

# THE INDIAN MISSIONARY.

"Teaching Them to Observe All Things, Whatever I Have Commanded You."—Matthew 28:30.

VOL. V.

ATOKA, INDIAN TERRITORY, OCTOBER, 1889.

NO. 10.

## CORRESPONDENCE.

SASAKWA, August 29.

Editor Indian Missionary.

The last meeting of Creek and Seminole Association, August 21 to 25, was one of unusual interest. Each day three sermons were announced and delivered, except on Saturday, when the business of the Association consumed the time.

Morning and afternoon sessions were held by the men, while at the same hour the women were in session conducting the meeting of their society. They are in hearty accord with the Association. Misses L. A. Elder, H. A. Bradley and Ada Bonham were present, representatives of the Chicago society. Sunday morning we had a good Sunday-school, four teachers and two interpreters. The classes were attentive and the report from the churches encouraging.

A petition from the Seminole churches for withdrawal from this body for the purpose of forming a new association, to be known as the Seminole and Wichita Association, was favorably received, and the churches advised to organize temporarily and report at this body at its next meeting.

The expenses of entertainment of the Association were upwards of \$340. This was provided for, save \$100, which was proportioned among the churches to the purpose that each church send Middle Creek church its proportionate amount, and pay the debt at once.

The "Missionary" was presented to the people, and they urged to sustain it by subscribing for it. Bro. Wm. McComb promised to enlist the pastors as far as he could in its behalf, and have them talk up the paper among their members; and I hope this will be done.

While the writer is not prepared to speak of the use of tobacco as sinful, still he takes this opportunity of commending the young preachers who are not given to that habit, because, especially, of the good their example will do, and because, too, they are free from the grip of such a habit. I think no one will say they are not as well off, and

most will say they are better off without the habit, and so we have special joy in them.

W. P. BLANK.

(There was some tobacco at the Association. Let that be the reason for the above.)

LAKEWOOD, N. J., September 9.

Editor Indian Missionary.

I have enjoyed the "Indian Missionary" very much, especially for its strong Baptist sentiments. I have frequently made use of your articles upon baptism and communion, and our pastor has also had some of the articles printed in tract form for distribution. I feel that your paper is doing a most blessed work in its Christian and elevating influence in every home into which it goes.

The Lord has answered my prayer in calling a member of my Sabbath-school class to missionary work and I am educating her for this work for the Lord. To do this must practice the strictest economy, for a

ey. We were all expecting you here at our camp meeting, but were disappointed in not finding you with us. John Wolf and Bro. Edwards were here and told us what kind of a meeting you have had out there.

We had a very good meeting out here. Two girls were baptized on Lord's day. Bros. John McIntosh, James Colbert and David McComb, from the Creek nation, were with us and helped us greatly in the work during the meeting. May God bless these brethren and others, and give them a long life of usefulness.

I am very well at present. Joseph Jumper is quite sick now. I don't think he is getting any better.

HENRY A. MARTIN.

ANADARKO, September 11.

Editor Indian Missionary.

Last Sunday we had an interesting and profitable meeting. Bro. James Edwards gave an interesting account of his visit among the Seminoles, Choctaws and Chickasaws. Our Wichita brethren and sisters

a box of vegetables, dried fruits, beans and such other things as could be used.

May the dear Lord give the good sisters much joy in their work. Sincerely,

G. W. HICKS.

ANADARKO, September 11.

Editor Indian Missionary.

We are now about to commence building the house for our mission school. We have raised over \$300 here on the field, and nearly \$500 elsewhere, but we still need more. We are praying and trusting that the (Southern) Home-Mission Board will contribute at least \$100 of this.

There are quite a number of people—amounting to 257—here, and year ago, at the convention at the Arbor, still living. As it has been so long since the people were here, the parties may have forgotten, and as we are very anxious to have a permanent building erected, several months ago we have been

Missionary, a year, but due to these two poor Indian families to whom you have been sending it at my expense. Yours in the work,

Mrs. M. L. ELLIOTT.

BELFAST, N. Y., August 21.

Editor Indian Missionary.

Our vacation thus far has passed very pleasantly. The past week I have enjoyed two temperance camp meetings, have heard some very fine speakers, such as Mrs. Hoffman, Mrs. Gougar, Mrs. Lathrop, Mr. G. W. Bain, Mr. W. T. Mills, Prof. Dickey, M. J. Fanning, John Solideski and Albert Griffen. The last is the father of the anti-saloon Republican movement.

We have spoken a few times for our Indian work, and I have given one temperance address. I have read to a number of audiences Wm. Loomis' oration published in the "Missionary." Everybody pronounces it masterly for a young man. I wish I had some of the other of the scholars' essays and orations. Not long now before we turn our faces homeward. Both of us well. Very truly,

D. CROSBY.

SASAKWA, August 11.

Editor Indian Missionary.

It has been a long time since I last heard from you. I hope you have enjoyed your trip to Wichita Agen

cy. We were all expecting you here at our camp meeting, but were disappointed in not finding you with us. John Wolf and Bro. Edwards were here and told us what kind of a meeting you have had out there.

We had a very good meeting out here. Two girls were baptized on Lord's day. Bros. John McIntosh, James Colbert and David McComb, from the Creek nation, were with us and helped us greatly in the work during the meeting. May God bless these brethren and others, and give them a long life of usefulness.

I am very well at present. Joseph Jumper is quite sick now. I don't think he is getting any better.

HENRY A. MARTIN.

ANADARKO, September 11.

Editor Indian Missionary.

Last Sunday we had an interesting and profitable meeting. Bro. James Edwards gave an interesting account of his visit among the Seminoles, Choctaws and Chickasaws. Our Wichita brethren and sisters

back encouraging news from the Pawnee Agency, where he had been on a missionary visit, and also to see relatives. He preached a few times to the Pawnees, and was listened to with good attention. These Indians are becoming interested in Christian work and want more light. Our Wichitas became so interested that it was decided to send out a missionary to the Pawnees. Bro. Isaac, who speaks the Pawnee language fluently, was appointed, and will start as soon as he can get ready. May the Lord bless and further his effort to give the Gospel to the Pawnees. A collection of \$6.65 was taken, the meeting closed, and all went home with glad hearts.

Possibly it would not be quite fair to mention the good meeting the last had yesterday. It was their sewing circle. At the Creek Association last year Mrs. Murrow gave Sister Phinney some quilt pieces. Yesterday, they put up the quilt, and all that could get around sewed and got it nearly finished. This was the first meeting since their vacation. There were forty in attendance. In the afternoon they had a missionary meeting, and decided to send Bro. and sister Lancaster, who are out among the Kiowas, sixty miles west

from, so that we can have a permanent building. The following are who have not paid:

Rev. V. M. Thresher.....  
J. M. Parham, Buffalo.....  
Rev. George Sullivan, Winamka.....  
H. M. Harjo, Buffalo.....  
Rev. Wesley Smith, Thurman.....  
Toney Proctor, Thurman.....  
Rev. Jacob Knight, Arboke.....  
Rev. J. B. Moore, South Canadian.....  
P. R. Ewing, Buffalo.....  
Miss P. H. Downing, Tallequah.....

Every dollar is actually needed; if not, we would not waste time and energy and ink and paper and stamps to write it. Rev. John Jumper also promised to raise five for the house. We hope he has not forgotten it.

G. W. HICKS, Missionary.

SASAKWA, September 17.

Editor Indian Missionary.

I write this to announce to you the death of my dear cousin, Joseph Jumper. After having been sick about seven months with consumption, he departed this sinful world on the morning of the 15th of September (Sunday). His funeral took place yesterday afternoon. Of course, he has left us all in great sorrow, but we feel grateful that he died in peace and that God has taken him to Himself, where there is no more sickness or death. He said before his death that he had a

with strong and certain, so we are confident that our deceased brother is now in heaven with his dear mother and brothers who have gone before. Your brother,

HENRY A. MARTIN.

CARDO, September 9.

Editor Indian Missionary.

As we did not send the report of Pleasant Hill Sunday-school to the Association I will send it to the "Missionary." Brother G. M. D. Street is superintendent and R. D. Betts, Assistant. The teachers are F. J. Bied, C. B. Betts, N. B. M. Street and E. C. Crouch. Number of scholars 80; number of verses of the Bible recited by heart 1598. This is our report from January 1, 1889. We receive our literature from the Sunday-school of Boham Baptist church, Texas, for which we are very grateful. Yours,

N. A. ROBERTSON,  
Secretary.

ENGINE, Neeshoba Co., Miss.  
Editor Indian Missionary.

I received your letter some time since. I am glad to hear from you, and that you want me come see you and my people. I willing to come. I try to get money, but could not raise enough. I back out now. I am sorrow. I want Choctaw books for my people. Sometimes I find money and send you for books. I pray for you. I want to remember me. You must

W. B. M. SMITH.

INDIAN UNIVERSITY,

August 20, 1889.

Editor Indian Missionary.

I have just returned from the Muskogee and Seminole Association, held at Middle Creek. Twenty-four churches compose the Association. On Sunday there were about 1400 people present. All the arrangements were good; excellent order prevailed; the business transacted and the religious services all indicated an advance movement in the line of christian work. Over \$700 have been raised for various purposes by the churches of the Association the past year. It is good to see the Indians waking up to see the need of missionary work among themselves, and among the tribes farther west, and to feel that they have as important a part to perform in this spread of the Redeemer's kingdom.

The next term of the Indian University will commence September 30. Students are already applying for admission. Several new ones who desire to prepare for the ministry are coming in. This one thing is more encouraging than all else, for our first great desire is to furnish our churches with well-

trained pastors. The next important aim is to furnish our schools with well-trained christian teachers. So we invite all christian young men and women who desire (whether already pastors or teachers or not) to come to the University and spend such time as they can, and we will help them to a better preparation for their work. To the Faculty of last year will be added Miss Anna Lewis, of Litchfield, Ill., and Miss Minnie L. Mitchell, of Des Moines, Ia. Both of these ladies have made for themselves a good reputation as teachers and christian workers. Miss Mitchell will have charge of the department of music and art, for which she has made thorough preparation. Her experience in a Baptist college in Iowa has raised her to the first rank as a music teacher. Very truly,

A. C. BACONE.

### A Valued Letter.

MONROE, ILL., September 11.

Dear brethren of the Baptist Territorial convention of the Indian Territory:

It would give me the greatest pleasure to be with you at your annual gathering this year, to again look on your faces, take your hand and talk with you about your loving Savior, which work lies near to all our hearts. As I can not see you in person, I will write you a letter. God's providence has led me many miles from my brethren in the Indian Territory, but I have not, by any means, forgotten you. You have been in my mind ever since I saw you at the convention in which you are engaged. I think of you daily, and pray that God will send you many, many abundant blessings in your labor of love.

From the time that the Baptist Territorial convention of the Indian Territory was organized I have regarded it as a great organized power for good. The gathering of representatives from our churches all over the Territory, of the red men, the black men and the white men, brethren in the same great family of redeemed children of the same loving Father, was designed to unite the hearts of all in stronger bonds of union and christian love, to help and encourage one another, to adopt plans for united systematic work, and to collect facts that might be for general encouragement and help.

You know an army of well disciplined troops, having a well-known object in view, and united, can accomplish far more than many times the same number of men without discipline or organization. So the soldiers of Zion must be united; they must work in harmony; they must understand each other and the definite objects that are in view for the advancement of the Redeemer's kingdom, as God's word teaches, "with one heart and one mind, striving together for the faith of the gospel."

Now, the Territorial convention was designed to be the central point for organized work, the headquarters for the soldiers of Zion in the Indian Territory, where information can be had about the needs of the field, and the wisest and best way for work all over the territory. Hence all the Baptist churches in the Territory should, if possible, send delegates and statistics of the churches and Sunday-schools, number of members of each and what they are doing

for Christ, so that at the convention all our working force may be known.

These statistics and plans for work can be printed so that all the churches can know what has been done and the plans for enlarged work. As the account of what other churches are doing and the needs of the different parts of the fields are learned, they will greatly help pastors of the churches. They will find the members waking up to more faithful service and earnest prayer. Those statistics, as they are read in churches in the States, will also encourage and stimulate them to more faithful service as they learn of your christian zeal and earnestness in the service of the Lord. Do not, then, dear brethren, lightly estimate the importance of these annual gatherings, for they are great helps in uniting your hearts and service for the honor of the Savior in the advancement of His cause.

While each church is enlarging work on its home field, let me urge and entreat you to do all you can to send and proclaim the word of God to those who are in darkness in the western part of the Indian Territory. God's providence is opening fields of labor for Christ among the western tribes, which are earnestly appealing to you for help. We have heard the pleading voices from representatives of many tribes on the western plains asking you for teachers to show them the better way. Dear brethren, is not the Lord, especially calling you who have learned the better way, to now help your brethren to walk in the light? You may be a greater help to them than white missionaries. The western fields are calling for and demand your best ministers and teachers. Young men and women are needed for these fields who have been well instructed in schools, and whose hearts have been prepared by the Holy Spirit.

Young women who have had their preparation at Indian University, Alpha Baptist Academy, and our other denominational schools, to give themselves to missionary work west. Do not selfishly try to keep them all at home because you may think they cannot be spared. If you heed the calls of needy ones on these distant mission fields, God will bless you in raising up others to aid your own people; but if you refuse to let your best sons and daughters respond to the voice that calls them to labor among the needy and destitute, there will be greater dearth of ministers and teachers in your own churches. God's word says "Give and it shall be given unto you." He blesses those who make sacrifices for him.

But the gift of your sons and daughters whom God calls and by His providence prepares for this labor is not enough. God calls you to put your hands in your pockets and give of the money he entrusts to you to help support western missions. You have learned how God is blessing His word and work at Wichita Agency. God has called our dear Brother and Sister Hicks and Sister Batlew to teach and help the Indians there. Stand by them in their time of trial. Help to support them. Provide them with the necessities of life. Help them in building them a house where the children can be gathered and taught the better way. They are your missionaries; pray for them; send them help through your treasury, always at the appointed time. Every Baptist church in the Territory should send such offerings as they are able at regular times, to the treasurer of the convention. Remember that God calls for these offerings. And He will bless you and the churches in making them. What a grand thing it would

be if our churches in the Territory would take it upon themselves to faithfully carry on missionary work among the uncivilized tribes. This would be like Apostolic christians, and would manifest the spirit of our Lord and Savior.

Again let me earnestly urge you to stand by Indian University and the Indian Missionary. God has given them to you to help you and his cause. He is blessing them for the accomplishment of untold good. Give them your hearty support. Send your sons and daughters to be educated at the former, by the christian teachers who are placed there, and try to place the latter in every family to educate your homes. They are great powers for good to your people. Think what a calamity it would be if either should cease. If deprived of them you would greatly mourn their loss. Indian University ought to have 100 students preparing for christian work; and the Indian Missionary ought to have 5000 subscribers in the territory. Brethren, all work heartily to bring about these two great results. It can be done, but in order to do it all must heartily and unitedly work for these objects.

Again, dear brethren, in all the work and plans of the convention pull together. Be united heart and hand irrespective of nationality or color. All are brethren. Your cause is one and the same, the glory of our Lord and Savior Jesus Christ. In union is strength. Let your motto be, The Indian Territory for Christ, in the name of Jesus God, and in His strength go forth to his service.

May the Lord bless you in every good word and work, and make you successful in His service.

William and Thomas were two of the people who sided with Powell, Gen. William was a zealous Baptist and Thomas a zealous Methodist. William went to visit Thomas and they talked about religion and theology. Thomas claimed to be sanctified, that all sins and love of sinning had been removed from him. William was inclined to dispute the claim, insisting that no man in this life could attain to a state of sinlessness. Thomas persisted in claiming to have reached such a state. Where upon the following dialogue took place:

William—Do you pray every day?

Thomas—Yes, of course I do.

William—Well, do you ask God to forgive your sins?

Thomas—Yes, of course.

William—Well, then, which one do you tell a lie to, God Almighty or me?

Thomas made no reply, but became very thoughtful.

The point was well taken, and we commend it to those who imagine themselves in a state of sinlessness. They will hardly get down on their knees and claim directly to God that they are without sin. That was exactly what the Pharisee did in the temple, except that he did not kneel. Just as no man will pray Arminianism, so no man will pray modern sanctificationism.



## NEWS AND NOTES.

Whisky killed another man at Lehigh—the night of September 22, and plunged two families in deep distress.

Many of Bro. Nelson's friends in the Territory will be glad to see this note from him. How graciously has the Lord blessed him.

"There will be D.V. a two days' meeting at High Hill, Choctaw Nation, the first Lord's day in October. The Lord bless them.

"We are now settled down in our new home in Harrison, Ill. All well and enjoy our work. We had a very kind people. Can already see indications of good."—D. Rogers.

Bro. J. J. Smith, of Kulla Inla, writes of the sad death, by drowning, of Brother Abe Ouba, a member of Richland church, Choctaw Nation. He leaves a wife and children to mourn his death.

Bro. A. J. Tappie, of Wilson, writes he was well pleased with his trip to the convention. He found part of his family sick on his return home. May God bless this dear brother and all of his.

We were pleased to welcome Rev. Joshua Allen, the Colporteur Missionary of the Choctaw and Chickasaw Association, and also Rev. Compe-lab by into our sanctuary. They are faithful ministers of the Gospel.

Rock Creek church, Choctaw Nation Indian church, is just completing a nice frame church house, built all by themselves almost. They needed help from those who have got their lands, but could not get it.

"Our church now numbers 506 members. There is a meeting this week, nightly, at the Choctaw Nation in the city, and the church is very much interested in the cause."—Bro. W. H. Adams, Secretary, N. T. C.

Bro. W. H. Adams, Secretary, N. T. C., writes: "The church is very much interested in the cause. This is very good. Teach your people to be givers as well as receivers. Bro. Hicks.

"Without any delay, we have concluded that your paper affords more solid reading matter than many larger ones, for they are often made up largely of advertisements. We like your paper very much."—Mrs. Cooney, South Bend, Ind.

The minutes of the Choctaw and Chickasaw association should not be as long being printed as they were last year. Clerks of associations should be prompt in getting out the minutes. The convention ordered 700 copies of the minutes of that body printed. The pamphlet will contain the proceedings of the years 1887-88, three years in one. Bro. F. B. Smith, Atoka, Secretary.

### General Report.

To the Baptist Missionary and Educational convention of the Indian Territory:

Agreeable to requirement I hereby send my general report for the year's work.

No. months taught in school, three and a half; the remaining time devoted to field labor.

No. of hours devoted to daily teaching, 4  
No. classes taught, 5  
No. pupils, 16  
One hour each day devoted to washing and combing these little ones.

Addresses, 25  
Prayer meetings attended, 20  
Religious visits, 40  
Visits to the sick, 164  
Tents and Tapes visited, 100  
Religious conversations, 24  
Sewing circles held, 43  
Garments cut, 185  
Garments made, 82

Industrial lessons, 25  
Tracts distributed, pages, 500

Not only has good been done in teaching them to make clothes, but we trust they have received spiritual good. We have been able to get hold of them in this way, when we would have failed utterly under any other circumstances. At each of these meetings we have endeavored to give them a simple lesson in the Bible, such as we thought they could comprehend.

We have hoped, prayed and worked in and for the school until it is very dear to our hearts. Our great desire is that the young may be trained for lines of usefulness; the times demand this, and God requires it. There is no standstill in this life, and the children of to-day will grow up to be better than their parents, or worse—the result is in the hands of the missionaries, and is in your power to help further the cause of our dear Lord and Savior. You have helped by your support of a teacher, and we desire to thank the convention for the confidence placed in us as such, and for your aid received. And we earnestly request that you continue a missionary teacher, or two if possible, as we hope soon to enlarge the work and will need more helpers. If we prospered we shall have the new building by Christmas. Pray for us that we may be able to do more good in the future.

Yours in the work,

Mrs. G. W. Hicks.

AKADARKO, I. T.

### Nor Hurry. Nor Worry.

The world is wide  
With time and tide;  
And—God is guide;  
Then do not hurry.

That man is best  
Who does his best  
And—leaves the rest  
Then, do not worry.

AKADARKO, I. T.

### Important to Remember

1 Hear as little as possible to the prejudice of others.

2 Believe nothing of the kind until forced to it.

3 Never drink in the spirit of one who circulates an ill report.

5 Always moderate as far as possible the unkindness which is expressed toward others.

5 Always believe that if the other side were heard a very different account of the matter would be given.

Covetousness.—Beware of growing covetousness, for of all sins this is one of the most insidious. It is like the silting up of a river. As the stream comes down from the land, it brings with it sand and earth, and deposits these at its mouth; so that by degrees, unless it be carefully watched, it will block itself up, and leave no channel for ships of great burden. By daily deposits it imperceptibly creates a bar that is dangerous to navigation. Many a man, when he begins to accumulate wealth, commences at the same moment to ruin his soul; and the more he acquires, the more closely he blocks up his liberality. Instead of doing more for God, he does less, and the more he wants of this world, the less he cares for the world to come.—Spurgeon.

One of the examination papers of a young miss in a city school contained the question: Which Zone produces the highest type of man? In unmistakable characters the answer read: "The Temperance Zone."—Hartford Times.

The labor in religion bears no proportion with the reward. What are a few tears shed, to a weight of glory? In all labors for heaven there is profit; it is like a man that digs in a gold-mine and carries away all the gold.

If I have faith in Christ, I shall love him; and if I love him, I shall keep his commandments, if I do not keep his commandments, I do not love him; and if I do not love him, I do not believe in him.

Man without religion is a creature of circumstances. Religion is above all circumstances and will lift him up above them.



Double Daily

## Train Service!

—TO—

DENISON, PARSONA,  
FT. SCOTT, NEVADA,  
BEDALIA, HANWILL,  
KANSAS CITY, ST. LOUIS,  
AND ALL PORTS

## NORTH AND EAST.

PULLMAN

BUFFET : SLEEPING : CARS.

—TO—

ST. LOUIS  
—AND—  
KANSAS CITY  
WITHOUT CHANGE.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

Geo. A. Kuy A. L. C. Co.,  
St. Louis.

## THE Indian Citizen.

\$1.50 per Year.

The best paper published in the Indian Territory. The only newspaper published in the Choctaw Nation; 48 columns of good reading matter.

Complete Job Depart't.  
All work Very Neatly and Promptly done.

Indian Citizen Pub Co.

ATOKA, I. T.

THEY LEAD all OTHERS

The Best in quality,

REASONABLE IN PRICE.

J. S. MURROW, ATOKA, AGT  
INDIAN TERRITORY.

# THE INDIAN MISSIONARY.

A monthly religious paper, devoted to the interests of the Baptist denomination in the Indian Territory.

J. S. MURROW, Editor and Proprietor.  
ATOKA, IND. TER.

Address all communications to the Editor at Atoka, I. T.

Price per Year.....30c

Entered at the postoffice at Atoka, Indian Territory, as a second-class mail matter.

## Notes at the Enon Association.

"The missionary work is the main stay of Christianity."—J. V. Rogers.

"I want to live only so long as I can be useful. And I shall preach if it splits the world open."—Wells.

"If parents would explain and illustrate the scripture lessons read at family worship to their children, it would be a source of great benefit."—Spaulding.

The latest speech we heard was one delivered by Bro. J. R. Maaten on Sabbath-schools. It was a masterly argument based upon the text, Train up a child, etc.

"If Baptists do not educate their children, other denominations will, and the consequences are easily foretold. Catholics are anxious to educate (so-called) parochial children."—Heathman.

"There are 140 members at our church. We give very little to the missionary work, chiefly because we are too industrial. We need instruction in evangelizing, but not too much."—Harris.

"The church at Muskogee, Okla., has received a patriotic signal, and has responded accordingly. All remarked at the service the seven times around the altar, and the one word of prayer, the single dissonant note, which ever certainly as grand as any it was surprising."

"A brother gave me some money for the missionary work. I told him that I was going to the Association for the missionary work. I felt that it was better the church should owe one of its members than our poor missionaries."—Standford.

Brother Stubbs preached an excellent sermon on the text, "Grieve not the Holy Spirit." Among the many practical lessons was the following: "Believers, do we love Christ's cause as we love tobacco? And are we as faithful in paying our debts to Him as we are to our merchants for tobacco and snuff?"

"I frequently carry Baptist tracts and find that Presbyterians do the same. One day I was riding in company with a Presbyterian layman, and before separating offered him a Baptist tract to read, remarking, it might do him good. He accepted it with thanks, and drawing from his pocket a package of Presbyterian

tracts, handed me one saying he would return the compliment."—Cordell.

"Some one told of a young Hard-shell preacher who had heard some strong missionary doctrine. After some time he met the missionary and said: 'You gave me some hard things to swallow, but by the grace of God I swallowed and digested them, and have found them good and wholesome spiritual food.'"

The next Ministers and Deacons' meeting of the 2d district Choctaw and Chickasaw Baptist Association, will be held at Sandy Hook Church, near Durant, to commence on Friday morning, 10 o'clock before the fifth Lord's day in December. All the churches in this district are requested to send delegates.

The church at Caddo has already contributed \$6.00 to the convention work among the wild tribes. This is good. Every church in the Territory should take a collection for the convention work and send it to the treasurer, Bro. A. C. Bacone, Bacone, P. O.

The American Baptist Publication Society has agreed to co-operate with the Baptist convention of the Indian Territory in the support of a colporteur missionary. Bro. Elder H. H. Cordell, of the Enon Association, has been selected by the executive committee of the convention, and will enter upon his labors October 1st, 1889.

Bro. Samuel Smith, of the Blue country, Choctaw Nation, recently enjoyed a profitable meeting with the brethren and sisters there. They agreed to take up a collection for the convention work in the near future. May the Holy Spirit help them to fulfill their promises.

## The Baptist Convention.

Notwithstanding the country was flooded with water, because of the five days' rain from September 8 to 12, a very respectable and representative delegation of Baptists assembled in Atoka, on Friday morning at 10 o'clock, September 13, in the 7th annual meeting of the Baptist Missionary and Educational Convention of the Indian Territory. Five of the seven associations in the Territory and several churches were represented.

The following officers were elected: J. S. Murrow, Atoka, re-elected president; Hon. Samuel Smith, Cherokee nation, vice-president; Prof. F. B. Smith, Atoka, secretary; President A. C. Bacone, Indian University, Muskogee, treasurer.

All had a mind to work, and did work in the most cordial unity and harmony. There was not a dissenting voice nor vote. The business of the convention was very

important, and will result in great good to the Master's cause. The report of our missionary at the Wichita Agency, was so excellent as to arouse great enthusiasm in that mission, and plans for continuing and enlarging the work arranged. About \$350 have been raised the past year for that mission, including the building, and there must be no diminution of interest. A colporteur missionary for the Territory was appointed. \$200 must be raised for this work. It is believed the American Baptist Publication Society, at Philadelphia, will co-operate in the work.

Strong efforts to secure 2000 subscribers for the Indian Missionary will be made, and to secure in the near future a printing office where our paper, associational minutes, tracts in the Indian languages, etc., may be printed.

The report of the Committee on Schools was an inspiring paper, showing that Baptists have a large number of schools in the Territory and all in a prosperous condition.

A wise executive committee was selected and instituted to work up energetically all the interests of Baptists in the Territory. The motto of the convention is, "The Indian Territory for Christ," and as a means to this end every church and every Baptist in the Territory is expected to put his or her shoulder to the wheel, both independently and organically. The Baptists in New York and Atlanta may obtain reliable information as to the condition and needs of the various calls for help in this Territory, and money placed in the hands of this committee will be expended most judiciously from personal knowledge of the field. The outlook for the convention and its aims and work is very bright.

God has given no non-essential commands. It will be a great thing for Christians when the word non-essential is banished from their vocabulary. "I love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." "My commandments," "his commandments," all of them. Jesus does not say "my essential commandments." John does not expect those who had neglected the "non-essential" commandments, from his plain language. That men are saved who have not believed all the truths they should believe, nor obeyed all the commandments, is true, because God forgives their ignorance. They thought they were doing what was required, their intention was

to obey, and they would be horrified at the idea of picking among the commandments and neglecting such as they thought non-essential. They have no spirit of disobedience, and misunderstanding what is commanded. God forgives their ignorance. They are anxious to obey. Such a man, who can say before God, "I honestly did what I believed thou hadst commanded," stands on a very different footing from one who must say, "I knew thou didst command these things, but I thought they were non-essential, and I did not wish to obey thee any more than was necessary for my salvation." No saved man can talk and act so. The very fact that a man picks among God's commands, to see which he may neglect with impunity, proves that he is "in the gall of bitterness and the bond of iniquity." "He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." The Bible is a seriously written book. God's authority is not to be trifled with. His commands mean something. What is important enough for God to command is certainly important enough for us to obey. And how important his commands are is none of our business. Our duty is to learn and to do what he requires at our hands, and not till we become wiser than his commands, can we venture to say that his commands are non-essential. To say that God's commands are non-essential is blasphemy.

## New Books.

The "Missionary" thanks the publishers, A. S. Barnes & Co., of New York and Chicago, for the following books:

"The People's Praise Book," or Carmine Sanctorum, Baptist edition. This is a most beautiful and excellent sacred hymn book, with notes. It contains 700 hymns and tunes, many of which are old and familiar, while many are also new and very sweet.

"Abbot's Commentary on Romans." This is a valuable book. The notes are full and practical. We have examined this book carefully and have been greatly benefited thereby. Romans is one of those epistles of Paul of which Peter says there are some things hard to be understood which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction. Hence the value of a good, safe commentary. "Pentecost's Bible Studies," 1889. This is a valuable book of notes on the Sunday-school lessons for 1889. The notes are clear, simple and practical. We heartily commend these notes to our Sunday-school teachers in the Territory.



## WOMAN'S MISSIONARY SOCIETY.

MRS. K. E. MURROW, EDITOR.

BACON, I. T., September 19.

Dear Mrs. Murrow.

Yet another year has God permitted us as women of the Muskogee and Seminole Baptist Association to meet and pray together.

Middle Creek meeting had the largest attendance for many a year. All were eager to organize our meeting on Wednesday afternoon, and just as eager to gather each succeeding forenoon and afternoon, hardly willing to close the last on Saturday eve. In that way seven meetings of two hours in length were held under one of the camps, while the men's business meeting convened under their arbor, where we joined them in the preaching service which followed each business session.

Unable to understand considerable that was spoken in Muskogee language, I can give you only a general description of our meetings. Our sisters seemed very much interested in reports of work from these churches where societies have been organized, while others expressed a desire to enlist and do more in the year to come.

Many spoke strength on ways and means to advance the interest in missions throughout the nation.

We appointed the Misses Mary Gilbert and Edna McDougal (school teachers) as a visiting committee to assist any who need their aid in organizing church societies, some delegates encouraging them to persevere in this direction by offering help in the way of defraying part of their necessary expenses.

We urged the sisters to teach God's word more by gathering the children in the Sunday-schools; inviting the young women, converted or not, into the meetings of the society, and to plead with backsliders for their return to Christ and His work. We were sorry there were not more public prayers offered, but there was such a friendly, earnest and willing spirit manifested by the seventy or more present each time that surely many had talked with the Lord and brought him with them.

We hoped to have a certain sum pledged by the Association Society to Mrs. Hicks, our missionary teacher at the Wichita Agency, for while we are praying God for His blessings upon our churches, we ought not, yea must not, forget to do all we can towards extending the same blessings to others.

The matter was presented to us, and after some discussion, referred to our managing board of seven

women, who returned a decision recommending each church society to send what they can to that work. We hope it will be a matter of great interest to every band of sisters that they bear some part in keeping this teacher out there long enough to do much good to our western sisters and their children.

We are pledged through our constitution and by-laws "to attain a better knowledge of the duties we, as Christians, owe to our Master," also, "to use all money collected by the society for the promotion of His cause at home or abroad," "to meet together as often as agreed upon, and to open every meeting with prayer, Bible lesson and universal prayer ere business shall proceed," etc.

May we not only keep these sacred vows, but earnestly pray God to teach us how to do greater works for Him, even as He has promised us in John 14:12.

"That these large meetings at Middle Creek have stimulated us for better meetings in our separate churches and fitted us for individual work among sinners in our own and neighbors' families, should be our common desire and prayer."

A. BONHAM.

49 N. Lincoln ave., AURORA, ILL., August 20, 1889.

Dear Mrs. Murrow.

I attended the evening prayer meeting last week, and after I had spoken of our sunny land and its inhabitants, and what some of them are striving to do, and of the native sisters who are doing what they can in the Master's service, one lady knelt and prayed fervently for them and for all those who labor in the vineyard there.

After the services were over another came to me and said, "I want to tell you, my sister, that in our woman's meeting yesterday we had especial prayer and thought for our sisters in the Territory and for the missionaries who are helping them." Those I have met all seem deeply interested in the field and its workers, and I have felt like saying to every sister in the Territory, who is trying to do her part toward spreading the blessed Gospel of Peace, "Have courage, my friends, your northern sisters do remember you, pray for you and rejoice in your success. The Father knoweth all our wants. He careth for us and in His own way will abundantly bless every effort made in His name." \* \* \* Pray for me. Sincerely yours,

MARY M. CAIN.

(Many thanks, dear Mary. We are glad that our sisters in the States are praying for us. We need their prayers and sympathies, and we thank God we have them. God

bless them, and may we all work together to His honor and glory.—Ed.

VIAN, Cherokee Nation, I. T.

Dear Mrs. Murrow.

\* \* \* Our branch is doing well. We do not do any work or bring any work to do in our meetings, for we meet on the Sabbath, and open the meetings by singing and prayer, then read a selected chapter from the Bible, then follows the prayermeeting. Sometimes we set a day and bring our contributions. We could find no better plan because we are so widely scattered. We could not meet on a week-day as you started us because the sisters live so far apart. We like this plan and I think every one is in earnest about the work she has undertaken to do. Praise God for all His care and all his good and perfect gifts. I have reverently learned to "tell it to Jesus." Tell all to Jesus. What a comfort to feel and to know that we have such a friend. \* \* \*

I gather the children here into our house on Sundays and teach them something about Jesus, and some songs and the catechism, and read to them from the Testament. I call it a Sunday-school. \* \* \* Your loving sister,

MRS. M. J. WALKINGSTICK.

(God bless you, dear sister. Yours is truly a Sunday-school. Press on. Lead all the little ones to Christ. There is no greater work. God will sustain you and reward you. In all your work go to Him for wisdom. He will supply all your need. Phil. 4:18; James 1:5.—Ed.)

## SUNBEAMS CORNER.

AURORA, I. T., October 1.

MY DEAR SUNBEAMS:

Do you know that I am so disappointed because I have not one letter from a single Sunbeam for ~~the~~ <sup>the</sup> month? I presume you are all so busy with your first days of school for this year that you have forgotten that your corner needed a letter. Please do not forget it any more. I have found a letter in a paper by the name of "Hope," which is published in Baton Rouge, La., by a clever friend of mine. She is writing to the Sunbeams of Louisiana, and I think I will give you her letter this time. It will help you to know what kind of letters to write. I shall look for many letters for our next paper. Do not let your corner be empty. Remember you can shine for Jesus, into many homes, among many children, through the "Indian Missionary." Your loving,

AUNT ROW.

Dear Sunbeams—I want to tell you that our little paper, "Hope," is four years old this month. It was

called into existence for your sakes mainly. I expected that you would write to me more letters, letters that told something more than "I am well and hope when this reaches you that it will find you the same, or 'I take my pen in hand to write you a letter and inform you of my health.' That is not the way to write a letter. Of course we know you are well, or you could not write. If sick, then give an account of your sickness. Of course you have your pen in your hand. You could not write without it. But tell me something about your studies, or your work, or your play; some of your plans for life. What you want to do when you grow to be men and women. What plan you have for helping others to be good. Tell me if you are an early riser, or must mother call you half a dozen times before you get up in the morning. Then tell me the work you do when you get out of bed. I hope you dress yourself in a neat, clean manner, and comb your hair. I asked a little twelve-year-old girl why she did not comb her hair when she washed her face. "Oh, I have so much work to do I have not time," was her reply. I watched her and found mother had to call her several times before she would rise and then she went about her work "as slow as slow could be." Tell me if you have any flowers in your yard, and if you have made a garden for the Lord. Tell me the name of the person that you are most fond of.

Write me a great many letters. I am so glad to receive your letters, and I read them to my friends, and they do much good. But they will do you, who write them, the most good. I want all the names of the little children who love Jesus, in my paper, as a member of the "Missionary Gardeners' Band." That will show that you have earned or saved 25¢ for mission-

ary work. Write me a great many letters. I am so glad to receive your letters, and I read them to my friends, and they do much good. But they will do you, who write them, the most good. I want all the names of the little children who love Jesus, in my paper, as a member of the "Missionary Gardeners' Band." That will show that you have earned or saved 25¢ for mission-

and so you will be letting some light shine for Jesus.

Here are two little stanzas for you to learn:

We would shine for Jesus,  
Don't you think we may,  
Like the pretty sunbeams  
Shining on our way?

We can work for Jesus;  
He has told us so.  
We can scatter sunshine  
Everywhere we go.

SISTER MOORE.

## HOUSEHOLD DEPARTMENT.

### Mince Pie Without Cider.

A friend sends this receipt to the Union Signal: Ask your butcher for three pounds of good meat for mince pies. Boil till tender, chop fine, and to every pint of meat add two of chopped apple. Take seeded raisins, molasses, sugar, and all the spices in the usual proportions, to suit your taste. Moisten the whole with the juice of five lemons, adding a little cold water if not moist enough. This preparation keeps equally as well as that made with cider, and has as fine a flavor.—Union Signal.

### Nerve Food.

Cracked wheat is ideal nerve-food. Corn bread, the "Johnny cake" of New England eaten warm and soaked with fresh butter, is a better nerve food than can be found on druggists' shelves. Roast beef and juicy steaks are rich in the elements of brain nutrition; lime is an important health and nutritive value. In many cases of indigestion the immediate symptoms may be quickly removed by limiting the patient for a few days to hot bouillon and bread as often in the day as he wants it. Fresh butter and sweet cream can hardly be taken in too large quantities. For drink, Baker's breakfast cocoa can be digested by almost anyone and is especially useful for children.—Nerve Waste.

Bonzone finely sprayed with a stonizer will penetrate the minutest cracks, and is sure death to the bed bug in all its stages, including the egg. It is a certain remedy and used thoroughly will destroy every bug in a house. Kerosene is almost as good and is a little more lasting in its effects. Many preventatives have been devised, but none permanent. One of the best formulas for a substance with which to paint the cracks in a bedstead or wall is one ounce corrosive sublimate, half pint alcohol and one-quarter pint spirits turpentine.—Good Housekeeping.

A young man who had been employed in a Brooklyn theatre told

me that he received his first training and taste for the stage in Sunday-school concerts.

Dr. Oliver Wendell Holmes, on being asked when the training of a child should begin, replied, "A hundred years before it is born."

## TEMPERANCE DEPARTMENT.

A Bushel of corn.—The farmer gets 40 cents, the government gets \$3.60, the railroad gets \$1, the manufacturer gets \$4 the liquor vender gets \$7. "The drinker's share," he adds, "is delirium tremens." The drinker's family has a share—misery, poverty, sufferings the community has a share—disorderly and worthless characters to restrain—the state has a share—it loses honorable and useful citizens, and gets in their place sots and vagrants. Total result—loss of manhood, health, happiness, comfort, sustenance, labor, money, peace, order.—Southern Churchman.

My house is mine. May I not do what I will with my own? I am prohibited by law from setting it on fire to the endangering of my neighbor's property and the lives of himself and family. The saloon depreciates real values in its vicinity and kindles a fire that burns to the extinction of brightest hopes, happiest affections and noblest endeavor in all directions; a fire that burns only too often to the nether hell. Shall there be no prohibition here?—Dr. W. T. Thompson.

The United States is proud in the possession of one hundred and sixty four thousand public schools. She is any thing but proud of her two hundred and fifteen thousand saloons.

It was noticed by many who attended the Christian Endeavor Convention of Philadelphia that no smoking cars were needed for the largest train that contained nearly a thousand delegates, hundreds of them young men, had not a single smoker on board, even the baggage car, a fact which speaks well for the attitude of the young people on the tobacco question.

Rev. Sam Jones expresses his opinion of liquor as follows: "I think liquor is a good thing in its place, but I believe its right place is in hell. That is my sentiment straight out. Even take Bob Ingersoll in Chicago. 'Will you let me quote him a little? Bob Ingersoll says that whiskey is God's worst enemy and the devil's best friend. Now that is good authority on that side. And if an infidel will say that of whiskey and say it publicly, then in the name of common sense, what ought a Christian to say? What ought all preachers to say?'"

The hardest blows the temperance reformation has had in this century have been in the fact that some reformers have halted under the delusion of this high license movement. You know what it is. It is the white flag of truce sent out from alcoholism to prohibition to make the battle pause long enough to get the army of decanters and demijohns better organized. Away with that flag of truce or I will fire on it. Between these two armies there can be no truce. On the one side is God and sobriety and the best interests of the world, and on the other side is the sworn enemy of all righteousness and either rum must be defeated or the church of God and civilization.

### The Sabbath.

The Sabbath is so little understood and so much misused, and so abused not only by worldly people but by church people that it becomes necessary to raise a warning voice, and call on Baptists, at least, to study the Sabbath question from the Bible standpoint. God instituted the Sabbath, and intended that it should be honored, by being kept holy, both for His glory and for the good and well being of man. His blessings are promised to those who keep the Sabbath—and His displeasure certainly rests on those who misuse and desecrate it. Hence it is not an evidence of wisdom, but of weakness, to employ the Sabbath in a way that God's Word condemns. Then let us open our Bible on this subject. And I ask the readers of the Missionary to mark the passages as we come to them.

Look at Gen. 2:1-3.—"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and He rested on the seventh day from all his work which He had made. And God blessed the seventh day and sanctified it." There are good reasons for reading "Sixth day God ended his work." Instead of seventh, as appears in the text. The learned Dr. Adam Clark thinks it should be so, and gives his reasons and the Septuagint, Syriac and Samaritan Bibles all give it sixth instead of seventh. And the same text tells us that God "rested on the seventh day" not a part of the day. And He "blessed and sanctified it; because in it He had rested. Here then we notice: First the example of the Creator. No lessons are so easily understood as those that are taught by example. Jesus said "follow me," and down into the water he went. Hence every Baptist feels that he is guilty if he neglects to follow the example of his Master. And as Baptists claim the Bible, and the Bible only, as a rule of faith and practice, are they not equally guilty if they fail to follow the example of the

Father of Jesus, the great and good creator, who made us all?

God did not need rest as we need it, and if he rested on the Sabbath, it was to teach us in the most impressive way that he intended by his example to show us His will and our duty.

If he had simply said, "Keep the Sabbath" (Ex. 20:8), there might have been some doubt as to its meaning. But when we are told (Ex. 31:17) "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed," we see the example of the Creator, in the matter of resting on the Sabbath, as plainly as we see the example of the Savior in the action of immersion for baptism. If a teacher in a manual labor school for Indian boys, says, "you must plow to-day," the boys may not understand, if they have never seen one plowing. But when that teacher comes down from the housework, changes his clothes, goes to the field, takes the plow and shows what he means, the boys will never doubt again how the plowing is done. And when God comes from his heavenly engagements and shows men, on the first Sabbath the world ever saw, how to keep it, if they doubt about their duty after this, they would not "be persuaded that one came from the dead."—Ex. 31.

### Little Raven.

Little Raven, the oldest and most influential chief of the Arapahoes, visited El Reno last week. The old man looked with amazement at the numerous buildings that had dropped down, as it were, upon his old hunting ground. Little Raven in his younger days was one of the bravest warriors, and now carries several bullet marks. His last engagement was about nineteen years ago, in the sand hills near Camp Supply, where he with his small band of Arapahoes "stood off" and worsted a superior force of troops; and his family have still in their possession an old ambulance captured from Uncle Sam during the battle. He now resides in a \$12,000 stone residence at Cantonment, F. T., which was presented to him by the commanding officer when the post at that point was abandoned, and has fifty acres of land under tillage. The old man is very active in trying to advance his people on the white men's road, realizing that to live they must work; and through his influence and the help of the government, the most of his people now possess good, comfortable houses and are industrious tillers of the soil.—Herald.

This issue of the "Missionary" is printed as well as published at home.



# CHOCTAW AND CHICKASAW DEPARTMENT.

Hatak Nan ashoohi bleka pishino oohohi kot eba pit anumpola he im-lasa kakosh Nana fefina hoke. Pish-no et kaniohmit iliasiaha, Mleha Chi-howa yet kaniohmit ghanta ghenaka ilanukilli met ilanaka kila, ikpi-aloapacho kaobik ka' alahnit ishit nukshoyopet pi wabulihicha he ohi-pesa hoke. Yohmi kila nukwiya ik-shot-ahitakana alombinli kila ilona he pistohghonchi hoke.

Illeppakohet ilullot inukshops, mloha imonukila akalot alena ikpi-mikoh hosh ilimona he pi mla keyn, amba Chihowa yet anumpa falama ya pima he lano alahni hosh eba pit ilanumpola he akoge. Uba pit an-umpoghni et anurpa falama ya aha-yuchi tok et alaha fefnoshke. He-ackiah hot eba pit anumpoli tok, mlima Sennachellik in tsahka otipoin ohiha hot naa illi yet ishit iluhli tok. Kialohah yet eba pit anumpoli tok, mlima juak et eba ya a mintit aka elot i saa ishit aiospachi lishummit talit tok oke. Aposto ohiha hot eba pit anumpoli tok, mlima Shilom-bish Holitopa yet aka mintit, Na fefina putta yommit ha he g Naloh-bina yammak atuk aab hoto fohlii tok oke. Ika ohiha hot eba pit anumpoli tok, yohmi ma Pila yet akona kolo ya anahit aka ishit aia-akafit tok oke. Illeppak, kapeit akohiya lano naa ilasilia moyo he hot naa alaha he lano, hataha he hot naa, lano ishit plus et akohika he koya, ilimona ilanibha hoke. Yommit kila Chihowa yet nana sehihna i shahli yet pima he banoka piyitman he tok oke. Amba pimi shi-lombish Nan ishit im alokuma he putta, Nan ashoohi i kashofa, Nan ashechi hoke, mifet alokehayo aiena ilasilia hokmet anumpa falama ya illeha he polia shui, piyitman hini; Chihowa nan anahit ilolipasa he naa ilasilia hukma, yammot pi haponaklo chatak et pim anowa hoke; mloha "hatak moyoma ket okehaya he Chi-howa yet olipasa shini" chatak et pim anowa akilishke. Chisus et ohasilhabil Mikma ilahima he, mloha sahohelifo pullo he nana loh kila ishit hush asilhabik, ayamiheli la he oke achi tok. Ilap et ishit pi-anumpoghonishke. Pim anumpa il-busha hoehukma i shahli kila Chihowa yet haponaklo he ik shobo fefina, yohmi kila Chisus et ishit pi-ongpohu-lipulla kake pi haponaklo hoke. Nan asilha anumpa Miko yet ishit ilasochi, yohmi kila Miko inehuka al-sahaka aotofia kila elishana keyn, mlima alitowa biika ish foyoka, mloha alahli ish achunaghi tuk kila anumpa hot poliso okchighlata-pa bleka alepa, yohmikmo, ilchuh-owa, chimahna he keyn kake ishit achinukshopa he tok keyn? yommok keyuk met anumpa he ilm anumpula be keyn ishit achi nukshopa he tok keyn cho? Amba ilko yash ushi et chim o'et. Uro lakini hosh nan ish asilha anumpa ishit out egi et

chim aighliha he imasilluhashke, achikmo? Illeppak fefina ke Chi-sus et yamiheli chatak oke. Pim ilbusha ikahobo puta ke ishit onot, Uro yakatux pulla makg nan ashoohi ilbusha iluppa ish yukpali eba, nana chim asilha ke ish imaghihachashke, ahanchishke. Mlima Iki yet yumma ilhaponaklo na bilishake, pim an-owa chatak oke. Yommot ishit pi-anumpoghna chj kot ghanta na bilishake.

Nan ashoohi yabaya, wonnihilinchi mal na chiyukpashke. Miko inehuka ya ohikana yet ashehshke. Chim anumpa ilbusha putta kot ikahobo fefina kaniohmi hatak sia, Chisus et ishit chianumpoghni, mloha yom-mot ishit anumpoghni putta kotnana ke alahli chatak banoshke. Nana ishit ohiato hnochi kot illeppa mloha yet chibonna hini cho? Yakohmi hoka, nan ishit inukhaglo lahshli cha ont al ohipesa chapelah chj ke lah ikana ish ahayucha chj kot ishit al ik-pna a g bilili holitopa nukwiya koya hosh ish onashke.—Miko 18:21-29; 2 Miko 19; Malh. 7:7-11; Chan 14:13, 14-17; Apostol 1:13, 14; 2:1-4; 12:15-17; Heb. 4:14-16; 7:25; 1 Chan 5:14.

## JACK'S FORK COUNTY, Sep. 27.

Hebron Church; illeppa November. Miak hullo ommona chj Friday opyaka ya nitak tuklo uttanaha bilili egi hoke. Yohmi hatak Chahita Oha numpa shi, Mleha ilulapahil Nakahli Oha anumpachi alilha hot illeha lona tok-alashke (County). Illeppa hunka Baptist eba numpa tokashli yet chahilashke. Solomon Baker, Logan Baker and Benjamin Baker illeppakillashke. Oklahoto la-ushake. Anumpa illeppa ish piak-ant ehi chukash et yimmita chih cheshko. Friday opyaka pulah tak-all ommonah; Kev. William B. Anderson azosh eba numpa toshowa ommona ke anumpolachihoke. Iluch ilolitopa billi,

RKY, BENJAMIN BAKER.

## ATOKA, September 12.

Editor Indian Missionary.

Ituba nial-li Chitoka ilolitopa ma. Il itubapishli il ittabatksahali pi holitopa Logon Charity et Aug. 26, Monday hoshi kaneti chakali fok-kaah, a pi ilitumit im abolopoli ataya tok oke. Yohmi ke itubapish-li illeppak oot na-yimmi achuana-chi glhe atok oke. Yohmi ket illepp-pak oket yakni illeppa ahanta moma aishachika aka tok pulla mak g im pulla al glhe tok oke. Yohmi kila Chitokaga chihowa ha achonanchit i palaya glhe tok oke. Atoka alilpisa kot nitak talia ma. Chihowa hot pgha ke haklo tok oke. Mihmet i-tialn ilbusha fefina tok a foha chj afona im issa tok mak osh ilna tal-ahli tok g folah tok oke. Yakohmi tok ano ok illa hoshi achibusha feh-nashke.

Chj holitopa,

J. McCURE.

## Misinformation.

TALIHINA, I. T., Aug. 11, 1889.

Editors Elevator: In order to have a little rest and recreation, I left the city last week and found myself on top of Winding Stair mountain enjoying the cool breeze and the tick bites. Then I went to Talihina where every thing is alive, and was much interested in a protracted meeting conducted by Elder Mathes, a Baptist minister of our county, who is assisted by Prof. Rutledge, one of the finest performers on the violin I ever heard, and a very superior vocalist.

Having converted the fiddle from its former master, the devil, and appropriated it to the use and service of our God is novel and by some severely condemned, but why should we surrender the violin or anything else to the devil that might be made useful and profitable in advancing the Kingdom of Christ?

Well, first Prof. Rutledge organized eighty children, from the age of 6 to 14, into a class, and in less than a week they had made such proficiency in music they could read it and answer every question relative to the several pieces they had studied, and could sing in concert a dozen pieces by themselves. The Professor is the most successful music teacher with children I ever saw. He is a marvel, a prodigy in music.

Such interest taken by the children aroused an interest in the parents, and they are having a very successful revival. I had the pleasure of witnessing three baptisms in a very beautiful mountain stream here to-day. These are the first baptisms ever performed in this little town or this part of the district by immersion. This district is composed of several counties and embraces a population of over six thousand souls. Your readers, and especially those of the Baptist persuasion, will be surprised when I say, from good authority, that this is the first Scriptural baptism ever performed among this 6000 people. Baptists, awaken to realization of your responsibilities and duty to this people! They, as well as the balance of the world, are dependent upon the Baptists for the Gospel in its purity. There are others approved for baptism who will be baptised during this meeting. A. A. Muse, of the firm of Welsh, Muse & Co., was one of the number. The prospects are favorable for a great revival. Elder Mathes is a devoted, consecrated minister, full of faith and zeal, and preaches with great power and wonderful effect.

Fraternally,

M. S. BUCKLEY.

Bro. Buckley has been misinformed. There have been two Baptist churches among the colored people in Red River county in the "district" of which he writes, for many years. Over 200 have been baptized into those churches. Also an Indian full blood Baptist church, called Samaria, in Wade county, same district, into which quite a number were Scripturally baptized.

Bro. O-la-se-chub-bi, Benjamin Baker and others, Choctaw preachers and missionaries sent out by the Choctaw and Chickasaw Baptist Association, traveled and preached and baptized in that district. A-puck-sho-nub-by, a good deal.

## IN MEMORIAM.

TUSKOGEE, MUSKOGEE NATION,

September 12, 1889.

Editor Indian Missionary.

Since we returned from the Muskogee Association, at Middle Creek, it has pleased the Lord to call home, by death, a beloved brother, Thomas Carr, a member of Tuskegee church. He was an upright and faithful christian. His death, though a gain to him, is a great loss to the church. He leaves an affectionate wife, three helpless children, and an aged mother to mourn their irreparable loss. We deeply sympathize with them.

Also, Brother and Sister Davis McComb have been called to the death of a dear little child. "O such is the kingdom of heaven."

The little child of Brother and Sister James Colbert is also very sick. We pray for its recovery, if it is God's will.

This being my first letter to the Missionary, I close, praying God's blessing upon our little Baptist paper.

Yours in Christ,

THOS. McWILLIAMS.

The article on the Sabbath, by Bro. E. L. Compere, Dallas, Ark. was unfortunately divided in the September number. It is reprinted in full in this issue, and will well repay careful reading.

Of the 58 consigned to jail since July 22 there are 24 for larceny, 21 for assault, 8 for malicious mischief and 5 for disturbing religious worship. Of the whole number only one professed to have any religious sentiment and he was a Catholic. This is a good showing for the church and church members.

The commissioner decided at the suggestion of the prosecuting attorney that Sunday school when properly organized and carried on is religious worship, and parties disturbing it are liable to the penalty. Indian blood is no excuse for this crime and any thing done or said which disquiets or disturbs worshippers is a violation.—Phoenix.

This is concerning the new U. S. court at Muskogee.

# ATOKA BAPTIST ACADEMY.

## FACULTY.

F. B. SMITH, B. S., Principal.  
Miss Eva L. LIBERTY, Intermediate  
Department.  
Mrs. M. MOORE, Primary Depart-  
ment.  
Miss Ella VENABLE, Music Teach-  
er.

SCHOOL OPENS MONDAY,  
SEPTEMBER 2, 1889.

All the common branches taught and  
classes formed in advanced studies  
as they may be called for.

**Terms for Non-Citizens:**  
\$1.00 a month for common branches,  
\$2.00 a month for advanced studies.

The elements of a business education  
will be taught as heretofore, including

PENMANSHIP,  
SHORT-HAND,  
BOOKKEEPING.

## Music, \$4 Month

Two Pianos and one Organ for  
practice without charge.

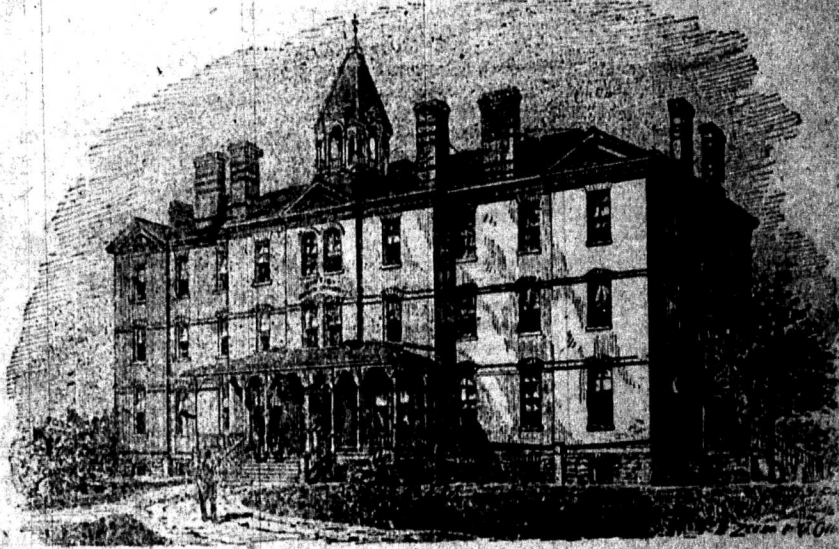
The school house has been enlarged to  
meet the demands of the increasing at-  
tendance, and a boarding-house is being  
built in the school yard, and will be un-  
der the same management as the school.

## THE BIBLE

Is taught in the school and students'  
prayer meetings will be continued.

For further particulars address the Prin-  
cipal,

F. B. SMITH,  
ATOKA, Ind. Ter.



## THE INDIAN UNIVERSITY.

This institution was established for the special 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) is central and one of the most desirable in the Territory. Its teachers are in every way competent, and the best that can be obtained.

**TERM**—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 per week will be allowed, thus reducing the cost of board to \$2.

**CALENDAR FOR 1890-91.**—First term begins September 30, ends December 30. Second term begins December 30, ends March 21. Third term begins March 21, ends June 10.

## SUBSCRIBE FOR

### The Indian Missionary

50 Cent a Year. 2-Cent Stamps Taken.

A Monthly Religious Newspaper published in the interest of Baptist Mission-  
ary work among the Indians. It is the Organ of the Indian Territory Baptist Mis-  
sionary and Educational Convention.

## ITS AIM

Is to assist every Baptist interest in the Territory—Red, White and Black, and to  
afford correct information to the friends of the Indian Mission work in the States.  
It seeks to give the news from all the churches and all the Nations including the wild  
tribes. It strives to aid the pastors to build up the churches, spiritually and doc-  
trinally.

## MANY GOOD MEN AND WOMEN

Are engaged in making this little paper "fit for the Master's use." One of these is

MRS. K. L. MURROW.

who has charge of the Woman's Missionary, Household and Temperance Depart-  
ments and the Children's Corner. She takes especial interest in the children; her  
object, to educate them in Bible knowledge, lead them to Christ and develop them  
in christian life and vigorous service. All articles for these departments should be  
sent to her, Atoka.

## INDIAN VERNACULAR.

There are thousands of Indians who cannot read or understand English, but  
who can read in their own language well. These are hungry for something to read  
and greedily devour any and everything printed in their own language. To assist  
these, there are, in the "Indian Missionary," departments in the Muskogee and  
Choctaw languages, Bible readings, translations of spiritual and doctrinal tracts  
and other fresh and healthful, mental and spiritual food for these hungry souls.

## BROTHER HENRY A. MARTIN.

of Indian University, has charge of the Muskogee Department. He is a young Sem-  
inary preacher of most excellent education and fine promise. He speaks, reads and  
writes both English and Muskogee fluently, is an excellent translator and is able,  
"being and anxious to help the people onward and upward into the Light, Liberty  
and Knowledge of our blessed Lord and Saviour Jesus Christ. All articles in the  
Muskogee language should be addressed to him, Malone Postoffice.

## ADVERTISEMENTS.

The "Indian Missionary" is an excellent advertising medium, as it goes to  
many families who take no other paper. But it seeks few advertisements, and  
they must be true, reliable and useful. Nothing false or doubtful will be know-  
ingly advertised.

## EVERY BAPTIST FAMILY

In the Territory should subscribe for the "Indian Missionary." Friends in the  
States who seek correct information touching Indian Missions should take it.  
Sunday-schools, churches and individuals who are able would do well to subscribe  
for one or more volumes and have the same sent to poor and worthy families not  
able to take it, of whom there are many. Send all subscriptions, business letters,  
church news and articles for publication other than those above mentioned to

J. S. MURROW, Editor and Publisher,  
ATOKA, I. T.

## MUSKOGEE PHOENIX

The Largest, Newest and Best Paper in  
the Territory.

Advertisers wanting Territory trade must  
reach it through Phoenix. If you want  
the News of the Territory you must read  
Phoenix.

\$1.50 Per Annum.

Address:

"PHOENIX,"

MUSKOGEE, I. T.