

# THE INDIAN MISSIONARY.

VOL. 3.

"Teaching Them to Observe all Things, whatsoever I have Comanded You."—Matthew 23:30.

ATOKA, INDIAN TERRITORY, DECEMBER, 1886.

NO. 2.

## The Indian Missionary.

J. S. MURROW, EDITOR AND PROP.  
Atoka, Indian Territory.

Address all communications to the Editor at Atoka.

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### ADVERTISING RATES.

1 year	1.00	3 mos.	.50
6 mos.	.75	1 mo.	.15
3 mos.	.50	1 wk.	.05
1 mo.	.25	1 day	.02
1 wk.	.10	1 day	.02
1 day	.05	1 day	.02

Advertisements for Terms, Twenty-five Cents the Month.

### EXTRACTS FROM LETTERS.

By the absence of Uncle Sam's mail we missed by only twelve hours a visit by Rev. J. M. Fowler, of Port Royal, Ky. We regret this very much. Bro. Fowler goes to Prescott, Arizona Territory, to take charge of the Baptist church. May God bless him abundantly.

"I have agreed to give two weeks of my time to missionary labor in the Indian Territory, and I would be willing to spend a week or two in labor there if my expenses were paid."—*J. M. Best, Springfield, Mo.*  
You will meet with a hearty welcome, brother.

And the above reminds us that we received a short time since a pleasant letter from G. W. Ingalls and wife, well known in this Territory for their Christian character and work. They now live at Prescott, Arizona, are in good health and doing well. We believe Bro. Ingalls' conscientious, good man, and that in certainty many will be surprised at the good he did for this Territory.

"Since writing you yesterday, and just as the ship was leaving home, it became evident it was his duty to remain in Kansas next month, and he requested me to recall his appointments in the Territory for January, and will re-arrange them for May."—*Mrs. J. P. Ash, Okmulgee, Okla.*  
We are sorry. "Ho that pricks his hand to the plough and looking back," &c.

"Dear father, I call you father because I have so surely father. My father in Heaven has called him to the better land. Since I have been in it I have had a closer walk (two for the Indian work also) We

with God. I am not a member of any church, but I am a child of God and beg you to pray that I may be a true follower of Christ." This is part of a long, good letter by an orphan Indian girl. May you become a happy Christian woman, dear Mary. You have a great many friends.

"Prof. Shoemaker's death was a great shock to us. The missionaries are very near to each other. Although I had known him only six weeks, it almost seems as though my own brother had been taken."—*Little Y. T.*

Yes; there is perfect harmony among the Baptist missionaries, Northern and Southern, in this Territory. The interests of one are the interests of all. "Behold how good and pleasant it is for brethren to dwell together in unity."

"Uncle, I don't like to practice on the organ, it is an very hard work. But you can be so much more useful by and by playing in church and in the Sunday-school. Keep up a bold, determined heart now; and your reward will come hereafter."

"We have had four convocations in our prayer-meeting, and confidently expect others. We are all rejoicing."—*George Whitall, Okmulgee.*

Well may you rejoice, brother. The Angels in Heaven rejoice. This prayer-meeting was started only a short time since in Bro. J. A. Smith's neighborhood near Colbert, and already we have the above good news. Prayer-meetings and Bible reading meetings are needed all over the Territory.

"I am deeply interested in all you tell me of women's mission work in the Territory. I would like to be a partaker in that work if the Lord should so order. The Lord of the vineyard knows best where I can serve, and I fully realize that acceptable service is in either doing or suffering His will in one's appointed place. It has always seemed to me that the Indian mission should be among the first in the hearts of Texas Baptists."—*Mrs. A. E. H. Alkalin, Texas*  
Will not Texas take the Chickasaw Nation as their part of the Indian work? What say you, Bro. Holt? You have two or three men laboring in that Nation now, chiefly among your own folks, while resters from Texas. Will you consider a man or

have heard excellent reports of a visit or two of Bro. Ward over in the Territory.

"I have just received the Pealme in Choctaw, a nice little volume price 45 cents. The Society are willing to furnish missionaries an application with the needed number expecting to sell them and account to the Society, giving, however, to the very poor."—*Rev. John Elder, Wintwood.*

All Christians in the Choctaw and Chickasaw Nations should thank God and Bro. Edwards the translator, for this valuable addition to the scriptures in the Choctaw language. Will not some friend in the States donate ten dollars to our mission fund to purchase this book of Psalms and let our colporters, Bro. McGhee, give them to the very poor," of which there are many?

### Baptist Church Sociable at Atoka.

On the 4th inst. the members of the Atoka Baptist Church were invited by Mrs. C. A. McBride to a thirty-third birthday. Although the night was very cold some twenty or more of the members assembled in Sister McBride's parlor and succeeded admirably in surprising Brother McBride.

Some time ago our pastor called our attention to the fact that there was but very little social communion between our members, and it was a matter to be deplored. We ought to do more than look in each other's faces across the church on each Sabbath, with perhaps a hasty clasp of the hand as we meet out at the door. A close personal intimacy will cause them to have a deeper regard for the welfare—both spiritual and temporal—of each other. It was to incourage this feeling that Sister McBride extended the invitation before mentioned, and the mission attending her endeavors, must have been very gratifying.

Another Re-Qua was present and delighted the company with his sweet singing. I may say here that it was the general extension of all that we have great reason for rejoicing that God has put it into the heart of our brother to come and labor in this field. A great blessing must surely be bestowed upon every second a worker. The choice of Sister Re-Qua was very much regretted on these

ted by all. Prof. Sinsler, however, read some extracts from the Book of Psalms composed by her, which were much appreciated, and attended in some degree for her absence.

After an hour or two of pleasant conversation all were invited to the dining room to partake of some simple refreshments, to which everyone did ample justice. Afterwards we had more music, chanted a little longer, and then Bro. Re-Qua read a part of God's precious word, offered a prayer and we all said good-night and returned to our homes, more than satisfied with our firm church available, only regretting that all could not have been with us. *Manassa.*

### Subjects For Sunday-School Lessons.

Committees appointed to prepare programmes for Sunday-School Conventions or Institutions often find it difficult to select suitable and profitable subjects for discussion. We append below some which we find in the Sabbath-School Journal of Peoria. The S. S. is in relation to Missouri. The S. S. is in relation to Missouri.

The relation of the S. S. to general education.

Discipline in the S. S.

The reflex influence of the S. S. on the workers.

The teachers' work, preparing to teach, teaching, leading the class to Christ.

The co-operation of the teacher and pastor.

Our dependence upon the Holy Spirit in all S. S. work.

The tree and its fruits, or is the S. S. yielding the fruit we have a right to expect.

### Notes.

"Stories from the Temple, or Gleaning the Summit," by Mrs. Harriet Warner Re-Qua.

This little volume is very suitable as a holiday gift, and as the Chickasaw holidays have again arrived we heartily commend the book to those who wish to make a present to a Christian friend that will be greatly appreciated and highly valued as the years go by. The price is ten, \$1.25.

The book may be had of the author at McAlester, Ind. Ter. Bro. and Sister Re-Qua have come into our mission field to work for Christ, and they bring willing hands, cultivated ability and concentrated hearts. May the richest blessings of heaven rest on them.

THE INDIAN MISSIONARY.

BAPTIZING THE LORD'S SUPPER.

The Baptist doctrine of the Lord's Supper is based on the teaching of Christ...

By J. L. BRADSHAW, D. D., WASHINGTON, D. C. The main design of this discourse is to show that in the Lord's supper...

It is not easy to make Protestants believe that this is in all its fullness...

And as they were eating, Jesus took bread and blessed and broke it and gave to His disciples and said: 'Take, eat; this is my body.'

In 1 Cor. 11:26-28, Paul gives a more perfectly statement of the origin and design of the supper...

The design of the supper, we think, is to commemorate the sufferings and death of our Lord Jesus Christ.

As baptism has been interpreted from its scriptural meaning, as baptism has been interpreted to mean regeneration...

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presses evil passions and facilitates the attainment of eternal life. The council of Trent decreed, 'If any one shall say that grace, so far as it concerneth God's part, is not given through the said sacraments, always and to all men, even though they freely receive them, but only some are able to receive them, let him be anathema.'

Now, all these phrases of doctrine which associate a mystical efficacy with the supper, so that whoever partakes of it is spiritually benefited, whatever may be his state of mind or heart, Baptists utterly repudiate and reject.

The supper is sacred with us as a blessing, and we wish to enjoy its benefits, and to be spiritualized thereby, we adore the Lord and Saviour, remind our hearts of His sufferings and death for our redemption, and so intensify our feelings of sin and our longing for holiness.

It is thus to us a precious means of grace, a vector far and more helpful through spiritual elevation than any mere mechanical realism could possibly be.

The Lord's supper is very generally called "the communion," by Christians at the present day. It is not so called in the Scriptures as anything like the sense now ascribed to that term.

The bread which we break, is it not the communion of the blood of Christ? The cup which we drink, is it not the communion of the body of Christ? 1 Cor. 10:16.

In partaking of the Lord's supper, we profess to be in communion with our Lord and Saviour Jesus Christ. We declare our fellowship with Him. Every reference to the supper in the New Testament connects it with Jesus.

The New Testament connects it with Jesus. He is partaking in remembrance of His suffering and death. It is not the communion of the blood of Christ, but the communion of the body of Christ.

For as often as we eat this bread and drink this cup, we proclaim the Lord's death till He come.

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many's crown, rejoice in the midst of it, and welcome the favour he is bestowing in death.

Some of us are who intelligently and spiritually participate in the Lord's supper. He is gazing by faith upon the dying agonies of the Supreme Martyr, upon the cross with its holy burden, upon the feet and hands impaled by bloody spikes, upon the side into which the sharp spear is thrust, upon the scarred brow upon which trickles the blood from the piercing thorns, of this "wreath so feared more than any man and His form more than any son of men."

This is what the supper means, and this is what we commemorate. We remember, when we partake of the supper, the death of our Lord Jesus Christ, and the redemption which we participate in through His blood.

There is a rich and sorrow sweet, Oh, sublime, blessed ordinance in which we may enter into the fellowship of His sufferings, and while we love for Him who enabled them all for our salvation.

With this view of the real significance of this ordinance, how sorrow is that notion which regards it as an expression of affection and fellowship of Christians for one another.

Many do seem thus to conceive, that the Lord's supper is to commemorate the observance of which they show their confidence and love for those who assemble with them. At the sacred board, they call it the communion, and they restrict the word to a fellowship of the heart and the unity or concordancy. Instead of cheering, they observe it in remembrance of one another.

Instead of communion with the blood and body of the Christ, they think of it as communion with each other. In there the almighty lust in the New Testament that the supper was ordained that in its observance the disciples of the Lord might express their fellowship for one another.

As if we were to do so, we do show forth the Lord's death until He come. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of Christ's body? For as often as we eat this bread and drink this cup, we proclaim the Lord's death till He come.

I do heartily believe in "the communion of the saints." But I do not associate that phrase with the Lord's supper. That is communion with the Lord.

There are many ways in which the supper may manifest the fellowship of Christ with each other. There is following in the united prayers, in singing together the praises of God, in mutual expressions of their affection, in the instructions and exhortations of the inspired word, more direct and expressive than in sharing the bread and wine of the supper in harmony with Christians in union and fellowship. In every good work and denunciation we have a common interest in all that pertains to the furtherance of the gospel and the

salvation of men. It is possible to be only to indicate in what respects Baptists are not sharers in the general or public-spirited than any other sect. All the united churches that are started against us center in one point, and that is in what is called our close communion. For this we are stigmatized as narrow and bigoted, uncharitable and selfish.

Let us, then, look a little into this complaint. What associations are needed to a proper participation in the Lord's supper? There certainly must be some limitations to its administration. It cannot be thrown open indiscriminately to all comers, like a political barbecue or a free lunch.

There must be some precedent qualification for participating in the supper. What are the qualifications of a Christian? What are the qualifications? What are the qualifications? What are the qualifications?

There are the prerequisites to approach it. He has prescribed them. They are included in the solemn charge He gave to His disciples, and through them to us, in the last of the same: "Go ye and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Here, then, are three things required in baptismal order—first, discipleship, which is equivalent to conversion; second, baptism, following the faith that makes them disciples; third, observance of the commandments of Christ—of which is partaking of the Lord's supper. Not the baptism before the discipleship. Not the baptism before

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BUCKNER, CHOCTAW NATION, September 24, 1886.

DEAR BROTHERS:—I have returned from the General Association, I thought perhaps you might want to know something of the proceedings. The session lasted from Sunday morning until Tuesday night...

DEAR BROTHERS:—I would have loved so well to have seen you there. The business of the Association was, in the main, missionary work. Bro. V. M. Thrasher and William Hays were appointed missionaries for the Territory, and Bro. Lindsey, Patterson and J. H. York for Western Arkansas and Indian Territory.

Yours in Christian bonds, Victor.

DEAR BROTHERS:—I have received your letter of a late date received and the begs. Thank you. I have also recently sent to New York and procured Choctaw Testaments for the benefit of our Choctaw neighbors. From what I can see or gather they are gradually advancing in Christian knowledge and propriety, civilization and intelligence.

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and pray with his people. It is a great privilege to be a part of the church with his people. It is a great privilege to be a part of the church with his people.

We thank God for His blessings on us and the prospect before us. The seed sown by old brother Folson and young Jesse Morrow is yielding a blessed harvest. Please all of your pray for us in this work.

N. L. CLARK.

MINISTERIAL SUPPORT.

The Indian Territory being almost wholly a missionary field, our work is often seriously hindered by a great lack of adequate financial support for those who are laboring in the ministry. True this hindrance is not confined to this Territory, for it prevails to a great extent in all states, especially in the west; but the cause suffers more perhaps from this cause here than anywhere else in the west.

Here is evidently an "evil under the sun," of no small magnitude. My brethren, these things ought not to be, but whose fault is it? and what is the remedy?

If the minister and his family suffer for food and clothing, while he spends his time and energies in arduous labors for a church until he comes strong in numbers and wealth and its membership live at ease in the midst of the comforts and luxuries of life, the fault cannot be charged to christianity. True christianity does not tolerate much less does it enjoin such a state of affairs. Nor can it be charged to God. He does not require it. "Shall not the Lord of all the earth do right?" But this is all wrong, hence God is not the author of it. Nor can this evil be charged to the scriptures, either on the score of incompleteness, as having omitted so grave a matter; or on the ground of indefiniteness, for they not only speak of the matter, but they teach with unmistakable plainness "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. VI. 6. "Even so hath the Lord ordained that they which preach the word should be supported of the church."

ALBANY, N. Y., Sept. 11, 1886. The government now has eighty-one boarding schools, seventy-six day schools, and six manual labor schools for Indian education.

McAlester is the favored town this time. We learn that Bro. W. F. Rogers, late of Annapolis, Md., formerly pastor of New York, has been appointed pastor of the Baptist church at McAlester. By the following resolutions clipped from the Chicago Standard, we get a glimpse of what he was thought of as pastor of Park Place Baptist church of Annapolis, a church with over 400 members.

Resolved, That in the short time he has labored with us we have learned to love him for his high Christian character, for his ardent devotion to the Master's cause, for his faithful preaching of the word, and for the example of a pure and holy life. And we believe by his being among us, we have, as a church, been greatly benefited both spiritually and morally.

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Mr. Re-Qua left here for McAlester Monday evening. His wife, Harriet Warner Re-Qua, who is here, will follow him shortly. She is quite noted as a writer of sacred poems. Her volume of poems, "Songs for the Temple," is having an extensive sale and is a comfort to all Christians who are fortunate enough to possess a copy.—Indian Missionary.

Ways and Means.

Some time ago brother Wm. Hays of Oklahoma sent me a very interesting letter reporting the results of two good meetings, in which he was aided by brother M. V. Thrasher. At one point (Tennessee) they organized a church and into his fellowship baptised twenty happy converts. Recently Bro. H. and T. have held several glorious meetings along on each side of the Canadian river.

The good people of this farming district, are fortunate in possessing such valuable Hays, and to always have a good Thrasher convenient. May the richest blessings of God rest upon them I pray. A. F. R.

Estimate Colored Baptist Church.

About five years ago brother Buckner, Books and myself organized the above church, since which time it has moved along slowly, until during the past year, under the pastorate of Bro. Carrington, it has sprung up to be a strong, healthy church. The pastor has had Elder Jenkins, of Ft. Smith to render him valuable service. There have been about seventy added by baptism during the past year. The church entertained the Freedmen's Baptist Association last October and did it grandly. A. F. R.

The Indian Missionary.

DECEMBER, 1888.

VALUABLE.

As I make my departing bow it may be expected that I make the usual farewell talk, especially as I have been connected with our little paper either as editor or publisher and some times both, since we established it. My efforts have been put forth cheerfully and sincerely, and the result is well known. In our work we have had valuable helpers to whom we extend our grateful thanks. While the paper has been the organ of our Territorial Convention and has done everything to promote its interests it has met its condition nothing. I thought it unfair when at its last annual session the convention tried to take the paper from me and move it to Leavenworth, forty miles off of the railroad, without ever saying turkey to me." As I was the one that had paid out most of the money and had not shown possibly greater interest, I thought a conference notification should be given me. It is true the new plan failed and the paper was not moved as was anticipated, in July, and I was offered it again. After such treatment, however, I could not consent, but begged Bro. J. S. Morrow to take and publish it at Alaska, where it will be issued after this month. Brother M. needs no introduction to you for he is well known and much beloved by you all. Let me urge you all to go to work and get as many subscribers as you can. It now has about a thousand subscribers and we can double that number if we make it the effort. Carry a copy in your pocket and so that whenever you go, also send up every dollar of interest pertaining to the advancement of our Zion in the end men's country. We cannot afford to do without this little paper especially if each copy is freight with Territorial news and wholesome instruction, which I can assure you will be the case if you all go to work.

Since its leaves have been flying to the four winds our brethren of the states have become far better acquainted with us and our work, while we have been introduced to each other, and greater harmony, co-operation and prosperity prevail as than has ever been known before. While I never respect to be again connected with the paper as editor or publisher I will always regard it as a privilege as well as a duty, to strive for its promotion; at every opportunity and in every way possible, without the hope of fee or reward, except to build up my Master's cause among the neglected and mistreated aborigines of our grand country. In addition to the above reason I am so engaged in teaching that my hands are too full to allow me to at-

tend to the paper, besides I consider Brother M. the man for the place and may God bless him I sincerely pray, and may the convention let him bloom I truly hope.

A. FRANK BOW.

THIS NUMBER.

The whole responsibility of the INDIAN MISSIONARY came upon us so suddenly and we have been so fearfully run with work in other directions that we have not been able to give much thought or time to the present number. We hope to give more time to the January number and arrange it with some system. We hope to have a Cherokee, Muskogee and Choctaw department and trust that the brethren and friends in these Nations will take some interest in having their Department well filled with interesting matter.

OUR FIRST SUBSCRIBER.

Rev. D. Rogers, of Tahlequah, sends us a check for \$3.00, the first subscribers under the new management. Here are the names: W. J. G. Lortner, Georgia Plains, Va. two years. \$1.00. U. W. Simpson, Vicks, T. T. one year. \$1.00. A. B. Hambery, Outlook, One year \$1.00. Mrs. E. L. Jones, Coffeyville, Kansas, do Total. \$4.00.

It will be seen that three of these are from the states, one from Canada, one is a preacher, two ladies, one our good old friend Bro. Scrapper, the whole sent by one of the best men and missionaries in the Indian Territory. Altogether we regard this as an excellent omen of our success. We thank God and take courage. Are there not "more to follow?" "Who'll be the next?"

We send the INDIAN MISSIONARY for a month or two to a number of persons who are not subscribers, and ask all such to read it carefully, and if found worthy, send us a subscription. We sincerely believe it is worth fifty cents a year. It has an important and useful mission for the Master in His Indian mission work. Will you, brother, sister, friend, help it to perform its mission? We ask all Baptist missionaries and native preachers in the Territory to act as agents, receive subscriptions and forward to us at Alaska. One and two dollar fractional bills, U. S. currency, will soon be in circulation again. When two, or any multiple of two subscriptions are procured, please send the names and money by registered letter to us. We will return the postage. To those who send fifty cents only we will take two-cent postage stamps, provided they are stamped carefully so as not to stick together.

We have been appointed by the Kaley Organ Co. their authorized Agent in the Indian Territory. We shall be pleased to correspond with parties desiring to purchase an organ. \$1.00 per hundred, in order to help

Recently in speaking on being "filled with the Holy Spirit," Mr. Moody said: "Call it 'Higher Life' or 'Second Blessing,' just as you choose, but get it, for it is the great need of the church."

It will be noticed that some of the news and articles in this number are old. This is owing to the fact that there was no paper issued in November. These articles are good, however, and have not moulded at all by the delay. We shall be fresh or hereafter, too fresh (the editor) perhaps.

The dwelling house of Sister Scholar burned on Tuesday evening the 11th. This is very sad. Sister Scholar in a widow with two little boys. Her dwelling house was about all the property she owned. The people of McAlester contributed liberally to rebuild her home. Articles of furniture, bed clothing, or clothing sent to her would be well bestowed.

Thanks to the Indian Journal and the Alaska Independent for kindly notices of the new editor and proprietor of the INDIAN MISSIONARY. We laid away both papers in order to clip those kindly notices but some one has taken both of them away. The Journal and Independent are both deservedly popular papers, and have to be put under lock and key if preserved.

One of the last things we write for this number is to record a visit from our excellent brother, Benj. Baker, native Choctaw missionary. We have known him for twenty-five years and a purser, better man does not live in the Territory. And here comes deacon B. F. Rogers, of Alaska church, than whom there is no more faithful, conscientious Christian. God be praised for such men.

News from churches in the Muskogee and Choctaw languages are solicited. Will not Bro. McComb, Wesley Smith, Colbert and others in the Muskogee Nation and Bro. Ellis McGee, Jackson James, Benj. Baker, Watson James and others in the Choctaw Nation send us short letters giving the news from their several fields of labor. Our publishers will print them in either the Choctaw or Muscogee languages. The letters should be short, telling of the Lord's work and nothing else.

We thank Bro. J. H. Dickerson, Cumberland Presbyterian minister and missionary at Durant Station, Choctaw Nation, for a package of tracts or leaflets, which he has printed on a little hand-ink press, 3x5 inch case. These leaflets are very valuable spiritual seed corn, and Christian workers in this Indian field will do well to send for some of this seed. Bro. Dickerson will be glad to sell them at one cent each or mortal journal of his successful

him purchase cards, paper, etc., for his Choctaw work. We hope to secure some in the Choctaw language for the INDIAN MISSIONARY.

Rev. B. H. Longbridge.

Articles from the pen of Bro. Longbridge on "Baptism" and "Communion" will appear in the January number of the MISSIONARY. They are written in the best of spirit, and from the best of motives and will do good. They would have appeared in the present number, but in our paper is only a monthly the articles and replies should appear in the same number, and the new arrangement by which we have taken charge of the paper was consummated so suddenly and being overruled with other work we have not had time to prepare replies.

Following On.

"Then said ye know I follow as to know Our business is to continue in what we know, and to make advances on it. Many persons are everything by turns, and nothing long. They say that they have begun to know the Lord in the right way; but you soon find them following another route. A tree which is often transplanted is not likely to bring forth much fruit. Brethren, whosoever ye have established, mind the same thing; rest up after novelties, as certain vegetative bands are always doing. If ye have begun in the Spirit, do not hope to be made perfect in the flesh. If all that you have already has come to you by faith, do not expect the rest of it to come by feeling. Certain Christians seem to live by jerks. They live as bankrupt almsmen, dependent upon the mercy of God one day; and then they take courage and set up to live as saints, rolling in riches of realized sanctification. Ere long, they are impatient again, and no wonder, for the paper money of self-confidence generally leads to a collapse. Keep to the one point: 'I am sin; He is my righteousness. I trust not in frames, or feelings, or attainments, or graces, or doings, but I rely on Jesus only.' This is the right clew to follow. Never lose it. Turn not to the right hand nor to the left. Your hope of knowing more of divine things must be in your persevering in this course by the Holy Spirit's teaching.—U. H. Spurgeon in Western Recorder.

Advocacy is an element of power in human success and fraternal genius. It was not apt! Nathaniel Hawthorn was thrown out of employment and unable to find any, that he wrote the "Mosses from a Mental Journal" of his successful tour.

THE INDIAN MISSIONARY.

LIGHT IN THE EAST.  
A CHRISTMAS POEM.

Four thousand years the world in dark  
was left;  
And desolation from his gnashy throne  
O'er trembling Nations held despotic sway;  
Whence joy with jolt-traped wing had  
short flown.  
Only one ray shined the midnight  
airward  
The star of promise-kindled when the  
day  
First marged in shadow--still undclouded  
gleamed  
With leave from the eternal far-away.  
It came at last, the splendor long foretold,  
The starbed glory of the heavens was  
flung  
In one transient, brightness set of gold,  
Earth's desolate, darkened, helpless  
wilds among.  
Oh, holy Light! you hail to-day the  
beams!  
Bread as earth's sorrow are thy golden  
wings.  
Through Arctic snows and desert wild-  
ness gleams,  
Enlivening splendor from the living  
springs.  
Christ the Redeemer, let on earth be  
relaxed;  
Mountains of sin drop from their  
strong abode;  
In beauty smile the glad, uprising plains;  
Earth's festoons 'neath the footsteps of  
God.  
Rejoice, Oh, Earth! what blessedness is  
thine!  
Ye peaty gates throw wide your Crystal  
bars!  
He leads the way to hills of light and life,  
Beyond the shining blue and silvery  
suns.  
There in celestial light forever shine  
o'ers;  
Rejoice, Oh, Earth! what blessedness is  
thine!  
A heavenly kingdom, and eternal throne.  
--Mrs. H. W. R. & Co.

INTRODUCTION.

Dear Readers:--I have been kindly in-  
vited by the new editor, Brother  
Morrow to do something new, at  
least new to me, that is to introduce  
myself to the good people of the  
Territory, and of course, taking it for  
granted that this is the etiquette of  
this part of the world. I must put  
aside my modesty and proceed to  
make myself acquainted with all who  
read this article of introduction. So  
allow me to introduce to you broth-  
er Reques, who is a poor sinner and  
nothing at all save through the blood  
of Christ; also to introduce his dear  
wife and child who are by far the  
largest and best half of our little  
family. About six years ago there  
began to be laid on me a strange,  
strong and imperative conviction  
that the Lord wanted me to come to  
the Indian Territory as a missionary.  
At first I said "Lord I cannot go,"  
but the Master soon showed me ex-  
cases were of order if I would be  
a true disciple, so I consecrated my-  
self to follow the lamb whitherso-  
ever he should lead me. Our home  
mission board was unable to appro-

private anything for our support, as  
the funds were low and they have had  
to stretch, so I wrote them for  
their moral sympathy that I might  
not seem to be in conflict with the  
board in coming, which they willing-  
ly gave me; and we are here to work  
for God, and our faith in his prom-  
ise is strong, and he has promised  
to supply all our needs according to  
his riches in glory. We know  
the Master of the vineyard will pay  
us what is right, and his funds never  
run low, his treasury is always full.  
We feel our commission is from  
Heaven and we propose through  
grace to be true to it, and seek to  
bring as many to Christ as we can.  
O that God would give us the hearts  
of the people for himself. The sac-  
rifices we have made to enter the mis-  
sionary field is not to be compared  
to the privilege of preaching Christ  
to the dear people in the Indian Ter-  
ritory. "I am debtor to the Greeks  
and to the barbarians, both to the  
wise and the unwise. So, as much  
as in me is, I am ready to preach the  
gospel to you that are at Rome."  
-- W. F. Reques.

REMARKS.

1st. Our quotations were from the  
only bible we know of that teaches  
infant baptism.  
2d. "The promise is unto you  
and your children"--Acts 2:39.  
The word here rendered "child-  
ren" denotes posterity, immediate  
or remote, without respect to age.  
The same word is used in Matthew  
10:21: "Children shall rise up against  
their parents," &c., which cannot of  
course mean infants.  
The "promise" is in three classes,  
"you," i. e. the Israelites of that  
generation; "your children," their  
posterity, and "to all that are afar  
off," the gentiles.  
If "your children" refers to in-  
fants and they are to be baptized so  
free infants, then the other two clas-  
es should also be baptized in the  
same way.  
This "promise" is conditioned by  
the word "repent" (verse 38), which  
infants cannot do, and limited by "as  
many as the Lord our God shall  
call."

three of them are Christian house-  
holds and members of the same  
church. There are a dozen house-  
holds here without any children too  
small to intelligently and savingly  
exercise faith in the Lord Jesus  
Christ.

Still more unfortunate for our  
brother is his assertion that "not a  
word is said about their believing"  
for he contradicts scripture. If he  
will look at the 34th verse, Acts 16,  
of the Baptist bible, he will read of  
the jailer that he "rejoiced, believ-  
ing in God with all his house."

4th. This reference shows the  
strait into which our brother and  
the advocates of infant baptism are  
driven in order to bolster up their  
unscriptural practice.

What warrant does this figurative  
baptism, by Jehovah himself, nearly  
fifteen hundred years before the  
Christian era, of a whole nation of  
people, men, women and children,  
many of whom were wicked (see  
Heb. 3:8 to 19) give to our brother  
to administer Christian baptism, so-  
called, to individual infants as a New  
Testament ordinance? Is abridg-  
ment as apparent. More appropriately  
might Bro. Longbridge persuade the  
white Creek Nation, men, women  
and children, to go out of their  
houses the next general rain, get  
sprinkled, and call that Christian  
baptism.

5th. Our good brother will have  
to bring forward his "many other  
examples of infant baptism."

The Indian Mission at the Southern Baptist Theological Seminary.

A letter from Bro. James Davis  
Chapman of Georgia, says on Dec.  
1st the Missionary Society connected  
with the above school considered  
the Indian mission as the special  
subject for the meeting, and that  
much interest in this work was ex-  
pressed. He says: "Three of the ex-  
professors made speeches, and Bro.  
Bagby, the Brazilian missionary,  
who was present, made a very inter-  
esting talk on Indian Missions."

Bro. Chapman adds: "Surely you  
have an important field of labor. I  
cannot conceive that we as a people  
are under obligations to any nation  
under Heaven half as much as to the  
Indians of our own country. I did  
long to speak in the Society on that  
day, for my heart was full. My  
heart is in the mission work and  
my labors shall be for its extension,  
wherever in the Providence of God  
he may place me. I do not seek a  
fast place. I want a place where I  
can most glorify God. The field is  
white everywhere and the harvest  
must be reaped. I pray the Lord to  
send more laborers to your Terri-  
tory, men full of the Holy Spirit  
and mighty in the Scriptures." These  
are pleasant words, and we pray  
God to send some of the young men  
now in the Seminary to this field,  
and even our dear Bro. Chapman himself.

INDIAN UNIVERSITY BAPTIST CHURCH.

On Saturday, Nov. 9th, a meeting  
was held at Indian University for  
the purpose of organizing a Baptist  
church. Rev. J. S. Morrow, Rev.  
Daniel Rogers and Rev. W. F. Re-  
ques, missionary to McAlester, were  
present by invitation. Rev. Morrow  
was requested to act as Moderator.  
A short period was spent in devo-  
tional exercises. Brief remarks were  
made by Brethren Rogers and Mor-  
row on what constitutes a Church of  
Christ, and the mission it has to  
fulfill in the world. Letters dis-  
missing members from sister church-  
es to unite in this organization were  
read, and by vote the articles of  
faith, church covenant and rules of  
order belonging to regular Baptist  
churches, were adapted. Fourteen  
brethren and sisters united in the  
church relationship, under the  
name of the Indian University Bap-  
tist Church. After the election of  
officers, further and appropriate re-  
marks were made by Rev. W. F.  
Reques.

On Saturday night very interest-  
ing services were conducted by Bro.  
Morrow, at the close of which sev-  
eral expressed a desire to become  
members. Rev. Rogers preached on  
Sunday morning, and Bro. Reques  
on Sunday night. The sermons were  
profitable and all the services of  
marked interest. After the night  
service one young man presented  
himself to the church asking for  
membership after baptism.

God has seemed to direct in the  
organization of this church, and  
with His blessing it will be enabled  
to accomplish a great work in this  
important field.

Church News.

Namaria church, near Tunkas Hor-  
ma, has just finished a new church  
house. The church consists principl-  
ally of women and they are all  
poor. Under these circumstances  
they have done well. Who will send  
them the means to purchase a stove?

A Gospel Hall or union church  
house has been secured at Lehigh.  
It was greatly needed. Mr. John  
Hudges deserves and receives the  
thanks of all interested in the cause  
of Christ at Lehigh for generally  
knocking off \$100 from the cost of  
the building. And Mr. D. N. Robb,  
of Atoka, deserves equal thanks  
for great interest and assistance in  
the purchase of this house. Also  
Miss Minnie Allen and Mrs. Stra-  
nberger deserve great praise for in-  
defatigable and successful perse-  
verance in raising a large part of the  
money to pay for the building.

The Baptist church at Caddo are  
struggling hard to pay for their  
house of worship. They have con-  
tributed liberally and cheerfully  
among themselves, and now it is  
right that others should help them.  
We commend this case with all our  
hearts to the generous public in the  
states and in the Territory.

The Indian Missionary.

MEMORIAL. 1888.

THE MOTHER'S FAITH

BY MRS. TRILL PERRY

Homeward I walked at the close of day
The shadows were gathering over me
But off in the distance light I caught
And knew my mother was watching for me

O, often she'd watched when pathless rain
And swift winds had bent hard on the pine
When her heart, waiting, grew heavy
And her eyes were blinded with weal

I had been going wrong many a mile;
Unguarded, had crossed 'er some little
Which led to byways and bodes that lay
Off far to the left of the king's highway

Though warned of my danger, stopped
Not to harm
What the sign-post told that stood at the turn
But recklessly wandered far out of sight

Of my child-soul's ether and its pure
love-light.
Ah, not 'twas a road of wearisome toils
And treading on thorns had weakened my strength

My footing lost, 'mid thorn-braes I
And quailed 'neath the fear I could not
But, lying thus downward, bleeding and
And an arm was placed 'round me, as'er I

Quail I raised me, no laggard the place,
But, lifting my eyes, I saw not his face.
"My strength is sufficient, be of good
cheer."

So tired and hungry, ragged and cold,
Dear to my heart were the words that he
And soon through the thorn-braes, out
where 'twas clear,

My home came in sight, the gateway no
away!
I wept when I found such mercy was
A wand'ring child who was lost and alone.

Then to the doorway how quickly she
came—
My mother—instinctly calling my name,
"if never lost faith, my child, for I know,

Though 'twas long waiting, his promise
is true."
She whispered the words, while tears of
her joy
Like heavenly dew, fell down on her boy
My mother! her prayer by night and by
day.

Moved Jesus to seek the child gone
stray.
-----
THANKSGIVING S. S. VOICES AT INDIAN
UNIVERSITY.

UNIVERSITY, Nov. 25th, 1887.
Thanksgiving exercises at Indian U.
Song: "We praise Thee, O God!"
Psalms, 103 chapter, read by Prof.
Beeson.

Prayer by Prof. Beeson.
Francis Song, Quartette.
Statement of individuals for what
each was most thankful for the past
year:
I am thankful for health and the
love and mercies of Christ; but

to-day I feel especially grateful for
kind Christian friends at home who
are praying for the success of this
school and the conversion of all the
students.

I feel thankful, first, for my dear
parents and for the promise they
have made to serve God the remain-
der of their days. Then, for the
many dear relations and friends I
have; for the home I have of reach-
ing heaven, for the work that God
has given me to do.

I am sincerely thankful that God
has spared my life and blessed me
with health the past year
I am thankful to God for having
preserved my life through the past
year and given me health and
strength.

Let us give thanks unto the Lord
for his goodness and for the many
blessings he has bestowed upon us;
through whose power and mercy we
have been permitted to live through
another long year. Let us thank
him for his continued care and pro-
tection of us. And let us thank him
with all our hearts for his kind
mercy. He has supplied us with
good and kind instructors, that they
may instruct us toward the advan-
cement of his Kingdom.

(Prayer by Mr. D. W. Duell.)
I thank God for the great care he
has taken of me during my life time.
I thank God for keeping me well.
The things for which I am thank-
ful cannot be numbered; but I am
especially thankful that death has
not taken any of our number unpre-
pared before God. Thankful that
the unsaved ones are still spared to
be prepared for heaven.

What a blessed hour of this glad
day God has given us that we may
give thanks to him. He has kept
us through the past year, and I
thank him for his thoughtful care.
I feel thankful for the health that
I have enjoyed, and for the oppor-
tunity of studying the word of God,
and for the instruction imparted by
the teachers, and especially that we
have a Savior who watches over us
and provides for all our wants.

Thanksgiving, Nov. 25, 1888.
O, give thanks unto the Lord; for
his mercies endureth forever. I give
thanks unto the Lord for keeping me
from the temptations, and keep-
ing me in health, both in mind and
body. I thank the Lord. A thank-
giving to God for his mercies. God
has made everything for some good
use, and he has so contrived it that
it can and ought to do what it was
made for. Dear friends, let us give
thanks unto the Lord for his good-
ness and mercies. Let us love him
with all our mind, soul and strength.

The Bible says God is wise, good
and just; that he is merciful and
greater than all, he is love. Love is
not a single trait of his character,
like the others mentioned, but his
very life. His love is like the air,
in and around, over and under every-
thing. It is as easy to get away true

Christian:
to-day I feel especially grateful for
kind Christian friends at home who
are praying for the success of this
school and the conversion of all the
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like the others mentioned, but his
very life. His love is like the air,
in and around, over and under every-
thing. It is as easy to get away true

Just as I am, without one pipe,
See that thy blood-meat be for thy
Ain that Thou light me to come to
Thee.

O Lamb of God! I come, I come!
Just as I am, and waiting on
To tell my soul of one dark blot.

To Thee, whose blood can cleanse each
spot.
O Lamb of God! I come, I come!

Just as I am, though tinged about,
With many a conflict, many a tub,
With fever's stain and fear without,

O Lamb of God! I come, I come!
Just as I am, poor, wretched, blind,
Slight, shivering, trembling of the soul,

Yes, all I am, if Thou wilt have me,
O Lamb of God! I come, I come!

With welcome, pardon, cleanse, relieve;
Because Thy blood is richer than
O Lamb of God! I come, I come!

Just as I am, Thy love to show,
Has broken every barrier down;

Now, to be Thine, Thy love to win,
O Lamb of God! I come, I come!

(The lady's name was Miss Charlotte
Elliot. The poem was written in 1864.)
—Word and Way.

ADVERTISERS.
And besides this, giving all dili-
gences, add to your faith virtue; and
to virtue knowledge;

And to temperance patience; and to
patience godliness;

And to godliness brotherly kind-
ness; and to brotherly kindness
charity.

For if these things be in you and
abound, they make you fruitful in the
knowledge of our Lord Jesus Christ.

But he that lacketh these things
is blind, and cannot see afar off, and
hath forgotten that he was purged
from his old sins. 2 Peter, 1:5-7.

That ye put off concerning the
former conversation the old man,
which is corrupt according to the
deceitful lusts;

Let all bitterness, and wrath, and
anger, and clamor, and will-speak-
ing, be put away from you, with all
malice.

Let ye abide every weight and the
sin that death doth not easily leave in.
Eph. 4:22, 23. Heb. 12:1.

GREEN AND GRAY.
You through the ages be multiplied to
the glory of God.

And of Jesus our Lord, for God is
able to make all grace abound in
you; that ye, always having abun-
dantly in all things, may be able
to every good work; as it is writ-
ten. He has dispersed abroad; His
charity hath given to the poor; His right-
eousness remaineth forever. How

be that ministereth seed to the sower,
or both minister bread for your food
and multiply your seed sown, and
increase the fruits of your righteous-
ness. 3 Peter 1:3. 3 Cor. 9:6, 10.

WITHDRAW YOURSELF FROM EVERY
brother that walketh disorderly.
He not uncqually yoked together
with unbelievers; for what fellowship
have righteous with unrighteous;
what communion hath
righteous with lawless; and what com-
munion hath Christ with Belial? or be
ye fellowers with an infidel?
Wherefore come out from among
them, and be ye separated, unto the
word; and touch not the unclean
thing, and I will receive you, and be
a father unto you, and ye shall be
my sons and daughters, with the
Lord Almighty. 3 Thea. 3:6. 3

Cor. 6:14, 15, 17.



THE INDIAN MISSIONARY.

THE INDIAN UNIVERSITY.

This institution was established for the purpose of training native teachers and Christian workers among the Indian Tribes of the Territory. Its teachers are in every way competent...

SOUTHERN GEM NURSERY

J. R. JOHNSON, Proprietor, 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.

150,000 FRUIT TREES

FOR SALE AT

GILL'S NO 1 KEY

SPRINGFIELD, MISSOURI

—consists of—

- Apples, Peaches, Pears, Cherries, Grapes, Plums, Gooseberries, Currants, Raspberries, Strawberries.

EXTRA BARGAINS.

A case of 4 lbs. per fruit, consisting of Green Apples, Peaches, Pears, Plums, Grapes, Currants, Raspberries, Strawberries, etc.

SAVE MONEY

—AND—

BUY YOUR GROCERIES,

Dry Goods,

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—FROM—

GEO. BUENTE,

General Shipping House.

Entire Block of 17th St.,

BETWEEN PINE AND SIMPSON STS.,

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Sent for Price List and Dry Goods Samples.

DR. R. I. BOND,

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SERFIE & HENRY GROCERIES.

Everything Fresh and Prices Low

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100,000 EACH ISSUE

7 TONS OF FLOUR.

CHERRY / GO TON. of "FLOUR."

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BEAUTIFUL COMPLEXION.

Mergolis hair combines every valuable property and producing the skin. It will be used in color on the hair.

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