

THE INDIAN MISSIONARY.

"Teaching them to Observe all Things, whatsoever I Have Commanded You." Matt. 28:10.

VOL. II.

SOUTH CANADIAN INDIAN TERRITORY, MAY, 1888.

NO. 4

THE INDIAN MISSIONARY

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A. PARKER, Proprietor, 114, WILSON AND STUBBS.

Printed at the "Press," South Canadian, at Montreal, Quebec, Canada.

ADVERTISING RATES.

SPACE	PER LINE	PER MONTH	PER YEAR
1st	10	30	360
2d	8	24	288
3d	6	18	216
4th	4	12	144
5th	3	9	108
6th	2	6	72
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CHOCQUAY ITEMS.

Bro. W. J. Welch, at Massey, began last night, has built a good house of worship and is now at a comfortable church and school house. He is surrounded by faithful workers who are ready to do his bidding.

Bro. Willa McGee is holding the day at South, in Jack Fort county. He says he feels very lonely and extremely desires a fellow laborer to remove into his region to help him. We trust Brothers Jackson Jones, O-las-ee-chah-bie and Benjamin Baker will eventually visit Bro. McGee and cheer his heart.

Bro. Benjamin Baker is building the church at Hebron, in Jack Fort county. The church has a good house of worship and a good Sunday school. Bro. Benjamin has put his sons John, Loren and Ben to work, and they are visiting other neighborhoods. This is right; we want all our old preachers to set the young members all to work for Christ. There is no place in Christ's Mive for a drone.

An unfortunate split has arisen in old Bolling Springs church. Part of the members wish to continue and go over to Freshville school house; but they go in a bad spirit; or at least, there are bad feelings in the church. This is strong A house divided against itself cannot stand. We invoice service, and that only on the

the prayers of all Christians that harmony may be restored to Bolling Springs church.

Bro. William Anderson seems to be doing very well at Sulphur Springs church, the new interest in Gaines county. The church is growing and a Sunday school is kept up. May God bless the pastor and people.

The old busy church in To-bey county is also prosperous. Meetings are held every Lord's day, and a Sunday school and week day prayer meeting. Bro. O-las-ee-chah-bie has long been the pastor. Recently one of the deacons, Bro. Charley McCoy has been ordained a minister.

One of the largest and most prosperous churches in the Ochoo-bony county, Bro. Wilson Nell was pastor there until his death and impressed it with efficiency. Under the active, vigilant and watchful care of that incomparable Indian deacon, James Armstrong, and the devoted and pious ministry of young Bro. Wilson James, it has continued and increased in numbers and in spirituality. May the Holy Spirit keep it from falling.

The church at A-to-ka is also growing in grace and knowledge. Several have been baptized since the last association and others await baptism. It is now engaged in renovating its house of worship and will expend \$200 or more for this purpose, which will put this mother of Indian church houses in good condition for several years to come. An evergreen Sunday school and a weekly prayer meeting have been kept up for over sixteen years.

A new church at Lehigh has been organized only a few months. It began with seven members (four by baptism) and now numbers twenty. The members are zealous, pious, Godly men and women. They are holding up the light in a dark, wicked mining camp, and beg for the sympathy and prayers of their brethren and sisters everywhere. One incident of last Lord's day we must mention. After communion of the Lord's supper, Sister Allen, the treasurer, handed the pastor \$15.55, almost a dollar in piece for only about four months' service, and that only on the

Lord's day, one's mouth. "Go and do thou likewise."

We should like to refer to other churches but have already consumed more space than in our due.

The Ochoo-bony Beneficence.

Our young preachers at Indian University are still forgotten, almost, by the churches. Bro. Lewis Holland of Savoy, Texas, has sent me five dollars for this fund and Brother Jackson James five dollars from Bolling Springs Church. May God bless these brethren. Will not the other churches respond to our frequent appeals for these young men? It is with regret we learn that Bro. Adam Perry is not well. He is troubled with a disease of the throat that distresses him greatly. Brother Joshua Allen has taken a high position in the confidence of the teachers. One of them wrote me the other day, "I wish you could visit each one of these. All I want is a capital boy, and I predict for him a vast life."

New brethren at Bushy, Savilla, Hebron, A-to-ka, Boggy Depot, Ephesus, Armstrong and other churches and especially at Philadelphia, Bro. Allen's home church, will you not at once gather in what you can and send me for the education of these young men? The end of the school year is approaching and except \$25 from High Hill Church or Brother Archer, the \$10 mentioned above is all the money I have received since our association last year. Let me hear from you soon.

J. L. MINNOR,

Treasurer.

Only \$32,000 of the \$183,000 debt of the Baptist Home Mission Society, remain to be provided for, on the 1st of the month. The friends of the society are rallying to remove the entire indebtedness by the 1st of June. Generous contributions have been made by our noble-hearted brethren. In sums large and small as God prospers, so that at the annual meetings, the last of this month, the joyful announcement may be made that this weight no longer hinders the grand work of the society.

Take THE MISSIONARY.

THE PLAN OF SALVATION.

A Church Ordination Delivered by Frank Bennett at Indian University.

Man was created holy; but he did not remain so. When he sinned against God he forfeited for all eternity his purity; and God being infinitely pure and heaven being a place where none but the absolutely pure can enter, he necessarily lost forever his inheritance in heaven. Not only this, but he became eternally separated from God. For has not God said, "Who ever that sinneth, it shall remain unto him: what I have said, I will do, and will not retract." It is impossible for man to do anything for where is the man that has ever sinned? Yes, it is impossible for any one but God, but He, the ruler of time and space of eternity, conceived of and put into execution His grand plan of salvation, by which man should receive his justification by faith.

When sin was committed, God looked upon the man as guilty, and with a view to the death of the sinner. He made a provision for man to offer a sacrifice to Him, and to transfer to Him the actual guilt, by the faith. The sacrifice, however, had to be pure.

God's plan was to make one sacrifice by which all men might be redeemed by faith, faith being accepted in the place of righteousness. What better sacrifice could He have chosen than his own son, who is infinitely pure and holy. There is but one way whereby a man can be saved, and that is by faith in the Lord Jesus Christ. God is love as is shown in the fact that His plan of salvation extends over the whole human race and not to the Jews only, as the Jews themselves thought. They had an erroneous idea that because they were God's chosen people, they would be saved without any work, faith and repentance. They kept the law or not. But God has shown that the Jew, knowing the law and what is right, and thus wilfully sinning will bring on himself far greater punishment than the gentile, who is ignorant of the law.

When we consider how fleeting life is and the foundation on which God's plan of salvation is built, we can well ask and give the answer of the question, "What man is living worthy?" The answer, Christ has given: "The just shall live by faith, and pass through death to heaven."

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DAVID DUBOIS, Publisher, 17, King Street, London, E. C.

A. FRANK BIRD, South London, E. C.

KANAWA AND YALLAHEE.

Two years ago five out of every one hundred in the Cherokee Nation were members of Baptist churches. Now nine out of every hundred are members of our churches. Then there were about 300 scholars in our Sunday-schools. Now there are over 1,200.

Some ten or twelve years ago a member of a Baptist church left the denomination because it held to restricted communion, and united with the Episcopal church. On being asked recently "if he had come back with any other church since that time with a half blush answered that he had not. This trouble on that question was just about as sincere as that of many others.

The joyful announcement has been made from the rooms of the Baptist Missionary Union that this society closed the year, with no debt. We thank God for the prospect of unbroken work in foreign mission fields during the coming year. The Congo mission in Africa, and the Upper Burma mission in Asia are loudly calling upon our denomination to proclaim its share in the glorious gospel of the blessed God. It is a grand thing, in this 19th century, to witness the triumph of the gospel in all lands. It is a grand thing to enter into this great art and share in the trials, God's faithful ones. Let our motto be the world for Christ and ourselves the humble instruments of aid it bringing about this glorious end.

Very interesting meetings were held at Apadim, Cherokee Nation, April 24th and 25th. A council called by the Long Prairie Church, met at this time to consider the propriety of setting apart Brother Samuel Smith to the work of the gospel ministry. Two churches were represented in the council by their delegates. The examination was satisfactory and on Sunday 25th after the preaching of a sermon by the editor of the MISSIONARY, the services of ordination were observed. A large congregation was assembled. The services were interesting and impressive. Brother Smith has been a licensed minister in the Long Prairie church. After the death of their former aged, faithful pastor, U. Yucan-da, the church had, until the ordination of Brother Smith,

been without an under shepherd. The present pastor enters upon his work with hopeful prospects. He is a man of ability, activity and earnestness. We trust he may prove a faithful, wise, consecrated minister of the New Testament, worthy of following in the footsteps of the saintly Yucan-da. The church has a membership of 24, nearly all full blood Cherokees. It is well organized and has many active workers. After the ordination services we visited the baptismal waters and the new pastor of this church, in an impressive manner, led four happy converts down into the water and baptized them in obedience to Christ's command and in imitation of his example. At the night service, although raining quite hard much of the time, a larger audience assembled at their place of worship. At the close of the preaching by Rev. A. L. Laeete and William Bird, twelve came forward expressing a wish to become christians. May they clearly see the way to salvation and walk in it. On the morrow we turned our steps back to Publequah, thanking God for the manifestation of his presence among his people.

Webber's Falls Baptist Church.

On the 25th of March, 1883, a little church of four members was organized at Webber's Falls, Cherokee Nation. For many years a few faithful ones, members of Baptist churches in other places, had been praying that they might again have the privileges of God's house. Occasionally a Baptist minister would visit the place and preach a few sermons. At the date above mentioned the editor of the MISSIONARY was requested to assist in organizing the little band into a church. Rev. N. B. Honan, correspondent of the Baptist Publication Society, being in the neighborhood at the time, was so invited to assist. The little church when constituted, though weak in members, was strong in faith. They soon had the joy of visiting the baptismal waters and welcoming to their membership those who came to have a like faith in the glorious gospel of the blessed God.

The next important thing after organizing and choosing a pastor was to have a house of worship. Up to this time preaching services were held at a school house, and when that was no longer accessible, under a brush arbor, when the weather would permit.

The success of this undertaking was largely due, under God, to Sister M. P. McCollaud, who conformed to plead until the Lord put it in the hearts of his servants to contribute of their means, in addition

tion to what was contributed on the ground, for the erection of a meeting house. The funds were contributed through the Baptist Home Mission Society. In the spring of 1884 the hearts of God's people in the church were glad when the weaver's hammer was heard at the building. The work went rapidly on, and in a few weeks their beautiful house, weather-boarded, plastered, painted and nicely seated, was completed and dedicated to the service of God. On the day that it was dedicated a citizen of the place presented the church with a nice altar communion service. The entire cost of the house with the bell and furniture was \$600. The editor of the MISSIONARY and subsequently Rev. W. H. Irwin served as pastors. The present pastor is Rev. G. W. Wilson, a man loved by the church, highly respected in the community, and honored of God in the accomplishment of good. The church now raises \$100 a year toward his support. The Home Mission Society adds the same amount. He ought to have more, and it is hoped that the time is not far distant when this amount may be increased so that he may give his whole energies to the work of the ministry. The church has gradually increased in members and in spiritual strength. The whole number that has united with the church is 46. Of these, 19 have united by baptism. Two have died and 11 have been dismissed, leaving the present number 33. On the 3rd Sunday in April, when we had the pleasure of again meeting the church, two were waiting baptism. An interesting Sunday-school meets each Lord's day for the study of the Scriptures. The history of this church teaches: First what we can accomplish through a little number of his faithful followers. And Secondly, What great good can be done in the country to help in time of need from Christians in the States. More similar places are needing help. Who will aid through our Home Mission Society?

SELF-DENIAL FOR CHRIST

The life to which Jesus calls us must necessarily be self-denying. Self stands opposed to holy living. One of the great disciplines of life is to get out of self. Every redeemed soul is expected of Christ, his Redeemer, to cherish and exercise a missionary spirit. The soul who contents himself with going to Heaven alone, without trying to help others there, with no anxiety or solicitude about the perishing, unweaned souls around him, may feel very sure that he is not in the path that

leads to Heaven. Every one who makes some sacrifices for Christ. The plea is often made, "I cannot give anything for gospel purposes for I have nothing to give." But if such persons would make the matter a subject of serious thought and prayer, they would find that by giving up some selfish gratification they would be able to lay up something for the cause of Christ, and in so doing would have more real joy and solid comfort than in seeking their own pleasures. How many thousand dollars are annually expended by professed Christians for tobacco, that would honor God in sending the gospel to many in the darkness of sin. Every one who uses this helps to swell the vast amount of useless waste. He is without the cause of his Redeemer. Christ set his followers up such examples. Supposing every church member in this Territory should break off from this useless habit, and lay by the amount usually expended for tobacco for the support of the gospel at home and abroad, why, in the first place, his own body and mind would be a better and more healthy condition, his conscience would be cleaner, he would have the joy of pleasing his Lord, and his fellow-men would be helped, heavenward. Jesus says, "Whoever will forsake after me, let him deny himself and take up his cross and follow me"—a good and faithful text for those who use tobacco to consider. But there are many other self-gratifications which Christians can give up. Tobacco is by no means the only one. Some one else may have a habit as foolish and inconsistent as the use of tobacco. Let each and every Christian ask himself this question: "What habit have I that does not become a follower of my self-denying Saviour?" Our mission societies are needing all the funds that God's people can send them to help carry out the requirements of the great Commission, to "go into all the world and preach the gospel to every creature." The support of the gospel at home calls for self-denial. The conditions of the needy and destitute around us makes the same demand. The great need of churches to-day is more hearty, complete consecration to Christ. With such consecration, filled with the Spirit, which would surely follow, the cause of our Redeemer would more rapidly move forward to enlarged conquest, and that time would be hastened when the kingdoms of this world would become the kingdom of our Lord.

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AN INDIAN SPEECH.

At the International Convention at Edinburgh in response to the wild Indian speeches that appeared in our last paper, the President, Hon. S. H. Bengt, delivered the following address which was reported by the publisher of the Indian Missionary.

GENTLEMEN OF THE INTERNATIONAL CONVENTION: We are very glad to meet so many of you, and especially so many of our brethren from the Plains; and gladder still to hear what they had to say. Anything we could do to help them, we will do with pleasure. Our people were once just like your people are now, but we went to work and with the help of God we have arisen to where we are to-day. The Cherokee people over here have 100 schools. All the Cherokee children go to school. We have a school there for the orphan children, where such are gathered from all parts of the Nation and supported and educated at one place. We have a school for the young men, and another for the young women, where they are educated separately and prepared for teachers and other leaders. We also have a home for the lame and crippled where the Nation takes care of such people. We have churches all over the country. The Cherokee people are a religious people. They believe in an Almighty God, and through His aid they have become what they are to-day. The Cherokee people are a farming people, they raise corn, wheat, oats, beans and everything that they need for a support.

STONEWALL, I. T., April 22.

DEAR MISSIONARY: Having an keen that interests me very much, and thinking it might interest others who are interested in the leading of souls to Christ, I write, begging you, brother editor, and all who read this, to pray for the conversion of the members of a small Sabbath school in a remote part of our beautiful and lovely Christian nation. Let me tell you how the school started. In a neighborhood where there was so preaching, the people, few in number, having nothing else to

do, met at some neighbor's house on Sundays, sang several hymns from the one or two books they had, and prayed and went home, to meet at some other home next time and so on before, till they decided to try to have a regular Sunday school. But not one Christian among them, they did not know what to do. So they sent two of their number to us for help. We aided them some; they had a little money with which they wanted to buy Choctaw Spelling Books, English First Readers, Choctaw Hymn Books and Testaments, as only one or two can read or speak English. So they still need a few spellings books. Who will help them, by sending one or more spellings books to me (Choctaw books of course). They need a dozen. They are in earnest. They want light. Please help. Our paths are strewn with opportunities for doing good. Let us seize them are they pass. Let us pray for pure and holy thoughts, and when they are sent us let us communicate them all to others; and help them all to us.

Your Sinner in Christ,

MATTIE BURNS.

Baptist Territorial Convention.

The next annual meeting of the Baptist Territorial Convention will be held at Se-sak-wa, Seminole Nation, commencing on Thursday (July 15th) and continue over the following Lord's day. It is earnestly desired that there be a full attendance at these meetings. Let each church, in season, appoint delegates who will attend. They will be cordially received by our Seminole brethren. It will do us good to come together, take each other by the hand and look into each others' faces. Then we can consult together and plan for united, systematic work for our Master's cause in this Territory. Previous meetings of this Convention have been of great spiritual profit to those who attended, and have resulted in more advanced aggressive Christian work. Brethren from the Wichita Agency are expected to be present. They will come a long distance to meet us. Let us show our interest in sending delegates to meet them and, assure them, of our Christian sympathy. It is hoped that every church will send by its delegates a contribution for the gospel work of the convention.

DANIEL ROGERS,

President of Convention.

Christ come with a blessing in each hand; forgiveness in one and holiness in the other, and never gives either to any who will not take both.—The Standard.

Then and Now. On the tenth day of November, 1857, I landed at Fort Smith, Arkansas, after a trip by rail and boat of six weeks, from Macon, Georgia, two weeks having been spent in Mississippi to comply with Paul's instructions as found in 1st Timothy, 3rd chapter and second clause of 2nd verse. The next day, the 11th, my young wife and I entered the Indian Territory as the missionaries of the Reformed Baptist Association of Georgia. Then it required four weeks, sometimes longer to make the trip from Georgia to this Territory. Now four days is ample time. Then were Rev. Evan Jones and his son John B. Jones, of the Northern board, among the Cherokees; Rev. H. F. Buckner, among the Creeks, and Rev. A. G. Moffatt among the Choctaws, of the Southern board. Now they

are about their garments of white, over them.

And let me add; then there were five including myself; now, some there are still only five actively at work. Why is this! Then there were not exceeding twenty-five churches and about as many native pastors and fifteen hundred members. Now the estimate is that there are over one hundred churches, fully as many native preachers and six thousand members. I refer to Baptists only, of course. The boards at New York and Atlanta should consider these figures and facts carefully and provide for more efficient white missionaries in this territory. While I believe that the native preachers should be looked to and trained to assume the mission work chiefly in these five tribes and those beyond, yet there are very forcible reasons why our Home Mission Board should increase the force of white missionaries. Our cause, Christ's cause has suffered for the lack of more white laborers; and in this connection let us add that when I first came here, twenty-nine years ago, the force of our white Methodist missionary brethren did not exceed one, while now they number eight times as many. In this they have acted wisely and responded to the increasing calls of the field and the fruits of their wisdom is very apparent.

Then church houses were few, we preached under the trees and brush arbors; now church buildings costing from \$600 to \$2,000 may be found all over the Territory. Then there were but two associations; now there are seven and an Indian Territory Baptist convention. Then common schools were few and far between; now there must be over

two hundred public common schools, provided for by the law of the nation, and in the Choctaw nation at least, education is compulsory. Then comparatively very few Indians could read, write or speak English; now they are as thick as blackberries. Then leggings, moccasins and beehive cloths as articles of clothing were seen every day; now I doubt if there is an Indian male in the five nations who habitually wears them. I have not seen one thus dressed in ten years. Then ornate pots, bowls and horn spoons were upon almost every table; now they cannot be had for love or money. Then there were ten heads of stock on the prairies where there is one now; the white man's war, alas! devastated the red man's country. Then buffalo herds were common in the western part of the territory; now the iron horses and cattle kings are monarchs of that region. Then the white people in the states would not have had the Ok-la-ho-ma strip if it had been offered as a free gift; now they must have it, if they require the violation of the most solemn treaties or contracts, the sacrifice of the national honor, and injustice towards a feeble and helpless people.

Then the Comanches, Kiowas and other tribes on our Western border were indeed wild. They sought the idea of civilization and Christianity; now they occupy reservations, live in houses, have good houses, some of them farms and stock are proud of their schools and would welcome Christian missionaries.

I could multiply these comparisons indefinitely. Bro. Editor, but must desist. It is said old people live in the past, young people in the future. I love to think back and contrast the first years of my mission life with my present surroundings and circumstances, then my wife and I and happy. These twenty-five or three families in many miles with whom we could converse, save through an interpreter. We were sixty miles from a post office or physician. I was engaged every day in at five mission work, or as some great general wrote "headquarters in the saddle." Stations were opened, converts added and churches established. Now I have a comfortable home, surrounded by friends, a pleasant office in which I write, write, from morning until night. A railway runs by my door, bringing four mails daily, and so on. Alred Wright, October 23rd, 1882.

When I look across the years, I can see how much has been accomplished. My heaven, my home for eternity. J. S. MURPHY.

THE INDIAN MISSIONARY.

A CALLED MINISTRY.

"Come ye after me, and I will make you to become fishers of men."—Matt. 1:17.

The world's greatest need at the present time, is more ministers of the gospel. More laborers are needed in the cause of Jesus Christ, more men to hold up a crucified Saviour before a fallen world and to preach His Truth to lost sinners.

This need must be manifest to any intelligent Christian observer. It is evident from the fact that there are yet many dark places in the earth, where superstition, error, and all kinds of evil abides, where the glorious news of salvation has never been heard, and the name of our Lord Jesus Christ is unknown. There are still those who know not the way of life, who are without a knowledge of God, and destitute of a hope of heaven. While this is mostly true of heathen nations, it is to some extent of civilized nations, and while the greatest need of earnest workers prevails in these countries where the gospel is not preached, a need of them is felt in Christian lands. For the religion of Christ, which alone can elevate the life of man from depravity and save his soul

from eternal destruction, needs to pervade all ranks of society and all classes of men. It needs to be made supreme in every family, in every business centre, in every department of government in the land. This religion, or this Truth, which effects the eternal interest of our immortal spirits, needs to be discriminated throughout the whole earth, that the world may be speedily brought to Christ, and that the coming of his Kingdom may be hastened.

Wherefore, should not every one who loves the Son of God, and who looks forward to his glorious appearing, have a clear conception of his own deep indebtedness and consequent obligation to contribute of his means, to lend his influence, or to devote his own personal energies to the promotion of the cause of Jesus Christ? Should we not "pray the Lord of the harvest that he would send forth laborers into his harvest?" Luke. x. 22. And should the Christian young men of our churches not be encouraged to consider Christ's claim upon them and their duty to inquire of him, "Lord, what wilt thou have me to do?" This suggests to us a topic of fundamental importance, one that should be pondered prayerfully by young men before entering upon the duties of other professions. This topic is

CHRIST'S CALL TO THE MINISTRY.

Without discussing the nature or possibility of such a call, my

purpose in these remarks is to set forth a few scriptural thoughts growing out of it, in answer to two common questions that may be asked:

1. To whom does this call come?
2. What does this call involve?

In the first place then, to whom does Christ's call to the ministry come? In reference to their social position, we find that the Christian ministry is made up of men representing all classes, and yet representing a particular class. It is composed of all classes as in that not all who enter the ministry belong to the nobility, and not all to the peasantry; they come not altogether from wealthy society, and not altogether from among the poor; nor are they all of one nationality. In this respect the ministry of to-day differs from that under the Old Testament dispensation. The priesthood belonged exclusively to the tribe of Levi. To it alone pertained the duties of the sanctuary. An Israelite of another tribe did not enjoy this privilege. The ministry ordained by Christ is not confined to any certain nation or race; it excludes none, and embraces all that are suitable.

The Christian ministry is composed of a particular class of men in that all are disciples of Christ. They have one common Faith and one Redeemer. All stand on the same level as brethren, united in a common brotherhood as co-laborers together in the cause of Christ. And in this respect it bears a similarity to the Levite priesthood. The instruments Christ chose in setting up his kingdom were "the weak things" of the world. He did not resort to the Jewish Sanhedrim, or to the Rabbinical schools, or even to the priesthood to seek the aid of those who had made the study and teaching of the "law and the prophets" the occupation of life. His kingdom was not of this world, and he was not dependent upon the wisdom of man. God is not dependent on man in saving the world. It was an act of benevolence on the part of God that he should condescend to the instrumentality of sinners, when he has the holy angels whom he could have employed. Jesus went to the seaside and called unto him men of low occupation, of humble circumstances, though industrious and faithful in their business. They were unlearned men, not brought up to books or literature as Moses who was educated in all the learning of Egypt. Yet these men are not to be regarded as illiterate or culturally destitute of learning, but as not being noted for their literary abilities. Nor is this the only instance

wherein God has called into his service men of humble station. For he raised David from a shepherd boy to a great king. Elisha, from a farmer to a prophet; and John Bunyan from a tinker to a minister of Jesus Christ. He chooses the weak that the excellency of the power might appear to be wholly of God and not of men. This fact, however, that the first preachers were not men of high standing in society, nor highly educated, does not prove that none should enter the ministry except men of a similar class. For if this were true God would not have laid his hand upon Paul, or Martin Luther, and others of great ability. Yet, "not many wise men after the flesh, nor many mighty, nor many noble are called, that no flesh should glory in his presence." 1. Cor. 1: 26-30.

We have seen in some measure at least that those who are called to preach the gospel are not necessarily men of high rank, nor yet necessarily men of low rank; that the ministry of Christ is not confined to any certain class of society except believers, and that God is independent of man, and may use whom he will to promote his kingdom. From such considerations it appears that it is not so much the social position or the intellectual capabilities that qualify a man for a position in the great army of Christian soldiers. If it be true then there might be other qualities more essential than these. "For the Lord seeketh not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart." 1. Sam. xvi: 7.

Another element which should be considered is CHARACTER. A man truly revealed and found out is just his character, nothing more or less. Character is a man's real weight, his proper worth or worthlessness. However desirable and influential talent, education, eloquence and other gifts and attainments may be, they are of little or no real value if not sustained by good character. It is true that these render it more effective and more in demand, yet genuine manhood without these ornaments, commands confidence, inspires respect and ever remains a beneficent force in human society. The great heroes whom the world delights to honor were men in whom were united the elements of true manhood, pure integrity, magnanimity and loyalty to truth and goodness. And those who are achieving success to-day are men whose basis is a solid character, though they may be deficient in many other respects. The statesman or merchant whose career is marked with prosperity is

the one who is true to conscience and keeps inviolate faith with his confidants and his customers. But there is no class of men in whom an unmarked character is more essential or more necessary than preachers of the gospel. This ought to be remembered. It is the one all-important element that enters into their qualifications. A minister or a Christian must himself be a living example if he would accomplish much in the great work of character-building. The apostle says "a bishop must be blameless; he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1. Tim. iii: 5, 7. Again he says to Timothy, "Let no man despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in belief, in purity."—1. Tim. iv: 12. And to Titus, "In all things showing thyself a pattern of good works:—1. Tit. ii: 1. And Peter would have chosen "Neither as being lords over God's heritage, but as being examples to the flock." These Scriptures give us some conception of the responsibility of those who enter the ministry, and show us plainly the necessity of character. And though one may be conscious of his inability to conform invariably to such perfection as is enjoined, still does not remove all grace he lives as nearly as possible in harmony with these injunctions, then God cannot require more. As Paul exhorted the Philippians, iii: 7, "Brethren, be ye followers together of me," so we may imitate those who are superior to us, so far as they conform to truth. But the only perfect model is Christ, our Leader and Guide. We have the record of his life from which we can learn the true, the noble and the good. Let us turn to notice briefly some features of character in those first disciples. They were true Israelites. Of one it had been said, "Behold an Israelite, indeed, in whom is no guile." John 1: 47. They were evidently earnest men, looking out for the good those which the prophets had spoken, and willing to engage in any labor and willing to engage in any labor of love that might be helpful to the glorious cause of God. Having repented and been baptized at the preaching of John the Baptist they were already believers when called. Jesus, "who knoweth what is in man," saw in them the material best suited to his purpose; and that by proper culture it would develop into material most valuable. It is not until they have been with him for a time that the distinctive characteristics in them become manifest.

THE INDIAN MISSIONARY.

Some were bold, impulsive and seasons; some meek, gentle and unassuming; but all were energetic, faithful, and men of courage. These different features were fitting and needful in the work which was before them. For they would encounter difficulties in which they would be severely tried. They must therefore be able to stand against every kind of misfortune, such as is catalogued in 2 Cor. xi. 4, 10. If such men were needed to proclaim the truth at that time, such men are needed to-day. Though persecution has long since subsided, still there is opposition to the gospel of various kinds which must be contended with in order to extend the Christian religion.

Having now considered the position and character of those to whom this call comes, our next inquiry is—

2. What does this call involve? By looking at our text we see prominent among other things that

1. Self-denial is involved. "And straightway they forsook their nets and followed him." To many the denial here made may seem unfeeling compared with others in the history of saints. Only an equipment for abiding, you say. Nevertheless, they gave up all they had and went to do more. But they have done likewise! Would they not still have given up all for the "excellency of the knowledge of Christ Jesus?" To leave all to give up the home life with all its attractions, however humble these things may be, resign, on the part of one who has never found an effort more or less heroic; and beyond this there is the future unknown, with all its possibilities of suffering and trial. Knowing this, Jesus in all his sacrifice and fulness of grace, the "chiefest among ten thousand," indeed man to do so by the ten-der chords of his love. He gave up all for them. He inspires with confidence and a sense of their dependence upon him. And though at times they may not recognize his presence, yet he is ever near to comfort and encourage a every present help in trouble. "If any man will come after me let him deny himself and take up his cross and follow me."

Self-denial means something more than a mere giving up of worldly interests. It implies in connection with a renunciation of self-dependence and selfish pursuits, a desire to belong to Christ; a willingness to embrace the condition which God has appointed, and to bear the troubles and misfortunes to be met with in walking the Christian

through the Holy Spirit who is sent to our hearts in answer to the prayer of faith. But all our prayers are but vain repetitions if they are without faith in God. Our success in Christian work will depend largely upon our faith and our faithfulness. If the gospel truth is sown in unbeliefer or impatient hearts it will bring forth only thorns. But if it is sown faithfully and left with the Lord of the harvest he will in due time give the increase.

Faithfulness is commended even among men. A man who is diligent in business generally succeeds. A faithful servant is the one who is honored the most. But how much more will God, who knows the true value of faithful-ness, honor his faithful followers and servants, and bless the labor of their hands! The Scriptures abound in examples of faithfulness and the manner in which God has rewarded it. History likewise furnishes many faithful witnesses of the Cross. It is not so much the amount of work but the spirit in which it is done that God is pleased with. "Thou hast been faithful in a very little, have thou art" into ten cities." Jesus called upon him those who had believed and could not deny that he was "the Christ," "the Son of the living God." And though they sometimes doubted, those doubts were banished from them and they continued faithfully in the work which was given them; Jesus has given you and me a work to do. And if we are faithful in doing it we shall be abundantly blessed. My brethren, let us hold fast the profession of our faith, for he is faithful that prom-

2. Again: This call to the ministry involves, not only self-denial and Faith, but Obedience. This is enjoined in many places in the Word of God. Obedience to God is especially demanded. But it is also made the duty of man to man; as in the case of citizens to rulers; of servants to masters; of wives to husbands; and of children to parents. It is just, reasonable and necessary. It is conducive to peace and well-being. It would be difficult to conceive of the existence of a world in which every man would disregard and disobedience to the laws of God and of man. If the Divine law had been obeyed in the beginning the world would have been much better off to-day; for its greatest calamity is a result of disobedience. "For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." If then obedience is necessary to the well-being of man in

general, it is more necessary to the welfare of the people of God. Our dear Lord has left an example of obedience for the encouragement of us all. He came to this world to do the will of his Father. "Made himself of no reputation, and took upon himself the form of a servant." He was found about his "Father's house" at the age of twelve. Whatever God was pleased to show him, that he did, and he was obedient unto death, even the death of the cross." God also hath a name which is above every name." There is nothing of which God is so well pleased as obedience. Humble conscientious obedience is more seen than all burnt offerings. The Father exalts and rewards those who have served him. "Behold, they destroy the sacrifice, to obey is better than sacrifice, and to hearken than the voice of music." In all the exercises of religion, in whatever work our Heavenly Father gives us to do, our aim should be to have acceptance with him, that he may be delighted with what we do for him. If he is well pleased with us and our services, we are happy.

In conclusion, it may be said that we are called of God. Our lives, our time, our energies, our whole being, belong to him, and should be consecrated to his service. We are called into communion with Christ, to a new life of holy activity, to gospel blessings here, and a blessed home hereafter. We are to follow our Master in humble, trustful obedience, in faith, in labor, in sufferings, in cross-bearings, and in all privations and blessings, "striving together for the faith of the gospel." And lastly, we are to remember the precious promise Jesus has made to all who follow him, "I will be with you always, even unto the end of the world."

Go to the Master, the Lord Jesus, for instructions and orders. You are his servant, not the servant of any man. Let "thus saith the Lord," not "thus saith man" be your motto. Let us please him and mind not what other people may think or say.

Good works do not make a Christian for one must be a Christian to do good works, the tree bringeth forth the good fruit, not the fruit the tree. No good is made a Christian by good works, but by Christ; and being in Christ he brings forth Fruit to him.—Luther.

THE INDIAN MISSIONARY.

IT IS I, SENOTAFRAID, KATE, W. E.

Tood with much we... All the small... This I, be not afraid... This I, who let thy steps... This I, who gave thy blind eyes light... This I, thy Lord, thy life, thy light... This I, be not afraid... This I, be not afraid... My eyes are washing by the... My arms are underneath thy... My blessing is around thee... When on the other side, thy feet... Shall rest 'mid thousand welcomes, sweet... How I love thee when thy heart shall greet... From the land of living manly... Gladly I will thy blood... My heart shall I did for thee... This I, be not afraid... -Anonymous

A Letter from a Wild Indian Chief. Kiowa, Comanche and Wichita Agency, I. T., April 5, 1886.

DEAR FRANK A. ROSS, DEAR FRIEND: To-day is Monday. I am going to tell you something. We saw one another at Enfalua but I am at home now. All you saw that were with me, attending council at Enfalua, arrived home safe and well. We have been worshipping God yesterday and our two native ministers preached to us all in our church house. We, the people so called Wichitas, have no missionary to instruct our people in religious matters, which we need very much here. The Wichitas have begun preaching the gospel to our people. I think they are on the right road now; also, if the five civilized nations will send a native preacher among us to instruct our people they could be a great help to us. When I was at Enfalua I went to McAlister, visiting you, and get supper with you and your family. My heart is still warm toward you. I am going to tell you a little more. My people have commenced putting in their crops. This makes me feel good to see them at work, trying to support their families. If God so spares you when you come to see us you will see for yourself how my people are doing towards civilization. If God spares me we will see one another again. Your friend, TOWACOMIE, JIM, Peacemaker.

The above is from the Chief of the Wichitas in which he enclosed an excellent photograph from which I hope to get an electro and have it appear in the INDIAN MISSIONARY. For the Indian Missionary. TULSANT HILL, Indian Terr. 1077, April 14, 1886. DEAR BRO. ROGERS: I left home last Saturday morning in

company with Elder J. A. Benton, of Georgia, for Hudson Creek. I arrived in season to hear a sermon by Bro. Harth, pastor of the Hudson Creek church. After the sermon an opportunity was given for any to unite with the church. Bro. Isaac Hollis, as fine a young man as there is in the land, and young sister Barnett came forward, related their Christian experience and were received after baptism. At night Brother Burton preached, followed by the penitents. For penitents; four or five came forward for prayers. Prayers and singing continued for some time. An opportunity was then given for the reception of members. One came forward and while giving the hand of Christian greeting the second came forward, then the third, the fourth and the fifth. These were received as candidates for baptism on the relation of their experiences, making with those received yesterday, seven in all. On Sunday morning I led these down into the water and baptized them. We then returned to the house and listened to an able sermon by Rev. E. G. Hogan, after which the church observed the Lord's Supper. Thus closed a happy meeting in which all seemed interested. To God be all the praise.

J. H. HOGAN. A. Frank Ross, Jr.--A Wild Indian, Kiowa, Comanche and Wichita Agency, I. T., April 5, 1886.

REV. A. FRANK ROSS: I have received your message by Towacomic Jim and I am glad to hear from you, and also am glad that you sent my son a present which my son is very much pleased with the present you sent him--for the name sake you gave my boy. I am happy indeed to know that you still remember my boy. We will remember you in our hearts still warm yet. I will send my boy to school and educate him. I want to make a man of him. My boy, Little Brother, is walking and running around with his brother Frank Ross. We, the father and mother of those children, are very much pleased with the presents you sent them. This is about all we have to say. Your true friend, EVH-CHIT-WAYS.

OHMULGER, INDIAN TERRITORY, REV. DANIEL ROGERS, EDITOR MISSIONARY: I send you a few words. Since I saw you and heard you preach at O-soo-chee Town is a long time. Since we separated at the close of the meetings we have not seen each other. God blessed me and he blessed you. I hope God will have mercy and

give us another day that we may see each other. I think of God and think of you. I have been preaching on until now. Since I saw you I have baptised 15 at O-soo-chee Town, 20 at Salt Creek, 10 at Greenleaf and 10 at Alabama. I like to work on for the Lord. I have plenty of letters before me from churches asking me to preach for them. The spirit goes but the body cannot go. I like to preach, but my horse is poor, my wife and children hungry, and clothes are scarce. Such things make me behind. Yours truly, JOHN KING.

Indian University. The first year in our new building near Muscogee affords much encouragement, both as regards the number of students in attendance, and the general progress that has been made. The training of native preachers and teachers for a more effective Christian work among the Indian tribes is our especial aim, and it is cheering to see those who have been thus trained, actively engaged in their Master's service. The closing exercises of the year will be held on Wednesday, Thursday and Friday, the 24, 25 and 26 of June. On Wednesday and Thursday, examination of classes; on Thursday evening at 7:30, prize exhibition of the Pae Delta Society; on Friday morning at 8:30, commencement. Friends are cordially invited to be present. A. C. BACON, President.

We regret that the printer has permitted so many typographical errors to appear in former issues of the MISSIONARY. We hope that less may appear in the future. Among other such errors in the April number, the article entitled "Quotations for Church Membership," should have been "Qualifications for Church Membership." From statistics taken from the Baptist Year Book the number of members of Baptist churches in the United States was made to read 3,572,238. It should have been 3,572,238.

CAN INDIANS BE EDUCATED? "This question," says the Hon. Carl Schurz, "is answered in the negative only by those who do not care to educate him." Much shall we not say all!--of the opposition to attempted education of the Indian comes from apt a well-grounded conviction that its accomplishment is impossible, but from a deep-seated prejudice against the Indian as a race, and anything looking towards the amelioration of his present deplorable condition. History is generally appealed to

as answering our question in the negative. We appeal to it today as bringing to us the most emphatic affirmative answer. In the fall of 1862, there were Sioux Indians, prisoners of war, and under sentence of death as participants in the terrible Indian outbreak of that year. Hard work it has been to picture an apparently more hopeless undertaking than the conversion and civilization of this horde of savages, fresh from their deeds of rapine and bloodshed. But late in the fall Dr. Briggs, in response, went to them. As a result of his winter's work when many of the families of these men in the United States were carried with him 400 letters written by them to their wives and children. After three months of labor a large part of them became converted and over 200 were baptized. When pardoned they all gave up their wild life, and began farming and are to-day earnest Christian men, independent of government help, cultivating their own farms; while some are actively engaged as pastors of Christian churches, teachers of schools, and missionaries to the wilder tribes far to the westward.

The Mojocs are another illustration. Brought into the Indian Territory in 1845, after their long warfare with the Osages, they were taken part in the territorial scheme in which peace commissioners, Gen. Canby and Dr. Thomas were killed, and Mr. Meade severely wounded. It would be hard to imagine a less inviting field for civilizing influences to work upon. Christian hands were extended to them; Christian people, full of faith, began to work with them. Ten years had not passed before they presented to us a community of well-clothed, industrious Christian houses, living in comfortable houses, their work of their own hands; their children, being as well clothed and taught as the average of white children's children throughout the land; with fifty per cent of their number professing Christians. In the last published report of the U. S. Indian Commissioner their agent speaks of them as "well advanced in civilization," "all wearing citizens' dress," and "eager to educate their children."

Another answer which history gives to our question is found in the records of Joseph's band of Nez Perces. In 1847 they were driven from their home in Walla Walla Valley by United States troops, after it had been ceded to them by President Grant in 1825, they making one of the most remarkable marches on record. With their women and children, over 1,000 in all, they crossed at least voluntarily, the great Bear Paw Mountains, Montana, whence they were brought prisoners of war to the Indian Territory in 1878. The next year, two of their own boys, who had been educated by an Indian mission school, began work among them. Five years later, we find them with schools, shops, ninety-eight per cent of the children at school, age regular, and sanitary at school. 170 were members of the Presby

terian church, with one of their own men as pastor, and all of its officers chosen from among their own number. Ten years have not yet passed away since they were on the war-path; a band of roving Indians; to-day their agent reports them as "bright," "intelligent," "nearly one-half of them consistent members of the Presbyterian church," and so far as dress, deportment, and propriety of conduct is concerned, they would not be distinguished from a white congregation.

The Seminoles who, in their seven years' Florida war, cost our government \$40,000,000, and an unknown number of lives, writing their history for years in the blood of United States troops and settlers alike, are to-day, after a

the years' mission work among them, willing to engage in the rights and privileges of citizenship. They have their own schools, self-supported and self-governed. They have two large boarding schools, established by missionary societies, to which they are annually \$60 for each child clothed, boarded and educated.

For are the cases above cited exceptional. The history of the Choctaws, Chickasaws, Creeks, Seminoles, Wyandotts, Shawnees, Ottawas, Poncas and other Indian tribes, discloses the same results. If the experience of thoughtful men has led them to affirm that it costs but a small proportion to send a child to school, what it does to kill him if he is not saved.

of the American Board and Bishop Whipple of the Episcopal Board affirm, for the money expended, "workers engaged, and years of labor, our missions to the Indians have paid in work accomplished as well as any of the missions of our board." If, as many believe, there are no people speaking a foreign language sunk in the degradation of heathenism as easily reached and as quickly influenced by this gospel of Christ as are the Indians; if to-day the whole field is open and much of it pleading for teachers and missionaries—then why are they not going? Why are we not sending more workers? Why are the funds of Sunday schools in vain for schools and missions? Why are \$300 of the children living to-day in heathenism, as are the children in the heart of Africa, unvisited, unreached and uninfluenced by our Christian churches? Why are there still 17,500 Indians in a single Territory heathen—sixty-eight tribes without church or mission-ary? We cannot escape the question by answering that these can not be reached, are unwilling to be reached, or are incapable of be-

"In no other manner," says our Commissioner of Indian Affairs, "by no other means in my own judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idleness and savage life, as by the educational and missionary operation of the Christian people of our country." (Circular No. 1, Station, Indian Affairs, Washington, D. C., 1881.)

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