

# Reformed Presbyterian and Covenanter.

VOL. XXVII.

JUNE, 1889.

No. 6.

## ORIGINAL.

### THE CURSE REMOVED.

BY JOHN BROWN, A. M., CASCADE, IOWA.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. 9: 27, 28.

"It is appointed unto men once to die." This appointment is recorded in Gen. 2: 17; 3: 19. *Before* the fall, "Jehovah God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," or, "dying thou shalt die." *After* the fall God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, \* \* In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." But Adam was constituted the representative of the race, and as all mankind descended from him by ordinary generation, the curse was pronounced on his posterity as well as on himself, because they were considered as being in him. Rom. 5: 12-21. It is appointed, therefore, unto men once to die.

The Greek adverb rendered "once," means, "*once for all*;" and is often so translated in the New Testament. It implies, that death shall not be repeated; that men shall not die a second time. The materialistic doctrine, therefore, which teaches that the bodies of the wicked shall be raised from the dead, at the second coming of Christ, in order to die again—in order to be annihilated, or struck out of existence—is false; for that would be to die twice, whereas, the text asserts that men die only once, or once for all.

record is now written and it is to the Judge of all the earth that we will have to give our account.

“ Another year of service, of witness for thy love,  
Another year of training for holier work above,  
Another year is dawning, Dear Father, let it be,  
On earth or else in heaven, another year for thee.”

During the year we have held twelve regular meetings. Our membership now numbers thirty-four. An interesting part of our work has been the raising of money to help sustain a teacher in Larnica Mission; and we have not been alone in this work, but have had \$20 help from the ladies of the congregation and others outside of the L. M. S. For this we are thankful at heart and wish to make public acknowledgment of the same.

The treasurer reports as follows:

Paid to Larnica Mission.....	\$125 00
“ Indian Mission.....	21 50
“ Misses Joseph and Sterrit.....	5 00
“ Needy at home.....	6 00
Total.....	\$157 50

MAGGIE BEDFORD, *Secretary.*  
ANNIE McMILLEN, *Treasurer.*

## OUR INDIAN MISSION.

ANADARKO, IND. TER., Feb. 21st, 1889.

The Indian Mission moves but slowly, and yet we believe progress is being made in the direction we wish. It is necessary in beginning work to get a grant from the Indians and then have this grant confirmed by the Secretary of the Interior. Mr. Lee visited this agency during last September and secured the grant of the Indians. Immediately on the appointment being made in December of a missionary this application was forwarded to Washington; sending it by the way of this point for the endorsement of Special Agent Mr. E. E. White; but a regular agent had been appointed about one month before and the letter followed Mr. White to various points, finally received his hearty endorsement and reached Washington the same week we reached Indian Territory, so that instead of meeting the reply from Washington we had to make a new beginning.

The agent advised us to make our selection and send on to Washington for the exact place we wanted. On making our selection, the nearest chief (an Apache) objected and said the land was his, but in five days he would come and talk to the agent; but it was nine days before he came and we all thought best not to send on our application to Washington while the old chief objected. When he came he had changed his mind and was most ready to welcome us as was also the head Apache chief, whose house was near the site selected; but the Kiowas, who live farther to the west and north, objected and claimed they did not understand it well enough and that they would meet again in fourteen days, *i. e.*, the last Friday in March, and settle it.

We proposed to move to the site and begin work at once in the way of evangelistic effort and that we would make no move toward a permanent settlement until they met again, but they insisted that we get no hold whatever until that time, and that we stay at Anadarko.

We sent off the application that night to Washington, the agent here sending along a very kind letter, urging prompt and favorable action. We have also tried to set in motion all the force we can at Washington to keep our application from being pigeon-holed.

We hope to get the consent of the Indians, and immediately after the council move on the territory and begin our work. The spiritual destitution of this country is something awful. You may put your pencil at the point where the

89° crosses the Washita river and you may follow that river west to Texas and then follow the 98° south to Texas, and in all that corner of probably over 5,000 square miles, if you except this one point, Anadarko, there is not a single Christian influence, so far as we could find, not one to tell his neighbor he had a soul or a Saviour. If you add to the exception Ft. Sill, where there is a little school for white children, there is not in all this section a single educational influence.

So you see we had all the land to choose from in selecting a site. We wished a large body of good land around us; we wished for a place having good water, plenty of timber for wood and fencing and good building stone. Then add to this a place where many Indians were available, and you have the ideal we sought. We found what we think is a fine, large, fertile body of land, with a stream of water that when we saw it would turn a mill, but goes down in the summer, and often stops running, but there is always plenty of water in the holes. This last, of course, we learned from others. There is considerable timber along this stream, but not so much as we could wish, but with economy it will be enough. And an inexhaustible store of limestone about three miles away, being good building stone right to the surface; there would not average two inches of soil over it. It lies in layers of six to twelve inches thick and all are tilted at an angle of about 45°, the flat surface of the rock and not the edges of the layers being toward us, the stone quarries in square blocks and can be easily and quickly put into buildings. The stone burns into an excellent lime. A man who is said to be good at such work has offered to quarry for us at thirty dollars per month, and it will cost to lay up the wall between six and seven cents per cubic foot. All of this becomes more interesting when we realize that the school children are very careless with fire and seem to take a good deal of satisfaction in seeing a building, especially a school-house where they are held prisoners, burn down. They have burned a number of school-buildings here at Anadarko, and stone is a certain amount of security against that.

The conviction forces itself on every one that visit the tepees of these Indians that the youth must be taken out of these homes and kept under Christian influence if you would teach them civilization as well as Christianity, and it is not possible to teach and hold a very high type of Christianity if there is not better civilization than the Indians have now. By taking the youth and, as in our position, being so near the old people that your influence would reach them, we may not have to wait for years before God will send his wind into this valley that is now filled with bones, exceeding dry.

The government makes the training the children in industrial schools possible by giving a supplement to any missionary society that will carry it on, this supplement being sufficient, when it is under headway, to carry it on.

Mr. Lee has gone this week with a large quantity of garden seeds, and he is showing them how to plant and start gardens. There will be a great deal of that kind of work for us to do, and in it all their confidence is being gained and they as well are moving along the road toward self-support.

The road we point the Indian to is for him a long one, and in many respects distasteful, so we need not wonder if our patience is sorely tried in our working and waiting; but he who makes the seeds spring in their garden can make the richer seed take root in their hearts, and after all why should we grow impatient, if we are sowing the seed with a loving and liberal hand, that is all that he asks us to do. That ends our responsibility, and he sees to the rest; and if we do that well, we have little time for other things. Brethren, it is ours to sow; the opportunity and the precious seed are given; let us not fail in this duty God in mercy gives to us.

Yours truly,

W. W. CARITHERS.

I write to add to my former letter that the application we made in December ground through the archives at Washington and reached us the latter part of March, less than a week before the council of Indians was held, and when they met the paper from Washington was the instrument that opened the door for us. Providence put the key in the lock just at the right moment and opened the way.

On April 1 we took up our tents and moved here, arriving at noon on the 2nd. It is a drive of perhaps twenty-five miles. On the next day the agent came down and surveyed the land. We are well pleased with the land and consider

it well adapted to our work. We can here reach the young and old, and as soon as we can get some means of communication with the Indians will tell them of the good news from a far country, of which we are the bearers.

The field is wide. We have a field whose width and need are appalling. It rests largely with the church to say how broad a swath of this white field shall be harvested. It rests with us, with God's blessing, to see the swath well gathered.

Yours for the Master,

W. W. CARITHERS.

---

## EDITORIAL.

---

AN ACCOUNT was given in the February number of the opening of Spring Garden Borough Chapel. Since then services have been held regularly each Sabbath evening. At the recent communion of the Central Allegheny congregation, some of those who united with the church came from the mission.

Increased interest in our work has been occasioned by a sad accident which happened a short time ago. The severe storm which visited Western Pennsylvania on the evening of the 10th of May, was not unattended with loss of life. Among those who were drowned were two little sisters who lived about a half mile distant from the chapel. The mother and a little boy were saved, though with great difficulty. On the Sabbath preceding one of these little girls was, as usual, at our Sabbath School. The entire community was deeply moved by the double bereavement. On the way to the cemetery the funeral procession stopped for a little at the chapel. The two caskets containing the little lifeless forms were placed in front of the pulpit, while close by were seated the broken-hearted parents, with those of the surviving children, who were able to be present. Mr. Robb, who has charge of the mission, assisted in the services. The large congregation was much affected. An impression was made which will no doubt tell for good in the future.

As the result of our efforts in the work of evangelization, we would urge those who have not attempted it to begin at once. No enterprise in which the congregation ever engaged has been more productive of good; from no other have encouraging results been more quickly realized. The chapel has not been entirely paid for. That it be plastered and otherwise put in good condition, considerable additional expense must be incurred. The damage done to it by the late storm must be repaired. The expense connected with its management is considerable. Still our experience is such that to other congregations who think of engaging in such an enterprise and yet hesitate on account of the expense or fear of failure, we would say: Enter at once the door God is opening to you. Don't be afraid of a little expense or of failure. Trust him and he will vindicate your confidence. From most unexpected quarters and in most unexpected ways help will come.

It will be a surprise to those who will actively engage in such work the amount of good that a little earnest, prayerful effort and a little wise expenditure of money can accomplish here at home. The effort will not either lessen interest in or decrease contributions to other mission work. The very opposite will be the result. "Trust in the Lord and do good; commit thy way unto the Lord and he shall bring it to pass."

THE Indian Mission is now in successful operation. Mr. and Mrs. Carithers are "tented" on the land assigned by the government. Mr. Lee will soon again be with them. The Board has decided to erect at once a school building. Another building is needed for the family of the missionary. The mission force should also be increased at an early day.

The necessity for prompt and liberal contributions is very apparent. Let all who have not as yet contributed anything for this mission do so at once. The spiritual destitution of these neglected "wards of the nation" appeals loudly to every Christian heart. Let us see that the appeal is not disregarded.

The guiding hand of Providence in connection with the establishment of this mission is very plain. There was at first a delay which sorely tried some of those who were earnest in their efforts to do something at once for the Indian.