

# THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, FEBRUARY, 1850.

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## THE INDIAN ADVOCATE

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### U-mi-no-wah-chippa;

Or, To Dance Around.

I have noticed the many singular notions of the Sioux concerning thunder, and especially the fact that they believe it to be a large bird. *Ke-on* means to fly. Thunder is called *Wah-ke-on* or *All-flier*. *U-mi-no-wah-chippa* is a dance given by some one who fears thunder and thus endeavors to propitiate the god and save his own life.

A ring is made, of about sixty feet in circumference, by sticking saplings in the ground, and bending their tops down; fastening them together. In the centre of this ring a pole is placed. The pole is about fifteen feet in height and pointed red. From this swings a piece of birch bark, cut so as to represent thunder. At the foot of the pole stand two boys and two girls.

The two boys represent war: they are painted red, and hold war-clubs in their hands. The girls have their faces painted with blue clay: they represent peace.

On one side of the circle a kind of bench is erected, and about twenty feet from it a wigwam. There are four entrances to this circle.

When all the arrangements for the dance are concluded, to man who gives the dance emerges from his wigwam dressed up a hideously as possible, crawling on all fours towards the bench. He smokes four times before reaching it.

In the meantime the drum is being drummed, and the young men and women begin time to the music by first hopping on one foot, and then on the other—moving around inside the ring as fast as they can. This is continued for about five minutes, until the music stops. After resting a few moments, the second tune commences, and lasts the same length of time, then the third, and the fourth; the Indian meanwhile making his way towards the bench. At the end of each tune, a whoop is raised by the men dancers.

After the Indian has reached his bench inside the ring, he must sing four more tunes as before. At the end of the fourth tune the squaws all run out of the ring as fast as possible, and must leave by the same way that they entered, the other three entrances being reserved for the men, who, carrying their war implements, might be accidentally touched by one of the squaws—and the war implements of the Sioux warrior have from time immemorial been held sacred from the touch of woman. For the same reason the men form the inner ring in dancing round the pole, their war implements being placed at the foot of the pole.

When the last tune is ended, the young men shoot at the image of thunder which is hanging to the pole, and when it falls a general rush is made by the warriors to get hold of it. There is placed at the foot of the pole a bowl of water colored with blue clay. While the men are trying to seize the parts of the bark representation of their god, they at the same time are eagerly endeavoring to drink the water in the bowl, every drop of which must be drank.

The warriors then seize upon the two boys and girls—the representations of war and peace—and use them as roughly as possible—taking their pipes and war-clubs from them, and rolling them in the dirt until the paint is entirely rubbed off from their faces. Much as they dislike this part of the dance, they submit to it through fear, believing that after this performance the power of thunder is destroyed.

Now that the water is drank up and the guardians of the Thunder bird are deprived of their war-clubs and pipes, a terrible wailing commences. No description could convey an idea of the noise made by their crying and lamentation. All join in, exerting to the utmost the strength of their lungs.

Before the men shoot at thunder, the squaws must leave the ring. No one stops

at this distance but the warrior who gives it; and while the visitors, the doctors, and the medicine men, women and children, all are arrayed in their gayest clothing, the host must be dressed in his modest.

In the dance *Abuhka Keyah*, or to make the Elk a figure of thunder, is also made and fought against. The Sioux have a great deference for the majesty of thunder, and consequently for their own skill in prevailing or coming to prevail against it.

A Sioux is always alarmed after dreaming of an elk, and soon prevails upon some of his friends to assist him in dancing, to prevent any evil consequences resulting from his dream. Those willing to join in must lay aside all clothing, painting their bodies with a reddish gray color, like the elk's. Each Indian must procure two long saplings, lashing the boughs upon them. These are to aid the Indians in running. The saplings must be about twelve feet in length. With them they tear down the bark image of thunder, which is hung with a string to the top of the pole.

All being ready, the elks run off at a gallop, assisted by their saplings, to within about two hundred yards of the pole, when they stop for a while, and then start again for the pole, to which is attached the figure of thunder.

They continue running round and round this pole, constantly striking the figure of thunder with their saplings, endeavoring to knock it down, which after a while they succeed in accomplishing.

The ceremony is now ended, and the dreamer has nothing to fear from elks until he dreams again.

There is no end to the superstitions and fancies entertained by the Sioux concerning thunder. On the credits of the Indian child we frequently see the figure of thunder represented. It is generally carved on the wood

of the bear, accompanied with hieroglyphic looking figures, but thunder is regarded as the type of all animals that fly.

There are many medicine fests—and I saw one celebrated near the Oak Grove mission, and near, also, to the village of Grand River, and the Chief Man in the Clouds. It was on a dark cold day about the first of March. We left the fort at about nine o'clock and followed the road on the St. Peter's river, which had been used for many months, but which, though still strong, was beginning to look weaker. As we advanced towards the scene of the feast, many Indians from every direction were collecting, and hurrying forward, either to join in the ceremony about to be celebrated, or to be spectators. We ascended quite a high hill, and were then at the spot where all the arrangements were made to celebrate one of the most sacred forms of their religion. Many of the Indians to be engaged in the performance were entirely without protection from the severe cold—their bodies being painted and their heads adorned with their choicest ornaments, but throwing aside even their blankets, according to the laws of the ceremony. The Indians continued to assemble. At eleven o'clock, the dance commenced. Although I could not faithfully describe, yet I never can forget the scene. The dark lowering sky—the mantle of snow and ice thrown over all the subjects that surrounded us, except the fierce human beings who were thus, under Heaven's arch for a roof, about to offer to their deities a solemn worship.

Then the music commenced, and the hoarse sounds increased the wildness of the scene; and the cottonions of the medicine man, as he went round and round, made his countenance horrible beyond expression.—The devoted attention of the natives, given to every part of the ceremony, made it in a measure interesting. There were hundreds of human beings believing in a Great Spirit, and anxious to offer him acceptable services; but how degraded in that service! How fallen from his high estate was the soul that God had made, when it stooped to worship the bones of animals, the senseless rock, the very earth that we stood upon! The aged man, trembling with feebleness, ready to depart to the spirit's land, weary with the weight of his infirmities—the warrior treading the earth with the pride of middle age—the young with nothing to regret and everything to look forward to—all sitting in worship which they

most believe to be religion, but which we show to be idolatry.

I was glad to leave the scene, and then to go to the house of the Rev. Mr. Pond, who lives near the spot where the feast was celebrated. Here, pursuing his duties and studies, does this excellent man improve every moment of his time to the advantage of the Sioux. Always ready to converse kindly with them in order to gain their confidence—giving medicine to the sick, and food to the hungry; doing all that lies in his power to administer to their temporal comfort, he labors to improve their condition as a people. Should it better be done than by introducing the Christian religion among them?—The missionaries are gradually doing; and they receive proper assistance from government, and from religious societies, they would indeed go on their way rejoicing.

Placed under the government of the United States, these helpless, unhappy beings are dependent upon us for the means of subsistence, in a measure, and how much more for the knowledge of the true God? Churches will soon rise where the odious feast and medicine dance are celebrated, but will the Indians worship here? When the foundations of these churches are laid, the homes of the original owners of the country will be torn out—but where will be the souls of those who were thrust out of their country and their rights to make way for us?

I have seen where literally two or three were met together—where in a distant country the few who celebrated the death of the Redeemer were assembled. We rejoice that the religion which was our comfort was not confined to places; here were no altars, nor costly tablets—but here in this humble hut we knew God would meet and be with us.

A Missioner silently opened the church door, and the solemn voice of the church was soon discerned in this scene; as 'tis was the custom ever since we every day witnessed. He touched the countenance of the clergyman, but he knew not that he was preaching the doctrine of a universal religion. He could not read the glorious doctrine of a world redeemed by a Saviour's blood. He heard the voice of prayer, but how could his soul like ours rise as on eagle's wings, and ascend to the throne of God? Who was he, this intruder! It may be a descendant of those who guarded the oracles of God, who for a time preserved them for us.

No wonder he tired and turned away.—Not his the fault that he did not join in the solemn service, but ours. If we disregard the temporal wants of the Dakotah, can we shut our ears against their cry, that rises up day after day, and year after year.—Show us the path to happiness and God!

WHAT HAS BEEN DONE FOR MISSIONS.—At the Missionary Concert held in a Boston church on the first Sunday of the present month, Rev. Dr. Anderson gave a cheering view of the past achievements of the Missionary enterprise. As reported in the *Puritan Recorder*, Dr. A. said:—

"A greater progress has been made in publishing the gospel than is generally supposed. The Bible has been translated into more than two hundred languages, printing presses established, churches gathered, and schools instituted. There are from eight to ten hundred missionary stations. There are so many light-houses to guide into the right harbor the voyagers on the ocean of time. The American Board has expended five millions of dollars. There is no impropriety in asking what the means they have used are worth. Abreast they have buildings, presses, churches, and missionaries who have learned much by experience. At home they have organizations, officers, and agencies. Dr. A. thought that with all the experience that we now had, it would cost \$4,500,000, and take twenty or thirty years to accomplish as much as has been already done. He thinks that \$60,000,000 have been invested in the missionary enterprise in this country and England. The whole sum collected at the Monthly Concert in Boston last year, was \$1,168. The amount contributed to the Board by the churches of Boston, in addition to what was received from the Monthly Concert, was about \$15,000."

### The Offerings of the Poor

Some of the most true offerings last upon the altar of Christ, are the offerings of the poor. While the rich give of their abundance, and have an abundance left, the poor give of their penury, and have only penury left.

1. The poor bring the *largest* offerings.—Judging by the Bible rule—"as the Lord hath prospered,"—no donation can be compared with those which come from "the poverty." True, the weekly penny or the yearly dollar, that is tremblingly dropped into the Lord's treasury, is not sounded through the land as a very benevolent contribution; may not even have a place in the monthly records of benevolence,—still, that humble offering of Christ's poor will have a place in the records of heaven, and will be recognized there as vastly larger than many of the most loudly applauded gifts of the affluent. Let it ever be remembered, that he who "spoke as man never spoke," pronounced the two mites of the poor widow a larger offering than the combined contributions of the rich.—Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

2. The poor make *sacrifices* for Christ.—They do not sacrifice luxuries, for they have none. But they often sacrifice many of the comforts of life, for the exalted privilege of doing something for him who has done so much for them.

The poor widow of Jerusalem is not the only one who has cast her last farthing into the treasury of the Lord. Many pious widows can be found among the secluded valleys of New-England, who frequently bring their last dollar, or their last quarter, and lay it on the missionary altar; and that too, when their stores are well nigh exhausted, and pinching want is staring them in the face. None but the all-searching eye can see what their offerings cost,—what struggles, what self-denials, what sacrifices. How small the number who make sacrifices for Christ!—How few deny themselves even luxuries to increase their missionary contributions. And yet how can we call ourselves the disciples of the self-denying Saviour unless we are willing to make sacrifices for his cause?

3. The offerings of the poor are usually prompted by *love to Christ* and his cause.—They are the free-will offerings of consecrated hearts. The pious poor do not give to be seen of men, for their gifts are too scanty to secure human applause; and the willing self-denial which they practice, show that their offerings are not the promptings of un-renewed hearts. They feel the heavenly promptings of the love of Christ, and they feel for a perishing world, and long to do something to save souls.

A mother in Israel, of fourscore years not long since went five or six miles to see her pastor, and as she passed her offering in his hand, said, "There, take that dollar, and send it to the dear missionaries." No one, who knew the deep poverty of that aged Christian, could doubt but her gift was prompted by the love of Christ. That dollar was the fruit of sacrifice, and was the offering of deep piety. Would that a similar constraining love for Christ and for souls actuated every member of the Christian Church!

4. *Honest prayer* is united with the offerings of the poor. Their alma and prayers go up together, as a memorial for good.—He who gives to Christ what cost him nothing will send no anxious prayers with his gift, but when his donation is brought forth by the love of Christ and is the fruit of self-denial, his heart will go with it, and earnest prayer will be made that it offering may be attended with the blessing of God. Suppose all the funds contributed for missions were accompanied by the earnest prayers of the contributors,—what a mighty power would attend the smallest gifts, and what glorious success might we expect to have missionary labors!

Let the offerings of the poor be paid as inseparably connected with missionary prayer and as being directly on the altar of the world. We need the donations of the rich, and would that they were increased a thousand fold; but we cannot dispense with the help of the poor. Let all the poor saints throughout the land, be encouraged to bring their best offerings to Christ, knowing that "the Lord loveth a cheerful giver."—*Macedonian.*

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, FEBRUARY, 1890.

THE RECORDS OF THE AMERICAN INDIAN MISSION ASSOCIATION, ARE ON THE CORNER OF Third and Jefferson Streets, opposite the Post Office.

SPECIAL NOTICE:

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

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

Those containing remittances, to C. VAN DUSEN, Esq. Treasurer, LOUISVILLE, KY.

It is also 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, for Georgia. Rev. G. B. Davis, for Alabama and Tennessee. Rev. Andrew Moffat, for Mississippi. Rev. J. C. Post, for Indiana, Ohio, Illinois, and Michigan. Rev. R. L. Thurman, for Kentucky.

Intellectual Power of the Indian.

The philosophy of mind is ever one of the most interesting studies; and to all who desire to know much of the secret springs of human action, the sentiment of the poet will ever appear of great weight:

"The study of mankind is man."

And we think that the student of human nature will look in vain for a more interesting field of investigation than that presented by the aboriginal inhabitants of North America. Here he will find concentrated in its least advanced and corrupted state; and wholly unconnected by ancient systems of ethics, or institutions of civilization. He can here, perhaps, find the surest data by which to solve the problem of the relative strength of uneducated mind, and the moral position of the uncultivated heart.

After a somewhat extended and intimate personal observation, and much careful investigation, we feel no hesitation in awarding to the Indians of this continent a very high position in the scale of mind. The evidences in support of this conclusion are numerous and direct, and leave the question demonstrated beyond all reasonable doubt. To some of these proofs allow us briefly to refer. No nation of unenlightened people have ever entertained so just a conception of Deity, both as regards the mode of his existence and the attributes of his character. He is recognized as a spiritual being, highly benevolent, and of immutable justice. They worship him, not by bowing down to rude images, made with their own hands, but in the different natural manifestations of himself in the operations of nature. To them the voice of the thunder is the voice of God; the murmuring of the wind is the sign of his presence; and the poet has truly sung:

"Let the poor Indian with untamed mind, sees God in clouds, and hears him in the wind."

In some respect, the Indian is highly devout; but it is that he may be successful in the chase or on the war path. His sacrifices are seen laid upon the rock, hanging upon the limbs of the trees, or floating upon the waves. True, the Indian believes in a multitude of spirits, evil and good, but he recognizes one as supreme and independent.

No people have more clear and well defined ideas of the immortality of the soul, than the Indians. Their avowal of this fact is direct and emphatic; and their whole system of funeral rites is a full attestation of the sincerity of their professed faith.

Their ideas of the simple rules of justice, and the tendencies and final and eternal punishment of what they conceive to be crime—which, as regards general principles, are remarkably correct—is strong evidence of the high intellectual vigor of the Indian. Cruelty, murder, and such like crimes, although the perpetrator may long escape, will finally and inevitably be adequately punished. The idea so dear to Unchristians,

Ands no favor with the untamed savage; it is too absurd for his adherence. Domestic infidelity is punished with death or mutilation. Respect for parents and for age, with but a few exceptions, is strictly observed. Hospitality is everywhere among them enjoined, and practiced as a cardinal virtue. Self-denial, bravery, and endurance, are approved; while pride and idleness are held in disrepute.

Again, the vigor of the Indian intellect is manifest in their councils. The direct sensibleness with which their speakers arrive at conclusions, and the nice perception of beauty in the selection of imagery in which to set forth their ideas, the great facility with which they adopt the language of metaphor—a facility which our best rhetoricians have often attempted to imitate, and as often failed—all prove that the Indian possesses a mind of uncommon intellectual energy.

Had we space for the purpose, we could refer to many individual cases of "great minds" among the Indians, as further proof of our proposition, all of whom were developed under the most unfavorable circumstances. But we believe we have written quite enough to make good our position; and we have done this because it is often affirmed, that the Indian is comparatively deficient in that intellectual strength necessary to ensure a permanent advancement in the arts and virtues of civilization and religion. This absurdity is not only disproved by the foregoing facts, but has been again and again testified by actual experience; and whoever will so affirm it, does it because he is ignorant of the facts in the case, or from a base desire to reflect himself from the responsibility of effecting the means for giving cultivation to the long denied and much neglected aborigines of our land.

Who Will Do Ethnology?

While on a visit to Covington, a few days since, we secured the pledges of some excellent brethren for the support of a native ethnographic. As the sum required is only one hundred dollars per annum, are there not many more brethren who would thus develop their talents? Remember that "in a few years after the year, similar to the one which he both gives, will be ready to appear."

We have found that Native Frenchmen are eminently successful in winning the confidence from their Missions, and they are, at the same time, far less expensive than white Missionaries.

We have several excellent native brethren among the Choctaws and Creeks, who are anxious to be employed in their Master's service; and we trust that there will be many brethren and churches who will promptly come forward and pledge their support.

President Reynolds.

It gives us great pleasure to announce to our readers, that Rev. J. L. Reynolds, of Richmond, Virginia, has accepted the Presidency of Georgetown College, Kentucky, recently tendered him by the Board of Trustees. Being personally acquainted with brother Reynolds, we can, with the utmost confidence, speak of him as a thorough scholar; possessing a highly cultivated literary taste; of deep piety, and amiable, pleasing in address.

President Reynolds has already had much experience in teaching, having efficiently filled the Professor's chair in two of our learned institutions.

We hail him as a most worthy successor of the late energetic and highly talented President; and we feel confident that the course of the Institution, under brother Reynolds' supervision, will be increasingly prosperous.

Special Attention.

We earnestly beg our friends to look at the total of our receipts for the past month, and then remember that our expenses, in maintaining our present operations, amount to between eight hundred and one thousand dollars per month; and they consider how long we can go on with such an odds against us. We know that there is means and liberality enough in our denomination to supply all our lack, it only requires a little effort; and we ask brethren, in all communities, shall this effort longer be delayed? If it is, the result may be most disastrous, and they can bear the responsibility.

Let us gratefully acknowledge the completion of numerous copies of Annual Reports. Be-please explain our always sufficient.

ALL Wrong. GEORGETOWN COLLEGE.—We are gratified to learn, says the Georgetown (Ky.) Advocate, that the recent difficulty at this institution has been amicably settled, and that the students have re-entered the school.—South-Western Baptist Chronicle.

All wrong, brother Chronicle; there is no such paper as the "Georgetown (Ky.) Advocate;" there has been no "recent difficulty" between the students and faculty of Georgetown College, Kentucky; and no students have, to our knowledge, left the institution for any cause; and we believe that students having once attended the classes of our noble institution, need no extra inducements to secure their re-entering—their personal knowledge of its character and facilities for imparting a high grade of scholarship, being quite sufficient to secure such a result.

We trust that our brother of the Chronicle will correct the mistake into which he has inadvertently fallen. The circumstance to which he refers occurred in the Roman Catholic College, Georgetown, D. C.

The Oldest Man Ever Immersed.

We once had the privilege of immersing a candidate whose age was one hundred and twenty years! We think that this is most likely the only instance of immersion at so great an age, that has ever occurred.

We tender the thanks of the Board to brother J. N. Bennett, of Hartford, Kentucky; and to brother J. E. Hand, of Warren Stand, Alabama, for large lists of new subscribers to the Indian Advocate. How many more pastors will lay us under like obligations?

A revival has been going on for sometime in the East Baptist Church, in this city; and there has also been much interesting manifested in the Walnut Street Church.

Literary Notices.

The Church in Exertion. By J. A. Ames. Published by D. Appleton, Chestnut, 1889. 225 pp.

We have often been struck by the excellence of the excellent author. His books are so deeply imbued with the spirit of religion, and without an element of practicality, that we hold the appearance of one of his volumes as a great occasion of moral power to the cause of truth.

His "Kerens Ministry" has done much to advance true piety in the world, but we have no doubt that the work under notice will exert a much more healthy influence. An "Kerens Church" is, emphatically, the "light of the world," the "salt of the earth;" and this little volume will be found well calculated to secure such an inestimable blessing to the world.

It would be one of the best moves that pastors can make, to secure the extensive circulation of this work in the hands of their respective churches.

The book is very beautiful in appearance, having good type, clear paper, and handsome binding.

A Summary of Biblical Antiquities, for the use of Schools, Bible Classes and Families. By John W. Norris, D. D. Am. & S. U. Union. 12mo. 547 pp. Illustrated.

Questions on Biblical Antiquities. Part I. By Edward Merrill, D. D. Am. & S. U. Union.

We have examined with care this new issue on Biblical Antiquities, and can, with great confidence, speak of its high value as a text book, over other works which have preceded it, for the sphere which it is designed to occupy. Weighing in on the subjects here discussed, are generally so large and expensive as to place them beyond the reach of the large majority of Bible students; and, if obtained, are so cumbersome as to be in grasping through so many pages. This "Summary" is designed to remove both these objections; and we think that the author has been very successful in the performance of his work, while he has omitted no facts essential to all correct knowledge of the antiquities of Scripture. The style is simple and concise, and the text is admirably illustrated by superior wood engravings; and the whole is issued in the most substantial manner of this Society's publications.

The "Questions on Biblical Antiquities" is intended to accompany the above work, and will greatly facilitate the advancement of the pupil in his studies, while the teacher will find it an excellent auxiliary in his plans of instruction.

We advise the purchase of these little works by all the Sabbath Schools and Sabbath School Teachers in the country.

These, and all other publications of the American Sunday School Union, can be obtained of Wm. H. Buhley, at the Depository, 103 Fourth Street, Louisville, to whom we are indebted for our copies.

MISSIONARY INTELLIGENCE.

Winn.

LETTER FROM MISS S. A. OSGOOD, Dated January 24, 1890.

Gratifying Contrast—Enlarged Operations—Cheering Results.

While reviewing the changes of the last five years, and contemplating the comforts and conveniences which now surround us, often have I wished that the Board, and other devoted and valued friends of the Indian mission, could view the contrast in our past and present circumstances, that they might join with us in grateful praise to the Giver of all good.

After traveling all day through snow of three or four inches depth, Bro. Lykins, his wife and I, reached this place about eight o'clock at night, Dec. 10, 1884, when we found a young man in waiting who had been waiting the horses for our reception. A blinding fire was the only welcome to our Indian home. We were very cold, and as soon as we were comfortably warmed, we prepared supper, and then committed us anew to the care and guidance of our Heavenly Father, and laid us down to seek rest in sleep.

By the light of morning we saw a dreary prospect before us. The house stood without any enclosures, and was unfinished; but from these disadvantages we were soon relieved; and had we desired one only, the winter would have passed with few trials. But the Indians expected of us, what we had not means of giving, a home for their children. They had consented to the re-establishment of a mission in their midst, for the benefit of the school, and now that we were here, they were disappointed when told that we could receive only a few. Our inability to meet their expectations was in a matter of painful regret, but we felt that the Board in its infancy could meet the expense of their support, Bro. L. engaged to take five, to encourage them to hope that we desired to do them good.

In this state of uncertainty, passed the first eight months, when brother and sister L. returned to Shawano, and brother Adams and wife took their place here. They were furnished with means, and directed to enlarge the school, in doing which, they were, by the contrivance of the Indians, induced to exceed the specified number. After our suffering severely from sickness, the school was for many weeks suspended; and when we resumed again, it was deemed best for us to take only a small number.

During the two years of their stay, prostration of health in the mission family, and irregular attendance of the school, were discouraging features in all our operations.

Since the return of the present missionary, the increasing ability of the Board has given him the means of making many improvements; and he has enlisted for the school the favor and aid of the Government; so that we all feel that our prospects are growing brighter.

The first session after the return, closed with thirty scholars enrolled, and most of them had been very constant in attendance. Fifteen of these were girls, all of whom stayed with me in the room where I taught and slept, and they slept in the room above.

The school, family worship, and religious meetings, were confined to my room; consequently, I most fully appreciate the pleasant change of which I write.

The rooms of this old building are now in better repair than they were in the first three years; and they afford very good lodgings for both departments of the school, and those who take charge of them. The building erected by the Board consists of a good school room, well furnished, a chamber above, which I can occupy undisturbed; and an adjoining room, and chamber of the same size, are occupied by brother and sister L. In addition to this, the new building, which brother Lykins put up for the sewing department, will be a great convenience. The upper room will be used for storing the winter goods, clothing for the school, and other articles which require safe keeping; and should we need to divide the school, the sewing room may be occupied for one division.

These improvements, with the opening of a small farm, and the increasing interest felt

by the Indians in our efforts for their children, are not the only propitious circumstances which demand our gratitude; for what is far more encouraging, is the change in our children, especially so in the evidence, that four of them have been made savagely acquainted with the Way of life. And well may we rejoice for those, over whose repentance there is joy in Heaven.

When we came, there was now to mingle with us in prayer or praise; and now four of our pupils bow weekly with us, and supplicate blessings on themselves and others.—This may seem a small result from so much labor; but it is a precious work, however small; and who can compute the worth of those souls, or estimate the influence they may yet exercise over others.—Every morning a passage of scripture is recited at the opening of the school, by each child capable of doing so; and every Sabbath evening the readers in the school recite to brother L. from ten to twenty or thirty verses from the Gospels. These exercises are to us deeply interesting, and will, we trust, be blessed in bringing them to the knowledge of God.—Amasa continues to grow in grace, and such is her fervency in prayer, that in our prayer-meetings I often feel that God is very near us, and that he will yet answer our cries for this people.

Sister Simerwell is a valuable assistant in the teaching department; and will, we trust, be very useful in the cause of Christ.

CHOCOTWA.

LETTER FROM REV. E. B. POTTS. Dated December 26th, 1850.

Arrival of Sisters Chaseweth, Brown, and Davis.—Sacrifices made.—Baptisms.—Reverent spirit continued.—Sad want of interest on the part of the Choctaws.

With gratitude to our heavenly Father, I would inform you of the safe arrival at this place, on Wednesday last, of Sisters Brown, Chaseweth and Davis, after a very tedious journey.

I would tender to the Board my sincere thanks for sending us such an addition to our number as our sister Davis. She yesterday entered upon her duties as a teacher; of course she has not yet been able to form any estimate of her usefulness in the school room; but from what I have seen of her I think she will be able to discharge her duties well. I feel well aware of the sacrifices she has made in leaving father and mother, relatives and friends, to devote herself to teaching the poor Indian. God grant that there may be many more such sacrifices among my Baptist brethren and sisters. God grant that there may be many more such fathers and mothers, as our brother and sister Davis, willing to give their sons and daughters to our beloved Saviour, to go whithersoever He would send them. May I trust God be with our brother and sister for thus consecrating their beloved daughter to His service, and grant them an abundant reward in their own souls for this love to the poor Indian.

Since I last wrote to you, giving an account of nine additions to the Church, five others have been baptized, and one received for baptism. Others are also waiting to follow in the footsteps of their blessed Saviour.—Then, my dear brother, God is still blessing us in adding to our numbers, whilst others have come forward for prayer.

It grieves me to the heart to think that the churches are no nearer in their duties, as to counsel the Board to leave their missionaries to suffer for the necessities of life. Would it not be advisable for you to let the churches know this fact through the Advocate.

PERUWAKIMON.

LETTER FROM REV. J. M. ANDREWS. Dated January 10th, 1851.

Safe arrival at the Station.—Building Operations.—Future Hopes.

By the mercy of God we arrived safely with all our things. We found the new building with two floors laid, doors and windows in, and plaster on the walls of the second story; the family rooms not completed. I have been laboring very hard to facilitate the completion of the house. I have gotten one room nearly ready to go into; we will put on the last coat of plaster to-morrow. The time has come my friends so badly that they bleed. I am much pleased with Dr. Lykins and Miss McCoy. Hope after a while we will be permitted to see some of the fruits of our labor. May the blessings of God be upon our poor efforts.

CHOCTAW.—Choctaw has an attraction for sorrow, as the high mountains attract the thunder storm; but the impact expands its fury upon them, and they prove the shelter and defense of the plain below.

REV. A. MULLIS'S ACCEPTANCE.

RAYMOND, MISS., Jan. 15, 1850. DEAR BROTHER DIER:—Yours of Jan. 5th has come to hand. Much pleased am I, indeed, to learn, that the Board of the American Indian Missionary Association, has thought me worthy of such an trust as it has assigned me. It is pleasing intelligence. And I trust, if my life and health are spared, that I shall be enabled to preach among the Indians, the inestimable riches of Christ.—And be assured, dear Brother, in accepting the appointment as a Missionary to labor among the red men of the woods, I have not conferred with flesh and blood. The struggle to emancipate myself from those haughty bent giant; but, Christ strengthening me, I have overcome; and though the flesh is weak, yet the spirit is willing. I have ever made it a point, to permit no obstacle to stand between me and duty, if it was possible for me to remove it. My prayer has always been, and ever will be, "Lord, what wilt thou have me to do?" And as it is my desire to please not myself, but Christ; to seek, not my own comfort, or ease, but the present and eternal good of my fellow men, I feel willing to go to the most distant tribe. If that is the Oingo, to that tribe (if sent) will I go. If it is to any other, thither will I repair. And so long as I can rely on the immutable promise of Christ: "Lo! I am with you, always, even unto the end of the world." I will fear no evil, though like many, more worthy than me, I may fall by the hand of the enemy, in planting the standard of the Cross in a heathen land; yet I shrink not back, but will go to the place assigned me. For I consider myself as not my own, but the servant of Christ—the purchase of His precious blood; and it does not become the servant, while I am His:—and let him be glorified in my body and spirit, which are His.—In coming to this decision, I do not think that I act from impure motives, nor from the impulse of the moment; but, with a calm and decided conviction of duty.

FOR THE INDIAN ADVOCATE.

A Visit to the Wen Mission.

Brother Henry Wallace, of Lexington, Mo. and myself, visited the Wen mission last November. We found the school going on handsomely; and brother Lykins very popular with the Indians. We arrived on Friday night, on Saturday the school was called together, and we were much pleased with the exercises, both as to improvement and the general and common order, given by the female scholars, of superior education, for the age and size of the pupils. On Sunday, at meeting we had the company of twenty-two or thirty Indians, among them five Chiefs. We were addressed in good style by one of them; stating their anxiety that the school should be kept up; their determination to send their children as fast as they grew up, and their anxiety that brother Lykins should be retained on Principal. Our Methodist brethren are in the habit of changing their agents; but the practice seems not to please the Indians, who prefer a man with whom they are acquainted and pleased, to a stranger. We were highly gratified with our trip, and pray God the school may be still more successful. J. W. WADDELL.

THE INDIAN AND THE THUNDER.—In former times one of the preachers of the Mohawk Indians, situated on the Thames, between Norwich and New London, Aquino, was preaching on the language of Solomon: "Cut thy bread upon the waters; for thou shalt find it after many days." Eccl. 11. 1. To illustrate his subject, and enforce the duty of benevolence, he related a circumstance connected with his early days, as follows:—A certain man was going from Norwich to New London with a loaded team; on attempting to ascend the hill where Indian lives, he found his team could not draw his load; he came to Indian and got him to help him up with his oxen. After he had got up, he asked Indian what there was to pay. Indian told him to do as much for somebody else.—Some time afterwards, Indian wanted a canoe; he went up Shottach river, found a tree, and made him one. When he got it done, he could not get it to the river. Accordingly, he went to a man and offered him all the money he had, if he would go and draw it to the river for him. The man said he would go. After getting to the river, Indian offered to pay him. "No," said the man, "don't you recollect as long ago helping a man up the hill by your horse?" "Yes." "Well, I am the man; there take your canoe, and go home." So I find it after many days.—Ed. of Rev. & Ind. Assoc.

FOR THE INDIAN ADVOCATE.

The Aborigines—How came they here.

MR. EDITOR.—I promised you a piece for your paper and now sit down without a subject. Let me see: How did the Indians come to this Continent? Why is it not as apposite to inquire, How, since man was created in America, did he ever find his way to the Eastern continent? Why may we not as well suppose that the garden of Eden was near the rise of Missouri, Del Norte, Oregon and the Kenzie, and that these are the four rivers said to flow out of the garden, as any other? It matters little in regard to which continent the earth was taken from, as your first parents, it is clear, crossing in one night take place any day at Liberia Street—a strait filled with islands, so that not more than ten miles are to be crossed.

We need not spend much time in regard to the way they reached this continent; but the way they are to reach a better, even an heavenly country, is a matter of deep consideration. It is clear they have no hope to arrive at the celestial world, without a knowledge of the Saviour, and this must be communicated by those already acquainted with his emphyloxy and power.

If the Indians had retired in 1700 west of the Mississippi, and in 1780 settled upon the heads of the four rivers named above, away from the influence of the Anglo-Saxon race, they might have been now millions of them; but in 50 years from this day, 50,000 Indians of pure blood will not be found on the continent; that is, unless the stream of fire-water, which generally runs through their settlements when in juxtaposition with the whites, ceases to flow. Destiny seems to have marked them for extinction; they are fading away like frost under a tropical sun.

If we could invest Indian missions with the novelty and distance of Eastern missions, or with the attractions that led tens of thousands into the Crusades, we should soon have an army of working men among our western tribes. Can you not trump up the report, that east of 19 degrees of Longitude, and 300 miles from any tree, on the great plains, missions can be wrought, and signs appear in heaven? I and that the Indians, so soon as converted to Christ, are capable of flying at once? Hence then may be seen, flying over the prairie, hundreds of Christian Indians, and the destruction of heathenism. But what means suitable to discharge the high duties of a missionary of the cross, could be attained by such things? I should pronounce him that could not be moved to duty by other reason, and the obligation imposed by the Bible, to be a useless drone in the great field of christian labor, and unworthy to be employed. Q.

FROM THE MISSIONARIES.

Watch Indiana.

This tribe is the first, near Boston, that seemed to sympathize with the Christian religion. In 1651, Mr. Eliot advised them to elect the government proposed to Moses by Judges; so about one hundred chose one ruler of one hundred, two rulers of fifties, and ten rulers of tens. The first Indian church was embodied here in 1660, and the Bible was translated into their language. In 1674, there were twenty-nine families and one hundred and forty-five souls, now there is only one human being that claims any connection with that tribe, that person is laboring as a teacher among the Choctaws, some sixty miles west of Fort Lawrence, on Red river.—Truly, that missionary may say as did Logan, when his relatives had been slain, "not a drop of my blood runs in the veins of any human being."

I see nothing, however, in being the last of a tribe, to awaken melancholy emotions; especially if I have tried to act well my part on life's great stage. The last of a tribe is not the last of our race. Others will live, and labor, and pray for the conversion of the world, when we are in the skies. To be the last good man on earth, I admit would excite unpleasant feelings at departure, to leave it, as did Noah, involved in the deep waters of the flood. But thousands of good men are engaged in propagating the religion of the Cross, and though we lie down in death, God will carry on his cause by the instrumentality of others, and bring to his heavenly rest all true believers. Q.

CHINA MISSION.—The intelligence from Shanghai, by the last overland mail, is of the most cheering character. Three Chinese have been baptized by brother Shack, and received into the church. Several others are inquiring the way of salvation. The out station also gives promise of an abundant harvest. God has heard the prayers of his people.—Continued.

Victories achieved in fifty Years.

The Journal of Missions thus sums up the results of missionary labor within the last fifty years. Surely such facts cannot fail to inspire the Christian with new energy in the service of evangelizing the world.

Let us now briefly glance at some of the statistics of Protestant missions, during the last fifty years, gathering our materials from reports of all the Protestant missionary societies in the world. The extraordinary missionary labors of some of the English societies during the six or seven years preceding the year 1800, may with great propriety be considered as belonging to the present century. Within this period, not far from a thousand missionaries have been sent to 100 different heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the gospel; about four thousand churches have been organized, whose aggregate members amount to very nearly, or quite, two hundred and fifty thousand; and three thousand missionary schools have been established, embracing two hundred and fifty thousand children! And all this, where, fifty years ago, there was not a single school, nor a single scholar; a single church, nor a single convert; a single missionary, nor a single native assistant to be found.

At the commencement of the present century, it is computed that there were in the whole world about 1,000,000 copies of the Bible; whereas, now there are more than 30,000,000! Then, the Scriptures had been published in less than fifty languages; now, they exist in nearly two hundred languages and dialects! Then, they were accessible in languages spoken by about 200,000,000 men; now in tongues and dialects spoken by 600,000,000!

Fifty years ago, not a dollar was given through any of the channels referred to in this review, expressly for the object of sending the living preacher to the heathen; now, considerably more than two millions of dollars is contributed annually to the foreign missionary societies alone!

Within the same period whole islands, and groups of islands, inhabited by the lowest savages, in the North and South Pacific, have been christianized; the work of illumination has begun in some of the darkest parts of Africa; China, with its teeming millions, has been thrown open to our labors; India, throughout all its borders, has become fully accessible while in Turkey, where the government but lately visited with instant death all apostates from the national faith the principle of religious liberty is now interwoven with the fundamental laws of the empire!

The statistics above given, though affording the most substantial and cheering proof of progress in the work of evangelizing the world, still, in their naked form, give no adequate view of what has actually been accomplished. Who can estimate the influence of a single regenerated soul on the corrupt mass of heathenism around? And what could be the influence of two hundred and fifty thousand souls animated with the love of Christ, scattered, as they are, among millions of idolaters? And then again, it is not only true that the providence of God has now secured to the Christian church the way of access to most of the great heathen nations of the world, but much Christian knowledge has already been disseminated; prejudices have been extensively removed; and from almost all quarters, where missions have long been established, we are assured that the heathen are much more earnest and intelligent learners of the word, than they were ten, twenty, or thirty years ago.

NUMBER OF INDIANS EAST OF THE MISSISSIPPI IN 1845.—The Secretary of War reports about 80,000 consisting of the Choctaws, Chickasaws, Creeks, Cherokee, Seminoles, and a few in western New-York and New-England. Those in New-York and New-England are so faded away, as scarcely to be found; most of the others are now removed to the Indian Territory, and, by removal and disease, they have diminished very much. Not half of the 80,000, though only twenty-five years have passed away, can now be found! Those tribes that removed early are much better off than those which came late; their numbers are better preserved. Instruction is their fate, while they live in proximity with their pale faces—they perish from before the march of civilization. Fifty per cent in twenty-five years! What an argument does this furnish for Indian missions to be enlarged and carried on with vigor and energy!—Who will enter the wide field of Indian missions? Q. p.

POETRY.

My Father's Bible.

Flow on, sweet tears! I needs must weep,  
For Memory calls from fountains deep,  
That treasured store of holy tears  
The heart hath garnered up for years—  
Mine eyes behold  
My Father's Bible—his of yore,  
Than mines of gold.  
He prized it more!

When grief oppressed, and crushing care,  
When Death had nipped our loved and fair,  
And dark Misfortune's heavy hand  
Wast laid upon our little band,  
In painful loss,  
He then would read what Jesus bore  
Upon the Cross—  
We wept no more!

When Pleasure spread her flowery maze,  
To lure our feet from Virtue's ways,  
And Sin, with fell insid'ous art,  
Wove fatal spells to snare the heart—  
This truthful page  
Our doubting footsteps onward bore,  
Through every stage,  
Till doubt was o'er.

When called to seek the distant West,  
I craved a father's last behest;  
Mid parting pang, we scarce could brook,  
"Take this," said he, "this blest old book!"  
So long, long mine;  
And though I give no other store,  
"Thy wealth divine—  
Prize nothing more!"

Long hast thou known a father's care;  
Shared daily in his fervent prayer,  
But now we part—Go, go, my child!  
He said no more, but wept; yet smiled,  
As pointing still  
To this old book, when through the door  
I passed the sill,  
Crossed nevermore!

Now 'neath a calm sleep upon his grave  
And sighing willows o'er his wave;  
No more from Death's agonies to wake,  
To plead with men for Jesus' sake,  
His sin forbear:  
Oh! as I turn these pages o'er,  
Then jewels rare,  
I prize them more!

When Death would fright the timid or I  
With coffin, shroud, the grave's dark gl,  
The parting hour, the dying groan,  
A world unseen, a fate unknown,  
A light from then,  
Thou Book of books, dost round me!—  
Death's shadows flee—  
Life evermore!

Thou'rt dimly now and sadly worn,  
With crumpled leaves and binding torn,  
Thy value others may not see,  
But thou art priceless wealth to me!  
Shrined in my heart  
Shall be thy memory and thy lore;  
My soul's best chest  
For evermore!

From the *Ministry Magazine*,  
Christianian,  
Letter of Mr. Jones.

We have received within the last few weeks several letters from Rev. E. J. Jones, containing gratifying accounts of the progress of the gospel among the Cherokee, during the past year, nearly a hundred converts having professed their faith in Christ in baptism. His first communication is under date of August 29.

**THE NATIVE PREACHERS—CONVERTS.**  
Under a deep sense of unworthiness, and of the rich mercies of God continued to us through our blessed Redeemer, I beg leave to commemorate some of the instances of his goodness.  
Though the seasons have for several months been very unfavorable, on account of the severity of the weather in early April, and a succession of freshets until a few days ago; very few of our meetings have been disappointed. Our native brethren have evinced their devotedness to the cause of Christ by observing rivers, ending among and rising through storms of sleet, snow and rain, to meet their appointments. The affectionate, prompt and efficient co-operation of these brethren is to me matter of sincere gratitude; and can I express in adequate

terms the praise due to the God of all grace, for the influence of his Holy Spirit; which have attended the word preached, and which I trust, has made it the power of God unto salvation to many souls.  
I should be glad to give an account of a number of interesting meetings, which have been blessed with gracious tokens of the divine presence; wounding the hearts of sinners, and leading them to the blood of Christ.—At present, I only send you the results:—the hopeful conversion of seventy-seven precious souls, and their baptism on a profession of their faith in the atoning Saviour.

PROTRACTED MEETING AT FLINT—BAPTISM.

Mr. Jones writes again, September 5:—  
We have had a meeting at Flint, which commenced on Tuesday last, Aug. 30th and continued four days. Religious exercises commenced Thursday evening and continued Friday all day. At night while urging each Christian present to use some effort to bring sinners to Christ, much solemnity prevailed, and the members agreed to use their influence and their prayers to promote the conversion of sinners during the present meeting. Saturday morning, at early prayer-meeting, while enlarging on the same topic, pressing on them the necessity of Christians making efforts beyond self, in union with Christ, for the benefit of others, they were much affected, and the members agreed to meet for a short time immediately after breakfast. The mission cause was then commended to their sympathies, prayers, and labors. The glorious openings in France and China were urged as motives to action. There was much affectionate feeling manifested, and a willingness expressed to do what they could. But here we greatly need the help of an active, pious brother, to train and encourage the Cherokee members in these duties.

At night there was quite a movement among sinners present. Good attention had been given during the day; and now on invitation to the anxious, about fifty came up, many of them deeply affected. Much conversation was had with them, mingled with exhortation and prayer. Deep seriousness prevailed. A temporary shade, about eight feet by thirty, was filled with people.

On the Sabbath, after the principal evening exercises, between twenty and thirty had the happiness to lay their hands on a profession of their faith in Christ, among these:—one male and eight females. Two of them were quite aged women, and one a little girl about ten years old. Much solemnity prevailed among several hundred spectators, who crowded the benches on either side to witness the administration of the ordinance.

The sacrament of the Lord's Supper was then administered by brethren Ogawa and Tansole.

MONTHLY CONCERT AT CHERRONO.

We reached home, with a number of our brethren and sisters from a distance, in time for the monthly concert. This was also a good season. I addressed the meeting at some length. Br. Downing spoke a little withunction, but was so overpowered that he could not proceed. His prayer was like the broken and contrite heart, uttering its humble plea in sighs that God can hear.—The congregation was melted down, and wept. Brother Tansole was scarcely less affected, while he prayed, with humble supplicy, for the outpouring of the Holy Spirit on ourselves and on the world. I think there were not many present who did not feel more or less impressed with the goodness of the presence of God.

Tuesday evening before the departure of our distant friends, we had a little conference meeting. Br. Ogawa presided, and of the goodness of God, and the goodness and alightness to prayer we had experienced in past years, when all the members of the church united to pray for a Meeting on our fields, labor, and the conversion of sinners commenced and continued from year to year, so that for years, for Sabbath past without some sinners professing their faith in the Saviour's blood.

Br. Tansole mentioned an incident connected with the four days meeting at Tusqueh last year, which greatly affected us all. The brethren and sinners had labored hard to have cabins and provisions ready for the meeting. Every thing was ready but food. They had sent to all the mills they knew of within twenty miles, but on account of the drought had entirely failed to get anything done. They were greatly distressed.—Within four days of the meeting all was done. At last, they remembered that God hears prayer, and failed to try the whole matter before him. The next day they received information that they could get all they wanted

within five miles. So they were ready for the meeting in good season; in addition to which, their souls were prepared to receive and to relish the bread that cometh down from heaven.

Before separating, we all engaged to devote some time every day, until the four days meeting at Delaware Town on the 15th inst., to pray for the gracious presence of the Spirit of God on the occasion.

ORDINATION OF D. H. FOREMAN.

On Friday, at a meeting for conference, a proposition from the Flint church, for the ordination of our brother David M. Foreman to the work of the ministry, was presented to the brethren, which was received with entire unanimity and warm affection. A session of fasting and prayer, on the occasion, was appointed for the morrow, when the presbytery was organized, and the candidate examined in regard to his religious experience, and his views of the doctrines and ordinances of the gospel, and of the duties and responsibilities of the ministry which he was about to enter. The result being in all respects satisfactory. Sabbath day, after the morning preaching, was appointed for the formal setting apart of our beloved brother to the sacred office. The ordination service was introduced by a discourse on Tim. 4: 12-16:—"Be thou an example of the believers," &c; in which I endeavored to set forth the personal character to be cultivated by a minister, and the duty of using all the means within his reach for increasing his mental stores and improving and purifying his mental and moral powers, and of employing these all for the glory of God and the salvation of souls. For the edification of the hearers, a number of questions were propounded to the candidate, which he answered very appropriately. The ordaining prayer was offered by myself in English and by brother Ogawa in Cherokee. In all these exercises the congregation, as well as the members of the presbytery, were deeply affected and melted down, so in the presence of our gracious God.

ADMINISTRATION OF ORDINANCES.

After the conclusion of the ordination service and a short interval, our brother Foreman baptized, in the name of the adorable Trinity, six Cherokee men and six women, twenty converts in the fields of the gospel, and so we hope, portions of the morning given.—A very large and solemn and interesting assemblage of spectators surrounded the scene of the sacred ordinance.

The Lord's supper was administered in the evening. The impression of the preceding days and of the morning exercises appeared to be deepened in the evening. Under the comforting advice, exhortations and exhortations, there appeared to be scarcely one unaffected person present. May the sacred Spirit make the impression permanent and saving.

On Saturday, I addressed the church on the duty and privileges of putting forth their best efforts in the missionary cause. A good spirit on the subject was manifested.

On Monday morning, I addressed a large congregation on the influence of the Holy Spirit, the danger of grieving him, and the blessedness of fully following his gracious leading.

In concluding this meeting, the only thing I had to lament was the impracticability of following up these gracious impressions "with lines upon lines and precept upon precept," for the entering of the guests of those who are here again, and for urging the ordained and convicted to "the Lamb of God."

On Tuesday, Sept. 18, two small meetings were held at Tusqueh and Tusqueh, on our way to Verdigris. The congregations were quite serious. Some appeared much affected.

RECEIPTS.

From January 1864 to February 1865.

SOUTH CAROLINA.	
George W. Melzer, for Advances,	1 00
B. Jackson,	1 00
W. W. Jackson,	20 00
VIRGINIA.	
J. C. Cook, Richmond,	10 00
INDIANA.	
John McCoy, for Advances,	25 00
Indiana Super Indian Mission Association, per R. W. Henson,	25 00
ILLINOIS.	
W. A. Brewster, for Advances,	1 00
W. A. Brewster, for Advances,	1 00

KENTUCKY.	
G. F. H. Crockett,	1 00
Francis W. Givens,	4 00
J. S. Downer, for Advances,	2 00
Mrs. Forts, Louisville,	1 00
Mrs. J. Winston,	50 00
Mary Shores,	1 00
William R. Shroder, for Advances,	25 00
Rev. J. N. Bennett,	3 00
Mrs. P. Lee,	3 00
Rev. H. Ball,	50 00
L. Moore,	50 00
A. M. Patton,	3 00
James Scoble,	3 00
Richard Jordan,	3 00
Isaac Cooper,	1 00
J. Hunt,	5 00
J. Yennis,	1 00
E. Brodigan,	5 00
J. F. L. Woodward,	1 00
R. P. Smith,	75 00
L. J. Walker,	1 00
J. D. McGill,	5 00
Sarah B. Davis,	1 00

Collection in Walnut Street Church, Louisville.	
Rev. Thomas Smith, Jr.	10 00
C. Van Baskin,	10 00
Mrs. Lucy O. Tucker,	2 00
James Hall,	1 00
Mrs. B. Hall,	1 00
William Moore,	1 00
Richard B. Avery,	1 00
E. Erskine Hull,	1 00
John W. Reed,	2 00
M. Halbert,	2 00
Charles E. Tucker,	5 00
A. O. Smith,	1 00
Francis Hegus,	5 00
Mrs. S. Crosby,	1 00
C. C. F. Crosby,	1 00
Charles Buffield,	10 00
Arthur Feter,	5 00
William Stewart,	2 00
Mrs. E. Cory,	2 00
Mrs. Coyle,	1 00
Mrs. Moore,	1 00
James E. Tyler,	5 00
James Colton,	50 00
Mrs. L. A. Gowdy,	1 00
B. M. Patton,	2 00
Wilson Fund Society, to constitute Mrs. Mary F. Bagby a Life Member,	30 00
Cash,	25 00

MISSISSIPPI.

Public collection at the State Convention, Raymond.	
Stear Stackhouse,	5 00
E. H. Stackhouse,	10 00
B. W. Scales,	1 00
Stackhouse Camp,	1 00
Rev. S. Tullgren,	1 00
J. R. Hutto,	1 00
E. B. Bunker,	1 00
John Slater,	2 00
A friend,	50 00
Mary A. Irvine,	1 00
A friend,	50 00
Hughes S. Smith,	50 00
J. Sandy,	1 00
G. C. Whittall,	5 00
T. W. Whittall,	1 00
Antioch Church,	50 00
F. S. Benton, Antioch Church, Faneuil Mass. Society, Macedonia church, Hinds county, through	5 00
S. H. Holloway,	4 00
Rev. B. Holloway,	1 00
Thomas Good,	1 00
Alexander Ray,	1 00
J. C. Hurdin,	50 00
A. J. Scales,	50 00
C. Alho,	1 00
Steven Verry,	1 00
Various friends,	6 00
J. Scratching,	1 00
L. Lowrey,	2 43
J. M. Stackhouse,	1 00
Dr. H. Gibb,	1 00
A friend,	1 37
Friends at Antioch,	4 75
H. Coddell,	1 00
Horrodale,	3 00
Lucy Coddell,	2 00
W. B. Bunker,	1 00
Brother Ellis,	1 50
A friend, Union,	3 00
Friends at Antioch,	3 45
Mary Phillip,	3 00
Mary E. Kelly,	3 00

The following brethren and sisters responded to a call made to supply a Child with a library, referred to by Brother Graves:

W. J. Brown,	1 00
C. E. Baker,	1 00
Thomas Hickey,	1 00
Polly Dunson,	1 00
E. J. Sandridge,	1 00
W. L. Jones,	1 00
W. L. Baker,	1 00
Miss Gandy,	25 00
J. J. Scott,	1 00
Collection for Indian Advocate,	10 00
A. M. F. Warner,	1 00

ALABAMA.	
J. E. Head, for Advances,	5 00
MISSOURI.	
J. W. Whittall, for Advances,	1 00
Total receipts,	
	5250 57

It is justice to the brethren at Antioch, it is proper to say, that some of them have pledged to pay something yearly from there to this year.