

Choctaws.

LETTER FROM E. M. WORCESTER, NATIVE PREACHER.

Dated November 12th, 1843.

Careless Hearers—Discouragements—Camp-Meeting and Baptisms—Increase of the Baptists—Call for More Help.

I am willing, by the help of the Almighty Father, to talk and preach more on the subject of the religion of Christ, and not be idle in his cause; for he has done so much that poor perishing sinners might live. But my talking to the people is very much disregarded in many of these neighborhoods, because it does not suit their superstitious notions. The settlement are principally Chickasaw people, and they are the hardest headed folks on earth; they are ignorant, and enslaved to Satan's ways. Generally they have so much Indian dance, ball play, drinking spirituous liquor; and there are so many other species of wickedness carried on in many of their settlements, that the Christian Choctaws and whites stand no chance to do much good till several years to come. I have met with many discouragements to work among them, since my undertaking here; for they appoint ball play in opposition to my intended preaching place; and some times while I am speaking, some of the low people come near, making ball play whom, merely to interrupt me. My traveling here in the Indian country is nothing like traveling preachers in the States among white people; for many times we have nothing to eat for us or our horses, or to lie on. Though I rejoice much when any number of persons meet me, to talk to them. I did more rejoice to see, since my last letter to you, one young man baptized, who is living with me.

On the 25th October we had a Camp-meeting near Armstrong Academy, and eight persons were baptized with Christ by baptism, and this young man was among the number.

Baptist Missionary churches are increasing every year in this part of the country among the Choctaws. I hope and trust the Saviour thus, through his almighty hand, we shall be able to become strong and walk.

I wish to remind you, as a poor beggar, that we stand in need of more preachers of the everlasting Gospel of Jesus Christ from your country; a man of qualifications, able to contend with any erroneous doctrine that may be preached in this country.

Funeral Notice.

The buildings for the large Manual Labor School among this tribe, are so far completed as to admit of part occupation, and about thirty scholars have been received into the institution; and, unless something unforeseen should arise, the whole will be completed, and all the departments brought into full operation, by the commencement of the ensuing summer.

Second Anniversary of the General Association of United Baptists of the Southern Part of the Indian Territory.

HELD WITH THE NORTH FORK BAPTIST CHURCH, CREEK NATION.

September 12th, 18th, 18th, and 17th, 1843.

Thursday evening, September 12th, was occupied in religious exercises—the expected number not having arrived.

The Association began its session on Friday, at 11 o'clock, A. M. Prayer by Rev. H. F. Buckner, after which the introductory sermon was preached by Rev. R. D. Potts.

After sermon, Rev. R. D. Potts was re-elected Moderator, and A. L. Hay, Clerk.

A committee was appointed to fill vacancies during the meeting, consisting of brethren Potts, Buckner, C. McIntosh, Josiah, and Hay.

Adjourned until 2 o'clock, P. M.

Prayer by Rev. Chilly McIntosh.

Afternoon Session.

Not attending to adjournment. After singing, brother Lantry prayed.

The ministers from the churches were then called upon to give a brief history of the churches—number of members, size of congregation, prayer meetings, religious instruction, Sabbath schools, baptisms, and deaths during the associational year.

Table with 2 columns: Church Name and No. of Members. Includes Baptist Church, Choctaw Nation, Pleasant Bluff, etc.

The following persons were appointed to fill vacancies:

On Christian Benevolence—Rev. Ramsey D. Potts.

Relation between Pastor and People—Rev. H. F. Buckner.

Treatment of the Sick—Brother William McIntosh.

Behavior during Religious Meetings—Rev. Chilly McIntosh.

Adjourned until Saturday, 24 o'clock, A. M. Prayer by brother Worcester.

SATURDAY, September 16, 1843.

At the hour appointed, the Moderator called on the Association to order. After singing, brother Yartoo-chee led in prayer.

The first subject was Church Discipline, by A. L. Hay; the second, Relation between Pastor and People, by H. F. Buckner; Temperance, by Chilly McIntosh. Each of these addresses occupied an hour, including the time the interpreter used. Brother Buckner gave the people a clear view of the relationship existing between the minister and his people—a subject at no time before made so plain to the people; and they will be much benefited by having their duties to their pastor pointed out.

The Association adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

At the appointed hour, Association met.

After singing, brother Jacob prayed. Rev. R. D. Potts was then called upon to speak upon the subject of Christian Benevolence. He spoke much of the benevolence of the Son of God—that he was our pattern in all things. He spoke of the benevolence of a devoted Creek Missionary, whose labors had been at this place—he alluded to his hardships and his fatigues as tests of his benevolence. He called upon the people to imitate their departed pastor, and like him be benevolent. He asked them to be benevolent for their own happiness, remembering the words of the Saviour, "that it is more blessed to give than to receive." He asked them to be benevolent for the good of the perishing around them. He also spoke of some native Choctaw and Creek preachers, who were making great sacrifices for the gospel's sake. He closed by mentioning some of the toils of brother Yartoo-chee, a Creek, who walked to fill a steady appointment, 25 miles, and who makes other long journeys on foot. He closed by saying that he wanted brother Yartoo-chee to have a horse; and, as he had done, he placed money on the table for that purpose. In a few minutes \$27 5/4 were raised. Rev. C. McIntosh, a Creek Chief, gave \$10; and five minutes after the meeting closed the horse was purchased and given to brother Yartoo-chee.

Brother Samuel Worcester, a Choctaw minister, spoke on the importance and benefit of Sabbath Schools. He testified to the great benefit they had been to the Choctaws. He remembered the time when there were no Sabbath Schools among his people; now about every place where there is preaching on the Sabbath, the Sabbath School is there; and hundreds had learned to read in their own language in these schools. The old and the young assembled there, and were instructed together. Sabbath Schools had done much in affecting the moral change in the Nation.

Rev. R. D. Potts followed him, and gave his testimony to the aid the Missionary received from Sabbath Schools.

Adjourned until Monday, at 8 o'clock, A. M.

Prayer by brother Bryantson.

SABBATH, September 16, 1843.

At sunrise a long and much-enjoyed prayer meeting was held—Choctaws, Creeks, blacks and whites, praying and singing together. From the beginning the singing had been in English, Choctaw and Creek. At an early hour preaching commenced in the congregation—there were Choctaws, Chickasaws, Minnesotas, Creeks, Chickasaws, whites and blacks.

At the close of the first sermon, twelve Choctaw brothers and sisters arrived, with their pastor. They had traveled 150 miles to attend the Association, and the Christian Creeks and their Missionaries wished to give them a public welcome. For this purpose they were invited to stand in the middle of the aisle, while every Christian gave them the hand of Christian love and friendship. This was a time full of interest. But a few years since, the Choctaws and Creeks were greatly lost; but now the gospel has united them. Several leading Creek Indians, not professed, looked on this scene and were all interested. One Creek, seeing the fore-providence of the Lord, pointed the Christians, and gave the hand of friendship to the Choctaws; and when he saw their Missionary

weeping, he took his handkerchief and wiped the tears away.

After the second sermon, the ordinance of baptism was administered to four. The meetings occupied most of the day, but none seemed wearied. At night, the people assembled to partake of the sacrament together.

MONDAY, September 17th, 1749.

At 8 o'clock, the Moderator called the Association together.

Prayer was offered by brother Wm. McIntosh.

Rev. R. D. Potts spoke of the importance of establishing Saturday, as well as Sunday Schools. He stated, that for years such schools had been well attended in many parts of the Choctaw Nation; and that many had learned to read in these schools. The grown Indians attend them, and others, whose age did not admit of their going to the weekly schools, would still have an opportunity of receiving instruction. At first these schools were taught by the Missionaries, but now they were mostly conducted by the educated Indians, who received a small salary, paid them in part by the Nation. The people camped on the ground, remaining until Sunday evening or Monday morning. He urged the Creeks to establish such schools, informing them that now the majority of the Choctaws could read in their own language, and that the Saturday and Sunday Schools had been the places where they were taught.

Brother David Holmes, a Choctaw minister, spoke on Education. His address was lengthy, but very interesting, evincing what education had done for him. He described the Choctaws fifty years since: they were ignorant then, and the women performed all the labor—cut the wood and dragged it up, raised the little field of corn, pounded it into the Choctaws were in particular, and no longer were the women seen performing the heaviest work. Now their winter evenings are spent with their families, around their cheerful fires; some members reading to the others. As he continued his address, he made the ignorant feel that education was a good thing.

Brothers Potts and Chilly McIntosh followed brother Holmes.

The following resolution was then offered by Rev. R. D. Potts, and adopted:

Resolved, That this Association recommend that the subject of Education be presented to our people on every suitable occasion.

Brother William McIntosh spoke of the treatment of the sick. He began by speaking of the attention the Saviour gave to such—he went to them, and the people knew of his kindness, and were encouraged to bring to him their sick, "and he healed them all."

The following resolution was then presented and adopted:

Resolved, That this Association recommend to our people the necessity of visiting the sick, and assisting in all cases when needed.

The next subject was, "Proper behavior during religious meetings," by Rev. Chilly McIntosh.

It was agreed that the 5th article of the Constitution be so altered as to read, "This Association shall meet annually, the Wednesday before the second Sunday in September," &c.

The following resolution was offered by brother Buckner and adopted:

Resolved, That we advise the churches belonging to this Association to ascertain, as early as possible, the number of their members; that they endeavor to secure the services of clerks, to keep a faithful record of their proceedings; and that in their letters to our next anniversary they report to us the number baptized during the year, the number received by letter, excluded, restored, deceased, and the whole number of members.

The following resolution was presented by A. L. Hay, and adopted:

Resolved, That we recommend to each member of the church composing this Association, to lay by, on the first day of the month, of their substance, as the Lord hath prospered them, for the spread of the gospel; and that each church distribute, as they think best, their funds, to aid their ministers in preaching the gospel. And that the 5th article of the Constitution be so altered, as to read, "That the fund raised be subject to the control of their respective churches."

The following resolution was offered by brother Potts, and adopted:

Believing it to be the duty of churches to use every means given them for the good of others, therefore,

Resolved, That this Association recommend to the different churches to raise funds for the establishment of Saturday and Sabbath Schools in every neighborhood within their respective bounds.

The following resolution was also adopted: Resolved, That those who have a salary assigned them, and cannot attend the Association, and can write, are requested to send a written communication to be read before the Association.

A vote taken on fasting and prayer was read and adopted.

Resolved, That we recommend to our churches, as a duty, the observance of a day of fasting and prayer for the spread of the gospel, and that each church send the day with a message to be read before the Association.

Corresponding Letters were read by brother Buckner and accepted.

It was agreed that the next Association be held with 1st Muskogee Baptist Church, Rev. P. P. Brown to preach the introductory sermon, & Rev. H. F. Buckner to write the circular letter.

The following subjects were selected for the next Association, and assigned to the following persons:

- 1. Proper Manner of Conducting Church Meetings—A. L. Hay.
2. The Importance of Association—H. F. Buckner.
3. The Character and History of the Married State—R. D. Potts.

It was agreed that the Minutes be printed in the Indian Advocate, and that all members be requested to carry a part of the expenses of printing.

Adjourned by singing an appropriate hymn, and giving the parting hand.

Prayer by brother Buckner.

R. D. POTTS, Moderator. AMERICK L. HAY, CLERK.

From the South-Western Baptist Church.

Pocahontas.

BY ERASMUS EVERETT, A. M.

The Indian race is fast becoming extinct. The time when they lit their council fires on the beach of the Atlantic coast. Now, they are known there only by tradition. There is something melancholy in the contemplation of their fall. Their numbers were always small, and to the political economist that may seem a wise policy which has converted their vast hunting grounds into fertile fields and blooming gardens; but when we look at them as so many individuals, each agitated by human passions and controlled by human affections, we cannot see them thus exterminated by the whites, or driven away from their homes, leaving behind them their "altars and their fires," and exiled to unknown wilds, without being moved to pity. The old men wept, as they looked back upon the graves of their fathers, where they had hoped that they too should rest from the toils of the chase, and go to those happy hunting grounds where fatigue and hunger are unknown. They related to their sons the deeds of their ancestors and exhorted them to imitate these examples. These deeds were kept alive by a thousand associations. Every tree was marked with rude symbols representing the victories of their race. Not a mound but had its legend. The Indian maiden too had her associations not less romantic or less dear. Under the tall pine which pointed like a spire to heaven, her lover had whispered his passion, and she had confessed a mutual love. They had plighted their faith, and an exchange of presents, a string of wampum or a few beads, were the only records necessary for a witness. But war was declared against another tribe, and the young warrior went to bring away trophies of valor and render himself more worthy of his dusky mistress. Overpowered by numbers he fell under the stroke of the tomahawk, and she who had plighted her faith when he was living, raised a small monument of stones under the tree that had witnessed their vows of love. But all this has passed away. The mounds of earth that contain the dust of departed heroes have been left behind by their sons. The weeping maiden has bid a last adieu to the heap of stones that her hands had raised to the memory of her loved one, and the pine that seems to sigh his requiem no longer witnesses her daily visits. We can easily imagine that they

"Cast one longing, lingering look behind" as they left the scenes of their childhood.

But this is now a matter of history with the tribes on the Atlantic coast, as it will be of all the race east of the Mississippi, and every tale that can call to mind the departed race should be handed down. There is one, so romantic, that were it not authenticated by contemporary historians, we should regard it as a fable. The exaggerations of Mythology have nothing more marvellous than the story of Pocahontas. I have often read her history, and I never do so without admiring more and more her virtues and her heroism. The first circumstance that

made her known was the deed that immortalized her as the nurse of Captain Smith. She was then twelve years old. She had been educated by nature with extraordinary symmetry of form, beauty of feature, liveliness of wit, and sweetness of disposition. Being the favorite daughter of Powhatan, she was carried by all the tribe. Scarce an Indian warrior came to her father's wigwam without bringing her some present. Whenever a bright winged bird was found among the spoils of the chase, its gaudy plumage was destined to deck her locks; and whenever the waves of the Chesapeake washed up a shell of extraordinary lustre, it was destined to be placed upon her bosom.

But none of these attentions made her either haughty or vain. She was as distinguished for her modesty as she was for her high birth and uncommon beauty. Fortunately for humanity, so sweet a flower was not destined to

Waste its sweetness on the desert air.

In the Autumn of 1607, the English made the first permanent settlement in Jamestown, Virginia. Among their number, the most distinguished was Captain John Smith. His life had been but a continued series of adventures. While young, he had visited Holland, where he became a soldier. Finding the routine of the camp irksome and void of adventure, he deserted, and visited successively, France, Italy and Egypt. He returned, and enlisted in the armies that the sovereigns of Christendom had raised against the disciples of Ishmael, and among the soldiers that fought under the banners of the cross on the plains of Hungary, there was not a braver than Smith. Challenging the Turks to single combat, he renewed the chivalrous excess of the crusades, in which the broadsword and the battle-axe fell with deadly effect upon the crescent of the Infidel. Overpowered in a skirmish, he was carried to Constantinople, sold as a slave, and transported to the Crimea. There, he slew his keeper, and escaped. On his return to England, his native land, he heard of the wars that were raging against the Moors in Morocco, and went to share again the dangers of a barbarous warfare. Finally, returning to England, he embarked for America. One of the council of the Colony, he was the most energetic man among the emigrants.

He had occasion to ascend the Chickahominy, and, on his return, was taken by the Indians. As the whites had taken possession of their lands without a title from them, the real proprietors, they already feared that these new neighbors would one day dispossess them. As Smith was the ablest man among the whites, the Indians considered his capture fortunate, and thought he amused them for a while by the recital of his adventures and an explanation of the motions of the sun and moon, they did not long delay to decree his death. He was taken before Powhatan. The council fire was kindled, the old men, whose brows whitened by many moons were adorned with the feathers of the bald eagle, and on whose breasts were painted the symbols of their tribe, were ranged around in a semi-circle, and the young braves were seated behind them in profound silence. The old men, one after another, with great gravity, gave it as their opinion that the prisoner ought to die. There was a solemn pause. The tops of the trees were gilded with the autumnal sun, the leaves had all already changed their color, and all wore a melancholy aspect. Smith saw the club in the hands of Powhatan, and as the haughty chief advanced to give the fatal blow, Smith caught the eye of Powhatan among the crowd. Her face was bathed in tears. As she caught the glance of the prisoner, who had won her affection by the tributes that he had made her during his captivity, she tore herself from the arms of her sister, and throwing herself upon his neck, looked up to her father with supplicating eyes and begged him to let her be his prisoner. Powhatan was moved, and her petition was granted. She was conveyed to Jamestown in safety, and a friendly intercourse established with the whites.

The chief's daughter did not forget the whites. Often she might be seen, in the clear days of Autumn, accompanied by her sister carrying berries and wild fruits to the camps at Jamestown.

An event happened, in 1613, which greatly adds to the interests of her life. A party of whites, headed by one Aguil, kidnaped her and demanded of her father a heavy ransom. The old chief was preparing for a war to recover his daughter and wipe out the mark thus affixed to him and his tribe. At this time, John Rolfe, a young Englishman in the colony was won by the charms of Powhatan, and asked her hand in marriage. It is not strange that her attentions were

overpowering. She was then in her eighteenth year, and her charms were fully developed. Her dress was simple, and though, at the command of her father, she adorned herself with gay feathers when the young chief came to visit his wigwam, she commonly wore no other ornaments than a string of small white beads. Her hair flowed in braided tresses over her shoulders. Her robe, prepared from the skin of the fox, and cut in the simplest manner, was bordered by a kind of net work made of fine threads of skin, colored red and blue. Beside this border, she added in winter a wreath of ermine or otter. Her manacles were of deer skin, ornamented in front by being interwoven with small strips of white-wort bark. In a dress like this Rolfe first saw her:

'Loveliest needs not the foreign aid of ornament, But is, when unadorned, adorned the most.'

What rendered her charms utterly irresistible, was the simplicity of her attire possessed them. Having been bred far from the haunts of artificial refinements, she had never learned to assume those affected airs that render so many of her sex despicable in the eyes of those whose admiration they desire. Here was the simplicity of childhood, that, knowing no sin, knows no deception.

Powhatan listened favorably to the request of Rolfe, and granted his suit. The marriage was celebrated with the imposing forms of the English Church, and Rolfe, proud of his Indian spouse, sailed for England. It is not strange that Powhatan attracted the gaze of all. She was crowned in the assembly room; and at the court of James, there was not one who attracted so much attention, and won such universal admiration. But so much loveliness was not destined for this world:

'Death loves a shining mark, a glittering prize.' The climate of England proved unwholesome, and the artificial customs of civilized life proved fatal. She died just as she was about to return to Virginia. She had received Christian baptism; but whether she understood the import of this symbol, it is not for us to inquire. We love rather to contemplate her as the innocent child of the forest, the daughter of a chief.

Who's untended maid Saw God in clouds and heard him in the wind; His good great voice came never might be done, nor on the water walk or wily man's tongue. But simple Nature to his huge bow drew Behind the cloud cast bill on lumber heaven, Some happier land in depth of woods enclosed, Some happier island in the watery main."

We are not permitted to doubt that the Great Spirit called her to that land where there is no distinction of sect or nation; but where the inhabitants of the forest, as well as the resident of the town, enjoy the blessing of our Saviour's promise: "Blessed are the pure in heart, for they shall see God." But she did not die childless. She left behind her a son, who had three daughters. From them are descended some of the first families of Virginia, who now live upon the fields which once formed the hunting grounds of Powhatan; and who are justly proud of an origin so illustrious as that of the heroine Pocahontas.

Notes. The above sketch is partly fanciful and partly historical.

For the Indian Advocate.

Contributions from the Eastern States.

BOONVILLE, N. Y.—Herewith I give you a catalogue of the churches and individuals who have contributed money to our Indian Mission, mostly during a visit which I have made to Philadelphia and Baltimore, and some neighboring places, during a few weeks past. Besides what is here mentioned several small amounts were received which, partly in consequence of peculiar circumstances, were not received and part of all of which may be sent to our friends. One of these amounts was to have completed a life-membership for one of the Philadelphia pastors.

There are also three other churches in Philadelphia, before whom I had an attentive hearing, in behalf of our mission, who presented, at a more favorable period, to take collections for us, and will probably contribute a life-membership each; in one of them I know that the pastor—who manifested a warm interest, and who, under heavy pecuniary pressure upon his people, proposed to have the contribution graciously and voluntarily granted to himself—had resolved upon one half the amount when I left the city. In Baltimore, also, two of the churches whose pecuniary means are very slender—have manifested an extraordinary interest, to contribute their pastors life-membership during the winter. I shall write to these churches re-

ally, as my pastoral engagements will allow, and do what I may to secure the accomplishment of these intentions. In the meantime, our worthy brother, Rev. Thomas S. Malcom, Secretary of the Publication Society, will cheerfully be a receiving agent for us in Philadelphia, to whom, I trust, you may ere long have a private opportunity of sending long for the life-membership in the Middle and Northern Atlantic States. I have included my own subscription in that of the Boston Street Church, to complete a 5th life-membership, for a worthy member of that church. Affectionately yours, F. AUGUSTUS WILLARD, South Duxbury, Mass., Nov., 1848.

RECEIPTS.

From December 24th to January 24th.

Collected by Rev. F. A. Willard.

MARSHACUSETTS.

Wald Newton.

Miss H. L. Davis 50, Seth Davis 2, Mrs. Mary Dorell 5, 810 00

PENNSYLVANIA.

Second Street Baptist Church, Philadelphia, (Rev. Dr. Malcom's).

B. C. Everett 15, Mrs. Mary Everett 15, Richard J. Everett 1, Don. Wm. H. Edwards and family 20, John B. Trever 15, Isaac Ford 15, James Good fellow 5, Israel E. Jones 5, Chas. S. James 5, Theophilus Peabody 5, Left by a deceiver Sabbath schooler 3, John Johnston 250, Mrs. Anna Finn 2, Mrs. Murray 2, Mrs. Durham 2, Caroline Sizerwood 2, Rev. T. S. Malcom 2, By anonymous donor 2, George Evans 75, Miss E. Chalmers 1, Miss J. E. Ward 1, Samuel A. Ward 1, Mrs. M. Sherman 1, Mrs. D. Middleton 1, E. A. Bennett 1, Charles M. Rawlings, Joanna James James C. Conant, David Donald, Sarah Clappier, Sarah McClure, Anna J. Morgan, Miss A. Cook, each 25 cts., A. Mary A. Norberry, Miss Alfred, Miss Hedges, each 25 cts., 75 cts.; several Ladies without name 1 00, other cash without name 1 45, Rev. F. Augustus Willard 10, 154 00

43rd Street Baptist Church, Philadelphia, (Rev. Dr. Malcom's).

Rev. A. D. Gillette 2, Levi Knowles 5, Edward Starr 5, Caroline Bailey 5, Mrs. F. Crosby 5, Mrs. Eastwood 5, W. S. Roberts 5, Mrs. James S. Mims, Annabelle 2, Mrs. M. Carpenter 1, Miss M. Patten 1, Mrs. Horton 1, Mr. Paterson 1, J. Dorell 1, G. F. Solomon 1, B. J. Rogers 1, C. E. Smith 1, G. A. Allen 1, J. J. Caldwell 1, 53 00

2nd Street Baptist Church, Philadelphia, (Pastor Dorell's).

Geo. F. Lee 10, Franklin Lee 5, Thos. A. Taylor 5, Sam'l Almonson 5, Wm. Dickinson 5, Thos. Bowling 5, D. T. Stewart 5, John Collier 5, 34 00

First Baptist Church, Philadelphia, (Rev. Dr. Malcom's).

Thos. Watson 10, John C. Davis 10, Thos. O. James 5, Mrs. M. English 2, A. Ledy 2, Mrs. M. S. Foster 1, Miss H. Rose 5, John A. Goodell 2, Geo. Duncan 2, Cash 1, 26 00

New Market Street Baptist Church, Philadelphia, (Rev. Dr. Malcom's).

Geo. W. Reed 5, Robert Sheenmaker 5, Jacob W. Goff 5, W. S. Johnson 2, W. McFarland 1, John Jones 1, E. B. Willis 1, William Hoover 1, F. W. Kohler 1, George A. Kohler 1, Wm. Sizer 1, J. B. Taylor 1, A. J. Goodale 1, Eliza. Martin 1, A. K. Woodruff 50 c, Jan. Kenneth 50 c, Cash 50 c, 25 00

Second Street Baptist Church, Philadelphia, (Rev. Dr. Malcom's).

Ed. W. Miller 10, Wm. Jackson 2, John Duxson 1, 14 00

West Philadelphia Baptist Church, (Rev. Dr. Levy's).

George Allen 1, George B. Ross 1, T. B. Adkinson 1, Mr. Price, Mr. Hickman 1, 5 00

Tenth Street Baptist Church, Philadelphia, (Rev. Dr. Fisher's).

Colleen, 4 00

Spring Street Baptist Church, Philadelphia, (Rev. Dr. Malcom's).

Two Ladies, 3 00

Several individuals in Philadelphia.

Mrs. Elizabeth Stinson 10, Myron Shaw 2, Wm. A. Stinson 1, Wm. Holloway 1, Charles Warner 1, Cash 1, 16 00

Second Church, Philadelphia.

John F. Cooper 25, John B. White 2, Mrs. F. McKay 50 c, Collected by the Pastor 7 50, 30 00

280 00

NEW JERSEY.

Camden Baptist Church.

Collection.

First Baptist Church, Salem, (Rev. Dr. Taylor's).

Sam'l Young 1, Isaac English 1, Rev. Williams 1, Susan Duncan 1, Mrs. John Jones 1, Mrs. Brown 1, G. B. Ward, 7 10

7 10

It should be noted in justice to Mr. Cooper that they will be paid when they see our names in the paper of my visit, and that they are desirous of contributing to our dear home at Salem.

M. D. I. Joshua J. Thompson 1, Mary York 1, J. W. Chaille 1, T. B. Stone 1, Captain Taton, B. F. Price, J. McDonald, Mrs. Marcus, Mrs. Stevens, Mrs. Bacon, Miss Barley, Mrs. M. Bower, Mrs. M. Bower, each 50 cts., 4 50, Mrs. Simpkins, M. S. Townsend, each 25 c, 50 c, Second Baptist Church, Salem, (Rev. Dr. Goshen's), Collection and subscriptions, 20 00, 20 00, 1 25, 60 41, 3 00, 2 00, 40 50, 23 72, 64 25, 140 00, 13 00, 5 00, 9617 00

MARYLAND.

Georgetown from Eastern Shore.

First Baptist Church, Baltimore, (Rev. Dr. Malcom's).

James Wilson 20, Member of the church 10, Jas. W. Hall 5, Mrs. Ball 5, A. D. Keller 5, Daniel Chase 5, A. Chapman 5, Wm. Crane & Son 5, A. W. Pugh 5, F. A. Levering 2, Eugene Levering 2, John G. Ross 2, Cash 2, Wm. Woods 1 25, A. J. Thompson 1, Wm. H. Perkins 1, 64 25

140 00

Subscriptions for the Indian Advocate, 13 00

Received for Sabbath morning Pulpit supply, 5 00

Total collections, 9617 00

The following persons are constituted members for their share contributions.

Rev. T. B. Malcom, by B. C. Everett and lady.

Don. Wm. H. Richards, by himself and family.

John B. Trever, Esq., by himself and lease Ford.

Mr. B. C. Everett, by members of the Boston street church.

Mr. Isaac Ford, by members of the Boston street church.

Rev. A. D. Gillette, by members of the 11th Street Baptist Church, Philadelphia.

Rev. Daniel Dodge, by members of the Bold street Baptist Church, Philadelphia.

Rev. Geo. B. De B., by members of the First Baptist Church, Philadelphia.

Rev. Thos. Malcom, by members of the Second Baptist Church, Salem, N. J.

Rev. Richard Fuller, D. D., by members of the Seventh Baptist Church, Baltimore.

James Wilson, Esq., by his own contribution.

Mrs. Virginia Wilson, by Rev. Frank Wilson.

1300 00

Wm. V. Harris, 61 00

South Cumberland Association, per S. Scott, 5 00

J. M. Hubbard, for Advocate, 25

MISSOURI.

T. B. Allen, for Advocate, 2 00

60 00

SOUTH CAROLINA.

B. Jordan, for Advocate, 1 00

E. J. Pugh, 1 00

2 00

PENNSYLVANIA.

A. P. Norton, 3 00

A. F. Norton, for Advocate, 2 00

George B. Jones, 1 00

6 00

INDIANA.

Collection by Rev. A. C. Post.

A. C. Oliver, Lost River, 50

B. F. Oliver, " 10

Collection of Bethel, Owen co., 4 00

" Bethel, Monroe co., 4 75

" Bethel, Monroe co., 2 00

" Bethel, Monroe co., 1 10

J. W. Curtis, " 50

Collection at Little Orleans, Camp, 1 00

Mrs. L. Nelson, Lawrence co., 50

F. A. Nelson, " 50

E. A. Nelson, " 50

J. W. Robinson, " 50

Coll. at Springville, " 1 00

Rev. Goshen and family, " 1 25

M. R. Goshen, " 20

S. Goshen, " 20

S. Whitford, " 20

M. R. H. Goshen, " 20

Mrs. F. Miller, " 20

Coll. at Hill Creek, Wash co., 4 00

Mrs. Martha Martin, " 20

Paul Martin, " 20

A. H. McCoy, " 20

Mrs. M. McCoy, " 20

Miss Stewart, " 15

Ann Mitchell, " 20

John Mitchell, Salem, " 20

F. W. Mitchell, " 20

Dr. Washburn, Wilmington, " 20 00

20 00

Less amount of Rev. F. A. Willard's collection, 1000 00

20 00

Total Receipts, 9817 00