THE INDIAN MISSIONARY.

"Teaching Them to Observe all Things, Whatsoever I Have Commanded You."--Matthew 28:20.

VOL. 3. SOUTH CANADIAN, INDIAN TERRITORY, SEPTEMBER, 1886. NO. 1.

The Indian Missionary.

DANIEL MCCURDY, EDITOR,
Pushmataha, I. T.

A. FRANK ROSS, Manager and Publisher.
South Canadian, I. T.

Entered at the Post-Office at South Canadian as second-class matter.

ADVERTISING RATES.

SPACE.	1 MO.	3 MOS.	6 MOS.	1 YR.
1 Square,	$ .50	$ .90	$ 1.50	$ 2.50
1-4 column	.75	1.50	2.50	4.75
1-2 "	1.25	2.00	3.25	6.00
1-3 "	1.75	2.75	4.25	10.00
1 "	2.50	7.00	10.00	20.00

Subscription, Per Year, - Fifty Cents
Six Months, - - Twenty-five Cents

Communications for this paper should be addressed to the Editor. Subscriptions and other business matters should be addressed to the Business Manager.

Dear Indian Missionary:

Complying with the request of the Cherokee Woman's Baptist Missionary Society at its last annual meeting I attended the Choctaw and Chickasaw Woman's Baptist Missionary Society held in connection with the Association, at Boiling Springs Church, [illegible] five miles east from [illegible]

After a warm ride we reached the camp ground about 4 P. M., Thursday. Everything was in readiness, a large number of people already there and more coming. We noticed the neat church-house with its comfortable seats. In front of it was the large arbor ready to seat the multitude. At the right was another arbor not so large. And for what is this? I asked. Why, this is for the women. An arbor built on purpose for the women under which they may hold their meetings. Is it possible? And my heart said "This is a new thing under the sun. Choctaw and Chickasaw take your place at the head." Forming a circle outside of these were numerous small arbors and tents for cooking, eating and sleeping purposes.

After supper we assembled under the large arbor and listened to one of Father Murrow's earnest, soul-moving talks from the text "Him that cometh unto me I will in no wise cast out." At 9 o'clock the meeting closed and we sought nature's sweet restorer, balmy sleep, that we might have strong bodies, clear heads and happy hearts for the duties of a new day.

The greater part of Friday we spent in becoming acquainted and talking with the sisters, making plans, &c.

Saturday morning at 9 o'clock the Woman's General Missionary Society was called to order. A large audience was in attendance. The President, Miss Mattie Burns, being absent, we elected a President and Secretary *pro tem* and proceeded with the business. Letters and reports were called for and listened to. In churches where they had no organization the sisters reported the fact, adding that they were ready to organize and asking for information that they might go home and form branches.

The interest manifested by all was truly wonderful. Surely God is in our midst stirring us up to do His will.

After hearing the reports and requests we adjourned to meet at 2 P. M., at which time we assembled. The Constitution for the General Society was carefully explained and adopted, and officers chosen for the following year, viz: Mrs. C. Robb, President; Mrs. Eliza Choate, Vice President; Mrs. M. M. Burns, Secretary; Mrs. Emeline Webb, Treasurer. After which the Constitution for Societies was made plain; also [illegible] and work, followed by a bible reading on woman's work.

A collection for printing the minutes was taken up amounting to four dollars. We then adjourned to meet with the Association at its next annual meeting.

Our Choctaw and Chickasaw sisters deserve great praise for the way they have held on to this woman's work, struggling against many discouragements. God always helps those who help themselves, and they are certainly not only willing to help themselves but are willing to help all, both far and near, even as Christ has commanded: "Go ye into all the world and preach the gospel to every creature." Mark 16:15. Truly the Choctaw and Chickasaw Baptists are moving and living christians, and are coming rapidly to the front. God's richest blessings follow those who keep his commandments.

My dear sisters of the Indian Territory, let us unite our prayers, our hearts, our hands, and our money for the blessed cause of our wonderful Redeemer. Let us do all in our power to break down the ranks of Satan and build up the church of Christ. Let us "do with our might whatsoever our hands find to do."

Your sister and fellow worker,

KATHRINA ELLETT.

SAD NEWS.

A letter from Rev. G. W. Dallas reports the loss by fire of Richland Church and Academy in Red River county, Choctaw Nation.

This was institution for the colored people and was doing a great deal of good. The buildings were worth about $1,000 and Bro. Dallas' library worth about $200, was also destroyed. No insurance. There is evidence that it was the work of an incendiary. Bro. and Sister Dallas, and Miss Rounds, together with the Richland Church, had struggled for years to erect the buildings and establish the school, and it is a fearful loss they have sustained. Bro. Dallas writes that they intend to rebuild and ask the assistance of others. Let all who can, send a contribution to G. W. Dallas, Kelly Inla, I. T. Contributions of money for building, or for books for the school or Bro. Dallas' library are all needed and will [illegible] good. We emphatically [illegible] the earnestness of this [illegible] P. S. Murrow.

[illegible] have been working in behalf of the Enon Association. Seeing the great destitution in this country and the encouraging results, I have been absorbed in the work and can see no stopping place, although I am over sixty-one years of age. I expect to work on with patience until my Master calls me from toil here below to the rest that remains for the people of God. I am looking for a glorious harvest of souls in this part of the Territory in the near future. O, that all Baptists were awake to their duty, since upon them the world is dependent for a *whole* gospel. I have organized five churches and traveled 2,033 miles. I pray God to send more laborers into his vineyard.

D. D. MULLINS.

CRINERVILLE, CHICKASAW NATION.

CHOCTAW CHIEF OR GOVERNOR.

The last election which was held last month was probably the most exciting one ever held among the Choctaws, especially for the office of Chief. Each side feared defeat until all the returns came in and were counted, which decided in favor of Hon. Thompson McKinney by 400 votes majority.

I have personally and intimately known Mr. McKinney for six years and have long hoped to see him in that office, believing him to be the most suitable one of our Nation. He is not only the best informed man about the affairs of his Nation, but he has every other necessary qualification to fit him for that most responsible position. All that know him admire him of all nationalities, and even those that voted against him say that he will make a good leader. It is true his opponent is a strong and popular man and a better electioneerer than Col. McKinney, and I think would have been elected had his opponent been any one else.

While the election was so excitable it passed off quietly and harmoniously, the only bad feature being the making and circulating slanderous reports about the successful candidate just before the vote was cast, when it was too late to correct, which unjustly drove many votes to his unsuccessful opponent; and had it not been for his great popularity this false accusation would have beaten him. I have [illegible] Mr. Smallwood (the [illegible] from whom I [illegible] would have [illegible]

[illegible] line and do what [illegible] chief administrator to promote the interest of his Nation during his term.

A. F. R.

Words of Wisdom.

The life of the Christian is a life of labor. "Son, go work." It is necessary work, and excellent work, and pleasant work, and profitable work, and it is good to be at it when young.—P. Henry.

'Life is but a short day, but it is a working day. Activity may lead to evil, but inactivity never led to good. —H. More.

Anger destroys our peace of mind, hurts the unity of the spirit among brethren, blocks up our way to the diving throne, makes work for bitter repentance, fires the minds of others, and causes us to resemble mad-men and devils.—Fawcett.

Men in general are far more ready to argue a point in divinity than to crucify a beloved lust, or heartily to do good to others.—Anon.

Union with Christ is the beginning of heaven; it is heaven in the moulding and framing.—Manton.

To satisfy those who are enquiring about the minutes of the Choctaw and Chickasaw Association, I reply that the MS of the minutes has not yet been placed in my hands by the clerk of the Association. As soon as I receive the MS the minutes will be published without further delay. The MS should have been ready before this.

J. S. MURROW.

The Indian Missionary.

SEPTEMBER, 1880.

A Child's Hymn.

SIX HUNDRED YEARS OLD.

Guard, my child, thy tongue,
That it speaks no wrong!
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will sear;
Let no evil word come in
That may cause the soul to sin;
Wicked words will sear.
Guard, my child, thine ear.

Ear, and eye, and tongue,
Guard while thou art young:
For, Alas! these busy three
Can unruly members be;
Guard, while thou art young,
Ear, and eye and tongue.

Too True.

At the Vineyard meetings a special service was devoted to "Religious Cranks," and Rev. Dr. A. E. Dickinson, editor of the *Religious Herald*, at Richmond, Va., in the course of his incisive remarks spoke of that kind of a crank who may properly be called a *tramp*, as follows: "A man comes along claiming to be a Baptist minister. You know nothing about him except as you find it from the commendations (certificates of character) of himself which he brings with him—commendations either written by himself or secured by the same kind of importunity with which an 'unjust judge' was once brought to terms. And yet such a man will receive calls from Baptist churches, and feast upon their bounty, and then, when he can stay no longer, leave the dear Baptist saints tearing each other to pieces over strife which he has caused. Then off he goes, with a new batch of certificates of character (a new coat of white-washing, it may be, from a new council, which has set upon his case and struggled with conflicting testimony until, worn and weary, it has reached the point at which it would 'certify' to anything to get rid of the worry)." If the resting of any eye upon the foregoing description shall result in a carefulness as to actually knowing the antecedents of a candidate for pastoral settlement, then a good service will be rendered by the drawing of this revolting picture of what is too common in the experience of churches occasionally victimized by undesirable "walkers about Zion," with whom the less they have to do the better for the cause which is liable to be irreparably injured by an unfortunate choice of a pastor or a pulpit supply.—*The Watchman.*

Young Mr. Lamar and the Apaches.

L. Q. C. Lamar, Jr., the son and confidential clerk of Secretary Lamar, recently visited Fort Apache, situated on the San Carlos Reservation, Arizona. The vicinity of Fort Apache is the home of the White Mountain Apaches, hence Mr. Lamar had opportunity to become acquainted with these Indians. He is enthusiastic in his views of their character.

"They are," he says, "a peaceable, orderly, industrious law-abiding people. The Quartermaster's official report shows that they supplied the post during the past year with corn, barley and hay to the value of $20,139 96."

He spoke of them as noble looking men, and not at all the blood thirsty demons that people of Arizona would have the authorities believe. He said that Chatto, who has been abused so much in the newspapers, is one of the best of Indians, and that there is very little to show that he had anything to do with the Mc Comas family. Mr. Lamar brought back many interesting Apache relics, among them a lion skin quiver filled with arrows. The Apaches are paid $25 for every lion's head they bring to the sheriff, and they accordingly hunt them mercilessly.

THE QUESTION OF DANCING.

Several years ago a young lady 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 entered the room you found all engaged in the dance, and that you saw me, your pastor, 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 in its influence and tendencies 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 of do good to men. And there are not two standards, one for him and another for the members of his church; not two rules of Christian living, one for you and another for him. If he is to be spiritual, and set a holy example, and to come out from the world and be separate, and shun worldly amusements, why are 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." And she never did.

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 good word and work, and a bright example to all who knew her.

With this brief narrative in view, three thoughts are suggested for serious and prayerful consideration:

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—go in prayer to the Savior, and 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, is it 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, as in all things, to take such a course that, if all were to imitate your example, it would make the church a holy and spiritual and useful church, and give you, personally the highest and best influence as a devoted and faithful Christian?—*Selected.*

Prof. Richmond Mayo Smith some time ago published some interessing studies in the "Statistic of Population." The accepted estimate of the world's population is that Behm and Wagner, who place the total number of inhabitants on the globe as follows: Europe, 327,000,000; America, 100,000,000; Asia, 795,000,000; Africa, 205,000,000; grand total, 1,433,000,000. In the United States the census of 1880 registered, native-born, 43,175,840, and foreign-born, 6,679,943. That is, the foreign-born are over fifteen per cent. of the native population. If we add those who have one or both parents foreign-born, the foreign population will equal one-third of the whole. Over twelve million immigrants, it is estimated, have come to these shores since 1840. There is food for religious reflection here.

One of the waiters at the hotel in Grenada, Miss., told us that a colored wedding was coming off at that evening, and several white people went over to the house designated to witness the affair. The happy couple finally stood up before the minister, who said:

"Samuel, you an' Lucinda an shortly to be jined together. Does you desire to back out?"

"No, sah."

"How am it wid you, Lucinda? Does you want to flunk afore dese yere white folks?"

"No, sah."

"Den you two hitch hands."

They hitched.

"Samuel does you take her fur better or wuss? Am you gwine to do the fa'r thing by dis yere gurl, whose fadder was killed on de railroad up nigh Jackson?"

"Yes, sah."

"Lucinda, does you realize de seriousness of dis opportunity? Am you gwine to stick to Samuel clean frew to the judgment day, or am you gwine to trifle around arter odder men?"

"Ize gwine to stick."

"Den chil'en, in de presence of dese yere white men from de Norf, one of whom subscribed two bits yesterday to help build up de meetin' house dat was blowed down by de slighclone'. I denounce you as hitched, jined an' mar'd 'cordin' to law and gospel. Now you go 'long an' behave yourself."

Proofs of the evolution theory are multiplying. Mr. Robert J. Burdette has been finding evidence of the developing influence of tobacco on the lower animals. He says:

"Only a very few weeks ago an Indiana man taught his dog, a very finely bred, well-behaved setter, to chew tobacco. Now the dog comes into the house by the back door, never scrapes his feet on the mat, never goes to church, is careless at his meals, gets burrs on his tail, goes with a lower grade of dogs, and it is feared that he is beginning to take an interest in politics.—*S. S. Times.*

I 'OVE 'OU.

EMILIE GOODCHILD.

'Twas the close of a long, busy day,
When everything seemed to go wrong;
I went to my chamber to pray,
For grace to be patient and strong.

"Thou knowest, O Father, thy child
Dost love and would serve thee aright;
Though oft' when the tempest is wild,
Life seems to be shrouded in night.

"Thou who did'st fashion our hearts,
Knowest e'en better than we
All the weariness, pain and the smarts;
'Tis comforting thou dost see.

"Thou knowest the hungry yearning,
For words of love and cheer;
Just love's own sweet returning,
From those both near and dear.

"Some simple word of endearment,
Lovingly, tenderly given"—
A rustling! Had God an angel sent,
To comfort my soul so riven?

A white-robed form stood by,
"My baby, is it you?"
"'Es; I faught I heard 'ou kwy;
I 'ove 'ou, mamma; 'deed I do."

Round my neck went dimpled arms,
Into my own looked eyes of blue;
Nestling close in mamma's arms,
Baby repeated, "I 'ove 'ou."

Back to her bed I carried my pet,
Thinking of how the answer came;
Wondering, we so oft forget,
The children given in Jesus' name.

Wise little teachers indeed are they,
With their lessons of trust and love;
Shedding light on life's rough way,
Bright little blossoms from above.

—*National Baptist.*

THE CHURCH COVENANT.

[Extracts from a discourse by Rev. D. E. Owen, D. D., taken from The Standard.]

Church relation is one of the most distinct, close and responsible of all relations. When we became Christians and when we united with a Christian church, three relations were formed that did not exist in the same way before—a relation to God, a relation to the church and a relation to the world. Lest any one of us may have forgotten the things, or some of the things we solemnly covenanted to observe, and in our forgetfulness we may have become covenant-breakers before God, each other, and the world, it may be well for us to look over it together, and weigh ourselves in the balance of the sanctuary. That we may do it as thoroughly as we can in the brief time allotted us, let us look (1) at the subject matter of the covenant, and (2) at the solemn manner we have made it.

I. WHAT THE COVENANT IS.

Are the requirements of this "church covenant" right? Let us read it:

We engage that we will walk together in brotherly love; that we will exercise Christian care and watchfulness over each other, &c.

Is that requirement right? To walk together in love is one of the practical precepts given by Christ to his disciples. "Love one another as I have loved you." It is the eleventh commandment—the new commandment and the badge of the gospel. Paul describes the relation of Christians to each other as the relation of members of the same body. Surely the whole body should love and care for its several members. Of all the ties that bind the human family together, Christian ties are the closest, strongest and most tender. Should Christians not then walk in love and

have mutual care for each other? We all probably agree on this point, and we all say, "Yes." But permit, me, beloved, to press the matter a little closer. Is this duty not a *mutual* one; have we not *all* subscribed to this? This is not the duty of *some* of the brethren and *some* of the sisters, but of all the brethren and all the sisters. This is not always, we are afraid, kept in mind. We have seen the exercise of this duty demanded by the many of the few, while the many deemed themselves as free as the wild winds to go where and do what they listed. Is this love and care not to be mutual, brethren? It is scarcely human, much less Christian, that any should consider this duty as binding on somebody else, and not all alike. That would be a species of selfishness that would grieve the Savior bitterly, and the Savior's followers, too. Remember, brother, that this duty lies at your door as much as at the door of all others, and that you solemnly promised to do it; that God will hold you to that covenant however you may observe it. The next requirement in our church covenant is:

That we will not forsake the assembling of ourselves together at the communion and other appointed meetings, but seek and pray for the spirituality, harmony and prosperity of the church, sustain its worship, ordinances, discipline, and doctrines, and give its claims a sacred preeminence over all organizations of human origin.

This we have solemnly promised to do before God and his church. Is this requirement right? We think so, and the writer of the Epistle to the Hebrews seem to think so, for he very earnestly urges those to whom he wrote "not forsaking the assembling of themselves together."

In social life how long will one call upon another if the calls are not returned? Does not the refusal to return the calls prove clearly that the acquaintance is not agreeable and is not desired? Does not the continuous absence from the gatherings of the church prove, in the same manner, that the associations of the brethren and sisters are not agreeable and are not wanted? Does not the irregular attendance at the preaching service in the church prove to the pastor that his presence and labors are not acceptable? If a pastor sees the great majority of his members present only on Sunday mornings, and not always even then, and finds that they are in some other congregation or somewhere more objectionable, is it not a clear proof to him that his labors are not acceptable and that he is not the man for that place? And stranger still, when they have to trample their church covenant to do it? Is it not a proof that something is wrong somewhere, and is it not natural that the pastor should think that it may be in him, and that he should leave the field for some one else as quickly as possible? More pastors, of all denominations, throughout our land, become discouraged on account of their brethren violating their church covenant, in not encouraging them by their presence and prayers in the church, than by anything else. When we united with this church, and often since, we gave our solemn promise that we would do this. Is there little danger that we may become perjurors before God, the church and world? Those frequent meetings of Christ and his disciples to worship, were they unnecessary? Those meetings of the disciples in the upper room, were they unnecessary? Were Christians of all ages mistaken when they established and sustained public services? Were our honored predecessors of this church mistaken when they adopted this covenant and established Sabbath and weekly service here? Oh, no; they were not mistaken—these are essential; we cannot do without them and live for Christ Jesus.

The next requirement of this church covenant which I find recorded, and to which we all gave our solemn assent, is:

That we will contribute of our means, as God has prospered us, for the support of a faithful evangelical ministry amongst us; for the relief of the poor, and to spread the gospel over the earth.

Remember that I know nothing of the individual account of any member with this church, so my remarks will be general and on the duty and privilege of giving to the Lord. Is this requirement right? is the query we have started. We think so, for God has commanded it, and pronounced a curse on those of his ancient people that did not do it. And God never commands anything that is not right. Let me emphasize the following, for it needs to be emphasized: *God does not beg*, and should not be treated as a beggar. People give to beggars of their surplus usually, after all their own wants are supplied fully, and many give even then very grudgingly to them. But God does not beg; he *demands his own*; what belongs to him by right and by promise. If any of you had loaned money to a man, and were not able to collect the interest he readily acknowledges as due to you, and which he faithfully promised to pay, what would you do in the matter? You say, "I would sue him, close the mortgage, or come on his securities, and take the principal as well as the interest."

Well, God has lent you his money and you have promised to pay him interest, and when you give to maintain his cause you are only paying the promised interest. Is there anything wrong about that? The business man says: "I have a note, and the interest on it is due, I must move around to find the money to pay it, lest I get into trouble." Perfectly right. But you have a note in the bank of heaven, you gave it when you made this covenant, drawing certain interest, and God demands that; has he not the right to do so? See that you do it, else God may take away the principal and the interest. You do not deem that a very honorable man who disregards his promises to another because that other is pleasant and lenient with him—because he does not push and dun him on every street corner. Oh, how God has given to us, brethren; and how lenient he is with us. Certainly we ought not to abuse him by leaving him the very last to be paid, or not at all. God does not like it that we think of and discharge all other obligations before our obligations to him. I tell you the truth and I lie not, the man that will not contribute of his means, as God has prospered him, for the support of his kingdom is not of his; he cannot be, for he has none of the spirit of Christ. The finances of a church is a fair index of its spirituality, whether the spirit of Christ dwells in it largely or not. "He being rich became poor that we might be made rich through his poverty." Oh, what a millenium for church treasuries, and church trustees, executive boards of missionary and benevolent societies, will that time be when all Christians will give promptly as God has prompted them to the cause of Christ, and that without grudging or being urged and dunned! How smoothly and grandly will the cause move forward, conquering and to conquer!

We have solemnly promised before God to do this. I hope that we can raise our hands and hearts to heaven and say, "We have done it." Broken promises, like mutilated currency, are poor things to offer at the throne of heaven. Beloved, forget not that it is a solemn thing to covenant with God and his people. How we despise the man that will not pay his debts until he is compelled by law to do it. Don't you think that God must have something of that feeling toward those who refuse to pay him the promised interest, until he is compelled to send bereavement, sickness, death, disaster, as a stern officer to compel him. God does that once in a while. If we are his children and guilty in this, he will make us feel his displeasure somehow and somewhere. Christ watched the treasury when on earth, and he watches it still, he sees what has the preference in our finances, God or man.

There is another important item or two in our church covenant, which I must pass by at this time. They refer to family worship and religiously educating our children, by our lives to commend religion to others, and hold fast our profession, &c. This covenant is a code of laws sanctioned by the Great King and his seal is set to it. How is it beloved, do you find anything wrong in the subject matter of this covenant? Is there anything unjust, unreasonable in it? I know that every heart that is filled with the love of Christ will say, "No, the yoke is easy and the burden is light."

II. HOW IT WAS MADE.

But before closing I must say a word or two upon the solemn manner we have entered into this covenant with this church. In addition to the rightness of the subject-matter of this covenant we have added our solemn promise to observe its requirement; and both of these are certainly binding and make it binding on us.

Each and every member of this church has made this covenant with each and every other member of this church. Any one violating any one of the articles of this covenant sins against every other member of the church, there is a positive sin committed against every other church-member, and the offender has no claim upon the church until he repents, asks for forgiveness and promises to do so no more. For instance, any one neglecting to attend the gathering of this church at any time when providence permitted him to be there, sins against every member present at that gathering. The covenant we have made is a covenant with *this* church, and not with others, and though we may attend other religious assemblies, and in that neglect the assemblies of this, we are covenant-breakers and sinners against every member of this church, and our sins thus committed will stand against us at the judgment-seat of Christ, unless we are forgiven by the church whose covenant we have violated. We may think lightly of sinning against the church, of violating the solemn covenant we have made with it, and the church may pass it by unnoticed, but Christ will notice it. Every member neglecting the assembling of themselves here at appointed meetings of this church owes an apology to every other member, for it is a sin and an hindrance. Do not, beloved, think lightly of the excuse sometimes given, that only once in a while we do this or fail to do that. If I should tell a falsehood or perjure myself only once, is that once no sin and not needing forgiveness? The once is of the same character as the ten-thousandth, as a drop of poison is of the same character as a gallon of it. This is a solemn consideration, for it binds us together in such a manner that we are accountable to each other as well as to God for every part of it. "Whatsoever ye shall bind on earth shall be bound in heaven." God recognizes the covenant we make with the church, and sets his seal to it, as the government sanctions the marriage contract, and will enforce it. When we covenanted with this church God was present. Jesus Christ saw and heard us do it, and he is here always to see whether we are filling our part of it; he smiles when he sees us present, and is grieved when we are absent.

Again: This covenant we have made with *the church*, the most sacred organization this side of heaven—there is no other in this world like it. This covenant we made with this sacred organization also when Jesus Christ was present. This covenant was made with the most sacred organization, and when Christ was present together with the angels of God, who took home the news that we thus entered into covenant, and there was a joy among the angels of God when the news came. We pledged our manhood, we pledged our Savior's assistance, when we covenanted with this church. Our sacred honor as men and women, loving the Lord Jesus Christ and his kingdom, we pledged when we covenanted with this church. Is it not a solemn thing we have done? If we violate this covenant thus made with God and his people, how can we expect that the church and the world will believe us in anything, in any promise we may make? If a man is not reliable in his religious promises, in what will he be reliable, and who can trust him in anything? The man that violates his religious promises lays himself open to suspicion that he is not reliable in anything. The employed are justified in suspecting the integrity of the employer, and the employer has no guarantee that the employee that violates his religious covenant will serve him honestly. If a man treats the most sacred obligation lightly, what reason is there to believe that he will treat obligations that are less sacred better?

For the sake of our Christian honor let us not be covenant-breakers. For the sake of the heartache it causes to pastor and people, for the sake of the example we place before our children and friends, for the sake of our own Christian enjoyment, for the sake of the pearls we may obtain for our crown, let us not be covenant-breakers. When our record shall be read on that white throne on that day, may these words be read: "Faithful in all his duties to his church, to his family, to the world, and to Christ his King." Beloved, to be members of Christ's church means something. May God help us to be honest in all our obligations, whether to the Savior, the church or the world, that the Judge may say, "Thou hast been faithful in a few things, I will make thee ruler over many things."

The Indian Missionary.

SEPTEMBER, 1887.

GODLY LIVING.

A Christian life is outward as well as inward. It cannot be kept hid from the world. To pretend to be religious and live in the spirit of the world is hypocracy. To profess to be redeemed by the blood of Christ and be negligent and careless in living in a way that corresponds with such profession, expressed ingratitude and unfaithfulness to a living Redeemer. Christians are called out of darkness into light. The divine requirement is, "walk as children of the light." This is right. It is the true expression of a renewed life. A religion that does not make one's life better is not worth having. He deceives himself who imagines that uniting with a church is the sum and substance of piety. A good tree brings forth good fruit. A corrupt tree brings forth evil fruit, whether one is a nominal professor or not; and the cause of Christ suffers for that evil. One of the great needs of the church of Christ to-day is a more pronounced godliness on the part of its members. The church and the world is not clearly enough drawn. Our Lord's instructions are, "Come ye out from among them and be ye separate, and touch not the unclean things. Let those who have a name to live while they are dead think of the clearly defined limits between God's people and those who are not his. "Ye cannot serve God and mammon." Divine instruction is positive on this point. That she who imagines that it is all well with him as soon as his name is written on the church book and then goes on in the wicked ways may be assured that the judgment day will be a searching time with him. He may smother present convictions of right and duty, but the words, "I never knew you, depart from me all ye that work iniquity," may awaken to a true sense of his condition, when too late to amend. Well would it be for the cause of Christ and for these nominal professors of religion themselves if they could so deeply feel the sin of inconsistent living as to heartily repent and live faithfully and earnestly for Christ. Where the temple of God is defiled by drinking, gambling, Sabbath-breaking, whiskey selling, lying, cheating and deceiving, the Holy Spirit will not take up his abode. And what is true of an individual in this regard is true of a church. Nothing will so weaken the power of a church and retard its progress as the unfaithful living of its members.

In the question asked, How can ungodly living in the churches be remedied? We answer, first, by exercising prudence and caution in receiving members into the church only those who give evidence of true, genuine conversion. Second by wisely exercising church discipline. The church should withdraw from those who walk disorderly.

A precious work of grace has recently been in progress at Webbers Falls, Cherokee Nation. Twenty-three have professed conversion, fourteen have been added to the Baptist church, mostly by baptism. Bro. G. F. Wilson, the highly esteemed pastor of the church, has been faithfully preaching the truth as it is in Jesus, and God has owned and blessed his labors in answer to the prayers of his his people. At Prairie View, where Bro. Wilson was holding protracted meetings at the date of his letter, September 5th, eight had made a profession of religion. Several more were expected to be baptized at Webbers Falls on the first Sunday of the month. We rejoice with Bro. Wilson in the blessing which the Lord has sent to the church at Webbers Falls. We were present at the organization of this church, and have watched with interest its growth from a small number to its present membership. The church can truly say, "hitherto the Lord hath helped."

THE CHOCTAW AND CHICKASAW ASSOCIATION.

The sixteenth annual meeting of this body was held with the Boiling Springs church, in Gaines county, Choctaw Nation, including the fourth Lord's day in August.

Letters and messengers from twenty-two churches were present. Three new churches received in fellowship. Baptisms reported, 200. Nearly $100 was sent up for Associational purposes. The letters were generally hopeful and healthful in tone. The most perfect harmony and good will prevailed all through the meeting; not a jar or discord appeared. The business was conducted with care and dispatch. Nothing was passed without examination or thorough understanding, yet there was no talking against time, nor any wrangling. One important measure was a decision to change the character of the meetings from the present mass meeting character which is very costly, burdensome and expensive on the church where the meeting is held to a simple delegate meeting. The church inviting the meeting is not now expected to feed and provide entertainment for the vast multitude that have usually attended, but simply for the delegates only, including the delegates to the Womans' Missionary Society, and perhaps a few far away visitors. But the great mass of the people who come in wagons, &c., are expected to bring their own provisions and provide their own entertainment. The Association is a business meeting and not a two days protracted meeting intended for the preaching of the word. These meetings the churches may hold any time they see proper.

Another excellent action of the body was to accept a proposition from the American Baptist Publication Society offering $200 year towards the support of a missionary colporteur in the bounds of the Association, provided the body would raise a like sum. Cash and pledges amounting to the $200 required were secured. A faithful missionary colporteur visiting the churches and destitute regions going from house to house, singing, praying, talking for Christ and selling good religious books will do a vast deal of good. Every Christly book in a family, well read, is like a family preacher. We look for excellent results from this action of the Association. The women had a very pleasant and profitable meeting of their General Missionary Society. Miss Elliott, that devoted missionary teacher at Indian University was present and infused new life in the womans work. President Bacone, of the University, was also an honored and welcome visitor and added much to the interest of the meeting.

M.

On the 21st and 22d of August it was our privilege to attend meetings at Double Springs, Cherokee Nation. On Sunday about 300 people were present and listened with good attention to preaching in the forenoon and afternoon. After the morning preaching services the congregation went to a clear stream of water, where seven converts were baptized by Rev. Janson Spade, pastor of Antioch church, of which members about Double Springs constitute a part. The Antioch church is now taking active measures to build a meeting house at Pea Vine. The church numbers about 200 members, but has no house of worship of their own. We hope that ere long their new house of worship may be completed. The Baptist Home Mission Society will aid them to the amount $200. With about $500 in cash and in labor on their own part, they hope to erect a good, commodious and comfortable house of worship.

From Double Springs, we went to Muddy Springs, where meetings commenced on the forenoon of the following Monday. From the first good interest was manifested here. Several ministering brethren were present, and the word was preached in demonstration of the spirit and with power. On Tuesday six were received into the Pilgrim's Rest church by letter and experience and two as members after baptism. Others signified their intention to soon imitate their example. Muddy Springs is now an out station of Pilgrim's Rest church. It is the intention to organize a Sunday-school and, as soon as practicable, erect a house of worship. We wish much success to the good begun work, and see no valid reason why a good interest may not be built up here. The two days' meeting were precious in the experience of Christians who attended. We left with the fervent prayer that God's presence would be in the continued meetings, and that the ministering brethren who remained might have grace to faithfully preach the word. * * * *

Before going to press we have learned from one of the preachers in attendance at Muddy Spring that twenty-one had united with the church and others were expecting soon to follow.

MINISTERIAL DISCOURAGEMENTS.

I received a letter a few days ago from one of the best preachers I ever heard, in which he spoke of his plowing regularly, and from others I learned that he had been almost driven from the pulpit to secular employment during the past year that his family might not suffer. He has labored faithfully for twenty-five years in this field, and is much beloved by the churches; he faithfully declares the whole gospel; especially does he strife to impress the churches with their duty to support the ministry. Still he, with all his economy and industry, is forced to neglect the vocation that is nearest his heart and come down to the secular field. He is not only a devoted Christian worker, but a thorough scholar, and could accomplish more good in his broad field than any one else if he was loosed and let go.

I have another friend that lives near the ling of this Nation in Arkansaw that left his home, mounted his only horse and rode thirty miles over a rough mountain to hold a meeting for a church of good livers. God blessed his efforts by converting many souls which were added to the church, but during the meeting, which he conducted without any ministerial help, the poor preacher's horse died, and as he had no money to either buy or hire one of which to return to his needy family, and as the church that had been blessed by his services did not offer to either buy, hire or loan him one, he took his saddle and saddle bags on his own back and retraced his steps. Yet he was their choice of all other preachers, and the church was well able to have presented him an extra horse.

As preachers and Christians we should trust God, but use our judgment that God gives us, and not always trust churches.

A. F. R.

MARRIED—At the residence of the bride's parents, by Rev. Daniel Rogers, A. Frank Adair to Mallie E. Miller, both of the Cherokee Nation.

Mr and Mrs. Adair enter upon their wedded life with the hearty congratulations and good wishes of many friends, among these the Editor of the INDIAN MISSIONARY.

The Indian Missionary.

SEPTEMBER, 1866.

GODLY LIVING.

A Christian life is outward as well as inward. It cannot be kept hid from the world. To pretend to be religious and live in the spirit of the world is hypocracy. To profess to be redeemed by the blood of Christ and be negligent and careless in living in a way that corresponds with such profession, expresses ingratitude and unfaithfulness to a living Redeemer. Christians are called out of darkness into light. The divine requirement is, "walk as children of the light." This is right. It is the true expression of a renewed life. A religion that does not make one's life better is not worth having. He deceives himself who imagines that uniting with a church is the sum and substance of piety. A good tree brings forth good fruit. A corrupt tree brings forth evil fruit, whether one is a nominal professor or not; and the cause of Christ suffers for that evil. One of the great needs of the church of Christ to-day is a more pronounced godliness on the part of its members. The church and the world is not clearly enough drawn. Our Lord's instructions are, "Come ye out from among them and be ye separate, and touch not the unclean things. Let those who have a name to live while they are dead think of the clearly-defined limits between God's people and those who are not his. "Ye cannot serve God and mammon." Divine instruction is positive on this point. Then one who imagines that it is all well with him as soon as his name is written on the church book and then goes on in the wicked ways may be assured that the judgment day will be a searching time with him. He may smother present convictions of right and duty, but the words, "I never knew you, depart from me all ye that work iniquity," may awaken to a true sense of his condition, when too late to a amend. Well would it be for the cause of Christ and for these nominal professors of religion themselves if they could so deeply feel the sin of inconsistent living as to heartily repent and live faithfully and earnestly for Christ. Where the temple of God is defiled by drinking, gambling, Sabbath-breaking, whiskey-selling, lying, cheating and deceiving, the Holy Spirit will not take up his abode. And what is true of an individual in this regard is true of a church. Nothing will so weaken the power of a church and retard its progress as the unfaithful living of its members.

Is the question asked, How can ungodly living in the churches be remedied? We answer, first, by exercising prudence and caution in receiving members into the church—only those who give evidence of true, genuine conversion. Second by wisely exercising church discipline. The church should withdraw from those who walk disorderly.

A precious work of grace has recently been in progress at Webbers Falls, Cherokee Nation. Twenty-three have professed conversion, fourteen have been added to the Baptist church, mostly by baptism. Bro. G. F. Wilson, the highly esteemed pastor of the church, has been faithfully preaching the truth as it is in Jesus, and God has owned and blessed his labors in answer to the prayers of his his people. At Prairie View, where Bro. Wilson was holding protracted meetings at the date of his letter, September 2d, eight had made a profession of religion. Several more were expected to be baptized at Webbers Falls on the first Sunday of the month. We rejoice with Bro. Wilson in the blessings which the Lord has sent to the church at Webbers Falls. We were present at the organization of this church, and have watched with interest its growth from a small number to its present membership. The church can truly say, "hitherto the Lord hath helped."

THE CHOCTAW AND CHICKASAW ASSOCIATION.

The sixteenth annual meeting of this body was held with the Boiling Springs church, in Gaines county, Choctaw Nation, including the fourth Lord's day in August.

Letters and messengers from twenty-two churches were present. Three new churches received in fellowship. Baptisms reported, 200. Nearly $100 was sent up for Associational purposes. The letters were generally hopeful and healthful in tone. The most perfect harmony and good will prevailed all through the meeting; not a jar or discord appeared. The business was conducted with care and dispatch. Nothing was passed without examination or thorough understanding, yet there was no talking against time, nor any wrangling. One important measure was a decision to change the character of the meetings from the present mass meeting character which is excessively burdensome and expensive on the church where the meeting is held to a simple delegate meeting. The church inviting the meeting is not now expected to feed and provide entertainment for the vast multitudes that have usually attended, but simply for the delegates only, including the delegates to the Womans' Missionary Society, and perhaps a few far away visitors. But the great mass of the people who come in wagons, &c., are expected to bring their own provisions and provide their own entertainment. The Association is a business meeting and not a two days protracted meeting intended for the preaching of the word. These meetings the churches may hold any time they see proper.

Another excellent action of the body was to accept a proposition from the American Baptist Publication Society offering $200 a year towards the support of a missionary colporteur in the bounds of the Association, provided the body would raise a like sum. Cash and pledges amounting to the $200 required were secured. A faithful missionary colporteur visiting the churches and destitute regions going from house to house, singing, praying, talking for Christ and selling good religious books will do a vast deal of good. Every Christly book in a family, well read, is like a family preacher. We look for excellent results from this action of the Association. The women had a very pleasant and profitable meeting of their General Missionary Society. Miss Ellett, that devoted missionary teacher at Indian University was present and infused new life in the womans work. President Bacone, of the University, was also an honored and welcome visitor and added much to the interest of the meeting.

M.

On the 21st and 22d of August it was our privilege to attend meetings at Double Springs, Cherokee Nation. On Sunday about 300 people were present and listened with good attention to preaching in the forenoon and afternoon. After the morning preaching services the congregation went to a clear stream of water, where seven converts were baptised by Rev. Jonson Spade, pastor of Antioch church, of which members about Double Springs constitute a part. The Antioch church is now taking active measures to build a meeting house at Pea Vine. The church numbers about 200 members, but has no house of worship of their own. We hope that ere long their new house of worship may be completed The Baptist Home Mission Society will aid them to the amount $200. With about $500 in cash and in labor on their own part, they hope to erect a good, commodious and comfortable house of worship.

From Double Springs we went to Muddy Springs, where meetings commenced on the forenoon of the following Monday. From the first good interest was manifested here. Several ministering brethren were present, and the word was preached in demonstration of the spirit and with power. On Tuesday six were received into the Pilgrim's Rest church by letter and experience and two as members after baptism. Others signified their intention to soon imitate their example. Muddy Springs is now an out station of Pilgrim's Rest church. It is the intention to organize a Sunday-school and, as soon as practicable, erect a house of worship. We wish much success to the good-begun work, and see no valid reason why a good interest may not be built up here. The two days' meeting were precious in the experience of Christians who attended. We left with the fervent prayer that God's presence would be in the continued meetings, and that the ministering brethren who remained might have grace to faithfully preach the word. * * *

Before going to press we have learned from one of the preachers in attendance at Muddy Spring that twenty-one had united with the church and others were expecting soon to follow.

MINISTERIAL DISCOURAGEMENTS.

I received a letter a few days ago from one of the best preachers I ever heard, in which he spoke of his plowing regularly, and from others I learned that he had been almost driven from the pulpit to secular employment during the past year that his family might not suffer. He has labored faithfully for twenty-five years in this field, and is much beloved by the churches; he faithfully declares the whole gospel; especially does he strife to impress the churches with their duty to support the ministry. Still he, with all his economy and industry, is forced to neglect the vocation that is nearest his heart and come down to the secular field. He is not only a devoted Christian worker, but a thorough scholar, and could accomplish more good in his broad field than any one else if he was located and let go.

I have another friend that lives near the line of this Nation in Arkansaw that left his home, mounted his only horse and rode thirty miles over a rough mountain to hold a meeting for a church of good livers. God blessed his efforts by converting many souls which were added to the church, but during the meeting, which he conducted without any ministerial help, the poor preacher's horse died, and as he had no money to either buy or hire one on which to return to his needy family, and as the church that had been blessed by his services did not offer to either buy, hire or loan him one, he took his saddle and saddle bags on his own back and retraced his steps. Yet he was their choice of all other preachers, and the church was well able to have presented him an extra horse.

As preachers and Christians we should trust God, but use our judgment that God gives us, and not always trust churches.

A. F. R.

MARRIED—At the residence of the bride's parents, by Rev. Daniel Rogers, A. Frank Adair to Mallie E. Miller, both of the Cherokee Nation.

Mr. and Mrs. Adair enter upon their wedded life with the hearty congratulations and good wishes of many friends, among these the Editor of the INDIAN MISSIONARY.

OKMULGEE, I. T., August 30, 1886.

Editor Indian Missionary:

DEAR SIR:—In the July number of your monthly I see enumerated most of the passages of Scripture in the New Testament which treat of the ordinance of batism; but, strange to say, the most important of all are left out, especially in describing the "meaning of baptism." You seem to ignore entirely the explanation of Christ, and have quoted what is foreign to the subject. He has himself clearly and explicitly described the meaning and mode of baptism; defined the meaning of *baptidzo*, from which it is derived; and actually performed the ordinance itself. Surely that ought to be sufficient authority, especially when we find it agrees perfectly with all the texts you have referred to in the New Testament.

See Acts, 1:5-8—"John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence: When they therefore were come together, they asked of him saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." See this fulfilled. Acts 2:1-4—Here Christ baptizes the disciples himself, as John said he would. Matt. 3:11—And in the manner Jesus had described ye shall receive power after the Holy Ghost is come upon you." For further proof see Acts. 2:15, 38; Acts, 10:44-48; Acts, 11:15, 16. Thus we see that the disciples all agree in testifying that they were baptized as Jesus had prescribed, that the Holy Ghost "came upon them," "sat upon them," "was poured out upon them," "shed forth upon them," "fell on them," "the Holy Ghost fell on them as on us at the beginning."

Now this is what Jesus called baptism; and this is what John called baptism, and illustrated his own mode by it, thus proving that he practiced the same way. What is the use then of "beating about the bush," and guessing about the mode or meaning of baptism, when Christ has so fully explained it?

R. M. LOUGHRIDGE.

REMARKS.

The above article contains the pith of Bro. Loughridge's tract, "The Mode of Baptism," which has been translated into the Creek language and scattered broadcast over the Creek Nation. It is an ingenious, plausibly worded argument, but utterly fallacious. The fallacy consists in attempting to make the expression "come upon you"—Acts, 1:8 (and which our brother interprets by "pour out," vs. 17), define and determine the mode of water baptism. The object is to escape from and destroy immersion, the true, scriptural baptism. We trust ere long to review Brother Loughridge's tract in several numbers of the INDIAN MISSIONARY. For the present we can only remark upon the above article.

We agree with our brother that our Savior, in His word, has clearly and explicitly defined and described the meaning and "mode" of baptism, and that Christ's word ought to be and is sufficient authority to settle this question forever. Indeed, Christ's authority should never have been set aside and "The Church" substituted therefor when the mode was changed a few centuries ago. Baptists have been teaching the Supreme Authority of Christ in matters of Christian faith and practice for 1800 years, and have often suffered fearful persecution for so teaching. It is truly encouraging to see others coming over to our principles.

Now let us briefly examine at least one of Brother Loughridge's quotations of Scripture: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts, 1:5.

Here two baptisms are mentioned: First, John's, "with (in) water," a visible, material baptism, which the disciples had witnessed and performed for over three years. Second, the baptism of the Holy Ghost, a spiritual, figurative baptism still in the future, "not many days hence." The Savior frequently explained and illustrated spiritual things by likening them to natural, material things. He did so in this case. He explains and illustrates the baptism of the Holy Spirit—spiritual baptism by means of John's water baptism. Bro. Loughridge is trying to do the reverse. He tries to explain John's baptism by the baptism of the Holy Spirit. The Savior's plan is the better. If you wish to learn the mode of John's baptism, my brother, why not go directly to the account given of it in the Bible. It is not mysterious. You can easily learn the "mode" there if you will. Behold John baptizing "in the river of Jordan"—Mark, 1:5. Hear him say, "Ego men baptidzo humas en hudati,"—"I indeed immerse you in water." See Jesus when thus baptized coming "up out of the water," having testified "*thus* it becometh us to fulfill all righteousness."

"Search the Scriptures" candidly, brother, and you will say as John Calvin, the founder of your church, "The word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church.

The only remaining question is, will the figurative, Holy Spirit baptism, conform to this material, water baptism of John?

Turn to Acts, 2:1-4, and read: "And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the houses where they (the disciples) were sitting." This was the energy, the "power of the Holy Spirit." It filled the house, the disciples were in the house, hence they must have been covered and overwhelmed by it; in other words, it was like John's immersion in water. But again in verse 4, "They were all filled with the Holy Ghost." That is, his gifts and graces permeated and captured their whole beings—bodies, minds and souls. Truly this was a double immersion, Holy Spirit without and within.

Bro. Loughridge confounds the "came upon them," "poured out upon them," with the baptism. The real baptism was in the abundant gifts and power, the effect of this pouring out, and is what our brother means when he prays for a baptism of the Holy Spirit. He does not mean a little touch of the Spirit like what he calls baptism when he dips the tips of his fingers in water and touches the candidate's head.

M.

What Can I Do to Help the Church?

1. I can show by my honest, upright and earnest Christian living that true religion makes the life better.

2. I can attend the meetings of the church and thus manifest my interest.

3. I can invite my friends and neighbors to attend the meetings and thus help to bring them under the sound of the gospel.

4. I can pray for those who preach the gospel, and for the prosperity of God's cause.

5. I can testify to the preciousness of Christ in the social meetings of the church.

6. I can give to the church a part of my earnings for the preaching of the gospel and benevolent purposes.

Dr. O. P. OLINGER,

Physician and Surgeon,

South Canadian, Indian Ter.

MIZE HOUSE,

H. M. MIZE, PROP.,

South Canadian, Indian Territory.

This new hotel is convenient near the depot, and is well kept by its accomodating proprietor who is continuing to made improvements as the demand requires, to which we can confidently recommend all who want

Square Meals,
Good Beds,
Comfortable Quarters,
with Reasonable Prices.

TOOLE BROS.,

John O. Toole and Joe Y. Toole,
South Canadian, I. T.,
—Dealers in—

Dry Goods, Boots and Shoes, Clothing and Hardware.

Groceries a Specialty.

Buy and Sell Country Produce of All Kinds.

Patterson & Foley,

EUFAULA, - - IND. TER.

—DEALERS IN—

WAGONS & BUGGIES,

LUMBER,

DOORS AND SASH,

SHINGLES, LIME, AND CEMENT

—WE ARE AGENTS FOR—

Dupont's Powder,
Eldredge Sewing Machines,
Leggett & Myers Star Tobacco,
John Deere Plow and Cultivators,
Osborn Reapers and Mowers.

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

No Trouble to Show Goods.

Giddings Turner. Pat Byrne.

TURNER & BYRNE,

Muskogee, I. T.,

Carry a Full Line of

General Hardware

Furniture,

Lumber,

Shingles,

Lath,

Lime.

We are Agents for
Hall's Safes and Locks,
Laflin & Rand's Powder,
Wrought Iron Ranges,
Aultman & Taylor Threshers,
John Deere Plows and Cultivators,
Mitchell Farm and Spring Wagons,
Rude Bros. Rakes and Cultivators,
Champion Reapers & Mowers.

NEWSPAPER ADVERTISING A book of 100 pages. This been book for the advertising, as does it contains lists of newspapers and estimates of the cost of advertising. Any one who wants to spend one dollar, look in this for information, to results which follow when they invest one hundred thousand dollars in advertising a catalogue in instructive quaint and neat hit every business man, or one of those to do so by giving information and of those representations. 10 editions have been issued, 1881, 1882, 1883, 1884, 1885, 1886. Sent, post-paid, to any address for 25 cents. Write to GEO. P. ROWELL & CO. NEWSPAPER ADVERTISING BUREAU (10 Spruce St. Printing House Sq.), New York.

The Choctaw election figures are all in, and by the latest reports Mr. McKinney is nearly 400 votes ahead.

Caldwell has a new railroad just completed to Arkansas City, where it connects with the Frisco for St Louis. Tom Hutton shipped the first train load of cattle over the new road.

Over 1,000 men and teams are at work on the Frisco between Paris and Ft. Smith. This road and the Santa Fe, when finished, we are afraid, will cut considerable trade from Caddo and Atoka.

Commissioner Atkins will soon take a tour of the western Indian agencies. Dr. Bland, of the Council Fire, also expects to spend the summer in the west, the principal part of the time in the Indian Territory.

The public school building at Vinita burned to the ground on Friday morning. The fall term was not to convene until the following Monday, and, as the building was unoccupied, it was probably the work of an incendiary.

The U. S. Court at Fort Smith costs the Government fully $200,000 per year, or over $600 per day for every working day of the year. It is no wonder Fort Smith opposes a court in the Territory, and that Paris and Denison are so anxious to get possession of the criminal business of the country.

Whenever a murderer is hanged at Fort Smith, the papers there are particular to say the deed was not committed in their state but in the Territory. But they do not mention the fact that a good share of those same murders are committed by whites from Arkansas and other neighboring states.

The Pawnee and Ponca Indians have compelled a suspension of work on the Santa Fe extension through the Territory, the grounds of their dissatisfaction being that the established line varies from the course of the original survey, and damages their lands more than they supposed it would.

The election returns from the four counties in the Chickasaw Nation are as follows:

	Wolf.	Byrd.	Oby.	Burris.
Pontotoc,	22	65	18	2
Panola,	0	49	44	0
Tishomingo,	34	13	56	4
Pickens,	39	12	80	1
Total,	95	139	198	7

The Denison & Washita Valley Railroad is running a new survey for their road to tap the Frisco. It is estimated it will be about eighty miles in length, and ample capital can be raised to build it. It will give Denison a competing line to St. Louis, and Denison will being the lumber and coal fields of the Territory to her doors.

A Vinita dispatch says: "Indian Inspector Ed. Bannister, en route for Queenmo, Kan., where he goes to effect the removal of the Mokohoko band of Sac and Fox Indians to the reservation in this territory. This faction of the main tribe, numbering about 100, has steadfastly refused to come for sixteen years and preferred squatting on land belonging to others to having a home and drawing annuities in this territory. Their presence in the midst of the whites in Kansas has been a source of annoyance to both, but the prejudice of the old chief, whose name they bear, was sufficient to prevent a removal. That they are now likely to go will be a source of relief to the community they inhabit in Osage county.

The cause of Temperance has lost one of its most enthusiastic advocates by the death of the Rev. George C. Haddock, of Sioux City, Iowa. He was assassinated in a most cowardly manner on the night of August 3d. Returning from a drive with a friend, he had just left the stable and walked a few steps down the street when some one concealed in a doorway shot him down without a moment's warning. There is no doubt that this dastardly deed was committed by the whiskey element who feared his influence in the city. As no one else could be found who would brave the wrath of the saloon-keepers he had himself sworn out several indictments against those who violated the law. But the friends of temperance were not intimidated by this infamous murder; they demanded and secured the closing of all the saloons of the city. The reaction against the whiskey element is tremendous, and the death of Mr. Haddock will greatly strengthen public sentiment in favor of Prohibition.

Another outrage was perpetrated in Kansas. A certain lawyer has made himself prominent in the effort to enforce the law. Several of the saloon-keepers had been convicted and many more were under indictment. A few days ago a twenty-five pound can of powder was placed on his porch and exploded with terrible effect. The entire rear portion of the house was demolished. Of the six members of the family several were severely wounded.

Surely these methods of defence will convince thinking men that the whiskey element is unworthy of support and should be suppressed by the strong arm of the law.

It is probable that no branch of the Christian church has done more to uproot a superstitious belief in the pernicious doctrine of baptismal regeneration than the Baptists. It is just here that a sharp line divided them from the Lutherans and old-time Episcopalians. The Romanist believes that unless Baptismal water is applied to the infant, the curse of original sin is not removed, and the child is eternally lost. Luther held the same doctrine. Article IX, of the Augsburg Confession, expressly condemns anti-Baptists, who affirmed that children are saved without baptism. And the article is still taught, though with less harshness, by Lutherans to-day. The Baptists, on the other hand, have persistently denied that baptism effects regeneration, or that it secures in any way the salvation of either infant or adult. Baptism has never been used by them as a talisman, a ticket to heaven. They have refused to administer it except to believers, who, they assume, have been consciously converted and experienced a change of heart.—*Baptist Weekly.*

About Tobacco.

Florence McCarthy addressed a letter, of which the following is an extract, to Rev. S. H. Small: "You cannot be ignorant what a colossal social evil tobacco is, but let me refresh your memory with the following table of the way the American people are spending their money. This is what they spend every year for the following commodities:

Whiskey	$900,000,000
Tobacco	600,000,000
Bread	505,000,000
Meat	505,000,000
Iron and steel	290,000,000
Woolen goods	287,000,000
Sawed lumber	252,000,000
Cotton goods	210,000,000
Boots and shoes	196,000,000
Sugar and molasses	155,000,000
Public education	85,000,000
Christian missions	5,000,000

This table speaks for itself. The waste of treasure on tobacco is the least alarming feature of the tobacco evil. It is a narcotic poison of fearful energy. It is ruinous to the brain and nervous system. It stupefies the senses and hardens the heart. It sustains a very close relation to the whisky habit. Almost every drunkard uses tobacco, and no one ever heard of a whisky shop that didn't sell tobacco too. It is a well known fact that people who are addicted to both habits can never stop drinking whisky unless they also quit the use of tobacco. But bad as tobacco is in itself, the avarice of tobacconists has made it worse still. They scour the gutters for cigar stumps, and having ground them up with poisonous drugs and deadly nerve and heart stimulants, they make them into cigarettes. These are the dirty bits of damnation which are seen in the mouth of nearly every child in Chicago. Most of them will have ruined their nervous systems before they are eighteen years old. But one of the most unchristian features of the tobacco habit, is its extraordinary selfishness. Most vices expend themselves on those who practice them, but the tobacco user is a nuisance to every one who is not like himself. He defiles the home, the street car, and every house that he visits. He pollutes the very ground on which clean people walk, and the very air which they have to breathe. He not only walks in front of clean people on the street for blocks and compels them to inhale a beastly stench, but goes home and blows it into the face of his pure wife and children 365 days and nights in the year. That this horrifies and disgusts every clean person around him, is nothing to him. He is gratified, and that makes it all right.—*Chicago Journal.*

Whatsoever ye do, do all to the glory of God.

BEAUTIFUL COMPLEXION.

Magnolia Balm combines every requisite for adornment. It imparts a delicate and fascinating and enduring and natural. It will be found by all for improving a sallow complexion.

Magnolia Balm. Miss Fanny writes: "Magnolia Balm is delightful."

Magnolia Balm. Mrs. Kendal writes: "Mrs. Kendal considers it very good indeed."

Magnolia Balm. Mrs. Langtry writes: "Mrs. Langtry finds Magnolia Balm quite equal to the recommendations given it, and cheerfully extends her usage effect."

Magnolia Balm. Violet Cameron writes: "It is most excellent."

Magnolia Balm. Minnie Hall writes: "I find Magnolia Balm delightfully soothing and refreshing. For the toilet it is the most refreshing and the nicest I have ever used."

Magnolia Balm. Miss Rosetha writes: "Miss Rosetha finds it natural, lasting, pleasant, effective and healthful."

Magnolia Balm. Ada Cavendish writes: "Allow me to congratulate you on having perfected a cosmetic of such perfect purity. Its lasting qualities, combined with its effect on the skin, must, ensure its extensive and refreshing. I for one shall never use any other."

Magnolia Balm. Dolores Drummond writes: "Dolores Drummond begs to express her thanks for the sample of Magnolia Balm, and to say that Mr. will always find it in the dressing."

Magnolia Balm. Miss Fortescue writes: "Miss Fortescue finds Magnolia Balm the most soft and pleasant."

Magnolia Balm. Lizzie Wade writes: "I think Magnolia Balm is a valuable and shall not cease to use it."

Magnolia Balm. Fanny Lewis writes: "I prefer Magnolia Balm to all other."

Magnolia Balm. Miss Fortescue writes: "I shall always recommend it to all my friends."

Magnolia Balm. Miss Langtry writes: "I have used Magnolia Balm for the most delicate purpose and is delighted with it."

Magnolia Balm. Viola Hollister writes: "Magnolia Balm is the best I have used."

Magnolia Balm. Daisy Lloyd writes: "Magnolia Balm is the best I have used."

Magnolia Balm. Laura Leland writes: "I have much pleasure in stating that Magnolia Balm is the best I have used; it is certainly free from all deleterious properties."

Magnolia Balm. Madam Rose Rumel writes: "I consider your Magnolia Balm the best I have ever used."

Magnolia Balm. Jean Rivers writes: "Miss Jean Rivers will always use Magnolia Balm and will have much pleasure in recommending it to her friends."

Magnolia Balm. Alma Mayne writes: "Miss Alma Mayne has much pleasure in stating that she finds Magnolia Balm most agreeable and beneficial to the skin and excellent for stage purposes."

Magnolia Balm. Maria Linden writes: "I am pleased to add my testimony in favor of your Magnolia Balm. I find the cleanliness of which I cannot praise it highly."

Magnolia Balm. Madam Schild in her "Journal of Fashion", writes: "I do not often recommend any particular article of perfumery but I can highly recommend Magnolia Balm, which is soft, delicious, and refreshing to the skin, and is most delicately perfumed."

J. M. PERRYMAN,

Successor to G. W. Stidham,

EUFAULA - IND. TER.,

Has a large and complete Line of

DRY GOODS, GROCERIES,

BOOTS AND SHOES, CLOTHING, HATS AND CAPS,

HARDWARE,

STOVES AND QUEENSWARE,

SADDLERY, &c., &c.

We sell the celebrated

New Home Sewing Machine.

New Fresh Goods,

AND

LOW PRICES.

Come and Be Convinced.

JAMES BLAKE,

Druggist & Chemist,

EUFAULA, CREEK NATION, I. T.

A full line of

PURE DRUGS

Constantly on hand.

A COMPLETE STOCK OF

Trusses and Shoulder Braces.

Patent Medicines.

Best Cigars and Tobacco,

Pure Candies—Plain and Fancy

TOILET ARTICLES,

Stationery, Choice Perfumes,

BRUSHES, ETC.

Prescriptions carefully compounded at any hour. Nov-1y

C. E. THOMPSON,

Dealer in

General Merchandise,

TAHLEQUAH, - I. T.

TAKE THE

INDIAN JOURNAL.

Weekly, $1.50 Per Annum.

Muskogee, - - - Ind. Ter.

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

FOR JOB WORK

OF ANY KINDS,

Note, Letter and Bill Heads, Envelopes, Cards, Legal Blanks, &c.,

SEND TO

L. H. & R. M. ROBERTS,

Proprietors JOURNAL and CHEROKEE and printers of the MISSIONARY.

R. D. BURTON.

South Canadian, I. T.,

Dealer in

General Merchandise,

Dry Goods, Clothing, Hats, Boots, Groceries, &c.

Produce Bought.

New Meat Market

At McAlester.

Dr. T. L. Wood has just opened a New Meat Market in the Schular Shop. He buys and sells eatable meats of all kinds, and his wagon runs regular to the mines.

Bragg House,

Near the depot at

McAlester, - - - Ind. Ter.,

J. M. BRAGG,

—Dealer in—

STAPLE AND FANCY GROCERIES,

Also Buys and Sells Country Produce.

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

Come and get your cheap goods, square meals, comfortable lodging, excellent bread and superior ice-cream at reasonable terms.

P. A. DOYLE,

Watchmaker and Jeweler.

(ALLEN'S DRUG STORE.)

Keeps Large Line of Watches, Clocks, Jewelry and Spectacles Constantly in Stock. All Work in My Line Promptly Attended To. Satisfaction Guaranteed.

McAlester. - - - Ind. Ter.

A. A. ENGART AND CO.,

GENERAL INSURANCE AGENTS,

MUSKOGEE, - - - IND. TER.

Correspondence solicited.

FIRE, LIFE, ACCIDENT AND BURGLARY INSURANCE.

Positive Strong Companies Represented.

JOHN W. STAPLER & SON.

Dealers in

General Merchandise,

TAHLEQUAH, IND. TER.

Keeps the best Goods at close cash Prices.

BUY YOUR

DRUGS MEDICINES,

Paints, Oils, Wall Paper &c.,

—OF—

DR. E. N. ALLEN,

Who has recently purchased the Drug Store of L. C. Tennent. Large additions to the stock have been made, so that all articles usually kept in a first-class Drug Store will be on hand.

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

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

For Piles, Cuts, Bruises, etc., Brown's Arnica Salve is warranted a complete cure.

All for sale at

DR. ALLEN'S DRUG STORE

MAIN STREET,

McALESTER, - - I. T.

JOHN BRASEL,

PHOTOGRAPHER,

Muskogee, - I. T.

VIEWS OF THE BUILDINGS AND GROUPS OF THE PUPILS IN THE TERRITORY.

Birds-Eye Views of Muskogee, &c.

—Call on Him for the—

BEST WORK

—AT—

The Lowest Living Prices.

L. B. COCHRAN, R. A. COLEMAN

COCHRAN & COLEMAN,

Dealers in

STAPLE AND FANCY

GROCERIES.

Fruits and Vegetables a specialty. Country produce bought and sold. Everything fresh and cheap.

McAlester, - - - I. T.

NOTICE

TO MACHINERY OWNERS.

The undersigned is prepared to go in the country and erect or repair machinery of all descriptions.

C. T. McELVANEY,
Mechanical Eng'r and Machinist,
McAlester, I. T.,
Formerly Supt. of Machinery for Osage Coal and Mining Co. 42-3mp

---

"THE STORY OF THE BAPTISTS."

Cloth $1.50. Morocco $2.50.

Fourth Edition now ready for delivery. Thousands of copies sold. The most popular and fastest selling book. Wanted active, energetic AGENTS in every community. Liberal discount, easy terms. Address M. W. Wheaton, Publisher, Baltimore, Md.

"It is very necessary to have it."
T. T. HOYT, D. D.

"It is instructive and inspiring."
G. D. B. Pepper, D. D., L. L. D.

"It is the best book of the kind we know"
THE STANDARD.

THE

Missouri Pacific Railway

—IS THE—

MOST POPULAR ROUTE

—TO THE—

North, East, South and West.

TO THE NORTH.

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

TO THE EAST.

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

TO THE SOUTH.

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

TO THE WEST.

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

Parties desiring further information apply to nearest ticket agent, or

WM. BOGLE, AG'T, SOUTH CANADIAN, I. T.

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

W. H. NEWMAN,
General Public Manager.

GUITEAU & WALDRON,

—The Leading—

Wholesale

DRUG : HOUSE

Of North Texas, and headquarters for

Paints, Oils, Glass, Wall Paper.

Denison - - - Texas

TO AVOID

Extortionate Prices

—AND WORTHLESS—

NURSERY STOCK,

As usually delivered by the traveling peddlers, and instead, get valuable, well tested Fruits, Shades and Shrubs, at Moderate Prices, send to

T. V. MUNSON,

—Of Denison, Texas, Proprietor of the—

DENISON NURSERIES,

For a catalogue describing his stock with prices

Send your orders to him, and you will receive just and liberal treatment. Any orders left with us will be promptly forwarded, and your trees sent by whatever route directed.

BAPTIST FEMALE COLLEGE,

LEXINGTON, MO.

Begins its 20th annual session September 8, 1887. Its faculty is able; location healthful; buildings and surroundings good. For catalogue address

John P. Lacy, President.

IF YOU WISH TO SAVE MONEY

Buy your GROCERIES where the prices are the lowest. Order Produce, Poultry, Eggs, etc. from B. Do Ro, St. Louis, Mo. Price list mailed on application. Mention this paper.

To the Readers of this Paper:

We are desirous of building up a trade in the Indian Territory, and in order to induce you to buy your goods of us we offer you the following

Extra Bargains.

8 lbs. Best Parched Rio Coffee	$1.00
10 " " Green " "	$1.00
15 " " White Sugar for	$1.00
10 " " Brown " "	1.00
9 " Choice Raisins for	1.00
20 " Best Rice for	1.00
A 1-lb Can Baking Powder, containing a Plated Spoon or Butter Knife	20
Nice Fat Shore Mackerel in a pail for only	75cts.
Star or Horseshoe chewing Tobacco per pound	40cts.
50 good 5ct. cigars in a box for	$1.00
4 lbs. choice Sample Tea for	1.00

For rest of prices see our Price List, which is sent free to you on application. We have quite a number of friends and customers in the Indian Territory, but we want more and we will make it pay you to send to us for your goods.

Address,

JACOBY BROS.,
2208 North Third Street,
ST. LOUIS, MO.

150,000 FRUIT TREES

FOR SALE AT

GILL'S NURSERY,

Springdale, Ark.

—CONSISTING OF—

Apples, Peaches, Pears, Cherries, Grapevines, Plums, Gooseberries, Currants, Raspberries, Strawberries,

—AND A NICE LOT OF—

Evergreen and Ornamental Stock.

Orders by Mail will Receive Prompt Attention.

Send for Price List to

John B. Gill, Springdale, Ark.
2-4m

D. H. M'DONALD & N. B. GUY.
Main St., South Bentlion, Ind. Ter.,
—Dealers in—
FANCY & FAMILY GROCERIES.
Thirty cents' worth profits and quick sales.
Buy and sell country produce.
Everything Fresh and Prices Low.

THE INDIAN UNIVERSITY.

This institution was established for the especial purpose of training native teachers and preachers for a more effective Christian work among the Indian tribes. Its building is new and well furnished, its location near Muskogee in central and one of the most desirable in the Territory. Its teachers are in every way competent and the best that can be obtained.

TERMS:—Charge for tuition, per term of twelve weeks, $6.00. Board, per week, $2.50. All students are expected to work for the University on an average one hour each day, if required, for which 50 cents per week will be allowed, thus reducing the cost of board to $2.00.

CALENDAR FOR 1886-7:—First term begins Sept. 29, ends Dec. 22. Second term begins Dec. 27, ends March 18. Third term begins March 30, ends June 22.

A. C. BACONE, A. M. President.

SOUTHERN GEM NURSERY

J. R. JOHNSON, Proprietor.

BOX 96, - - DALLAS, TEXAS.

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

A very large stock of extra Home Grown and acclimated Fruit Trees and Ornamental Shrubs for sale. Wholesale and retail orders from the Indian Territory solicited. Specialties: Fine Peaches, One-year-old apples, Kieffer's Hybrid and LeConte Pears, Plums, Pears, Figs, Japan Persimmons, Japan Plums, Russian Mulberries, Apricots, Cherries, Standard and New Grapes, etc. These nurseries have been greatly enlarged the past year, and still assume a much greater area this year, as the growing demand for home grown trees is warranting the same. We grew 17,000 trees last year, and will grow a much greater variety the present season. Visitors invited. Correspondence promptly answered.

THE INDIAN,

—THE—

ONLY PAPER IN CANADA

Devoted to the Interests of the Aborigines

Of North America.

Circulating largely Throughout the British Provinces, the United States and Canada.

IT CONTAINS

A general News Summary from the different Reserves.

The Dominion Parliament proceedings Relating to Indians.

The Minutes of the Indian Councils.

The Fur Market Reports from Leading Firms.

An Interesting Continued Story.

The following gentlemen have promised to contribute to its columns, the most of whom are well known in literary circles: Dr. Wilson, president Toronto University; Rev. Dr. Scadding, Arthur Harvey, J. Hirschfelder, Horatio Hale, C. Mair, James Bain, David Boyle, C. A. Boulton, W. H. Merritt, Lieut-Col. G. T. Denison, Ed. Parlour, M. W. Glyndon, Peter Purves and Rev. Dr. Armstrong. We will also be assisted by contributions from many of the educated Indians.

Subscription price $1.50 per annum in advance. European subscription, including postage, seven shillings. Single copies 10 cents.

Address Editor The Indian,
Hagersville, Ont.

Back Numbers Free.

SAVE MONEY

—AND—

BUY YOUR GROCERIES,

Dry Goods,

Boots & Shoes,

—FROM—

GEO. BUENTE,

General Shipping House,

Entire Block of 17th St.,

BETWEEN PAPIN AND SHUBLETON STS.,

ST. LOUIS MO.

Send for Price List and Dry Goods Samples.

BRUCE A. CASS,

—ON AT—

SOUTH CANADIAN

—WITH A—

COMPLETE STOCK

—OF—

General Merchandise.

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

The Benefit of Farmers.

Dr. R. I. BOND,

PHYSICIAN AND SURGEON,

South Canadian, Ind. Ter.