

THE INDIAN MISSIONARY.

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

VOL. 2.

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The Indian Missionary.

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KNOW, COME AND WICHITA

AGENCY, A. T., May 18, '86.

Dear Friends:—When I was at Eufaula I promised to write to you, and I thought, I would fulfill my promise. I have received the paper you sent me and I read it with great pleasure and like the paper very much, and it speaks exactly the truth. Our Indian race never will become civilized until they become Christianized, because—look at the Five Civilized Tribes: they are doing well—good Christian people—running their own government, etc.

If all the Indians were like them, all civilized, running their own government, it would be the greatest blessing for all the Indian race. But as I say, first, they have to become Christianized before they become a people. And if a man have no Christian heart in him he is no good to himself or his fellow-men; so it is with any race of people. Now the duty of Christians is to teach the Indians—Christianize them. This is the only way to make men and women out of them. Also let the Indians be let alone as they are now, and let the good Christian people work among them. When Indians become civilized they are ready to do any kind of business for themselves.

Will now tell you about ourselves out West: So far our people are doing well, all busy working on their farms, doing more this spring than they ever did before toward farming, raising stock, &c. Also we have a good Agent, who takes much interest in the welfare of the Indians here. I like him very much. He also takes very much interest in our little church house, and promises that he will help us with our church, to be can, to help our people toward Christianizing them, &c. He is very

much pleased with our church house. So it is the duty of all good Christian people to help us all they can, because we need their help. Our people here work six days in a week, then worship God every Sabbath day. They are doing well so far, but we need a missionary among our people to teach us to do what is right. We need a white missionary to instruct our people in religious matters that our people may understand better about religious matters and the scriptures. They need instructing very much. I am an Indian myself, and I know just what my people need in their church. Because, I am educated, I know what they need. My people need all the help they can get. Also, my people need a home mission to be established on their reservation. I wish you would try and help my people. They are trying all they know how, and they must be helped. Every Christian woman and man may help my people here. The field is ready to harvest but no one to harvest the field. This is the situation here among my people. I am well, also my family are well. I hope you have the same God blessing. Please send me a paper again.

Your Friend,
 JAMES H. DEANE.

YOUNG MEN IN OUR CHURCHES.

In most of our churches there are young men who have confessed Christ and identified themselves with the people of God. Many of these are young men of good minds, competent, as they grow older, to fill places of importance and trust. In uniting with the church they gave promise of great support and usefulness in the cause they had espoused. There was joy in the church on the day of their baptism in the hope of increased influence and moral power. It was hoped that some possessed gifts that would apparently show that they were called to the work of the gospel ministry. It was hoped that all would become active, earnest workers in the Sunday school, prayer-meetings and the varied benevolent work of the church. Too often, there has been disappointment. Instead of going forward in the active service of Christ and thus becoming sources of strength and help in the church they stopped short, as if their duty to Him who had redeemed them, had ended who had uniting with the church instead of having just commenced. Instead of developing into stronger

and more beautiful Christian lives they take the opposite course and the power of a religion constantly lessens until they are engaged in meetings of the church their little house of worship is crowded. A large church building is greatly needed.

Speakers in benevolent associations, after telling of the wrong the Indians have endured and the sufferings to which they have been subjected, and giving, perhaps, a florid description of the noble traits of character which they fancy they have discovered in the man of nature, often leave last and uppermost on the minds of their audiences the impression that these noble but suffering people are doomed to utter destruction. The effect of all this would be the less hurtful were it not done under the profession of great regard for the Indians. Well might all the tribes adopt the prayer, "From the sympathies of such, good Lord deliver us." They have much sympathy for the poor Indian, and yet they can hinder them from making themselves comfortable by telling them that they will soon be driven from their houses and fields. By discouraging improvement among them they cherish ignorance and wretchedness, and thus increase their liability to be imposed upon. They check the ardent essential to improvement by preventing their constant decline and ultimate extinction; and they discourage our citizens, whether statesmen or churchmen, from earnestly seeking the relief of the Indians—"for all efforts must fail—they must disappear." The rhetorical flourish borrowed from Indian life has become stale with time and use, that the council fires of the tribes are about to be extinguished." Yes. The council fires of the Cherokees, Choctaws, Creeks, Seminoles and other tribes in the territory have already been extinguished, and those of other tribes are expiring. But the tribes are neither dead nor dying. They have exchanged the council fire for the legal institutions of a civil community.—History of Baptist Indian Missions.

An Indian Boy's Testimony.

An Ottawa Indian boy in relating his Christian experience said: "I want to talk. I don't feel if I am home full of people. I feel happy; I never feel so happy before. My heart seem all de time to go up to God, and whenever I walk I think God see me, and sometimes seem like he come very close."

The cause of such failure is not difficult to determine. They were unwilling to enter upon the duties to which their church relations called them. They withheld the testimony of their Christian experience at prayer-meetings. Their voices were not heard in prayer. They allowed themselves to be of a negative rather than of a positive character. The confessions of Christ that others might make, the prayers that others might offer, were allowed to answer for them. The natural result was they soon lost interest in the prayer-meetings and covenant meetings of the church. When they shut their mouths to confession of Christ they shut the door of their hearts against receiving spiritual blessings and anointings. They excused themselves on the ground that they could not, and the prayer that they could not, encourage the false impression and conceal from them the true fact, that they would not. They were urged to take a class in the Sunday school or assist as a committee in some work of the church, but here too, they were unwilling to act. When collections were taken in the church for gospel purposes, their contributions were withheld. And so they lost their interest in spiritual things, gatherings for worship became unattractive and they drifted away from Christian enjoyment, away from the encouragement of hope. The church, it is to be feared, was largely to blame for not encouraging these young converts, when they came into the church, to cultivate the talents which God had given them. Let the church faithfully encourage young members in Christian work and vigilance, and many of these failures might be avoided, and the talent and ability so often lost, be come a power for great good. This is a serious matter for the consideration of churches as well as the class of whom we have written. May the former be aroused to more watchfulness and prayer and the latter to a more hearty consecration to Christ. Encouraging news comes from the City of Mexico: Rev. W. H. Sloan is working there under appointment of the American Baptist Home Missionary Society. Three converts

But mark well.—Unto the angels he had put in subjection the world, such a precious Gospel that is the life of the world. Age. "For he has given the commission, "Go ye into all the world, and preach the Gospel to every creature." "For after that in the wisdom of God the world through wisdom knew not God; it pleased God through the foolishness of preaching to save them that believe." "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

So then every Christian may have a part in this glorious missionary work, either by being sent forth as a herald of the Gospel, or in helping to send other laborers to do the same work. What a privilege to live and work in this great Gospel Age! "The field is the world," and is "white already to the harvest." The work is lying at your very door as well as in the foreign fields, and "he that gathered receiveth wages." Let us go up then and do, "Lille your time in building castles in the air," or planning the great things you are going to do; or finding fault with present methods and machinery; but live in the present; thrust in your sickle and gather in the golden grain. If the Christian world has left the sickle and the white, and is using the self-sounding harrower, do not complain, but get the increased expenses, and help to pay the increased wages.

We are banded on to the Millenium, and facilities must be adequate to the demands of the age, and the momentum of the signs. "The Lord God omnipotent reigneth," his purposes can not fail. To him be glory now and forever. Amen.

WOMAN'S INFLUENCE.

As we look at the trees and flowers around us and see the change that has come over the earth within a few weeks, we can more readily understand why Webster defines influence as "the bringing about of an effect, physical or moral, by a gradual unobserved and easy process." As we watched the tiny buds when they first began to make their appearance, we could not see in a day that there was much change; but day after day, as the sun and rain fell on their life, we observed the change, realizing that there had been a change for the tiny buds had become leaves and flowers. Influence is like the dew falling from the flowers and plants, and reviving the flowers and plants. We may not be conscious of the dew falling until we see the dew-drops sparkling in the sun, so our influence falls unconsciously around us. Sometimes we may see its effects, but often we feel not its power. It has been said, "You cannot sit in your room alone and think a mean thought, or a false thought, or an unchristian thought, without influencing not only the people in the universe, but nations yet unborn who live under the shadow, or glory that this thought involves."

Whether or not we realize that our words and thoughts are affecting the world, we are the more responsible for our influence. Let us then be careful of our words

and thoughts each day that when we stand before God and look back on our lives we may not regret that they have not been purer. We will not compare woman's influence with that of man. God alone, who sees all, can tell which is greater. Let us rather ask what we are responsible for, and what good we may accomplish. The influence of the mother is seen in her life, and in the life of the mother. I will tell you the character of the child will be what she is. There were once four brothers who occupied eminent positions in their country. One was a judge of the Supreme Court, one a prominent lawyer, and the fourth president of the Senate of his state. They knew it was through their mother's influence that they were trained, educated and fitted for their life work; they knew, too, that they owed more to her than to any other human being. When their mother died, they felt that no shoulders but theirs must bear the precious body to the grave, no hands but theirs must deposit it in its last resting place. What has not a mother accomplished who has given such an influence to the world! As she toiled unceasingly to the world, praised through all their early years, what an influence she was preparing to leave upon the world after she should be numbered with the dead. We may find many illustrations, both in ancient and modern history, and even among the people of our own time, of woman's influence for good. Call to mind the courage of Queen Esther, who, for the sake of her people willingly offered her own life. Who on earth can estimate such lives as were lived by Jennie and Florence Nightingale and Mary Lyon?

Mrs. Ex-President Hayes' influence helped a great deal in the temperance cause, for when she would not be taken one bit of wine or alcohol to be taken on her table, the women who were engaged in the temperance work had a picture in their business rooms and look up to her as a great helper and a true friend. There is Miss Francis Willard, president of the Woman's Christian Temperance Union. Now we know that we need a great deal of work done in this cause, and she has given her life up to that through the country spreading her influence. If we could but travel around where she has been, and see what she has done I think we would soon find that her influence has been wonderful. We may never occupy positions of prominence where we shall in our power over multitudes, but in our private corners let us each do our best. What aid in forming our character of one who shall shine in the world?

As daughters and sisters let us do our part, that, if God so honors us, we may be fitted to become wives and mothers. "A single wave of influence set in motion Europe and widened to the eternal shore. We should be wary, then who go before, Our being-certainly when break's our course—May wreck unnumbered barques that slumber in our wake."

The first temperance agitation in the United States on record occurred in 1681 at Orient, Long Island.

The report of the committee on Indian affairs on its investigation and other reservations was submitted in the Senate Friday. "Potting the claims of the Creek and Seminole in Oklahoma, and the pretense of a right of entry upon these lands by hands of colonists, the committee unite in the conclusion that the United States has no right to dispossess the Indians of the land in the purpose of the offer in the soil in that ceded tract without further agreement with those tribes, except for the purpose of settling friendly Indians upon these lands. And the duty of preventing any intrusion upon those lands, which is a distinct treaty obligation, is only increased by the trust which we have accepted to settle friendly Indians there.

Regarding the leases of lands for grazing purposes made by various tribes, the report says that the decision of the President that all such leases were of no effect in law, has left the subject to depend on a question of law rather than of fact, as to which the committee is not required to express its views. The Five Civilized tribes, the committee says, are conspicuously in advance of all other North American Indians in every respect, and that the wider tribes can be brought up to the same standard by the influence of education and religion.

The committee gives a brief sketch of the form of government of the various tribes, from the Potawatomi to the Cherokee, and of the latter says that it is modeled upon the plan of our state governments, and has developed into a high type of republican government, and that it is difficult after a searching criticism to point out any serious defects in their constitution or statutes. In some respects several of our state constitutions could be amended to the advantage by appending some of the provisions of the Cherokee Constitution. "Four of these five Comanches well prepared to take their place among the states of the Union. If they were all united under one constitution they could be admitted into the Union as a state, without any danger of disturbing the harmony of the great sisterhood of the American States or of derogating from the honor or welfare of the Federal Government. The time is near at hand when their interests and ours will require that this further step must be taken, and our policy in dealing with these people should be carefully adapted to this result. They have advanced nearly as far as they can go without a helping hand from the United States. Their relations to the General Government should be such as to sustain and encourage their noble efforts to accomplish their great task. At present our plan of dealing with them, which was proper and useful while they

were building up, is repressive and injurious to them. We cannot afford either to check their progress or to permit our people to go in upon them and supplant them in the control of their own government.

"The best interests of the Five Civilized tribes and the welfare of the United States now require that they should be brought directly within the just and protecting influences of political and judicial powers of the United States, as far as may be consistent with their welfare and rights of local government guaranteed to them. Their governments should be recognized as being in every way lawful, as far as they do not violate the Constitution of the United States, and should continue under their own control."

The committee recommends the creation of two divisions in the Western Judicial District of Arkansas, and the establishment of a court at or near the railroad which extends through the Territory. "The placing of enlightened Indians on the jury in the Federal Courts," the committee says, "would by the first distinct recognition of their capacity to exert the duties of citizenship in the United States in the enforcement of the laws, and would inspire them with an earnest zeal in support of the authority of the Government."

Regarding the condition of the freedmen in the Indian Territory, the committee says that while there has been complaints of violations of their rights under the treaties, the Government having manifested a determination to secure the full measure of their rights, they are in a fair way to develop into respectable citizens of their respective nations.

Wanted.

A patent umbrella warranted to turn a Sunday and protect the owner from a Sunday sun. The ordinary umbrellas are made for all the other days of the week, but then you know, reader, that Sunday and Sunday sunshine are much more trying. Such an invention might swell the attendance at many of our churches on rainy and hot Sabbath sun might bring out the very people who most need to "renew their strength," the week saints.—Alabama Baptist.

If our churches ever become thoroughly and effectually missionary, we must begin with the children. Multitudes of the older church members can never be aroused to a sense of their duty in the matter of missions, and we must sow the seed of missionary principles in the minds of the young. Especially should this be done in the Sunday-school. Talk to the children about the duty of sending them to those who have it not, forget not those in the mission fields, let them know that they have a part in this great work, and organize them for effort and for contributions. Such work among the young folks will be the most gratifying in its present results, and will produce a hundred fold in the future.—Central Baptist.

The Indian Missionary.

1885. 1886.

Those who attended the annual meetings of our societies at Asbury Park say that "at no previous anniversary for years have the meetings been so well attended or the tide of enthusiasm so high and strong."

The receipts of the business department of the Baptist Publication Society were \$434,352.83, an increase of \$34,073.80 over last year. The receipts of the Missionary Department were \$134,255.10 or \$25,809.43 over last year. The number of books, tracts and periodicals printed during the year is 24,156,044. Colporteurs and Sunday-school missions have been actively at work, and the Lord has added blessings.

The religious opinions of Indians who have received no impressions from other people are remarkably uniform, excluding the absurdity of idol worship, and embracing the fundamental truths of the existence of God and his overriding providence, man's accountability, the immortality of the soul, future rewards and punishments, a consciousness of guilt for offenses against God, &c. Their external circumstances enhance incidents for the purpose of propitiating the Deity and festivals accompanied with music, dancing, speeches, &c. — Rev. Isaac McCoy, for many years missionary among different Indian tribes.

From the reports of the meetings at Asbury Park, we gather the following statistics: There are now under the care of the Baptist Missionary Union forty-five stations and 937 out-stations. The number of missionaries, including lay evangelists, is 21. There are 1,731 native preachers, 1,300 churches with 118,166 members. The number of baptisms reported for 1885 was 8,970. The receipts of the society during the year were \$684,906.75. The Congo Valley and Upper Burmah, fields of great need and wonderful promise, are calling not in vain for assistance. The heart of the denomination responds to the Macedonian cry in plans and purposes for enlarged work.

We have just received the fifth annual catalogue for 1885-6 of Spelman Seminary and Normal School for women and girls in Atlanta, Ga. This school was established and is maintained by the Baptist Home Mission Society. It is doing a grand work for the colored people of the South. The whole number of students during the year has been 555. It has a normal department, model school, training school for nurses, musical department, and an industrial department. On the 16th of May, Rockefeller Hall, named in honor of J. D. Rockefeller who con-

tributed largely towards its erection, was dedicated. It is said to be one of the best constructed buildings in the city.

The anniversaries of the American Baptist Missionary Union, Home Mission Society and Publication Society were held this year at Asbury Park, N. J. The results of missionary work through each of the societies during the past year may well fill our hearts with gratitude and thanksgiving. The Lord hath done great things whereof we are glad. The embarrassing debt that has hampered the work of the Foreign and Home Mission Societies has been entirely removed, and at the time of the meetings a little surplus fund was in the treasury. At the time of the report of the Home Mission Society was read, there was a deficit of \$6,000, but in fifteen minutes the entire sum was pledged and \$700 in good.

The first school year of Cherokee Academy, located at Tahlequah, I. T., closed on the 25th of May. During the year seventy-one different scholars have been in attendance. In this school good and faithful work has been done, and commendable progress has been made. The closing exercises were interesting and encouraging. Cherokee Academy is a branch of Indian University and, like it, supported by the Baptist Home Mission Society. Miss Allen from Dayton, Ohio, has been the principal teacher, assisted by Miss Weston from Elgin, Ill., and in her absence, by Miss Ballew and Mrs. Rogers of this Territory. It is the aim of the friends and supporters of this school to constantly increase its efficiency in the accomplishment of good.

From the Home Mission Society, the number of missionaries reported during the past year, is 522; churches and out stations supplied, 1,512; total membership in missionary churches, 28,181; churches organized, 140; received into the churches by baptism, 3,290; whole number of additions in mission churches, 6,221. The receipts of the year have been \$382,314.67, not including sums prepaid on church edifice fund. The entire indebtedness of the society, \$129,428.93 has been removed in addition to the receipts for direct missionary work, making the entire amount raised within the year \$505,743.60. Important fields are opening in the States and Territories and Mexico. God's providence loudly calls for an advance in home mission work. We thank God that our Home Mission Society is in a condition to move forward. Now let there be a united hearty co-operation of all our churches.

The Southern Baptist Convention which assembled last month at Montgomery, Ala., was well repre-

ented by delegates from the different states. Encouraging reports come from home and foreign fields. In the home mission work during the past year 265 missions were reported, 9,399 weeks of labor, and 9,313 baptisms. During the past four years the increase in missions has been three-fold, the weeks of labor nearly five-fold, and baptisms by missionaries fifteen-fold. The contributions for Home Mission work the past year were \$90,000. The Foreign Board has sustained missionaries in China, Africa, Brazil and Mexico. This great collection for its work during the year is \$65,000. Much enthusiasm was manifested in the enlargement of missionary work in Cuba, and in the support of colored missionaries in the South. The gathering was one of great profit, promising in its results enlarged work for the propagation of the Gospel.

If you are owing for the **INDIAN MISSIONARY** please send the amount at once to the business manager, Rev. A. F. Ross, South Canadian, I. T. Fifty cents is but little for one, but the many fifty cents due from subscribers is very much needed to defray the expense of printing. If all will promptly pay for their subscriptions it will be a great relief to us in removing financial embarrassments.

INDIAN UNIVERSITY.

It was our highly-favored privilege to attend the Sixth Annual Commencement of this prosperous institution of learning. We hoped to hear the address by Rev. A. Coffey before the Missionary Society on Wednesday night, but the Arkansas River and unaccommodating ferries prevented. On Thursday night a large and attentive audience listened to the prize contest of the Psi Delta Society. Eight young men and young women, previously chosen by the society, contested for the two prizes that were offered. We have not time for comment upon each of the declamations and recitations. All were well rendered. Some showed a remarkable talent. The exercises were interspersed with vocal and instrumental music, which was also highly appreciated by all.

On Friday forenoon the large and commodious school-rooms of Rockefeller Hall were well filled by friends of the University to listen to the commencement exercises. The programme consisted of eight declamations, three recitations, three essays, three orations, instrumental and vocal music, and an essay and oration by the graduating class. Twelve of the number that took part in the exercises were full-blooded Indians, two were white, and the remainder all who have a light estimate of Indian character and ability could have witnessed the exercises. We question if there are

many schools of similar grade in the states that could have left upon the minds of an unprejudiced audience a more favorable impression than that made by the young men and women of Indian University on commencement day. The distinct enunciation, proper and forcible emphasis, graceful and appropriate gestures and ease and dignity expressed on the stage, would have so impressed the grand possibilities of the Indian race as to remove former prejudice from the minds of all excepting the wilfully incorrigible. We were forcibly impressed with the fact, not new to us, but made more significant; first, of the native talents of the young people, and second the faithful discipline and instruction that have been imparted by the earnest, active and competent teachers of Indian University. The graduating class this year consisted of two, a young man and young woman, both Cherokees, who have satisfactorily completed the prescribed course of study. The essay by Miss Francis Potts, and oration by Frank Boudinot, showed a marked degree of mental power and culture. If true to themselves, we predict for them prominent lives of usefulness among their people. The influence of the young men and women who have already graduated from this University is being felt for good. It is gratifying and encouraging to the patrons of the school to see two more promising young people go forth to their afterwork. With such an institution as Indian University in the Indian Territory a very decided advance must be made among the people of this Territory in Christian civilization.

The address of President Bacon to the graduating class was one which, we believe, will never be forgotten by those to whom it was addressed. His parting words were like those of an affectionate father who deeply felt for his children about to go forth into the world to set for themselves and to influence society in which they were to move. Another year of faithful work at this institution of learning is ended. A good number of students have been in attendance during the year—more than was expected the first year after its removal from Tahlequah. The work was almost like new well established in the beautiful and commodious building, Rockefeller Hall. Prof. Bacon, whose success as an educator is too widely known to need comment, continues as president. He will be assisted by experienced and competent teachers. It is hoped that early in the coming school year enlarged provisions for theological instruction will be made, so that young men preparing for the work of the gospel ministry may go out still more thoroughly equipped for their after work.

Through Peace to Light.

I do not ask, O Lord! that life may be
 A pleasant road;
 I do not ask that thou wouldst take from
 me
 Aught of its load;
 I do not ask that flowers should always
 spring
 Beneath the feet;
 I know too well the poison and the sting
 Of things too sweet.
 For one thing only, Lord, dear Lord! I
 plead:
 Though strength should failer, and
 Though heart should sicken
 Through Peace to Light.
 I do not ask, O Lord! that Thou shouldst
 shed
 Full radiance here;
 Give but a ray of Peace that I may tread
 Withhold fear
 I do not ask for crowns or understand,
 My way to see,
 Better in dark-ness just to feel Thy Hand,
 And follow Thee.
 Joy in that restless day, but Peace Divine
 In the quiet night.
 Lead me, O Lord! till perfect day shall
 shine
 Through Peace to Light.
 A. A. PROCTOR.

The Freedman School at Richland,
 Choctaw Nation, Ind. Terr. under
 the efficient management and in-
 struction of Rev. G. W. Dallas, Miss
 Mary Round, assistant teacher, is
 doing a grand work for the colored
 people in this portion of the Terri-
 tory where it is located. We had the
 pleasure of visiting the school a few
 weeks since. On the day of our
 visit some sixty or seventy pupils
 were in attendance. About eighty
 have been in attendance during the
 present term. The recitations which
 we heard afforded unmistakable evi-
 dence of thorough instruction. This
 school has been in operation for sev-
 eral years. We visited it about
 three years ago, and so at the recent
 visit were prepared to notice the
 change. We could readily see that
 both the school and the neighbor-
 hood, during the intervening time,
 had moved far in advance. The
 whole community has seemed to in-
 hibite the go-ahead spirit of their
 earnest and active teachers. A good
 school-house; 4522x4212 feet, with
 an ell 16x16 feet, large enough to
 comfortably seat all the pupils, and,
 when used as a meeting house, to
 accommodate the large congrega-
 tions that assemble for worship, has
 been erected, and nearly finished on
 the inside. Bro. Dallas has been work-
 ing for about nine years to build up
 a boarding school, but has been
 hampered for want of means. Dur-
 ing the past year the colored people
 in the Choctaw Nation have been
 constituted citizens by the National
 Council, and have now a share of the
 school fund of the Nation assigned
 to them. Since that time the hope
 of establishing a permanent boarding
 school has been brighter. Previous
 to our visit the people had pledged
 \$468.00 towards building a boarding
 house. While there are \$210.00 more
 were added in reliable subscriptions.

A people manifesting such interest
 as this are worthy of receiving en-
 conagement and assistance from the
 National Council and from friends
 in the states. The church here is in a
 healthy, prosperous condition. It has
 an interesting and prosperous Sun-
 day-school of over eighty scholars and
 intelligent teachers, who have been
 helped by the day school to impart
 good Bible instruction. With a suffi-
 cient number of such schools as the one
 at Richland for the colored peo-
 ple for this Territory a few years
 would result in wonderful changes
 for the better. We wish the colored
 people of this Territory had a score
 of such teachers as Mr. Dallas and
 Miss Round.

X. Y. Z.

THE CONGO MISSION.

There is not, perhaps, in the whole
 world a more interesting and prom-
 ising mission field than the Congo
 country. It opens the heart of
 Africa to the healing, saving influ-
 ences of the gospel. For a long
 time the people in this benighted
 land have known no physician, no
 man that could give relief and com-
 fort. Now the door is open to them
 and God, by His providence, is
 loudly calling upon his people to
 fill, here, as elsewhere, the require-
 ment of the great commission. We
 are glad that the colored Baptists
 are waking up to the importance of
 this work, and the reality of God's
 call upon them to aid in the Evan-
 gelization of Africa. The colored
 Baptist membership in the United
 States is about 900,000. Many of
 these are very poor and needing help
 themselves; yet this is no excuse for
 doing nothing. Their prayers and
 liberal bearded contributions as the
 Lord prospers will do as nothing
 else to enlarge their ability. Several
 of our colored brethren have already
 gone as missionaries to Africa. Oth-
 ers, in the literary and theological
 schools are preparing to go. Two,
 T. E. S. Scholes and a lay brother,
 John R. Hicketts, are already in the
 Congo Free State laboring for the
 Master. May the time be not far
 distant when these shall have many
 co-laborers whom God's providence
 has so signally prepared in America
 to enter into this great work.

Any Baptist church in the Indian
 Territory has a right to send one
 delegate to the Baptist Territorial
 Convention to be held at Sussakwa,
 Seminole Nation, I. T., commencing
 July 15th, 1886. For every five
 dollars sent to the treasury of the
 Convention each church can send
 one additional delegate. The money
 will be used for gospel purposes.
 We wish every church in the Terri-
 tory might be represented by at
 least one delegate. We wish too
 that many churches would raise
 \$5.00 and so send two delegates.
 This Convention is held only once a
 year. It will be a long distance for
 some to go in order to attend. But

let special effort be made, and let
 there be as large a gathering as pos-
 sible. We ought to do more this
 year than ever before in missionary
 work. Meeting brethren of differ-
 ent nations and tribes, taking one
 another by the hand and together
 talking about those things pertain-
 ing to the honor of Christ, will tend
 to awaken interest and inspire with
 new zeal. We hope then that a
 large number will attend.

We have received a copy of a
 pamphlet of 130 pages, entitled
Marjolatry, by Rev. A. Coffey, for-
 merly of Independence, Kas., now a
 missionary in the Territory. In this
 little work the author points out with
 clearness and precision some of the
 prominent errors of Popery, includ-
 ing the Rule of Faith of the Catholic
 church, the Seven Sacraments,
 Transubstantiation, Mass, Sanctifi-
 cation, Purgatory, Auricular Con-
 fession, Holy Orders and Ecclesias-
 tical Power, Marjolatry, Worship,
 Hagjolatry, &c. The writer resorts
 to no subterfuge or unfair argu-
 ments, but concisely gathers up the
 false doctrines as held by Romanism
 and answers them with clearness
 and force. The one most confuted
 in the Catholic faith could not ben-
 efit the spirit of fairness and hon-
 esty with which the author's argu-
 ments are presented, unless intensely
 bigoted. The book is well worth
 reading, and we most heartily com-
 mend it to the public. The price of
 the book is fifty cents. It can be
 procured by addressing Rev. A.
 Coffey, Alliance, Cherokee Nation,
 Indian Territory.

Let the Sunday-schools in the
 Territory remember to appoint dele-
 gates to attend the International
 Sunday school convention at Muske-
 gon, Mich., commencing Wednesday
 morning, July 14th. And let the
 delegates be sure and attend. They
 will get new ideas and help for the
 schools which they represent.

*The Annual Register of Indian
 Affairs Within the Indian Territory*
 was published by Rev. Isaac McCoy,
 a Baptist missionary, while en-
 gaged in missionary work in the
 Indian Territory in January, 1835.
 The fourth number embraced ninety-
 six large pages. This, as far as we
 know, was the first periodical pub-
 lished in the Indian Territory.

The excellent sermon in the last
 number of the INDIAN MISSIONARY
 was by V. W. Hicks, a former student
 of Indiana University, now taking a
 postgraduate course at the same
 Rochester, New York. It was de-
 livered before the theological students
 at the university where he is study-
 ing. By an oversight on the part of
 the printers his name did not appear
 in connection with the sermon. We
 regret the omission. Prof. Hicks
 graduated from Indiana University
 last summer. Those who were ac-
 quainted with him here will doubtless
 treasure the sermon with new interest
 on learning the name of the author.

THE FIRST BAPTIST CHURCH IN THE
 INDIAN TERRITORY.

Rev. Isaac McCoy visited the
 Creeks in the Indian Territory in
 the month of September, 1832. He
 found Mr. Davis, a full-blood Creek,
 who had, while living east of the
 Mississippi, become a pious member
 of a Baptist church, and who was at
 the time of Mr. McCoy's visit labor-
 ing as a layman under the ap-
 pointment of the Baptist Board of
 Missions. Mr. Lewis, who had been
 appointed by the Board the pre-
 vious spring, was assisting in
 missionary work, and making pre-
 parations to soon open a mission
 school. On the 9th of September,
 1832, a church was organized with
 the aid of Mr. McCoy, consisting of
 Mr. Lewis and wife, Mr. Davis and
 three black men who were slaves of
 the Creeks. Thus the first Baptist
 church in this Territory was com-
 posed of three different races, united
 in brotherly love for the honor of
 Christ. Subsequently, Mr. Davis
 was ordained to the work of the
 gospel ministry. He spoke both the
 Creek and the English languages, and
 did valuable service as an interpreter
 as well as a minister. During the
 fifty-four years since the time this
 Baptist church was organized, the
 number of Baptist churches has in-
 creased to over 100, and the mem-
 bership to nearly 5,000. Besides
 the present number several thousands
 have been gathered into the church,
 of whom we have named the most pre-
 cious for those who have been re-
 deemed by the blood of Christ.
 Who, then, may despise the day of
 small beginnings? What may be the
 result of the next fifty-four years? In-
 stead of this we do know, for they are God's
 words: "He that sows good seed and
 weeps, bearing precious seed, shall
 doubtless come again with rejoicing,
 bringing his sheaves with him."

We have received a copy of the
Indian Record, a monthly paper pub-
 lished at Muskogee by our Presby-
 terian brethren. The first number
 did not reach us in season for a
 notice in the INDIAN MISSIONARY last
 month. It is printed in neat and
 attractive style, and has subject mat-
 ter that is helpful in missionary
 work and in individual Christian ex-
 portance. Under the management of
 its energetic and highly-respected
 editors, Rev. C. H. Miller and W. L.
 Squier, we predict for it a prosperous
 and useful history. It has the hearty
 good wishes of the INDIAN MISSION-
 ARY in its disseminations of light in
 all dark places. May the motto it
 has adopted, "What we might be fel-
 low-helpers to the truth," be realized
 in the future history of the *Indian
 Record* and the INDIAN MISSIONARY.

The best name by which we can
 think of God is Father. It is a lov-
 ing, deep, sweet, heart-touching
 name; for the name of father is, in
 its nature, full of inborn sweetness
 and comfort.—Luther.

THE INDIAN MISSIONARY.

Newspapers

Daniel Webster said: "Small is the man that is required to patronize a newspaper; but simply rewards his patron. I have known some who have succeeded in the matter, but I take it is next to impossible to fill a sheet with printed matter without putting something in that is worth the subscription price. Every parent whose son is away from home at school, should supply him with a newspaper. I well remember what a marked difference there was between those of my school-mates who had, and those who had not, access to newspapers; other things being equal, the first were always decidedly superior in debate, composition and intelligence."

Another Admission.

Rev. Julian H. Seelye, D. D., recently elected president of Amherst College, is universally acknowledged to be one of the foremost men in the ranks of the Congregationalist ministry of Massachusetts. He is a ripe scholar, and a man whose opinions on any subject to which he has given attention have deservedly great weight with his brethren, both lay and scholar. Recently the presence of a number of his healthily-minded men who were discussing the subject of Scriptural baptism, he said in substance: "Let us give up our disputes with the Baptists as to the primitive mode of this ordinance; for we must acknowledge that baptism in the early church was performed by immersion." Thus President Seelye agrees perfectly with the expressed views of Prof. Faine, of Bangor, and with the results reached by modern scholarship on the subject of the primitive mode of baptism. Such admissions as these, which are getting to be quite frequent in these days, and from leading men in the church, show that there is a change of view respecting baptism even in the Presbyterian denomination of this country.—*Sp. Pet.*

The bill granting the right of way to the Kansas and Arkansas Valley Railroad through the Territory has been signed by the President and becomes a law. The following from the first section of the bill will show how near the bill provides for the location:

"That the Kansas and Arkansas Valley Railway, a corporation created under and by virtue of the laws of the state of Arkansas, be, and the same is hereby invested and empowered with the right of locating, constructing, owning, equipping, operating, using, and maintaining a railway and telegraph and telephone line through the Indian Territory, beginning at a point on the eastern line of said Territory, at or near the city of Fort Smith, in the state of Arkansas, thence running by the most feasible and practicable route, in a northerly direction, through the Indian Territory, to such point on the northern boundary of said Territory as the President may designate; and the Kansas and the Cheyenne Rivers, in Conway County, Kansas, be, and are hereby incorporated, as a branch line of said railway to be constructed from the most suitable point on said main line for making a connection with a line of railroad of the Southern Kansas Railway Company, terminating at or near Coffeyville, in the said state of

Kansas, and at or near the northern boundary line thereof, and running thence from such suitable point on said main line in a northerly direction, and by the most feasible and practical route to the northern boundary line of said Indian Territory at or near Coffeyville aforesaid, with the right to construct, use and maintain such tracks, turn-outs and sidings as such company may deem it to their interest to construct along and upon the right of way and depot grounds herein provided for.

Satan's Four Servants.

Satan has a great many servants, and they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the city; they do business in the busy marts; they are everywhere in all places. Some are so vilified that one instinctively turns from them in disgust; but some are so subtle, insinuating and plausible, that they almost deceive at the very first. Among the latter class we find to be the devil's four chief servants. Here are their names:

1. "There's no danger." That is one.

2. "Only this once." This is another.

3. "Everybody does so." This is the third.

4. "By-and-by." This is the fourth.

When tempted from the path of strict rectitude, and "There is no danger," urges you on, say, "Get behind me, Satan!"

When tempted to give the Sabbath up in pleasure, or to do a little labor in the workshop or counting-room, and "Only this once" or "Everybody does so" whispers at your moment to the contrary, say, "All four are devils and cheats."

When you are about to say, "God, now is the accepted time, now is the day of salvation," He has no promise for "By-and-by."—*Christian at Work.*

Fall of the Subject.

How are you to get choke-full of your subject? I answer, first, by thoroughly understanding it, knowing precisely what the text means, reading everything there is upon it, turning it over in your thoughts, and pondering over it, until you have counteracted it, meditating upon it, all men, you must not mark, learn, and inwardly digest it, until it is wonderful how a subject will open up if you keep on thinking about it continually. Our themes ought to be long enough with us to become our intimate friends. The ultimate thoughts of any man who has long rummaged upon a subject must be better worth hearing than the impromptu ejacubrations of a great genius. A third-rate man will usually do better on a well-thought-out theme than a first-class man upon a new topic. I had rather hear the most commonplace man tell all he knows about a subject with which he is perfectly familiar, than I would hear the most talented man in the world upon a topic with which he has only a passing acquaintance. Suppose if I were to go into the store and bring in the best butcher that I met with, he would be able to tell me more about the anatomy of a bullock than

make them tell, and time and patience will.

Allow them, as they grow older, to learn of some of their own; make them individuals, and not mere echoes.

Find out all their special tastes and develop them, instead of spending time, money and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of house-keeping. So shall you put them in the way of making home happy.—*The Standard.*

A Treasure.

A poor London news-boy, says the *Messenger*, found a bright stone, which he carried about in his pocket for weeks, when it was discovered to be a diamond worth \$3,000. He was richer than he knew. He did not appreciate his treasure, because he did not know its value.

Readers, you are like this poor boy. It is not a single piece of gold or a flashing diamond, but a deep, exhaustless mine of imperishable gold and diamonds and all manner of precious gems. You do not know how rich you are if you have the Bible. Eternal life, the Crown Jewel of the palace of God, is in it. Its words are a spirit and life, shining in imperishable splendor and glory.

Examine your treasure. You are richer than you knew. God has been better to you than you thought. You have less to complain of, and more to be thankful for, than you have been wont to think. You thought you had only a stone—lo, it is a magnificent diamond.

Obedience and faith! The two great pillars of the whole Christian system. Both reaching from earth to Heaven, and therefore parallel; for this side, the right falls short between them, diminishes to weakness, and they seem to incline to one another. In spirit, they do thus to one; for faith leads to obedience, and obedience strengthens faith.—*Dr. H. H. Tucker.*

The following notice has been issued to cattlemen of the Chickasaw Nation by Agent Owen: "Under orders from the Honorable Commissioner of Indian Affairs, June 24 has been fixed as the time in which cattlemen will be required to have removed their cattle from the Union Agency. All cattle outfits in Chickasaw Nation, Farmer holding cattle in Chickasaw domain unlawfully will be given to July 24 to conform to the law under which they are permitted there. Cattlemen are respectfully urged not to relax their efforts in collecting their cattle. Any cattle not collected by 24th of June will be sold on the 24th of June. If you have not been honestly obeyed, you will collect and eject intruding cattle with regular cow outfits employed for the purpose."

Though almost everything else has changed, the heart of man is as bad now as it was a thousand years ago.—"Fear of a brightening future" is the thought of his heart, only evil continually.—*Gen. vi. 5.*

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