prosperity there was a decline of spiritual life and power. The church was, in the true sense of the word, far more prosperous while passing through the trial of false persecution during the times of hostile emperors of Rome, when to confess Christ was to place the life in jeopardy, than when emperors and nobles united with the church because it was popular. When persecutions ceased only those who loved Christ professed to be his followers. They were content with humble life in prayer and faithful in obedience to Christ.

From the teaching of the scriptures two things are indispensable to church membership—personal endurance and public profession. These are gospel qualifications. The church that does not insist on these sees aside the authority of Christ, the Captain of its salvation. We have many times heard the invitation given for all those who *wished to live a Christian life* and had decided to try and do better, to come and give their names for membership in church. Christ and the apostles never gave ministers such instruction. Repent, believe, then be baptized, is gospel doctrine. Uniting with the church is a serious and solemn thing. The true meaning is that one *had already* passed from death into life, not that he *wishes* sometime in the future. It is but solemn mockery to profess what one *hopes* he *will* experience. To say that one *resonance* the devil

when in his heart he does not do it, to promise to keep God's commandments when there is no disposition to do it, when he knows that he loves more than he loves Christ, his cause and his people, is to trifle with sacred things. The church or the ministry who encourages such unregenerated persons to join the church and not receives them as members, is enlisting recruits *contrary to orders*, and must sometime answer for such disobedience. When a church practices the receiving of members who give no evidence of conversion, it had better cease teaching the importance of genuine conversion, for if one who is not converted is a fit subject for entrance into Christ's kingdom on earth, he is a fit subject for entrance into the kingdom above. Heaven are one—citizens with the saints are citizens with the household of God.

There may be errors in judgment in receiving members into a true, gospel church. The church is not infallible. Sometimes, with the greatest preparation, a Simon Magus, and Ananias, or a Sapphiran may be received into the number. Man can judge only from profession and outward appearance. But careful inquiry should be made concerning both of these. Proof of *union* with Christ should be sought both by the church and the candidate. When this union is real there will be Christian experiences, and there will be a confession of, that experience before the world, in word and deed. This was true of Paul before uniting with the church. In Acts 9:27 we read, "When Paul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." When the church was convinced of these two facts he was heartily welcomed, not before.

Again, in the 26th verse of this same chapter, we find a statement of Paul's confession of Christ following his conversion: "And straightway he preached Christ in the synagogues, that he is the Son of God." "If thou shalt confess with thy mouth the Lord Jesus and shalt have inward confession, were examined in the early churches. In Rev. 10:9 is stated the ground on which one may hope for eternal salvation: "If thou shalt confess with thy mouth the Lord Jesus and shalt have inward confession, that God shall raise him from the dead, thou shalt be saved, for with this heart man believeth unto righteousness; and with the mouth confession is made unto salvation." In all of Paul's

letters to the churches—the Galatians alone excepted, and in that letter drawn—he addresses them as composed of those "servants of God," "sanctified in Christ Jesus," the "faithful in Christ Jesus," "saints in Christ Jesus," "the saints and faithful brethren in Christ Jesus" and "the children in God the Father." Such words as these to us leave us in doubt concerning the character of those in the early church. They had an experience. They had passed from death unto life. They were citizens in God's kingdom, not intruders. They experienced the Christian life, and from what is written concerning them we learn "that they confessed what the Lord had done for them."

THE SUNDAY SCHOOL.

The past winter has been one very unfavorable for Sunday school work, especially in neighborhoods where the houses for holding the schools have been open and uncomfortable. We wish the time might soon come when better places are provided for holding both Sunday and day schools. All men in a neighborhood would come together and work even had a day man of the school houses could be so required as to be warm and comfortable at least, if not attractive. There would not then be so common an excuse for Sunday schools to go into winter quarters. Older people and children can come together, even when the weather is cold and stormy, if the school room is warm while assembled for Bible study. If the whole neighborhood does not have interest enough in schools to make a little sacrifice in repairs, then let the few attend to this matter. It will pay one or two men to do the whole for the good that may result to their own families and to the neighborhood. Their example may stimulate others to help as they see the good results.

But now, as the weather has become warmer, there is no excuse for longer discontinuing Sunday school work. Reorganize early. Time is precious. The summer will soon be gone and the cold winds of autumn will soon come whistling around, admonishing the negligent and careless, the precious, unimproved opportunities having gone forever. Every church should have a Sunday school and meet every Sunday for the study of the Bible. The church that neglects this neglected work of the greatest importance, that church which provides no religious instruction for children within its bounds is recreant to its duty to God and to those for whose spiritual good it should take deep interest. Bad seed is constantly sown in a child's heart. Why neglect sowing the good? Why let that time in which good impressions may easily be made pass by until the heart becomes hardened in sin and

is prospect for salvation greatly lessened? The wise way is to commence early with a child and with the object of conversion directly in view. Faithfully teach the truth to a child in early years with earnest fervent, believing prayer that it may lodge in the heart and result in conversion, and we would see more brought to Christ and saved in the morning of life. As soon as a child knows when it does wrong, so soon should it be taught to repent of that wrong, and look to God through Jesus Christ for forgiveness. The aim of a true Sunday school is to do this by helping to a practical knowledge of the truth. It is a part of the work of a gospel church. Let us enter upon that work more actively and thoroughly than ever before. As soon as the Sunday school is re-organized and reopened in the church, look out for the needs of adjoining neighborhoods. Let such workers in the home school as can co-operate with those who will help in neighborhoods, organize and carry on schools at these out-stations also. They will become a nucleus of religious work, and with God's blessing may result in the salvation of many souls. It is hoped that all our churches will open for the spring campaign with more Christian zeal than ever before, and the reports at our next associational gatherings show a grand advance in our Sunday school work.

The Presbytery of the Indian Territory—This body of intelligent workers met on the 19th of last month at our town. It is composed of about twenty preachers, some of whom have spent more than thirty years as missionaries to the Indians. Rev. W. F. Havorth was elected Moderator, with Brother W. L. Squier Secretary. We were treated with a number of excellent sermons during the session. Evangelist Wolf was present and preached one discourse, which received the praises as well as the criticisms of his large and attentive audience. I was pleased with it, still I thought it would have been better had a few rough or ridiculous expressions been left out. We hope Brother Wolf will conduct a meeting here among us in the near future.

They decided to publish a paper as large as the *Indian Missionary*, subscription 50 cents, named the *Indian Record*. We hope it may live long and record many good changes. Brothers Charles Miller and W. L. Squier are editors. We will be glad to place it on our exchange list. Their first copy is to be issued about the first of next month. Muskogee is to be the publishing office. A. F. R.

In the Baptist church at Tahlequah one was baptized on profession of his faith on the 1st of this month, and two more on the 11th. One was also received by letter.

IN THE CROSS OF CHRIST I GLORY.

"In the cross of Christ I glory,"
Sweetly sang with lipsing tongue,
Caught his life the sacred story
Loved ones o'er his crucifix sang;

And God shall wipe away all tears
From their eyes, and there shall be
No more death, neither sorrow nor
Crying, neither shall there be any

more pain for the former things are
passed away. Rev. 21:7.
The checks of God's redeemed
are often wet with tears of hu-

man grief and suffering. Death,
sorrow and pain!—Every household
every individual knows something of
one or more of these visitors. On
the approach of this first grim mes-

senger, the tenderest ties of nature
are severed. Loved ones are ruth-
lessly torn away from the fondest

embraces and they are seen no more
on earth. Disappointments, trials

and the perplexities of this life are
often interlarded with heavy sorrows.

Pains of body, greater than those
of death itself, rack the frail, earthly

tenement; sickness, beyond endur-
ance, causing the tear drops to start
despite the efforts to restrain them.

who cares for you and loves you in-
finitely more than the fondest father
or mother loves a suffering child,
send you these words of cheer and
comfort. Your tears shall be dried.

BAPTIST YEAR BOOK.

The Baptist year book for this
year that has just been published is
the best ever issued. Rev. Lansing
Burrows, is the man for the place
and knows just how to get up statis-

tics. Send 25 cents to the American
Publication Society, 1420 Chestnut
street, Philadelphia, and get a copy
and you will find it full of valuable
information about the progress of

our Zion in every part of the field in
the United States, and giving the
addresses of the Baptist preachers.
We would not take \$25 for our copy
could we get no other.
A. F. R.

Are You a Christian.

My dear friend, have you ever
wondered if you were a Christian?
You ought to have no doubts about
this very important matter. Do
you feel that there is a personal in-

dwelling of Christ in your heart as
spoken of by the apostle when he
says: "Christ in you, the hope and
glory?" Christ dwells in the heart

of every Christian; and the personal
presence of Christ with us is that
which gives us a strong hope of glory.
If his spirit is not with you it is be-

cause your life, your heart, is so filled
with the world and the flesh and the
evil one himself is allowed to occupy
so much of the heart that there is no

room for Jesus. If you look into
your heart and ask why you hope for
yourself and why you are full of per-
sonal life you are full of your own
feelings and for anything you have
in yourself you have no claim to a
glorious immortality; but if Christ
is in you, then, through him, you
hope, for he overcame death and the
grave, and if he dwells in you then
you shall also overcome death and
the grave. Hasten to empty the heart
of everything and invite the Savior
to come in and guide you safely
home.—The Word and the Way.

Everyone interested in mission
work should take this paper.

The Baptist Year Book for 1886
gives the following statistics of
Baptist churches in the United
States: Number of churches, 26-
933; baptisms, 133,840; members,
3,577,248; un-baptized unitarians, 16,
191. The aggregate contributions
of the churches for the past year,
\$7,113,698.73, or an average contri-
bution of \$2,764 for each member.
There were \$709,163.39 contributed
kept in the treasury, which they had
upwards of \$60. I hope we will have
more next time, for we are support-
ing Charles Tebbe, of the Indian Ter-
ritory. We boys earn our money in
various ways. There are in the band
new about twenty-five or thirty
members. My brother earns his
money in getting hundreds for his
work at school, and they are not far
apart. Fifty dollars goes to the sup-
port of Charles Tebbe, the same
Ongole. We want every Sunday
afternoon at the residence of our
President, Mrs. Sample. Our pro-
gramme consists of officers' reports,
readings from the Bible, prayer, and
different other things. Our officers
consist of President, Vice-president,
Secretary, Treasurer and Corre-
sponding Secretary. We elect these
officers very month, except the
President, who is elected for a year.

Dear Young Friend—I want to
introduce to you a little band of
workers who are industrious as bees
in working for Missions. It is a
band of twenty-two little boys who
Miss every Sunday to hear about the
missionary work they are doing. They
have their own work book. They
tell us how much they work in their
plant measures, and the only opening
they have is a slit in the side just
large enough for a nickel. At the
end of the year they bring the jug
to the society and break them and
they count the money. The first year
they collected \$60, \$50 of which they
sent to Asia to build a boys school at
Ongole.

I want to tell you how these boys
earn their money. Many of them
have rich fathers and yet they are
required to earn the money them-
selves. If you see they are not very
large you might not go out to do a
bit of kindling, clean the yard, run errands,
or one little boy sells four or five
sells eggs, and one of the smallest
boys bought some very fine tomato
seeds and planned very and sold
tomatoes. He received a very high
price for them, for they were an
extra quality.

I want to tell you about one little
boy who is the son of a poor woman
in our church. She is obliged to
support her family by washing. This
little boy has been absent for several
Sundays. Last Sunday he came back
and reported 35 cents. He could
have bought himself something nice
with that money but he chose to
buy any thing he could, and doubtless he has
learned that he is more blessed to
give than to receive.

The letter below, written by one of
the boys of our society will tell you
more about it. Mrs. Sample, the
lady who organized the society, has
asked me to take charge of it for a
few weeks. We are now studying
about the Indians of the Indian Ter-
ritory. We know all about the re-
moval of the Cherokees and Dela-
ware, and next week we shall know
about the Creeks and Seminoles.
 Hoping that their example of self-
denial and industry will be helpful to
you, I remain your sincere friend,

Mrs. E. T. ALLER.

April 9, 1886.

To the boys and girls of the Indian Ter-
ritory. I want to tell you something about
the Boy's Club. The club was first
organized by Mr. Sample, of Dayton,
Ohio, in the year 1884. It consists
of 25 boys, two boys of the band, J.
K. Sample and Edward Beggs. I
cannot tell much about it, the first
year, for I am not a member. When
the boys bring their jugs which they
kept in their money in, they had
upwards of \$60. I hope we will have
more next time, for we are support-
ing Charles Tebbe, of the Indian Ter-
ritory. We boys earn our money in
various ways. There are in the band
new about twenty-five or thirty
members. My brother earns his
money in getting hundreds for his
work at school, and they are not far
apart. Fifty dollars goes to the sup-
port of Charles Tebbe, the same
Ongole. We want every Sunday
afternoon at the residence of our
President, Mrs. Sample. Our pro-
gramme consists of officers' reports,
readings from the Bible, prayer, and
different other things. Our officers
consist of President, Vice-president,
Secretary, Treasurer and Corre-
sponding Secretary. We elect these
officers very month, except the
President, who is elected for a year.

From your friend,

WALTER MULLINS.

Dear Recipient—In my next I
promised to show the connection be-
tween baptism as a church ordinance
and the Lord's Supper and that they
are embraced in church fellowship.
By baptism we understand that the
regenerate person is made by immer-
sion a member of Christ's temporal
kingdom here on earth. That his
attitude in relation to baptism is the
same as that of an alien who wishes
to become a citizen of the United
States. Before he can become a
citizen certain requirements have to
be complied with, as the result of
established law. The same is neces-
sary with one who wishes to become
a member of Christ's kingdom. Christ
has set an example: "John He
went up on a high place, and there
he baptized. The Holy Spirit came
down, and he was baptized in the
Jordan." The Holy Spirit, who is
compelled is entitled to church fel-
lowship—as a consequence, the Lord's
Supper. The soul liberty that we
exercised gives our pseudo-Baptist
brethren the right to decide whether
pouring or sprinkling is baptism—if
so, God's word so teaches, as it is
before their Master, our Master, they
must stand or fall. All orthodox
denominations have it as a fixed
principle, only those who have been
baptized can claim this privilege.
Well they may. Remove this dis-
tinction and soon the church and
world would be one.

We have the testimony of the
Scriptures in favor of the ordinance as
Christ's baptism. See Matt. 28:19,

16:17. The orthodox denominations, ex-
cepting the Baptist have no objec-
tion to not communing together. While
we, as Baptists, have no right to do
otherwise than what we do. Shall
we then sacrifice what we consider
the fundamental principles of church
fellowship for Christians? No,
never. Skill as Christians we should
cultivate and cherish Christian fel-
lowship. As Christians we have an
ample platform to stand on Christ
our way, our truth and our life, and
through Him and by Him overcome
the powers of darkness without a
sacrifice of principle.

LAVAZA.

# THE INDIAN MISSIONARY.

## CHURCH DISCIPLINE.

"Moreover if thy brother shall trespass against thee, go and tell him his faults between him and thee alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he is neglected to hear thee, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matthew 18:15-17.

For the adjustment of difficulties that may arise between two members of a church our Lord gives the above rule for guidance.

The first step is for the one who feels that he has received an injury to go to the one who has injured him and try to bring about a reconciliation. It would be the duty of the one who has done the wrong to go to the other and confess it, but we are taught that if he does not promptly do this the one who is injured is to make the first move. If a reconciliation is effected the whole matter stops there. It is not to be made public or brought before the church, unless it be of such an immoral character as to demand it, but as to the difficulty between the individuals themselves it is settled and to be forever laid aside.

If the one who has done the wrong refuses to listen and to be reconciled, the second step is to be taken. The injured party is to select one or two wise, prudent, peace-loving members of the church, and together they are again to seek reconciliation. These who accompany the injured party are to act as witnesses—judges of the third step is necessary. All this should be done in a prayerful, Christian spirit. If a reconciliation is effected the matter is to be dropped, the same as if in case the first attempt was successful.

But if this effort also fails and the one who has done the wrong still refuses to listen, then the third step is to be taken; that is, the matter must be brought before the church. A time is to be appointed and both parties summoned to appear. The witnesses who were called in the second step must now state to the church the conversation and spirit of the former interview. If there is still a refusal on the part of the one who has done the wrong to do the right and to be reconciled, then the church must exclude the offending brother from its membership.

It may be that the inquiry into the case will show that the other is in the wrong, in which case the accused becomes the accuser, and the church must then deal with him.

Thurs received on the 3d of this month for baptism in the church at Afolo, Obolava Nation, Rev. J. S. Murray, pastor.

## THE BLOOD OF JESUS.

DR. TALMADE.

If you were going along the street and you saw a perfect man arrested, you would be indignant: but if you find out there was a crowd of roughs around a brother of yours, and that they were trying to take his life, how you would, reckless of your own life, rush in amid the throng and cry out for the ruffians to stop! Well, I find that my brethren's blood was spilled. They will on him; they would kill him on your brother? Oh, that that blood might be melted down where you see Christ on the cross, your brother dying; don't you feel that you could fling yourself down before that cross and cry to Almighty God for help? Feel as if you must die in the agony of your heart, if deliverance did not come to him? He is your brother, either we must die or Christ. Shall it be us, or shall it be Christ? Let their burdens; I will endure their sufferings; I will die their death; I will take their stripes; I will be their blood. So I will do thy will, O Christ. Thy blood paid the price of our redemption; the pardon and opened the gates of Heaven.

## WHY THE SORROWS OF LIFE?

REV. C. H. STEPHENS.

In the cup of our salvation there are drops of bitterness, and so it must be, for unmix'd delight in this world would be dangerous. Unbroken prosperity in worldly things has proved pernicious to many Christians. It is no theory, but a matter of fact, that many seen as they are, and that to be without sin and trouble is not the real way to eternal prosperity. "When the sea is smooth the ship makes poor sailing." We are apt to loose our God among our goods. Is it not so? If our world's roses had no thorns should we not think it paradise? When the flowers of earth charm us we cast our eyes downward, and forget the stars of heaven. We are bliden with "work out your salvation with fear and trembling; for it is God which worketh in you to will and do of His good pleasure." Casting your eyes upon Him who ever careth for thee. And He shall sustain thee.

## Church Expenses.

The financial work of all Baptist churches, especially pastor's salary and incidental expenses, has always been a source of trouble. Just how to raise these necessary funds, few seem to understand. Many methods have been tried, and yet complete success has not yet been attained. We offer the following plan, which is made to feel that the membership must be pure and true, claiming the support of every individual member. Every member of every one of our churches must be made to feel in honor bound, as a child of God, to assist in bearing the financial burdens of the church, from a Bible standpoint, as the Lord prospers them. Not a single one should be excused on the plea of poverty. Go out and make something at extra work for the Lord's cause, and thus

help to preach the gospel in your own church. Every member should be instructed from God's word, then exhorted to do his duty, should be encouraged to give. It is the duty of the Master for His church to charge his proportion of his church's expenses; then if he will not do this, discipline him. We should not say give, for the expenses of the church pay a part of that every member owes, and they should pay it. We owe all to God and the more we pay the happier we will be. Christ does not instruct Christians to lay up treasures upon earth, but in Heaven. Dear reader what have you laid up there? Let us work for the night comes, when no man can work.—The Worker.

At a recent meeting in Philadelphia, held under the auspices of the "Woman's Indian Association," Bishop Whipple said: "There are several mistaken notions about the Indians. Many believe it impossible to Christianize them. At White Earth," said the Bishop, "there are seven native Indian pastors, in charge of seven Indian congregations. Once when they were suffering under the bitterest wrong, and when their reproaches cast at our Government were manifestly unobedient and said: 'These things are, indeed, hard to bear. But I cannot forget that I am a pilgrim who has undertaken a journey to a distant land, and I will now myself to be so much disturbed about these things by the way, lest I should miss the trail.'"

"To many the Indian seems timid and dull, not knowing when he is to come to leap at all. It is a good deal better to make decisions which sometimes lead to good success and never to make any decision, and so never to reach anything or anywhere. It is perfectly possible to wish up so much time considering what of two enterprises we can most advantageously take up, that a quicker negotiation, and laid his proposition before only take up, that a quicker negotiation, and then the other, before we have our mind to take up either. This is a dangerous mistake. It is well to consider the weight of each, without the decision which ought to follow close upon it. If you had the years of Methuselah, you might be able to afford to push off a decision for a century or so; but life in these days is short, and time is flying.—Selection.

## "Mamma, Are You a Christian?"

An influential lady, the wife of a promising lawyer in C—, who had been under deep conviction for several days, gave the following account at our prayer meeting of her conversion:

Last evening my little girl came to me, and said: "Mamma, are you a Christian?" "No, Mamma, I am not." "As she walked off, I heard her say, 'She turned and went away, and Well, it mamma isn't a Christian, I don't want to be one.' And I tell you my dear friends it went right to my heart, and then and there I tried to give myself up to Christ; the Mothers who read this, in the language of that little child, "Mamma, are you a Christian?"

## Help in Extremity.

Johnny Hall was a poor boy. "Please give me something to eat, I am very hungry," he said one evening to his mother. She let her work fall and drew Johnnie towards her. Her tears fell fast, as she said, "Mamma is very poor, and cannot give you any supper to-night." He said, "Never mind, mamma, I shall soon be asleep, and then I shan't feel hungry. But you will sit and sew, and be so hungry and cold. Poor mamma!" and kissed her many times to comfort her. "Now, Johnny, you may say your prayers. He said, "Dear Father, with her, until this day our daily petition; "Give us this day our daily bread." He said it over and over. "Give us this day our daily bread." Then, opening his blue eyes, he fixed them on his mother and said, "Mamma, I shall never be hungry any more. God is our Father, and He will hear us." The mother sowed with renewed energy. Her heart was sustained by the simple faith of her child. Many were the gracious promises which came to her remembrance. Although tired and hungry, still it was with a light heart she sank to rest. Early in the morning a gentleman called on his way to business. He wished Johnny's mother to come to his home to take charge of the two motherless boys; and she immediately accepted the offer.—Selected.

Scarcely less important than the duty of considering well any proposed course of action, before deciding upon it, is the duty of deciding upon the right course. Some men consult the wrong party, and so from feeling the wrong of their course, they look so long that they never come to leap at all. It is a good deal better to make decisions which sometimes lead to good success and never to make any decision, and so never to reach anything or anywhere. It is perfectly possible to wish up so much time considering what of two enterprises we can most advantageously take up, that a quicker negotiation, and then the other, before we have our mind to take up either. This is a dangerous mistake. It is well to consider the weight of each, without the decision which ought to follow close upon it. If you had the years of Methuselah, you might be able to afford to push off a decision for a century or so; but life in these days is short, and time is flying.—Selection.

"Mamma, Are You a Christian?" An influential lady, the wife of a promising lawyer in C—, who had been under deep conviction for several days, gave the following account at our prayer meeting of her conversion: Last evening my little girl came to me, and said: "Mamma, are you a Christian?" "No, Mamma, I am not." "As she walked off, I heard her say, 'She turned and went away, and Well, it mamma isn't a Christian, I don't want to be one.' And I tell you my dear friends it went right to my heart, and then and there I tried to give myself up to Christ; the Mothers who read this, in the language of that little child, "Mamma, are you a Christian?"

150,000 FRUIT TREES FOR SALE AT

**HILLS NURSERY**

SPRINGDALE, ARKANSAS.

—CONSISTS—

- Apples, Peaches, Plums, Cherries, Raspberries, Currants, Strawberries, Grapes, etc.

—and a size to suit—

**Evergreen and Ornamental Stock.**

Orders by Mail with receipt Prompt Attention.

Send for Price List to

John B. Hill, Springdale, Ark.

**BRUCE H. CASS,**

—OF AT—

**SOUTH CANADIAN**

—WITH A—

**COMPLETE STOCK**

—OF—

**General Merchandise.**

I have purchased the Cotton Gin at this place and will run it for

**The Benefit of Farmers.**

**SAVE MONEY**

—AND—

**BUY YOUR GROCERIES,**

Dry Goods,

**Boots & Shoes.**

—FROM—

**GEO. BUENNIK,**

General Shipping House,

Entire Block of 17th St.,

BETWEEN PAPER AND SINGLETON STS.,

ST. LOUIS MO.

Send for Price List and Dry Goods Samples.

Change Bank

**TURNER & BYRNE,**

Muskogee, I. T.

Carry a Full Line of

**General Hardware,**

FURNITURE

Lumber,

Shingles,

Lath.

Lime.

We are Agents for

- Hall's Safes and Locks, Lath & Band's Powder, Wrought Iron Ranges, Aultman & Taylor Threshers, John Deere Plows and Cultivators, Mitchell Farm and Spring Wagons, Rude Bros Rakes and Cultivators, Champion Reapers & Mowers.

**SOUTHERN CEM NURSERY!**

J. B. WILKINSON, Proprietor.

BOX 963, DALLAS, TEXAS.

Residence, Cor. Pearl St. and McKinney Ave., 1 mile from Court House.

A very large stock of extra Home Grown and acclimated Fruit Trees and Ornamental Shrubs for sale. Wholesale and Retail.

Peaches, One-year-old apples, Kieffer's Hybrid and Lat. Core Pears, Plums, Figs, Japan Persimmons, Japan Plums, Russian Mulberries, Apricots, Cherries, Standard and New Grapes, etc. These nurseries have been greatly enlarged the past year, and will assume a much greater area this year, as the growing demand for home grown trees is warranting the same. We grow our trees in the most scientific manner and with greater care than the present season. Valuable list of Correspondence promptly answered.

**TO AVOID Extortionate Prices**

—AND WORTHLES—

**NURSERY STOCK**

T. V. MUNSON,

DENISON NURSERIES,

Send your orders to him, and you will receive just and liberal treatment. Any orders left with me will be filled at once, and your trees sent in whatever package directed.

**"THE STORY OF THE BAPTISTS."**

Clark B. M., Morocco B.M., etc. etc. Thousands of copies sold. This interesting and recent selling book, widely active, and through, easy terms. Address: W. M. Wainwright, 115 N. 1st St., St. Louis, Mo.

"It is instructive and inspiring." —Weyt, D. B. "It is the best book of the THE STANDARD."

T. J. PHILLIPS,

—DEALER IN—

Dry Goods, Groceries, Books,

Shoes, Hats, Caps, etc.

My Address, Ind. Ter.

**BAPTIST FEMALE COLLEGE,**

LEXINGTON, MO.

Begins its 50th annual session September 15th. Its facilities, boarding facilities complete and surroundings NEW! LEXINGTON, MISSOURI.

**GUILTEAU & WALDRON,**

—The Leading—

**DRUG : HOUSE**

Of North Texas, and headquarters for

Paints, Oils, Glass, Wall Paper.

Denison, Texas.

J. M. F. STANTON, Denison, Texas, U.S.A. Importer of all kinds of Paints, Oils, Glass, Wall Paper, etc. etc. Address: Denison, Texas.

**AGOR DEONS,**

Wholesale and Retail Dealers in Groceries, Canned Goods, etc. etc. Address: Denison, Texas.

**GROCERIES.**

Fruits and Vegetables a specialty. Complete line of Groceries brought and sold. Describing fresh and cheap. Wholesale and Retail.

**Patterson & Foley,**

RUFULA, IND. TER.

—DEALERS IN—

**WAGONS & BUGGIES,**

LUMBER,

DOORS AND SASH,

SPRINGS, LIME, AND CEMENT.

—WE ARE AGENTS FOR—

Dupont's Powder, Fiske's Sporting Ammunition, Lee's Rifle & Pistol, and all the latest and best of the Gun Trade, Gunsmiths, Gunboats, Reapers and Harvesters.

What we do not keep on hand we will be pleased to order, assuring our customers of satisfaction.

—No Trouble to Save Goods.

**STUBBINS' AFFETY COOKING UTENSILES**

RECOMMENDED BY ALL THE LEADING PHYSICIANS.



Chloroform, Ether, and all the latest and best of the Gun Trade, Gunsmiths, Gunboats, Reapers and Harvesters.

ALL FIRST-CLASS STUBBINS' COOKING UTENSILES are made of purest material and are guaranteed to last for many years.

SOLE MANUFACTURERS, LEWIS STEIN, 175 Centre Street, New York.



Infants thrive on a diet with milk and sugar. It will give a better quality of milk. And you will need to warm up milk. If such there be, you will buy of Year! And have an order quickly sent. And they dear will milk on their own. The Omelet is a work of progress. Canned Peas, and Beans, and other vegetables, are all well known. Vegetables, pieces of food and plants, and how to grow them. How to get it. Printed in English and German. Write for a copy. It will be sent to you free of charge. JAMES EARL, MEDICAL, BOSTON, U.S.A.

# SMALL-POX MARKS!

—GAIN BY—

# REMOVED.

Light & Co.,  
Sole Importers,  
115 Broadway, New York.

Small-pox vaccine, prepared by the U. S. Government, has been removed from the market. The vaccine is now being prepared by the U. S. Government, and is being distributed to the States by the U. S. Government.

**WATERPROOF SEALER.**  
LORD & CO. "IMPERATOR" removes water from all kinds of leather, cloth, paper, etc., and makes them water-proof. Full directions sent by mail. Price, 25c.

**GEORGE W. SMITH, GENERAL AGENT,**  
115 Broadway Street, Boston, Mass.

**P. A. DOYLE,**  
Watchmaker and Jeweler,  
(GALLERY'S SECOND FLOOR)

Our Large Line of Watches, Clocks, Jewelry and Spectacles, constantly on hand. All Work Guaranteed. Promptly Attended To. Satisfaction Guaranteed.  
—Ind. Ter.

**BRASS HOUSE,**  
Near the depot at  
Madison, Ind. Ter.

**J. M. BRACK,**  
Sole Importer

**STAPLE AND FANCY GROCERIES,**  
Also buys and sells Country Produce.

**A WELL-DEPT RESTAURANT, BAKERY AND ICE-CREAM PARLOR CONNECTED.**

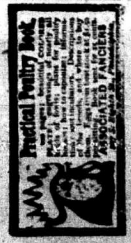
Order and your cheap goods, square deals, reasonable prices, and superior service. Satisfaction guaranteed.

**New Meat Market**  
At McAlister.

Dr. T. L. Wood has just opened a New Meat Market in the Schuler Shop. He buys and sells suitable meats of all kinds, and his wagon runs 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.  
C. T. McEVAY,  
Mechanical Engineer and Machinist,  
Formerly Supt. of Machinery for Osgood, Cook and Atwood Co.



## THE INDIAN MISCELLANY.

**JOHN V. STAPLER & SON,**  
Dealers in

**General Merchandise,**  
TABLEWARE, IRON, ETC.

Keeps the best Bonitas' clear cash prices.

**A. A. ENGART AND CO.,**  
GENERAL INSURANCE AGENTS,  
MINNEAPOLIS, IND. TER.

Insurance Correspondence solicited.  
FIRE, LIFE, ACCIDENT AND MARINE INSURANCE.  
Fourteen Years' Continuous Experience.

**INDIAN JOURNAL,**  
Weekly, \$1.50 Per Annum.  
Published by J. W. BROWN, Editor.

It gives reports of the different countries, stock prices, Washington news and news of all kinds.

**FOR JOB WORK**  
OF ANY KINDS,  
Sewn, Letter and Book Binding,  
Short and Long, Cards, Legal Blotting, &c.

SEND TO  
**L. H. & R. M. ROBERTS,**  
Proprietors JOURNAL and CHAMPION and printers of the MISCELLANY.

**R. D. BURTON,**  
South Canadian, I. T.,  
Dealer in

**General Merchandise,**  
Dry Goods, Clothing, Hats, Boots,  
Groceries, &c.  
Practice Bought.

**DRUGS MEDICINES,**  
Painkillers, Oils, Wall Paper, &c.

**DR. E. N. ALLEN,**  
Who has recently purchased the Drug Store of L. G. Tenent. Large additions to the stock have been made, so that all articles usually kept in a first-class Drug Store will be found here.

You will find there the Great Remedy for Purifying the Blood, Removing the Liver and Kidneys, Relieving all Skin Diseases, etc., Brown's Sarsaparilla, and Dandelion, with Iodide of Potassium. Try it.

For Dyspepsia, Indigestion, Headache, and Heartburn, use Brown's Peppermint.

Brown's Arabic Salve is warranted a complete cure.

All for sale at  
**DR. ALLEN'S DRUG STORE**  
McALESTER, MAIN STREET, I. T.

**J. J. McALESTER,**  
—DEALER IN—  
Dry Goods, Boots, Shoes, Clothing,  
AND HARDWARE.  
GROCERIES A SPECIALTY.  
DEALER IN LIVE STOCK.  
McALESTER, I. T.

**JOHN BRASEL,**

## PHOTOGRAPHER,

Minneapolis, I. T.

**NOTES OF THE SCHOOLS AND GROUPS OF THE PUPILS IN THE TERRITORY.**

Birds—By Fines of Muskegon, &c.

—Call on Him for—

**BEST WORK**

The Lowest Living Prices.

**THE**  
**Missouri Pacific**  
**Railway**

Is The  
**MOST POPULAR ROUTE**

To The  
*North, East, South and West.*

**TO THE NORTH.**

Through Pullman Buffet Sleeping Cars via Nevada, through to Kansas City, making direct connections there with trains for Leavenworth, Abilene, St. Joseph, Omaha and all points in the North and Northwest.

**TO THE EAST.**

Through Pullman Buffet Sleeping Cars via Sedalia to St. Louis, connecting there with Sleepers to Chicago and all the principal cities of the East.

**TO THE SOUTH.**

Through Pullman Buffet Sleeping Cars to Dallas, Dallas, Fort Worth, Taylor, Austin, San Antonio and Houston.

**TO THE WEST.**

Through Pullman Buffet Sleeping Cars to Fort Worth, connecting there with Sleepers to Denning, N. M., where passengers take through Sleeper to San Francisco and all points in lower California.

Parties desiring further information apply to nearest ticket agent.

**W. H. NEWMAN,**  
General Traffic Manager

**H. C. TOWNSEND,**  
Gen'l Pass. and Ticket Agt.

**St. Louis, Mo.**