

# THE INDIAN MISSIONARY.

89

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

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## The Indian Missionary

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### REPORT OF THE COMMITTEE ON WORK AMONG THE INDIANS.

Adopted at an annual meeting of the American Baptist Home Mission Society, May 1886.

The first Baptist preacher in America, Roger Williams, was the first prominent missionary to the aborigines of our continent, having in this work preceded by several years the famous John Elliot; and the

gave his first plantation, Providence, whereas he made his "Pilvly experiment" of self-liberty. But for this remarkable gift, the product of an ex-emplary missionary endeavor, giving a foothold outside of all the governments and powers of the earth for personal freedom as held by the Baptists, the city of Providence and state of Rhode Island would not have been planned and Baptist history would have been very different from what it now is. Had Roger Williams and his views of the Indians and his policy toward them—his defense of their personal rights, and their rights to the lands they occupied, his recognition of their rank of brotherhood among the nations, and his self-sacrificing zeal in carrying to them the gospel—been followed in our country, American history would have been spared many a crimson and guilty page.

To-day we do no better than to follow the principles and policy that Williams thus early adopted with America. These principles were drawn from the Holy Scriptures on which we rest our faith, and from which we accept all our rules of conduct. We therefore renechly urge in behalf of the aborigines of our continent these old Baptist views:

1. Their rank of brotherhood among men. They, with us, are children of the one Father, having rights in themselves, to themselves, and to their God-given powers of body, soul and spirit, like ourselves, to be recognized and respected by all men.

2. Their rights to lands. They were born on our continent, of ancestors who held the lands of our country from the Father of Nations by ancient tribal laws. Only as a gift from them, or by purchase, could foreigners rightfully obtain these lands. Their tribal ownership was as valid as ownership in severalty could have been. Any forcible taking of the lands they have inherited is stealing.

3. Their claims upon us for the Gospel. That these "children of nature" have inherited certain blessings of paganism given them, by every consideration of brotherly compassion, and of the express commandment of our Lord and Saviour Jesus Christ, a claim upon us for the superior light that we have promised augmented by the fact that we have entered upon their old hunting grounds, and are now dominating the continent.

4. Still further, they have a claim upon us, by virtue of their darkness and their inherited tendencies, for all the help necessary to lift them up to the plane of Christian civilization on which we stand. We are under obligations to give them schools, books, and all educational and mechanical hints and aids, that they may maintain themselves and rise to the demands of our advancing age. In short, we are to do to them as we would that others should do to us under like circumstances.

### MINISTERIAL DISCOURAGEMENT.

The poor preacher has much to discourage him while fighting the good fight of faith here below. I sided one recently in a meeting who is too poor to own a horse, cow, house or anything except a cat and a few chickens, yet he preaches all the time to four good churches almost, without any compensation. Besides, his rented house is crowded with company at every meeting, often by the ungrateful members of his churches.

I also know another preacher that had been preaching to one church since he organized it four years ago

### OUR INDIAN AGENT.

When Robert L. Owens was appointed over the Union Agency some doubted the propriety on account of his being youthful and an Indian; but since he has filled the responsible position so well, I believe it is acknowledged that he is the right man in the right time and place. He is not only popular in the Territory, but stands prominent in the states. The great state of Kansas in one of her grand educational meetings at her Capital last month invited Mr. O. to come up and deliver an address on education, which was complicated by her different papers. The *Topkapi State Journal* gives his address in full, which I would copy if we had space. A few of his expressions will give an idea of its character, which I clip as follows:

You have asked me to talk upon the Five Civilized States as the result of recent education. The result of this education, as shown by the Five Civilized Nations, is very wonderful when we compare the lives of other savage communities thrown in contrast with civilized nations. It took the Indian boy a long time to accomplish what they obtained in one century. In the space of a single life these nations have come out of barbarism into a state of comparative civilization and into the light of Christian life. The Indian possesses great individual gifts, and while some pretend to despise the white man yet they secretly admire him. Thus they are slow to take his ideas, but when they do accept an idea they make it their own. On this account Christianity was long unknown to them, but now the five nations are extremely religious, and there are over 800 active preachers among them.

We are proud to have our older sisters write our Indian boys to make educational speeches, and especially are we proud of such speeches.

The INDIAN MISSIONARY should be in every Baptist family in the Indian Territory. Pastors, if they will, can do much toward accomplishing this end. Every subscription secured for the MISSIONARY will increase the missionary zeal and moral power of the church.

It is estimated that in India there are 100,000,000 women and girls. One-third of these are unable to read or write; one-sixth are widows, and of these widows 80,000 are under ten years of age.

Contentment and happiness are one and the same.

A. F. R.

THE INDIAN MISSIONARY.

The Indian Missionary.

A. S. W. F. 1886.

Editor Indian Missionary:

DEAR BRO.—I must give you a short history of our Pleasant Hill and Hudson Creek meetings, which closed on Friday night, the 16th of July. We had a glorious time at both places. You are already acquainted with the proceedings of the meeting at Pleasant Hill up to Monday. There was apparently but little interest manifested on the part of the church or sinners until Wednesday night. Bro. E. J. Hogan preached us a powerful sermon on that occasion, followed by Bro. J. H. Hogan with one of his warm exhortations, which, as you know, kindled the fire. The result was that about twenty persons came forward crying for mercy. Among them were the entire Hogan family who were not already followers of Jesus. The next day we had a good meeting, but at night the Holy Spirit came down in power, and the last meeting was converted before we left the house. The meeting continued very interesting until Saturday night.

On Sunday the people generally of the Pleasant Hill and Hudson Creek, and a great many visitors from other parts of the country, gathered at Grand River, about six miles southeast of the church, to witness the ordinance of baptism, which was administered to nine converts. The candidates, all together, were led into the river by Bro. J. H. and E. J. Hogan, and were baptized by couples, the administrators standing on either side of them. I don't think a grander sight was ever beheld. While this was going on a friend and associate of those that were baptized was deeply affected, and while climbing the bank on the west side of the river (the baptizing being done on the east side) he found Jesus precious to his soul and went on his way rejoicing.

According to previous arrangements, the meeting commenced on Sunday night at Hudson Creek with good attention and quite an interest. Several games forward the first night to the anxious seat. The interest grew better and better until Wednesday night, when the Almighty Power of God was shown visibly as at Pleasant Hill, and quite a number of professions were made. The door of the church was opened and six came forward and were received as candidates for baptism. On Thursday five of these were baptized. Several more will be baptized on the first Sunday at Pleasant Hill. At both places there were about twenty conversions. On Sunday night last Rev. Hogan called the young converts together at his house to instruct them, and we had a good talk and an interesting meeting.

Bro. Bowles left us on Wednesday and went across to the Cow Skin Prairie Church, and came by to day on his way home. He said he had preached every day since he left here, had had large congregations and good order and attention, with quite an interest manifested.

Bro. Harris was with us from Thursday at Pleasant Hill to the close of the meeting. May the Lord be praised for the good he has done.

Your Brother in Christ,

JEAN SMITH.

PLEASANT HILL, C. N., July 19, '86.

OLD PHILADELPHIA CHURCH.

The first Baptist Church constituted in the Choctaw Nation, was after the following manner: Several of the Choctaws, professing faith in Christ, and holding Baptist's principles, formed themselves into a society and met together occasionally for worship in Kiamichee County at what was then known as Providence Station. The date is not given, but probably about 1844 or '46. Sunday, July 5th, 1846, having moved to Armstrong Academy, just started, in Blue county, said brethren and sisters were regularly constituted a church, by a Presbytery composed of Rev. R. D. Potts, Missionary, and Rev. J. L. McLendon, of Arkansas, and the same given was Ramsey Baptist Church. R. D. Potts was chosen as pastor, H. W. Jones, deacon, and P. P. Brown, clerk.

In February, 1847, the church entered into a resolution to hold their monthly meetings, including the third Sunday at Armstrong Academy. In March, 1847, Dr. Sherwood was present with them at their regular meeting, and all had an enjoyable time. Rev. A. G. Moffat and wife were received as members into said church, Dec. 26th, 1851. In March, 1854, Bro. Potts resigned the pastorate, and Bro. Moffat was elected in his stead. In April, 1854, there was a re-organization of the church, and the name changed from Ramsey to Philadelphia. A house of worship had been erected some two and a half miles southwest from Armstrong, and the church continued to worship at that place. During the intervening years the church had largely increased in numbers, and a great many had also died. Bro. Moffat resigned in the fall of 1857, and was succeeded by the present incumbent. Philadelphia church was moved July, 1876, to its present location, near Daley's Crossing, on Blue River, ten miles south of Caddo.

The old church is still in a tolerably healthy condition, and numbers between forty and fifty members. Among the native preachers who came of this church, licensed and ordained, who served their time and have passed to their reward, we mention Henry Graves, Peter Bartem-up, Samuel Worcester, James Harvey, David Holmes, John Lawson and

John Allen. The native deacons, and most efficient, were Wm. Lucas, Solomon Peter, John Lawson and others, whose names cannot be called to mind, all of whom are dead, many of them leaving satisfactory testimony of their final happiness. H.

EDUCATION OF INDIAN YOUTH.

No one doubts the importance of education in the elevation of the Indian race. The generation of civilization in each generation is measured by the power of education in the lives of the young people of that generation. In recognition of this fact the authorities at Washington have appropriated funds for the establishment of schools in the States and for the education of young men and young women from the different tribes within the limits of the United States. These schools have no doubt done much good, but not the good they might have accomplished if differently located. The same may be said of other schools in the States. Young men and young women are taken from their Indian homes and associations and from four to eight years know nothing of their people at home only from memory and occasional reports. All these years their habits of life and associations are isolating in sympathy and feeling from their friends at home. Their education, intellectually, socially and physically, is so far as their tribe is concerned, a growth entirely by itself. When they return to their people after these years of absence there seems to be no point of contact at which their influence can be felt for good. The result is in very many cases one of these two things, either to not associate with their people or else to fall back to their old ways. Where strength of will and character is prominent we see the former result, and their influence for good upon their people is less than that of the whites. Their fathers and mothers, then say the education of our children has alienated them from our sympathies with us. In the second case the young people find themselves cut off from society. Their new habits stand in direct conflict with the habits of their people. They have not strength to stand, and so fall back to their old ways. After a few years the question arises, "What good has their education done them or their associates?" In the former case many of those who return with a desire to help their people have such a stilted style of teaching that they do but little good. They think and speak and act in a plane far above their surroundings. They do not know how to come down to their people and mingle with them, and while so doing mention Henry Graves, Peter Bartem-up. In the latter case they move on to a certain point, then give up all for the sake of society,

and the Indians see a practical illustration of the power of their way above civilization, and say, "Those who have tried the civilized way find, after all, that the old way is the best."

Now, what is the remedy? How can Indian children be so educated that their education shall be a lever to elevate their people after they return to them? We believe it is in the principles adopted by the founders of Indian University, viz.: To educate Indian youth so as not to sever the chord of sympathy for those whom they have left at home. This University is located at a central point in the Indian Territory. During vacations young people return to their homes and associate with father and mother, brothers and sisters, relatives and friends. Their friends can visit them occasionally at their school, especially at the closing exercises where, with paternal pride, they can witness the efforts their education has enabled them to make. They can see for themselves that their children are cared for, and meet the earnest Christian teachers who instruct them. Thus the confidence and support of parents is better secured. They can feel easier about their children when they see how well they are cared for. Friends of the children also meet at these closing exercises of each year's study, and are mutually helped and encouraged in the better way. When the prescribed course of study at the University is completed and the young people return to their homes they can associate with their people, readily adapt themselves to their circumstances and extend a sympathetic heart and helping hand to help their friends and associates to a better life. Their friends can feel that each of these educated young people are one of them, not a different race. They see for themselves that education makes their children better, that it holds them and at the same time continues to unite in sympathy, and interest in their people.

NOTICE!

All cases of claims to citizenship in the Choctaw Nation, which have been regularly and properly appealed to this office will be taken up at the Tutika Homma, the Capital of the Choctaw Nation, beginning on the first Monday in October and continuing until the evidence is closed. All parties interested will take due notice and have their witnesses then and there present, as it is my purpose to close these cases up and finally dispose of them. I am authorized and directed by the Honorable Commissioner of Indian Affairs to receive applications for the location of any claim proper. The location of any claim appealing to this office, the most part unknown to his office, I take this means of giving notice.

R. L. OWEN,  
U. S. Indian Agent,  
Union Agency, Muskogee, I. T.,  
June 22, 1886.

Stamps taken on subscription.

LIFE'S MISSION.

Every person and everything has a mission. The great wisdom of the Creator could not have even for it some good work to perform, although it may not see for what purpose it is put here. All things have not the same place to fill, but each has a part of its own to perform that can not be accomplished by another. How much less then could we suppose man, with all his noble powers, to have been created for nothing? God must have had a great purpose in view in placing man upon earth. So he has given to him a mind with all its faculties. And His own word has He also given, that, through it, we may learn what our mission is. But by not consulting this word, nor coming for it, many live with a mistaken view of life. They seek happiness, but do not find it; on the other hand, much wretchedness, because they cling solely to this world's pleasures, sins or sorrows, which can never give happiness, but at last eternal woe. Such people do not have the right end in view. With toil and care they get wealth, but do not know to whom to go to find rest; for there is but one who can, at all times, give needed comfort. They use not their mind as it was intended. For it was given that we might have understanding, and that we might know how to care for the soul's welfare and prepare it for eternity.

They are living for self alone, if they were not the enjoyment that is sought would surely be found. People who do not think of the pleasure of others, but allow self to be all in all to them, may be compared to the fish man who came to Jesus to find his mission. He had kept the commandments, and now he finds that his is a very small mission, just one thing to do. It is only to sell his goods and help the poor. Yet it is more than he wishes to perform; so he turned away with a sorrowing heart. So all may come and find that their greatest mission is to do the will of Christ. But many turn away with bowed heads still clinging to earthly things, casting aside higher and immortal interests, when they might be the means of saving others. Every one is bought with the blood of Christ, and He is not pleased until we have given our time, attention and hearts to His cause.

While we live merely for self, we can not utter even the Lord's prayer, for how could we want His kingdom to come and His will be done, if we care nothing for his love and mercy? Our aim in harmony with duty, will decide what our mission is. One should have an aim. When once decided what it is to be, he should perform his mission with devotion, cheerfulness and trust in the Lord.

Devotion is having a singleness of purpose, and when we have a duty to discharge, to enter upon it with our whole heart. We cannot be devoted to a task unless we enjoy it. Cheerfulness will then characterize every right-minded person. While engaged in the performance of duty, confidence in God will be unshaken. "Trust in the Lord and do good, so shall thou dwell in the land, and verify thou shalt be fel."

ANNA E. WADE.

Boys, come now, begin right. Don't get it into your head that an Indian-killer is about four pages over a State Senator. Don't trade places with a lawyer very quickly, if he had his say about it. Don't you believe that an embezzler, burglar or murderer is a hero, and that men admire him. Drop your novels and flash paper as a starter. The boy who reads on such trash gets false impressions of the world, and is more certain to bring up in state prison than in respectable employment. If you have a pistol, lay it aside. The man who carries one is a coward, and men mark him as such. If you have a bowie knife on hand, turn it over to your mother for a meat or club bryer. If you have a sand-ditch before your doorway, finish your empty your head like a tin. That pair of brass knuckles can be sold into the river. "Old Slunk," your bonfire, and then you are ready to begin life and ask yourself what trade or profession shall be yours when done in the school.—Detroit Free Press.

Working While it is Day.

The busiest, the most industrious, the best worker the world ever saw, was Jesus Christ. "I must work," was the key-note of his life. He realized, as none of us do, the momentous issues that hung on every moment. He exclaims as he presses on, "My Father worketh hitherto, and I work," and he says to every one of us, "If any man will be my disciple let him follow me"—not merely believing on me, but imitating my example. "Go, work," is the thing to do. And "whatsoever thy hand findeth to do, do it with thy might," that is the way to do it. And we do well to remember that, so far as this life is concerned, its opportunities will presently be over forever; for "the night cometh, when no man can work."—Baptist Teacher.

How to Cook Husbands.

Miss Corson said, in the Baltimore Cooking School, that a Baltimore lady had written a recipe for "cooking husbands, so as to make them tender and good." It is as follows: "A good many husbands are utterly spoiled by mismanagement. Some women act as if their husbands were bladders, and blow them up. Others keep them constantly in hot water; others let them freeze by their carelessness; and others, by neglecting them, make them stiff and hard. Some keep them in a pickle all their lives. It cannot be supposed that any husband will be tender and good if managed in this way; but they are really delicious when properly treated. In selecting your husband you should not be guided by the silver

appearance, as in buying macaroni, nor by the golden tint, as if you wanted salmon. Be sure and select them yourself, as tastes differ. Do not go to the market for him, as the best are always brought to you. It is far better to have none unless you will patiently learn how to cook them. A preserving kettle of the size you wish to use, with a cover, and some thing in it, will do, with care. See that the linen in which you wrap him is nicely washed and well wrung out, and strings nicely sewed on. The him in the kettle by a strong, silk cord called duty apt to be weak.

Make a clear, steady fire out of love, neatness and cheerfulness. Set him as near this as seems to agree with him. If he sputters and fizzes, do not be very anxious; some husbands do this until they are quite done. Add a little sugar in the form of what confectioners call kisses; but no vinegar or pepper on any account. A little piece improves judgment. Do not be used with sharp instrument into him to, if he becomes tender. Stir him gently. You cannot fail to know when he is done.

Will Hell Go to Heaven?

Do you believe, really that heaven is to be filled with drunkards and thieves and blasphemers without their repenting? Of course, you don't. God commands all men, everywhere and now, to repent. And, my dear friends, if we are going down to the grave with all these sins on us, without repentance, what hope is there that we shall be saved? These Sabbath-breakers that go down without repenting of their sins, will not hope that they will enter heaven? Their drunkards have made their wives and children wretched, their misery—how can they go into the kingdom of heaven without repenting? Do you think that the harlot and the libertine are going right into heaven without repenting? Where do you get such doctrine? Not in the Bible. It must have come right from the pit of hell. May God wake up every conscience that is seared with sin, and every sinner that is deceived by the devil, and may you all realize the truth of the text that "except ye repent ye shall all like your mighty men shall all perish except they repent. Let God be true and every man a liar. That you may earn from sin and toward God is the power of my heart.—Dwight L. Moody.

If I Join the Church May I Dance?

If I join the church, have you any objection to my dancing? Such was the question of Mary W., addressed to her pastor as he was speaking to her about her making a public profession of religion. She was about eighteen years of age, and had been a member of the church for some time. She had been led to feel that she ought to be baptized, and she had been baptized in a proper and unobscured manner, and surrounded by all that makes life attractive and pleasant. Having been hopefully converted, after much thought and prayer, she addressed to her pastor as he was speaking to her about her making a public profession of religion. She was about eighteen years of age, and had been a member of the church for some time. She had been led to feel that she ought to be baptized, and she had been baptized in a proper and unobscured manner, and surrounded by all that makes life attractive and pleasant. Having been hopefully converted, after much thought and prayer, she

had decided to unite with the church, of which Mr. A. was the pastor. But before so doing she asked him in the conversation alluded to, "If I join the church, Mr. A., have you any objection to my dancing? I am very fond of it, and feel very unwilling to give it up. What do you think of it?"

"I will answer your question by another," said her pastor. "Suppose there was a large and fashionable party or a public ball in town, and you were invited to it. And suppose you had accepted the invitation, and that, going at rather a late hour, as you engaged in the dance, and that you saw a man in the room, taking part in it, and leading it, what would you think?"

A look of surprise, almost of astonishment, passed over her face, as she frankly said: "I should think it very strange and greatly inconsistent."

"Well," replied Mr. A., "if dancing is right and a good thing, why should not I enjoy it as well as you? And if it is in its influence and tendency it is wrong and evil, why should you engage in it or wish it more than I? A minister is but a good man trying to do good to men. And there are not two standards, one for him and another for the members of his church, nor two rules of Christian living for the one and another for the other. It is to be spiritual, and set a body example, and to come out from the world and be separate, and shun worldly amusements, and not you? And if such amusements are right and proper for you as a follower of the Savior, why are they not for him? And why should you, or any member of the church, wish to be or do what you would not like to see him be or do?"

She thought a moment seriously, and then said: "It is plain to me now, I will never dance again."

Uniting with the church by a public confession of her faith in Christ, she lived, and after some years died, an exemplary, faithful, spiritual Christian, a help to her pastor in every example she gave, and a bright example all who knew her. With this brief narrative, we have three thoughts are suggested for serious and prayerful considerations.

1. As to all worldly amusements, if you have the least doubt as to your conduct—if there is the least conflict between inclination and duty—ask him what you ought to do, and then act as you believe he would approve were he present with you.

2. If there is the least doubt, it is not best to err on the safe side, and rather keep too far from the world than to go too near to it?

3. Is it not right for you, in this, in all things, to take such a course as, if all were to imitate your example, would not make the church a help and support and strength, and not give you all the highest and best influences as a church and faithful Christian?—Selected.

Capt. G. W. Grayson, the very efficient and popular Creek Delegate, is again with us. The Captain returned at his post in Washington and will determine to the interest of the Creek Indians to the interest which he simply did his best, and he certainly deserves the thanks of his people for the very thorough and successful way in which he did it.—Esperanza Letter in Journal.

The Indian Missionary.

AUGUST, 1888.

Mr. Welch says the North American Indians need two things—"Took and schools."

Spurgeon's Tabernacle church has a membership of about 5,300. It has averaged 345 additions a year.

Rev. Lindsey Patterson and J. B. York have recently held good meetings at Prairie Grove, Pleasant Valley and other points in the eastern part of this Nation, during which they baptized several and organized a church at Hockett City, Ark., (on the line of the Territory).

A. F. R.

There is a great deal of self-conceit in this world. It would be well for those who have a large and constant supply to think that sometime they may be compelled to say in the language of the quartain:  
"I thought I knew it all;  
But now I must confess  
I know I know the less."

Bro. E. F. Alley and T. Brown have just closed a week's meeting at Choctaw Prairie, with good results. Both baptized interestingly last Sabbath. God is blessing this young church with its new pastor. It is not only a live working church, but has a Baptist Sunday-school and a weekly prayer meeting.

Rev. William Conner was under appointments of the convention as missionary at the Wichita Agency from Oct. 1, 1885, until Aug. 31, 1888. The amount pledged by the convention for his support, and for the service of an interpreter during that time, was \$3068. Of this \$207.00 has been paid him. The remainder is provided for, delegates having pledged the balance.

Bro. Randall Carrigitt has just closed a good meeting near Evansville, baptizing twenty happy additions. Elder Jenkins, of Arkansas, assisted. Bro. V. M. Thrasher has just sent us a dozen apothecaries, stating that he thinks he can get two hundred before the year is out. How good it would be if our whole land was full of such Thrashers. Miss Julia Borroughs, of South Carolina, moves her figure up to eighty-nine, a good example. Pay in advance, thereby avoid the trouble of often remitting, and favor the publisher. A. F. R.

It is encouraging to learn of Indian young men and women who, while at school in the states or in their own country, have qualified themselves for usefulness; and then it is still more encouraging to learn of their using their attainments in helping their people to a better life. James R. Murph, a full-blood Pawnee, seems to be of this class. He has taken a full course at Hampton

was impressed. There seems a fair prospect for attendance next fall. Industrial Training School and received his diploma. He came to this school with a desire and purpose to prepare himself to teach. He has been appointed teacher in the Pawnee Agency school, and is probably very actively engaged in his work. We wish him much success. May his example inspire other young men among his people to laudable ambition.

Rev. N. M. Thrasher sends us encouraging news from the Book Branch church in the Choctaw Nation. Meetings of several days were held at this place. Bro. Thrasher was assisted by Bros. Hays and York. There were eight received into the church by letter and sixteen by baptism. At the time Bro. Thrasher wrote, July 30, four more had been received as candidates and were waiting baptism. He expects soon to send another list of subscribers for the INDIAN MISSIONARY. Bro. Thrasher believes that the INDIAN MISSIONARY is helpful to young converts in building up the Christian life and establishing in the "pith once delivered to the saints." That is just what we aim to make it, and if all the pastors of our churches will aid in increasing our subscription list, we will do all in our power to continually increase its usefulness.

BAPTIST TERRITORIAL CONVENTION.

The Territorial Convention held at Saakwa, Seminole Nation, was one of much interest and profit. It was held so far from the center of population, and the weather was so intensely hot, that the churches were not as well represented as otherwise; yet there were delegates from all Civilized Nations. Churches within a radius of sixty-five miles were well represented. All the meetings for business were characterized by the best spirit of harmony and fraternal feeling. Discussions of the various matters of business that came before the body were carried on with such animation and interest as showed frequent Christian sympathy and zeal in the promotion of the Gospel. The preaching and devotional exercises were spiritual, inspiring and awakening. Several expressed desires to become Christians. Each year since the convention was organized, increasing interest has been manifested in our conventional work. When the aims and the work of the convention are more generally known in our churches we believe it will be a power for the accomplishment of great good in the Territory. The time and place for the next conventional gathering—South Canadian, Choctaw Nation, commencing on Thursday night before the third Sunday in September, 1887,—will be more favorable for the gathering of delegates from all the churches. Let all our churches bear this in

mind, and next year share in the blessings and privileges of this Territorial convention. Churches that want to know about it must appoint delegates, see that they attend, and learn from them after their return what has been done and plans for future work.

A missionary was supported by the convention a part of the time during the past year at the Wichita Agency. A lack of funds prevented it from keeping him at work the entire year. It is a settled purpose of the convention, and a good one, to avoid getting into debt. It will endeavor to faithfully do all the churches place in its power to do. Then its funds are raised. Let the churches bear this in mind and everyone send its contribution as soon as possible to the treasurer, Rev. J. S. Morrow, Aotka, Ind. Ter. It is important that a missionary for unchristianized Indians wait to be at work at an early date. An excellent man for this work, than whom a better could not be found in the Territory, has signified his readiness to go as soon as he is instructed by the Executive Board. This Board will give him such instructions as soon as it can see the way to pay him. Now, brethren, let there be no unnecessary delay for want of the support. Provisions are made for paying all the indebtedness of the convention last year. Send contributions at once, and a missionary will soon be helping our needy brethren who are eagerly calling for light.

On our return from attending the Territorial convention at Saakwa, Seminole Nation, we came past the Sea and Fox Agency, where we remained two days, preaching each night. Rev. Wm. Hurr is the missionary of the Baptist Home Mission Society at that place, where he has been laboring for several years. There seems now ground for greater encouragement in the civilization and christianization of these Indians than ever before. Progress thus far has been slow. The Indians have been reluctant in giving up their old ways. One of the chiefs, with his band, has recently located on a part

of the reservation adapted to agricultural pursuits. They have dug wells and opened farms. The long drought this summer has been a drawback, but we hope it will not discourage them in the good start they have made. Within a few months the tribe has adopted a code of laws, and have their courts of justice. This is another move in the right direction. They are manifesting increasing interest in schools and the education of their children. The school building at the Agency has recently been enlarged and other quite a large number of children and young people are attending in the claim of the Chiefs and

leading men are manifesting an interest in the Christian religion. One night during our visit three of the five Chiefs in the tribe and three of their counselors attended meeting and seemed interested in what was said. A short time ago none of the leading men of the tribe, excepting Kookuk, who has for several years been a faithful Christian and member of the Baptist church at the Agency, would attend any services at the church. Now many frequently attend, some regularly. All these are encouraging steps. Bro. Hurr has been instrumental in a large degree in bringing about this better state of affairs. We hope the time is drawing near when there will be a glorious awakening among these benighted ones—when it shall be said: "The wilderness and the solitary places shall be glad for them."

MORMONISM.

In the midst of the heated argument which is being waged, the Utah Saints, who love polygamy, are considering Federal law, have but this to say in their support. For a year and a half we have seen, and every food store of adulterated goods, and every shop of shoddy and cheap goods, and every school of ignorance and illiteracy. The Idaho prisons being full to overflowing, a procession of elders has started for West Detroit and solitary confinement at hard labor. Nowhere do the Democrats arise for their help. The new Governor bids fair to match his state, and predecessor in reaction and radical action. Marshal Dyer is just as sharp as those in the saddle as was Marshall Smith, and the motto seems to be "No A. A. without catching a polygamist." For some time past, we have seen through Mormonism, the children and youth stampee in a body to the Gentile Sunday-schools and day schools. Indeed, so dark is the time that even the inspired and lynx-eyed *Isaiah* News, scanning the horizon, apprehends a dark day, and predicts that of consolation this side of New Zealand, and predicts that those treacherous earth-throes are the fore-runners of the crack of doom and final wind-up of all anti-Mormon prophecy.—*Independent.*

We are glad the time has come when laws prohibiting polygamy can not only be enacted but also enforced. The opposition of government to this foul and corrupt institution is not against its religion, but against its lawless principles and practices, which directly aim to overthrow social order. Polygamy is a violation of the laws of the land and of humanity, and justly deserves to be punished. To their peculiar religious views they have a right. We support no one under our free government would deny this. But we thank God there are many who deny their claim of right to defy the laws of the land.—Ed.



## THE INDIAN MISSIONARY.

### DISAPPOINTED MARGIE.

AUNT JENNIE.

Rain upon the Shingles,  
Drops upon the pane;  
On the cheeks of Margie  
Paris that look like rain.  
Wind a-blowing crosswise,  
Tall trees bending-down,  
Clouds so thick that Margie  
Cannot go to town.

Bobble in the owner,  
Mending broken kile.  
Just as disappointed,  
Lifts his face so white,  
Smilingly to utter

"In the morning aster,  
Maybe 'twill be clear."

Lips just like sliberry,  
Large and merry crew;

Cheeks as red as roses,  
This is March, Wise,

And her sunny forehead  
Is a charming sight;

When each with its friend,  
Whether 'twere or right.

Darling little Bobble,  
Smiles at sun and rain,

Though his feet may never  
Walk abroad again,

While the brows eyes tender  
And the smile so sweet,

Make him live if burden  
Unto other feet.

Curly-headed Margie,  
Salts about the rain;

Brows eyes, gristle Bobble,  
Faintest under pain,

Least be unhappy  
All throughout the day,

Hides his disappointment  
Underneath a shy.

—In Christian at Work.

The Indian Territory will get nearly 500 miles of new railroad within the next year and if the Arkansas Valley and other western roads are built, the figures will go much above that number.

G. D. Williams has been confirmed as Agent for the Cheyenne and Arapahoe Indians in the Indian Territory. During the last days of Congress a dozen or more Indian Agents are confirmed.

After a short litch the Santa Fe folks have again commenced work on their line through the Territory. Grading will be carried on simultaneously on a hundred mile section and the road will be pushed to completion as soon as possible, to connect their Kansas and Texas systems.

The Osage Nation has just passed through all the throes of an election, but party lines could not have been very evenly divided, for the vote stood 149, 85 and 99 for the different candidates. A Nation of only 324 votes could hardly have many interests in which to found a party.

Work on the St. Louis and San Francisco Railroad was commenced at Paris, Texas, last Friday. By the terms of the contract, the road bed from Paris to Red River must be completed by the first of October next. The entire line from Fort

Smith to Paris is now under contract, and a heavy force of men and teams employed to push the work to a speedy completion.

The bill for the relief of the Cherokee freedmen could not be brought before Congress owing to the rush of business at the close, and they will be compelled to wait another year before action can be taken on it. S. Milton Turner was disappointed, but confident of the ultimate passage of the bill.

We notice among those who contributed papers to the National Educational Association at Topeka the name of Robt. L. Owen, whose subject was "Education among the Indians." They were very fortunate in getting his views, for probably no one in the Territory is better able to speak on the subject.

Indian Commissioner Atkins, while before the special committee of the Senate last Saturday frankly stated that he had appointed personal and political friends to Indian traderships, believing that the law gave him sole authority to make such appointments independent of the President or Secretary of the Interior.

It is announced from the Interior Department at Washington that Secretary Lamar will start on a tour of inspection of the western Indian Agencies about the 1st of August. This looks like a wise combination of pleasure and official business, as practical observation is decidedly superior to any theory in the management of that part of the Secretary's duties involving Indian Affairs.

Congress has adjourned and the delegates who stayed until the last have returned to their homes. Though several measures looking to the dismembrment of this country were brought up, all were defeated or postponed. That another score will be ready for the next session there can be no doubt, and it is only through eternal vigilance that their people can hope to retain their liberty as they see it now.

The Downing party in the Cherokee Nation make their nominations this week, and Joel Mayes will probably be their candidate. The National party will soon follow suit, and it is almost a foregone conclusion that Mr. Boddyhead will be chosen to lead the contest on their side for the third time. The election, though fully a year off, promises to be hotly contested, and lively times in the Cherokee Nation may be looked for.

Sam Jones, and his partner Sam Small are stirring up a great deal of enthusiasm on the prohibition question in Mo. Their cause has the sympathy of most of the people of the Terr., where prohibition does in-

hibit. The friends of the movement are also making a vigorous fight in Texas, and we hope before many years our southern boundary will be protected as is our northern.

A number of petitions were poured in to various Congressional representatives from the Knights of Labor praying for the opening of Oklahoma. This brought forth a vigorous protest from the delegate at Washington, and now from the following letter from Master Workman Powell it looks as though the Knights had been used for a purpose:

The petitions you speak of were never presented to me, and were never presented to the Executive Board of the Knights of Labor. You are right in what you say regarding the duty of members of the Knights of Labor. It is not the intention or teaching of that order to rob any people of their lands. I have forwarded your communication to our agents at Washington, with instructions to look into the matter and act for the general order in adjusting the matter on the basis of justice. Assuring you that no step will be taken by the general order of the Knights of Labor that will injure your people, I remain, etc.

### CHILD CONVERTS.

When the history of redemption in this age shall be written, one of its most brilliant and satisfactory chapters will be devoted to the conversion of children. The church of Christ has outlived the prevailing usages which, within the memory of those who are now only in middle life, kept young children out of "the communion of saints." Robert Montgomery's study ended his beautiful history of little James Leary—entitled "A Mother's Grief"—with these words: "Let us seek the present conversion to Christ of our little children. I was never able to complain of our Sabbath schools because of our unbelief." That was thirty-six years ago. But we are living in a new era, when the largest accessions to all our evangelical churches in our Sabbath schools and families.

Yet, when we glance at the history of conversions in past centuries, it seems strange that there could ever have been the least doubt or indifference or hesitation on the subject. Jeremiah and John the Baptist were sanctified unto the Lord in the womb. King Josiah forced these old Christians to sing eighty years old. Christ being in the temple, and Christ vindicated them out of the old Scriptures, saying: "Yes, have ye never read, out of the mouth of babes and sucklings their best perfected praise?" "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Poly carp, the disciple of St. John, and the martyr who died for Jesus at the age of ninety-five, was converted when he was but nine years old, and served his Lord and Master eighty-six years. Justin Martyr, who lived in the second century, wrote that many of both sexes had been made disciples to Christ from their infancy, and continued uncor-

rupted all their lives." Richard Baxter could not remember the time when he did not love God and all that was good. Matthew Henry was converted before he was eleven years old; Mrs. Isabella Graham at ten; President Edwards probably at seven; Dr. Watts at nine.

President Edwards in his narrative of the great revival, gives a lengthy account of a child who was converted when but four years old, and he speaks of a number of others whose ages ranged from nine to fourteen years. Before that, it was looked upon as a strange thing when any had been savagely wrought upon and miraculously changed in their childhood. Within the last twenty or thirty years, however, the conversion of multitudes of young children has been one of the most remarkable features of our revival religion. With ordinary caution as to personal intelligence and evidence of a change of heart, and with the watch and care which the lambs of the flock should have, there is no reason to doubt the reality and the value and the growth of early piety in christian homes, Sabbath schools and churches.

These facts indicate the necessity and the means for aiming directly at the conversion of the children. The child of christian parents has, of course, the same corrupt nature, and there is no evil heart as the child of Christ's parents. But in every thing else he has the advantage of greater advantage, for, being a disciple of Jesus when very young, the means of grace are very early word of God, the family altar, Christian precepts and examples.

### THE VICTORY WITH SMALLWOOD.

Election returns came in very slowly from the Cherokee Nation, as couriers have to be depended on to bring the reports horseback across a hundred miles of country. The returns as far as received show an almost unvaried report for Smallwood, and the election is almost certain.

—Los Hampton was bound over by Commissioner Peter Saturday for the murder of Louis Hango between Caney and Peck last week. The evidence was circumstantial, but strong, and it is a feather in the cap of Polkman Bill Fields, who worked it up. Tom Hill were heard in the direction of the killing, and which was taken by Hampton a minute before, and two cartridges balls were picked up near the scene. He was also seen to break off a switch and was picked up a short distance from the body corresponded exactly with the stamp from which he was seen to break it.

—Mr. J. W. Jordan came in from the Strip last week on route for Fort Smith. He reports that under his direction Capt. Geo. F. Price and sixty U. S. troops, have removed 300 intruders from the leased lands, and they have ten or twelve outfits yet to move. A number have been placed under arrest to appear before Judge Parker to answer to the charge of intruding in the Indian country after being once removed. The penalty is \$1,000 fine. Most of those arrested have property enough to cover that amount, so the Government may get something out of them in case of conviction. Mr. Jordan reports that troops are regularly patrolling Oklahoma to keep intruders out. —Oklahoma.

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