

THE INDIAN ADVOCATE.

"AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."

By the Board of Indian Missions.

LOUISVILLE, SEPTEMBER, 1849.

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THE INDIAN ADVOCATE

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Indian Orations at Williamsburg.

A man of the forest, named, we understand, Cooperthwaite, has recently been delighting large audiences at Mr. Stevenson's church, Williamsburg, by his delineations of Indian character and community. He belongs to one of the northwestern tribes, which tribe, until sixteen years ago, he stated, had never heard the name of a Redeemer, and that the Saviour had died for the sins of men.

In speaking of this subject, in his discourse on the Sabbath, he turned back to the title page of the Bible, and said, in reference to this blessed book, I find that it is one thousand eight hundred and forty-nine years since the Saviour was born—it is more than three hundred years since your Puritan fathers came to this land with this holy, this blessed book in their possession—with the knowledge of the Saviour as their guide and shield, and you have sent this book with all its glorious privileges and hopes to every part of the world,—to the poor Indians, who live at the very threshold, it is but sixteen short years since the missionary found his way to his forest home and dispensed to him the word of life. Oh, did you know the Indian character as I do, and could you have seen as I have, more than four hundred of my poor countrymen, after they had received the knowledge of this dear Saviour, weeping at the thought of that love which came upon earth to seek and save dying men! They had previously acknowledged a Great Spirit, a Great God, but they thought he ruled his world by caprice, that there was a God of caprice, who would sometimes be kind and sometimes be angry; but when this book came it revealed a God, a creation, and a Saviour, and dispelled the mystery and uncertainty which hung over their lives.

Oh, would you have known the feeling, continued the speaker, before the light of this book came among us, when myself and some of my kindred, at times, after painting our faces black, which was the custom for the occasion, would go at early dawn to the summit of the highest mountain, and placing our faces towards the rising sun, gaze at the disc to see if by any spot or other indication it would give hope that I should be a great warrior, or great hunter, or great medical man, which constituted the height of our ambition, and after watching it all day, and finally behold it set beneath the western horizon without having given such indication, we would turn our eyes below, see the smoke of our father's wigwam, and return to it with a disappointed and a heavy heart. Not so if we received the light of Christianity—we no longer looked at the sun's disc for indications of the future, but saw them in the light of the Saviour's love, and in the hope and immortality revealed in this blessed book.

The speaker made many points of pure and impassioned eloquence, particularly when speaking of the waste, and neglect by the white man, of his poor countrymen, and presented many beautiful and impressive metaphors. He stated that while on a journey, on one occasion he observed a pine tree on the top of a high mountain, on the shores of Lake Superior, and overhanging the waters; his attention was attracted by the appearance of two eagles flying and whirling round this tree and then flying across a deep chasm or ravine which was near to it. On approaching nearer he observed a young eagle sitting on the top of the branches, and again the eagle flew past the tree and back to their former hold. Soon the young eagle flattered its wings, and flew around him, but finally took its flight, and followed the eagle across the ravine! and O what joy did those eagles seem to possess at seeing their young flit venture through its native element. Such, I thought, was the poor Indian; let the white man but see before, showing the way the Saviour took, and he will gladly follow in their steps.

He made many other fine points of the kind, and earnestly pleaded for the care of the white man over the hitherto neglected children of the forest. The speaker appeared to be not only a man of deep eloquence but sincere and fervid piety.

On Wednesday evening he gave a more general lecture as to the character and requirements of his brethren. The church, which is very capacious, was filled to repletion. The speaker was attired in the costume of his country, which appeared very becoming. He spoke with deep feeling, an sophisticated eloquence, for nearly two hours, enchainning the interest of his hearers, and creating a deep effect. He spoke of the efforts of the missionaries, the gladness with which their advice and instructions were received—the readiness with which the Indians exchanged his wild habits, erected a school house, then a church beside it, cultivated the earth, built houses, and commenced living happiness and civilization—but while, on one hand, the missionary came, with health on his wings, he was so soon followed on the other, by his white brethren, who told the Indian he must leave the land he had cultivated, the house he had built, the school he had erected, the bones of his kindred that he sleeping beneath, and go to the West—and if they did not remove immediately, the soldiers would come and compel in the work of banishment—He would be again and again repeated in a new location—thus said the speaker, the tree of life and knowledge, which grew bright and flourishing, by frequently being transplanted its branches withered and its roots died.

He said the Indian character was such as easily to acquire the habits and customs of civilized life. He has seen those among them who, like Newton, could read the stars. The character of the Indian is a peace and strong one, and wants but cultivation to be useful to himself and mankind.

The speaker stated his intention of visiting his native land, to see if he could find a spot of land whereby his tribe may remain united and unmolested, and enjoy undisturbed the light of Christianity and civilization.

At the close of his oration crowds of Indian and gentlemen pressed forward to take the speaker by the hand. It was indeed a proud occasion for a child of the forest—a one of the ancient lords of the continent, and a fervent and effective appeal for the aborigines. —N. Y. Express.

Rule of Benevolence.

The following excellent remarks we take from the speech of Gov. Briggs, at the late anniversary meeting of the American Baptist Missionary Union:

Ladgle me a word on the great subject of giving. It is the duty of man to contribute of his worldly substance to various benevolent purposes. Heaven does not require him to give away all his property, but let me tell you, the giving of money is sometimes made the test of character, of religious character. Do you remember the young man in the gospel? That Saviour who read his heart, knew he was deficient here. He said to him, "One thing thou lackest." We may imagine he replied, O, Master, what is that? What a month in his history was that! He held great worldly possessions in his hand. Eternal life was presented as the reward of those possessions. He turned away from that Saviour, verily! O! could the veil that separates the eternal world from our view be removed, should we not see him still sorrowful? The time may come when God may apply the same test to you. Men hold on with a tenacious grasp to their money, at the base of their souls.

It is sometimes said, Such a one gives too much; he cannot afford it. But did you ever know a man or a woman made poor by liberality? No! The instance cannot be found. I challenge any one to produce it. He whose throne in the heavens has declared, that the liberal soul shall be made rich. There is that contentment and yet increase, and there is that witholdeth more than is need, and it tendeth to poverty. Why, I would be liberal from selfishness, only be who is liberal must of necessity be so from pure principle.

He related a most touching incident in the history of a poor widow, connected with the church of which he was a member, which most strikingly displayed the truth of the above remarks. Said he, I would rather have her contentment and peace of mind, than to wear the crown of a kingdom. The glory of the religion we wish to read among the heathen is, that such a widow, though now clad in weeds of woe, will soon wear a crown ten thousands times more bright than any which ever decked a royal brow. The heathen are calling for this religion; let it be sent to them.

He hoped we should remember what had been said to us respecting those who had formerly sent to our missionaries, asking for the gospel. They have a dead god; they desire to hear about the eternal God. They stretch forth their sable hands, and plead for the gospel. Who can resist such appeals? Who can hold back dollars and cents when such claims are presented?

The fire of civilization and of gospel truth, has been kindled upon heathen shores, and let it sweep over those entire lands. He rejoiced so much had been said about the necessity of having true piety in all the churches, and in each individual heart. A new convert, as said a venerable Baptist minister, remarkable for his benevolence, though somewhat eccentric—a new convert is like Peter's fish; he always has a piece of money under his tongue.

This is a great cause, and let us press forward with it. The thrones of the gospel transcend all others in importance, as much as the affairs of eternity are more momentous than those of the present life. The day is coming when we shall see Him who was born in Bethlehem, who went about doing good, and was abused, insulted, and slain. But oh, how unlike what he was here! How great will be his glory when he comes to judge the world! What a scene that will be! Let the glory of the glory and awful solemnity of that day be before us, and make up our work with greater zeal.

From the Treasurer, Baptist.

A Visit to the Camanches

As little is known concerning the wild Indians who live West of the Creeks and Chickasaws, I have thought that whatever information might be given concerning them, be it ever so scant, would not be altogether uninteresting.

A party of sixteen, consisting mostly of Creeks and Chickasaws, have just returned from a trading excursion, and from Unus McIntosh, their leader, I have obtained the following:—"We proceeded," says he, "in a direction South of West from the Creek Agency. Each of us had a rifle and such other weapons as we could carry conveniently about our persons. Our mules were laden with tobacco, vermilion, &c. &c., which we expected to barter with the Camanches for mules, intending to supply the emigrants to California with those animals. The country over which we traveled was mostly prairie, with here and there a shirt of scrubby oaks. We had for our interpreter a Chickasaw, who had spent some time with the Camanches, and who could speak a little broken English. After traveling about 200 miles in the same direction without seeing or hearing anything worth relating, we came in sight of the tents where the Camanches were wintering away the months of spring. I could see that our hearts began to fail us when we came in sight of tents extending farther than our eyes could see on an open prairie and filled with wild and savage Indians, who in all probability, would regard us as enemies. Our guide had us all to sight, examine our rifles and to see that they were well primed. He then addressed us as follows:—"My friends, may be so we all find an grave to-day, all go one way; Camanche may be so, and may be so to be friendly; we must not say nor be afraid. Sometime I fight Camanche and only two or four; but we sixteen, and all had plenty guns! We don't we no run!" His little son then came running up to him, and asked him to load his pistol, (he was only eight years old.) The old man looked up at his boy with an expression of satisfaction, loaded his pistol, and turning to us said:—"My boy may be so better man than me; he no scare; may be so me little scare in here, (placing his hand on his breast and smiling.) We must not let Camanche see us afraid." There was one white man in company, and on this occasion he looked rather paler than his race. Our guide, on perceiving this, painted brother Johnston's face all over with vermilion, lest his countenance should betray the state of his mind. We then remounted and proceeded in the direction of the tents. Presently an old man, mounted on mules came meeting us. We were going to shake hands with them according to the custom of civilized life, when one of them made signs for us to stop, which we did. He then inquired of us the object of our visit, and to what nation we belonged. Being answered that some of us were Creeks, some Camanches and one Chickasaw, and that we had come to buy mules, he requested us to separate in parties according to our different tribes, which we did, (brother Johnston identifying himself with the Chickasaws.) He then proceeded to shake our hands according to the customs of their nation, which indeed, were very singular. Causing us to stand with our right side fronting him, and to hold our right arm in the same position that a tailor would if he was going to measure the length of our coat-sleeves, he caught us with both his hands past down the waist, and then waving our arm up and down as we would a pump handle, he looked us steadily in the eye. He first shook the hands of the Creeks, then of the Chickasaws, and lastly of the Kikapaws. After shaking the hand of each individual he placed his own over the sign of his stomach (as a token of love) bowed himself to the earth, and after pronouncing the name of the tribe to which the individual belonged, said a "charter," which in their language, signifies good. Having concluded this ceremony, they invited us to accompany them to their tents, and after our arrival showed us where to erect ours. One of them led forward a mule laden with raw buffalo meat and invited us to eat, telling us at the same time that the meat on the right side of the mule was for the Creeks, while that on the left side was for the Chickasaws and Kikapaws. We invited their chiefs to eat with us, setting before them cooked meat, bread, sugar, coffee. They ate very heartily, dipping their hands into the bowl and eating the sugar alone, and then drinking the coffee. I will only have time and room to add the following items in unconnected sentences. Their young men appear to be vain and fond of dress; which consists of a tight shirt made of checked linen, a bald gown made of dressed buckskin, beaded moccasins and wrappers. They have a small mirror suspended constantly to their wrist, which they consult on all occasions when they wish to appear in company. The men wear very long hair, but the women keep theirs closely trimmed. The former appear to be spirited and independent; the latter, as among all savages, mean, and careless about their dress. There were about 5000 encamped at that place, and being asked the number of their tribe, said:—"as the hand is to the length of the whole arm, so are we to the whole number of our tribe." When talking they keep their hands and arms in constant motion. They express all their virtues, and preparations in this manner, and have words only to express the manner and quality of things. They have many Mexican and Spanish prisoners, who they use as servants, and whom they sell on the same terms that they do their mules. They claim all the land from the salt plains to the rocky mountains inclusive. They move twice in the year, and are governed in this by the movements of the buffalo. They eat nothing but raw meat steeped in pepper-water. Some of them have light hair and blue eyes, but it is thought that this class is of Spanish extraction. They say that they are the most powerful nation on earth, and to prevent their people from thinking differently the chiefs had those of their tribe put to death upon Gun. Butler had taken to Washington City. I was not able to learn anything of their religion or laws. They will meet in council next spring at the salt plains to which they have invited their neighboring tribes. They have never heard the Gospel. Who will be the first to preach unto them Jesus and the consummation?

H. F. BROWN.

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, SEPTEMBER, 1849.

The Rooms of the American Indian Mission Association, are on Fourth Street between Walnut and Chestnut.

SPECIAL NOTICE.

Letters on business connected with the Indian Mission Association, should be addressed to

Rev. SIDNEY DYER,
Corresponding Secretary,
LOUISVILLE, KY.

Those containing notices, to
C. VAN RUSKIE, Esq.,
Treasurer,
LOUISVILLE, KY.

It is particularly requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's office, 511 Main Street, and pay it there.

Agents of the Board.

Rev. V. R. Thornton, Gen. Agent for Georgia
Rev. A. T. N. Vandiver, Georgia
Rev. G. B. Davis, Alabama and Tennessee
Rev. John M. Ashmun, Virginia.

Appeal of the Board of the American Indian Mission Association.

The American Indian Mission Association was originated by those who had long and carefully studied the character and condition of the Aborigines of America; and who had, not only searched out, but fully acknowledged their claims upon the justice and liberality of American Christians. In watching the onward flowing of the streams of benevolence which were issuing forth from the fountains of our American Zion, they had observed that scarcely a rivulet passed through the Indians' country, and they were thus left to perish in a dry and thirsty land. To obviate this unhappy state of things our Association was organized, and took upon herself the duty of opening a broader and deeper channel through which might pass the waters of life and salvation from the charitable to the heathenness of the oppressed and suffering men. For nearly seven years our Institution has been employed in prosecuting this noble enterprise; and with a degree of success altogether beyond our most ardent expectations—having resulted in the baptism of more than six hundred converts, the constitution of a number of churches, the establishment of five large schools, and the education of between two and three hundred children, besides many other important benefits which we have not room to specify. But the results, gratifying as they are, have only served to show us more clearly the extent of the field yet uncultivated, and the urgent necessity of sending more laborers to gather in the waving harvest. The Board have supplied the demand as far as the contributions of the benevolent have placed the means at our disposal; but the supply has constantly fallen far short of the immediate demand. Especially is this the fact at the present time. There are several points in the Indian country which have called so loudly for help, that the Board considered that it would be highly criminal longer to withhold the desired assistance. They have, accordingly, appointed several new Missionaries to occupy a few of these points of interest; but in so doing, they have advanced beyond their present available resources; and, unless this appeal shall be quickly and liberally responded to, will find, at the close of this financial year, a debt of at least two thousand dollars against their Treasury to obstruct their operations. If it does not lead to a direct curtailment of the force already operating in the missionary field, this painful alternative, and the unavoidable precipitation of individuals, can be easily removed by a little effort and liberality on the part of our numerous friends. If we demand it necessary, we could present multiplied arguments to induce the brethren to aid us more efficiently at this time; but we think it sufficient for the claims and necessities of the Indians are generally allowed.

We trust, then, that this special appeal of the Board will not pass unnoticed; but that every lover of his country, every friend of suffering humanity, and, especially, that every lover of the Lord Jesus Christ, will at once make a vigorous effort to replenish our exhausted Treas-

ury, and furnish the Board with means, not only to retain the ground already occupied, but to enlarge their operations, so as to supply more of the destitute portions of the Indian Territory with the Word of Life.

By order of the Board,

S. DYER,
Corresponding Secretary.

It is especially requested of the Friends generally, that they would give this appeal, at least, one insertion.

Seventh Annual Meeting.

The Seventh Annual Meeting of the American Indian Mission Association will be held with the Second Baptist Church in St. Louis, commencing on Thursday, October 25th, at 10 o'clock, A. M.

The Cholera has entirely subsided in that city, and it is not at all likely that they will be afflicted any more with this scourge during the year. The mode of traveling to St. Louis from nearly all parts of the country is cheap and expeditious, and we hope to see a large delegation present from the South and West; and we feel well assured, from what we know of the brethren in St. Louis, that they will receive a most cordial and hearty welcome to their homes and hospitalities. The Board will have a deeply interesting Report to present, and we expect to meet some of our Missionaries and Indian brethren there also.

Will our exchanges please copy this notice?

Third Annual Report of the Missouri Baptist Indian Mission Association.

This body held its third annual meeting, June 25th, with the Baptist Church, Lexington, Mo. It was better attended, and a more general interest was manifested in behalf of the cause of Indian reform, than at any previous meeting. The Treasurer reported \$218 30 on hand. Our brethren in Missouri are taking hold of the work with a will, and they will accomplish what they undertake, for they "have a mind to work;" witness the success of their college schools, and of their paper; indeed, there is no school of brethren who do more exceedingly for the cause, than the Baptists of Missouri; and we anticipate a great deal of pleasure in meeting these faithful and tried friends at our annual meeting in St. Louis.

Broader Female Institute.

This excellent Institution is situated in the beautiful, healthy and thriving village of Shelbyville, Ky.; and is under the personal and constant supervision of Rev. Wm. F. Broadben, whose name is a sufficient guarantee for the intellectual and moral training of the pupils committed to his charge. His establishment is one of the most beautiful and commendable in the country; and we can assure those who have daughters to educate, that they can hardly do better than to place them in the above Institution.

How Life Members.

Rev. Daniel Dodge, so long and well known as one of the faithful Pastors of Philadelphia, and who, we are very to learn, is now rendered unable to discharge the duties of his office from severe affliction, has been constituted a life member of our Association by the people at his charge.

Rev. H. W. Thomas, of Drifting Spring, has been made a life member by the Bowling Green Baptist Church.

Missionary Appointment.

Miss Sarah G. Simmwell, of Missouri, has received an appointment from the Board, as assistant Missionary at the Wan Mission, and has entered upon the discharge of her duties. Sister Simmwell is a daughter of brother J. Simmwell, so long known as a Missionary to the Paganstomians; and, from her long residence and long residence among the Indians, is peculiarly well qualified for the position she occupies.

We regret to learn that brother W. H. Foley, of the Wan Mission, has been compelled to retire from active labor, because of a severe attack of disease of the heart. He resided in this city, on his way to his father's place, on the 25th instant.

Baptisms among the Indians.

It is with heartfelt pleasure that we refer our readers to the Missionary Intelligence, contained in this number, especially, as it contains information of a large number of baptisms, which have been administered recently to converts among the Choctaws and Creeks. Indeed, it has been a most gratifying circumstance, that we have not published a number of the Advocate, during the past year, but what has contained intelligence of baptisms at some one or more of our missions. In comparison to the amount of instrumentality employed, no missionary organization, we believe, has ever been more highly favored with the Divine approbation and blessing.

We have received several requests for complete files of the Indian Advocate; and we deeply regret that it is not in our power to comply with their requests, owing to the fact that many editions are entirely exhausted.

MISSIONARY INTELLIGENCE.

Creeks.

LETTER FROM REV. E. F. BACKER.

Dated August 24, 1849.

Subject—Cholera—Baptisms by brother Perryman, and brother Jacob.

We are still afflicted with chills and fever. As fast as one gets up, another is taken sick; and as it goes on, relapse after relapse. My brother-in-law, son, and myself, are now able to sit up most of the day, but Mrs. Backer has been confined to her bed nearly all the time since July. The cholera is all around us, but not nearer than seven miles. We have moved twelve miles further from the city until we get well, (if we ever do.) The cholera is raging in the neighborhood we left, at Fort Gibson. The Indians, in several of their towns, have neglected their health, and dances for fear of that dreadful disease. They will not come to meeting; and it is now advised by some of the Chiefs, that we not go more until after warm weather. I do but trust that God will overrule all this to the advancement of his kingdom. This is the first time the Creeks have been known to neglect their "bunks," and from this they learn their liability.

Brother Jacob has been baptized by brother Jacob, and brother Jacob J.

Next Sunday will be our church-meeting, which, it is expected, that some will be baptized. I hope by that time to be able to attend meeting. We will have a camp-meeting at the Muskoh church, commencing on Friday before the first Sunday in September.

FROM THE SAME.

Dated August 24, 1849.

Subject—Baptisms—Eight Restorations—Confirmed Sinners.

Since my last, I have baptized 8 into the Membership of the Muskoh church; and brother Jacob has baptized 8 into the fellowship of the Second church—8 have been restored, and 3 excluded. We will have a camp-meeting on the 1st of September, after which I will send you a report embracing all the time since my arrival here. My family are all sick yet except myself, I am improving in health.

LETTER FROM REV. A. L. RAY.

Dated North Fork, Creek Nation, August 24th, 1849.

Subject of the School—Examination—The Choctaw—Wet Season—The Churches—Native Preachers.

The school at this place closed on the 20th of July, after a session of five months, the attendance during a greater part of the time, was regular. The school averaged 30—35 pupils at the station. The school is now receiving Government funds; and, since this arrangement has been effected, the improvement of the scholars has been much more rapid. The school is conducted on the manual labor plan. There are the schools for Indian youth. In such schools their minds are improved—the girls are instructed in domestic duties, and the boys in farming. The teachers are not little difficulty in getting the youth to labor.

A large number of the parents and friends of the scholars attended the examination. The scholars answered questions properly, and correctly any understanding. Some were invited to those who were the first in the school classes. I have never seen so much good conduct in Indian youth, as they have shown among Indian youth. Some scholars passed on to the college during the summer to gain the ground. Such scholars are the most able and capable among the Indians in the Indian language.

The greater number of the scholars began in their letters. Many of those beginning in their letters were in Arithmetic classes at the close of the school. The studies of the scholars are as follows:

First Class—5 scholars—Ray's Arithmetic, 2d part; Mitchell's Large Geography; Eclectic 4th Reader; Writing and Spelling.

Second Class—10 scholars—Ray's Arithmetic, 2d part; Mitchell's Small Geography; Writing; 2d Eclectic Reader, and Spelling.

Third Class—6 scholars—Ray's Arithmetic, 1st part; Mitchell's Small Geography; Writing; 2d Eclectic Reader, and Spelling.

Fourth Class—6 scholars—1st Eclectic Reader and Spelling.

The remainder of the scholars were spelling. A part commenced reading just before school closed.

The teachers find scarcely any difficulty in governing the school. Many study all the time in school, and out of school the scholars are very orderly. No essential differences take place among them during their hours of recreation. We are delighted to observe the quiet they manifest on the Sabbath day. The regulation of the school is, that no scholar leaves the enclosure on the Sabbath, only when going to religious meetings. This rule is strictly observed. Before these youth came into the mission family, they were traversing the woods with their bow and arrow on the Sabbath, as well as all other days, killing whatever came in sight.

The teachers are gratified to see that Indian youth can and do change their roving habits so readily. Birds enter the premises, but the Indian youth never molest them. So changed are their habits, that the teachers are greatly encouraged in their work.

Two large manual labor schools, having 80 youth in each school, go into operation in October. In these schools, the boys will be taught farming, and some of the simple trades—the girls, house-keeping and sewing. A few day schools are now well attended in the Nation. The entire Nation shows improvement. But sickness has been here—the cholera has been in some parts of the Nation, and those who had it died. The Indians are without physicians, and when such diseases enter they prove fatal.

Many of the people will receive much injury on account of the rain; some have lost the greater part of their corn by the high water.

The religious interest is encouraging. In some parts of the Nation, large numbers have made a profession of religion, particularly on the Arkansas and Verdigris rivers. Some new churches will soon be formed. This church recently gave license to preach the gospel to brother Lantley Haynes, a Chief of much influence, and brother Scar Harold, one of the first scholars at the opening of the school, and who has constantly attended and is in the first class; he is young, loves to study, and intends studying for some time to come. We expect much from him.

Choctaws.

LETTER FROM REV. E. D. POTTS.

Dated August 24th, 1849.

Subject—Interesting Series of Meetings—Baptisms—Bread sent after many days—More Baptisms—Giving the Parting Hand—Demand for Pungent on Baptism.

Since vacation commenced, my own time has been spent in holding meetings with our people, and I can say, not without profit to both saint and sinner. Within the last two weeks I have had two protracted meetings. The first, four miles from this, (embracing the 2d Sabbath in August), was very well attended, and the word of God appeared to have a good effect on the heart. On the Sabbath, three were united to the church by baptism. At communion we had a precious season. Several presented themselves for prayer. It was truly a time of rejoicing. Last Friday we commenced another meeting twelve miles from here. This is the settlement where brother Brown preached last fall and winter, and where two or three of us have attended regularly every two weeks, when not prevented by high waters. I cannot find language to express what my eyes saw, and my heart heard, at that place. O, it was a precious season to my soul! It was what I had long waited and prayed for. Ever since I have been in the nation, with some little exceptions, I have been preaching to them, but apparently without much effect; but it is not another witness of the Abolition of God in leaving his promises: "Can thy word upon the waters, and thou shalt find it true every day." Thanks be unto his holy name, we have found grace, and will there be a great blessing to the nation. I am desirous to impress upon the minds of Christians the necessity of praying to God for

His Holy Spirit. I have reason to believe they felt the word spoken. I commenced warning the ignorant. Much solemnity appeared to rest upon the minds of all present. An invitation was given to come forward for prayer, only one came. From circumstances which occurred, I felt it my duty to preach on baptism on Sabbath morning. I took the word of God and endeavored to explain it to them faithfully without the "free drink" of my man. I think it had a good influence. They now say they understood the subject. An invitation had previously been given for any that might wish to unite with the church to come forward, when five presented themselves. When they came up to the east memory went back to other days. There sat one who had long indulged in all the vices of the Indian as well as those of the white man, with all the meekness of the Christian, and by his side sat his beloved companion ready to follow in the footsteps of Jesus, then came the wife of one of our members who had been baptized some weeks previous, who, though but the day before was confided with a fever, could not resist this opportunity of testifying her love to the blessed Jesus, and by her side sat one in all the bloom of youth, who was then about to witness to the world her belief in a risen Saviour. I looked back to the days of her father, (now dead) who was chief of this district when I arrived in the nation, and for some years after. I thought of the past, then of the present, and my feelings almost overpowered me.

There sat the youngest daughter of an Indian Chief ready to proclaim to the world that she had chosen the Lord to be her God; and there too was one of the daughters of Africa ready to testify her love to Jesus. My brother, who could not feel on such an occasion? Their hearts certainly must be harder than rock. The experience of a work of grace on their hearts was explicit. Our place of baptism was a creek near by, with high steep banks, so that the congregation were necessarily obliged to stand on the top of the bank. This to me added solemnity to the scene. Never, I believe, were words more solemnly impressed on my mind: "Baptized with him by baptism." There stood the people fifteen feet above us, as I buried these precious souls by baptism, when consciousness were but the index of their feelings. While standing in the water I addressed them at intervals on the words they took their baptism, and the judgment day. There were but few, if any, who did not feel. At meeting in the afternoon they were placed in a row, and I had the unspeakable pleasure of extending to them the bond of fellowship, and as Christian after Christian gave the hand of welcome, every heart seemed to be melted. I then spoke to the people from Matthew XXIV. 41. This text I was requested to speak from, by the brother of one that was baptized. Being completely worn down, I requested two Indian brethren to speak to the people at night. They did so, and it seemed to take hold upon the people. After they had finished I addressed a few words to the people, and called for answers. Three came forward. After singing and prayer, I told the people that on Monday sang a farewell hymn and shake hands. Singing hymns and as soon as the parting hand was given, each a scene I never witnessed—God was there, every eye was filled with tears, there was truly a shaking among the "dry bones." Every saint was rejoicing, and every sinner trembled. Never have I seen such a general conviction in a congregation, I again called for those who wished to be baptized, for, to witness and give us their hands. Then came the old and young people, forward to give me their hands. I cannot tell how many by this act said pray for me. One thing is very certain, that nearly every important soul in the house came forward and then who did not, showed, by their looks, that they felt. This scene, my dear brethren, was almost overpowering. I did rejoice in God my Saviour. For years and years had I told them of Jesus, but the word was dead. Now God at last had opened our eyes and hearts. The spirit of God was there; all our trials, expenses, and fatigue, in preaching Jesus to them was forgotten; God had accomplished us.

While I have attended meetings in this vicinity, brother Brown has been among some of our members near my old residence. They were glad to hear a Baptist preacher once more. They want us to come often. Now we are to do it, I hope not. Our hands are full. Could we devote more time to preaching, good would result; to things else, we do what we can. Brother Brown says his congregation was large and interesting, and that the people of L. L. believe much and would much from regular preaching among them.

I have written you a long, and perhaps an interesting letter; but if yourself, or any other minister, had labored as I have, for 14 years, among a people, without seeing any good result from it, and at last witness such displays of God's grace to the same people, would you not exult in the boundless mercy of God? Well, then, if such is your case, do not blame me for giving vent to my feelings, for my heart is full: "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—Glory to God in the highest, praise on earth and good will to men."—O, the matchless grace of God, how full, how free! Pray for me, my dear brethren.

We should like very much to abridge Penally, and have it translated into Chactaw. It would no doubt do much good. But who is to meet the expense? We are not able. How much it will cost. I cannot say, but we shall make inquiry, and see what can be done.

I have just received a letter from brother May, all well.

I shall start, Providence permitting, in about ten days, for the Creek nation, to attend our association. I expect a number of our brethren will go with us.

WEEK

LETTER FROM MISS S. A. OSGOOD.

Dated Merry Institute, August 24th, 1848.

Annual Report of the School—Improvement of Pupils—Sister S. G. Simmerville—Sickness—Restoration—Encouraging Prospects.

I write you at an early date, that our school report may be in season for the annual meeting. The following items are a part of the report which will be forwarded to Government:

During the last year the prospects of this school have brightened on every hand: its numbers have increased, the attendance has been more regular, and the improvement of its pupils induces the hope that it will soon compare with, if not surpass others, enjoying superior advantages. The school now consists of 38—22 boys and 16 girls; average number from 25 to 30. The girls are taught in the various departments of housework and sewing, which they learn very readily. Some very small girls are now neatly, aiding in making their own dresses and other clothing for the school. They also learn to bake. Two little girls from the reservation, who have not been here over three months, have just finished a quilt; all their own sewing, except a few seams by Miss And Sears, and thus critics of them. The quilt is of old cotton, and plain, but the stitches are neat, and I have spent but little time in attending them. They and their mothers are delighted with such an achievement.

The following is an exact account of the classes during the year, though all have not been in at the same time. Twenty readers are thus classed:

Eclectic Third Reader,	6
Eclectic Second Reader,	7
Eclectic First Reader,	3
First Lessons,	4

Writers of different degrees of advancement, 16. Of these, several are writing legibly; two are writing in a book their work in Arithmetic.

Morse's Geography,	3
Olney's Geography,	1
Parley's Elementary Geography,	7
Arithmetic,	8

Other small ones are learning the multiplication table, counting, &c.

There are all occupied with their lessons from six to seven hours per day; after which the girls are quietly seated at their sewing, or engaged in domestic labor, and the boys are employed, as they are needed, in appropriate vocation. All are happy and affectionate.

The Indians are becoming more interested in their own improvement, while they are continually pleased with the progress of the children.

My dear brethren, should you think my account of my interesting charge too minute, I can only say in answer, I am a teacher, and every month of instruction interests me; besides, if you could witness their progress, you would say, the destination faith for others.

In regard to our various departments, sister Leghens organists and aids in domestic affairs, and claims the school committee by singing and prayer. Meetings for prayer have been established at three different points, which sister L. and I have attended alternately, whenever circumstances would admit. In these meetings, Mrs. L. has been occasionally called on to be particularly kind for each of them. Such meetings we try to have weekly. The minds of our great women are truly brightened, but our women are in darkness, making light shine out of darkness.

The school is taught by sister S. G. Simmerville, who labors zealously for the good of the pupils; and I am happy to say, that her piety and care for the improvement and comfort of the children, render her a valuable assistant in the mission. She takes much care of the children out of school.

Since my sickness last winter, it has been deemed inexpedient for me to be confined to the school; I have, therefore, besides attending to the opening exercises, only taught the writing classes. The most of my time has been occupied with sewing for the school, and teaching the little girls to sew—a work that I had not expected to do, only from necessity, but which injures me less than school labors. During the spring and summer, much of my time was given to recreation and exercise for my health, which has been restored so far that I intend re-entering the school in September. I have derived great benefit from laboring actively in a flower-garden—a prescription of brother L.'s, which he kindly urged me to follow, and for which he set apart a little lot, into which our school-room windows open. I write this, hoping that others may be benefited by a similar experiment.

While I compare the change in our improvement for conducting a well regulated school, with the inconveniences of past years, I feel that with health I hope to be useful. The last year has witnessed a pleasing change in our circumstances. We now have room and many other comforts for which we feel duly grateful to those who care for us.

Brother L. has suffered great prostration of health, and has been unable to do all he desired; yet, feeble as he has been, his effort in the supervision of the establishment have been efficient, and his Sabbath labors have been faithfully performed.

Though we each claim certain duties as our appropriate labors, we cheerfully accommodate ourselves to emergencies, so far as to perform whatever most needs our attention.

In conducting the interests of this mission, brother L. has thus far endeavored to make such division of labor, that no one may be overburdened; and the comfort of all connected with the institution is with him ever a prominent object.

We have had no late religious awakenings; still many of our prayer-meetings have been refreshing. I would that some of our sisters at home could hear how fervently an Indian sister will pray.

Sabbath exercises for the children remain as heretofore; after morning service Miss Simmerville sits with them while they prepare lessons for the evening. In this she has been aided by brother Finley. They learn the same lesson upon which brother L. lectures after they recite. Some small boys recite well.

Please accept my grateful acknowledgments for your kind interest in our efforts, and for the many favors granted us. If this report is tedious, I trust you will excuse me, for I have written as to a brother.

For the Indian Advocate.

Extra of Indian Character.

"Be, however, who would study nature in its wildness and variety, must plunge into the forest, must explore the glen, must dare the torrent, and dare the precipice."—Gervase Boone.

Every one who loves his species, and more particularly the Christian, should be deeply interested in the study of human character. For, as Anatomy is to the physician and surgeon, so is a knowledge of the human character to the divine and philanthropist. As we cannot acquire a knowledge of the former, by looking on the external appearance of the body of a dead man; but must look on the mind itself, you, must dissect its every member, and examine minutely every muscle and tendon; so we cannot acquire a correct knowledge of the latter, by merely gazing on civilised life, or acquainting ourselves with those who live on our frontiers; but we must penetrate the wilderness, and look at rude man to be, and on he ever has been since he became a fallen creature. Many cannot have failed in hindering us from forming a true estimate of Indian character. Some have formed their opinions from the partial accounts of interested historians who wrote in the days of bloody strife, when our fathers infringed their rights, and when they, with love of name and hundred warning their banners, nobly defended them. Some have listened to the nightly tales of their sickness, then recording their hair-breadth escapes from the tomahawk and scalping-knife, until their blood has run cold; and they have concluded that Indians are born, like wolves, to be dispatched with the scalps to be killed. They have entirely forgotten, or left out of the account the fact that, when our fathers first came to this continent, and until they began to oppress the Indians, the latter be-

lieved them to their wigwams, gave them venison to eat, and land to cultivate."

But those who have contradicted most the warlike and brainless, whose character would darken midnight. They, too, the sun of Christianity should shine upon them, and the laws of civilization should restrain them, have gone to the Indian borders and studied around them those who, like the savages, practice the lower vices, without learning the higher virtues of civilization. They tell the Indians that "the Bible is sent among them to scare them; and that Missionaries come to make fortunes;" then turning to the civilized they say, "these Indians are parsimonious, treacherous, and their wives are not virtuous." Poor creatures! would they not blush if they could just think that there is but one way for them to know this?

The time has now come when we ought to investigate Indian character more minutely. The smoke of the battle-fire has long since ascended the skies; the tomahawk and scalping-knife have been buried beneath the green boughs of the wide spread olive; while our deceased sires and the Indians with whom they fought have alike "returned to the dust from whence they came." We have come in like a flood and overflowed the country where the Indians once lived free as air. We inherit their lands and farm-suppings every day, while they, like the setting sun to which they hasten, are almost hid behind the Western horizon. In a few centuries, and unless God interposes his power, the place that knows them now will know them no more forever.

There are many things connected with this race of human beings peculiarly interesting, and calculated to excite both our wonder and veneration. They are *red*; and so according to Josephus, were our first parents.

Their religious ceremonies greatly resemble those enjoined by Moses; and yet they have been without the Bible, without written laws, and away from the influence of Judaism, for a length of time which probably none can tell. They came from the Orient East; they crossed the mighty deep long before Columbus thought of a "new world." To this their own traditions unite with our fair deductions from Bible history in bearing testimony.

They are *not idolaters*. Though all the rest of heathendom have fallen prostrate before dumb idols; the Indians have ever worshipped the Great Spirit, and the most they have to learn from the missionary is, that "Jesus is the way, the truth, and the life." They are *not atheists*. Far superior to the civilized folk, who says "in his heart there is no God," they admit as the main article of their creed, that God is the author of their existence, and the destroyer of their lives. They are too much accustomed to meditate upon the beauty and sublimity of Nature's works, to deny His existence.

They are *not covetous*. Of course I do not mean by this that they have no desire to acquire property, or that such desire is not inordinate in some instances; but I speak of them as compared with other races of the human family. They have not the covetousness of civilization unbridled by Christianity. It is interesting to note the difference between them and the Spaniards, in this particular, as manifested when America was discovered. The former, though the rightful owners of this Continent, and to a great extent acquainted with its mines of precious metals; were contented with a few silver branches and golden pendants. The latter, not satisfied with the glory of their discovery, the extension of their government and laws, and above all, with an opportunity of offering to a newly discovered race the blessings of the "holy Catholic faith;" regarded all those things as scarcely worth their thoughts, while they were in quest of gold. Such was their rapacity that, they could scarcely believe that they erect their cross, kiss the earth, and thank God for a prosperous voyage. Instead of requiring of the natives concerning their laws, religion, and the manner of their coming to this country; they had but one question to ask, and that in accents as loud as to draw their feeble voice of praise: "From where did you obtain the gold of which your jewels are made?" (To be Continued)

The following extract from the speech of an Indian Chief illustrates this trait in their character: "I appeal," says he, "to any white man if he ever entered Logan's cabin hungry and he gave him not to eat; if ever he cold and naked, and he clothed him not."

—Josephus, vol. i.

The Creek name for God is Hoshabteman, which being literally interpreted is, life giver and life bestower.

—Winterbottom's America, vol. i, p. 25.

POETRY.

For the Indian Advocate.

The Aged Indian's Hope of Future Glory
BY JOSEPH SNEDLEY.

² "Upon his head were many crowns."

"Upon his head were many crowns."
**Indian, I know, will reign with Him
 Who wreaths with many crowns his brow,
 Where Cherubim and Seraphim,
 And all in Heaven before him bow
 While his own glory, light and love,
 Makes all the heaven there is above.**

Myriads as fair as Christ is fair,
Are nearest to the throne of God!
Millions are still arriving there,
As trophies of redeeming blood!
How they embrace — sing and adore,
While thus they meet to part no more!

Around admiring angels stand;
Upon the wond'rous scene they gaze:
And with their golden harps in hand,
They mingle their sublimest lays,
Till melody in sweetest strains
Swells o'er the everlasting plains.

Oh! blessed Jesus! I shall reign
With thee, and all the friends I love,
And take my harp and strike a strain
Sweet as the sweetest notes above!
And there employed for ever be
In loving and adoring Thee.

For the Indian Adrocale.

The Indian's Destiny not Hopeless.

INDIAN TERRITORY, Aug. 20, 1849

Ms. EDITOR:—We sometimes grow weary of a thing from the frequency of its exhibition, and often a subject becomes tiresome, from its ever occurring in the mouths of speakers, and from the pens of writers. Such have been our feelings on reading in the last number of the Advocate the article, "Missions among the Indians," taken from Professor Gamucl's late work on *American Missions*. The Indian Advocate is obtaining a wide circulation, and is read more, by the real friends of the Indians, than perhaps any other paper, and is I trust destined yet to correct many errors into which many have fallen concerning the people whom we bring it to advocate. The evil, which I denounce, and notice, has been spread out upon its pages, and invites the credence of its numerous readers, by the respectable source from which it comes. I allude to the generally received

it comes. I allude to the generally received opinion, and almost universal impression so often harped upon, that the poor North American Indians are destined to perish, and Professor Gamwell has, in good set phrase, again, in advance, paid over their "hopeless destiny," their funeral rites, and blotted them gratuitously from the scroll of nations. And having thus, consigned them to a downward career, he lingers over them only long enough, to invite to them, our sympathy in their "unreluctant doom."

To this doctrine so long adopted, and lately on an eloquently held forth in this standard work, on American Missions! object, as being erroneous in fact, and deeply injurious to the Indians. As Christians we are called upon to labor for the moral renovation and salvation of the American Indians; they are our brethren, to whom we should extend the blessings of civilization, and the blessings of the Bible; but if their "deoting" is "hopeless" and their "doom" melancholy why contend with the strong arm, which has sealed their doom, and irreparably decreed their ruin? But before we utterly forsake the red man, and turn away from his case, let us inquire who fixed his destiny, or predetermined his "eternal extinction as a race?" Was it the "Fates" shining in high convulsion, as in the days of Sardan and Socrates, under the anathemas of the bloody headed past, wrapped in the misty shroud of ancient mythology, which predestined their ruin? And if so, who reversed the decree, or bared the low mowings of the oracle, when the dark deed was done?

But respect for your readers, requires that I should turn away from this inquiry. It was then not the goal of this, riding in misty clouds over the minds of some philosophers, and shoring by the light of facts, the appearance of the existence of their being, or the less ascertaining of the winds, which way went the destiny of a people, which was their doom. Where then, such the power? Was it the living Ruler of nations and Father of mankind who ordaining these destinies, and by a force, beyond them to disappear under a cloud of darkness and from among the nations, and from the face of the world, and he to leave on the physical (material) world, with the

improvement or growth on nations and prosperity as a people? Where is it written? And where is it recorded that the nations are not included in that broad declaration, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him (Jesus), should not perish, but have everlasting life?" This is an country on the verge of the Father of light, who is no respecter of persons, that few and far between prosecute it, and fewer still will dare to say that those poor children of the flames were excluded, and placed beyond the pale of mercy, when the Almighty commanded that his gospel should be preached to all nations. It was not *fast* then, that made their "destiny hopeless!" It was not the appointment of the Holy one, that sent them down to the bottom of the burning sea, and there dwelt the power which did, according to the light which now shines, transfer them to annihilation.

Let us ponder well this subject, before we decide. Are not the Indians like everything else, the creatures of circumstances and providence? We doom a child, to ruin, when we set it the most vicious examples, and wholly neglect its moral culture; and the child is ruined, and neglected will be doomed to ruin. We predetermine the destruction of the plants of the field, though the plants may be of the most desirable kind, when we withdraw the hand of care and culture. How where would it be the fault? In the wayward child, and barren field, or in ourselves? Surely in our misconduct and neglect of duty. And is it otherwise in regard to the *poor Indian*? God has given us the means of improving their condition, and of saving them, in our will, and thus *we are their doom*. And we lay this foolish and inconsistent charge, that they must perish, at the feet of *American* philosophers and Christians. Why should philosophers and Christians, who are looking for *good* in things, or *good* in their best friends, philosophize, and charge, which could justify such execution; and yet *never* still that *code* of reason, which could find in the *nature* or *kind* of grain, a hopeless destiny, while the field was being destroyed by weeds and such like *loss* to grain upon it. But such seems to be the only reason for calling the Indians a doomed people.

[illegible]

I appeal to the readers of *The Advocate*, in behalf of this poor suffering people, and to treat them in no longer as the filthy dogs that they are thought to be, but to interest Christians in them, and send men to care for them, as I have done for these persons last winter in the same way as to these men, and the women, who are devoted to drink, or vice, and I will be glad to

let its "destiny in hopelessness." O rather let us sow in hope. Let us regard the poor Indian, as a people wronged and neglected and forsaken above all others, and labor for them to the firm hope of their rescue, and elevation to a place among the nations of the earth. And let us blush, that sciences and learning have advanced no further, in the mind of some of our most favored brethren, and "Professors" than to justify the expectation that fields, without culture would yield their increase, and that the poor heathen should be devoid without hearing, and hear without a preacher, and be converted without one being sent to them. And blush for the wisdom of that philosophy which could expect light where there was no fuel.

I am on board the red man's ship. "I leathe" that land cry, of doubting human wisdom. "I leathe it" as destitute of faith in God. With Christ in the vessel, I will not fear. We are few and weak; brethren and us helpers, and bread; and the Lord willing this vessel shall be safely moored into port.

X. Y.

The following exquisite specimen of mingled wit, philosophy, eloquence and pathos, was addressed to Rev. Wm. C. Bush, the senior Editor of the Baptist Banner, accompanied by a splendid broad-shouldered belt and pouch, valued at forty dollars.

The allusion to the warlike propensities of our venerable neighbor are happily bit off; but we must confess that the idea of his ever dancing and whirling with such savage delight over the defenseless victims of his prowess, does not give him due credit for that magnanimity with which he ever treats his captives and those who have fallen beneath his Mewa.

The closing paragraphs of Olemaw's epistle are eminently truthful and touching.

WRA COUNTRY, August 25, 1949

To the Big Pale-Faced Chief, who makes the paper-talk:

BOORMAN:—For many moons I have trusted to send you a talk, and also a pouch, to carry your pipe and tobacco when you go to the council of your brethren. It is good to smoke at such times, for it often dispels the bad feelings we get to smoke on such occasions. It is the habit of our fathers for many many winters to smoke when they met together around the council fire, before they began their talks. We seldom smoked in council for the mild and praiseworthy spirit of the tobacco, as it proceeds towards the wigwam of the Great Spirit, always the angry spirit of our enemies.

Brother, I have heard that the pale faces quarrel much in council. I have heard, too, that they do not respect their old men. This is not good. Brother, when a young man answers you unkindly, take out your pipe and ask him to smoke. It will give him time to think, and it may be the Great Spirit will give him wisdom.

Brother, I have heard that you are a great warrior, and that you have brought down many chiefs. I am old now, and my head is becoming like the snow of winter; but yet I should like to share with you around this bloody pile, and sing a war song or two of my own, and give a long and loud war-whoop over one of your slaughtered prisoners. But now I am told that this savage tribe would betray their own nation, and introduce war and death to peaceful families. Brother, I hope you will take many of their scalps, and then you will have many dances when you come back from battle with your comrades; and when you are no longer able to tread the war path, do not forget your blanket in the dance, for you have many one to take up the blanket and whirling-balls which you have killed in war.

Brother, I should like to spend my blanket
in your wigwam, sit down by your fire, and

But, the conversion of my people were not in the father of waters, and yet we find there is no plan for us to stop in dry and mead them. We cannot trust your people. True, they take our pipe and smoke with us, but their spirits are not made any better for with the other hand they give us water from the mouth of the dead stream.

Brooklyn, your people are in possession of the letters of our Father, (and thus as to your talking paper,) and they will do the most interesting thing possible at the present time.

Monday, I wanted to talk some more, but I was spent again. Wednesday was the

your most anxious with our 1959 cars.
Now drive the best you've
CHRYSLER (1959 Models)

SECRET.

From the Chicago Telegram.

CROFTON, NATHAN. August 7th. 1842.

Mr. Keweenaw. You have no idea what a large amount of money is paid out annually for the fire water in the western portion of the Nation. I live in the town of Casper, and with the facts before me, and the consumption of empty whisky barrels, and by coming to my house, I was led to consume, daily by my master. These barrels (one in Fronton, Texas; and they are so) are used in two barrels. Each barrel holds forty gallons. I was told that the vendor sells a barrel of whisky a day, when the river is possible. At the least calculation, three hundred barrels of whisky are sucked dry in one year in Fronton. A gallon of whisky may be worth seventy-five cents. Thirty dollars for a barrel. Three hundred barrels at thirty dollars apiece, is the handsome sum of nine thousand dollars; and half of the nine thousand, is paid by Indians for their morning's bitters. Nine thousand dollars laid out in one year, just for the gratification of the depraved appetite! What enormous and insatiable vices, the known of strong drink have!

If the Cheater Nations were sunk down in drunkenness, what a wild devastation it would be. How the philanthropic vendors of the liquid fire, would then laugh at our calamity. In their rejoicing they would say, "we have completed the destruction of one hated tribe of Indians." But proud am I to say, that we are not all brought to the verge of destruction. There are some brave spirits in the land, who would not be taken as prisoners, but would stand as deacons, and resist every temptation, which may be held out to them to swallow the death dealing fire. They have declared themselves as enemies to the destroying stuff, and they stand firm, and there they will stand, as long as they live. It is a great consolation to me, that the better days have dawned upon a large portion of our countrymen.

If we Choctaws and Chickasaws are all temperate men, what a fine thing it would be. Our worst enemy would then be harmless at our feet. Drunkenness would be banished from our country, and the shedding of blood would be forever stopped. If these were done away, gambling would also be forgotten and discontinued. Nothing but happiness would then reign in our midst. Nothing would hinder our progress in civilization. But if these laws are not established by us, we, as a nation, will retrograde and become degraded.

RECEIPTS.

From August 1944 to September 1944.

KENTUCKY.

Rev. A. Hatchett,	03 00
Long Ridge Church; per Eld. Mathew-	
son,	5 25
Central Association,	10 00
French Association,	27 00
Seaboard Fish Association,	12 00
German Association,	16 00
Long Run Association,	21 50
Rev. Theo. Smith, Jr., for Ind. Advocate,	1 00
Little Mount Church, per J. D. Connolly,	3 00
Rev. J. M. B. Butler, for Ind. Advocate,	24 00
Rev. J. M. Funderburk and S. C. Funder-	
burk,	10 00
Lakeland Baptist Church, per Rev. J. E.	
Downs,	2 25
Rev. J. S. Downs, for Ind. Advocate,	75 00
W. A. Alexander,	1 00
G. A. Eash,	1 00
J. E. Gentry,	1 00
J. O. Hawley,	1 00
Rev. J. Armstrong,	
Rev. C. J. Kelley,	25 00
Rev. I. Buchanan,	25 00
Rev. J. Mahland,	10 00
Rev. Z. G. Howard,	10 00

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Great Street Baptist Church, Pittsburg.	10 00
per Rev. J. W. Graham,	
MILWAUKEE.	
German Baptist.	10 00
MASSACHUSETTS.	
Cent. H. P. Church, per Rev. I. J.	
Wright,	2 00
Orange Church,	1 00
	3 00
VERMONT.	
Orange Church, for Ind. Advocate,	1 00
H. Graham,	50

March, 1992

R. A. Ray,	15 00
James Joseph, for Ind. Advocate,	12
Rev. J. A. Ray,	1 00
	<hr/> 18 12
JAMES CARROLL.	
John Taylor,	2 00
From Rev. J. A. Whitford, Agent,	175 00
Total,	177 12