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BY REV. J. W. FENDLETON, A. M.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—EUCHARISTIA IV: 6.

If divine interposition was requisite in the building of the temple at Jerusalem, it is surely indispensable in the construction of that spiritual temple, which in the process of superstructure shall raise above sun and stars and fill the universe with its glory. The materials out of which this latter temple is to be built are to be selected out of every "kindred, tongue, and people" under heaven. The missionary enterprise contemplates the gathering together of these materials.

This fact dates us far back in the days of Jewishism, and may therefore be put among the antiquities of the world's history. The prophet, to make his "people" ashamed of their culpable departure from God, referred to the unflinching constancy with which idolatrous nations adhered to the objects of their worship. "Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heathen, at this; and be horribly afraid, ye ye very dunces, at the Lord." The heathen of this age are so unconscious of their system of idolatry no were the heathen of ancient times. There is something too in these systems which maim the natural heart and makes their relinquishment, on this account, most violently irrepensible. Take away the gods of a poor heathen and he will cry, "What have I more?" His purpose is to cling to these gods as long as there is a pulsation in his heart, and, when all pulsation is arrested by death, he hopes that in the mysterious region to which he may go he will derive some advantage from his restless devotion to his idol deities during his earthly pilgrimage. It is thus the brightest heathen crumple so desperate a resistance to abandon their idols—and if Christian missions contemplate the utter abolition of idolatry—who does not see that the success of the missionary enterprise is dependent on the agency of the omnipotent Spirit?

There is no divine life in them. They are dead in trespasses and sin—alienated from the life of God. Natural death is the separation of soul and body—spiritual death is the separation of the soul from God. It is the casting out of the spirit from God as the tower of Babel. It is infinitely more awful than natural death. Now as the principle of spiritual life is extinct in the soul of every impenitent sinner, whether in heathens or Christians, a highly important question is—By what agency can the sinner be made alive? There must be a creation of the principle of divine life in the soul; for there is no such principle in the sinner who is dead in sin. I mean to say that the principle has not an initial existence—it does not exist in embryo. There is no seed which it can

REMARKS

2. The friends of missions should avoidously cherish a sense of their absolute dependence on the Holy Spirit. If they do not they will insult and "grieve" him. There is great danger of an undervaluation of the Spirit's agency in the missionary work. Thousands of the heralds of the cross are among the heathen—the work of translating the Scriptures is going on—children are coming into the missionary schools—the missionary must believe of dependence on the Holy Spirit. He who is thoughtful of the Holy Spirit will not allow him to visit the churches and come to forget their dependence on the Spirit. Should this be the case (which may God in mercy forbid) our missionary fields would be like mount Gilboa—memorial to the dew of heaven.

3. How manifest the propriety of prayer for the success of the missionary cause. We need the Holy Spirit. Jesus says, "If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him." Here is encouragement to pray. Let all the churches of the saints ask the Father for the sake of the Son to give the Holy Spirit. In prayer let them cherish a sense of their dependence on the Spirit, and in cherishing a sense of their dependence on his agency let them pray. When the kingdom of Christ attains its predicted universality, it will be seen by earth and heaven that it was "not by might, nor by power, but by the Spirit of the Lord of Hosts."

"I do think that in the prettiest verse in the whole Bible," said a dear little boy, as his sister repeated the words, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." And is not this blessed truth, which arrested to attention of a little child, a promise one to every Christian? And can any man who has partaken of the benefits of this gift, and is in an hour that "everlasting life," ever talk of sacrifice? Can you my fellow Christians, withhold anything you possess, property, friends, children, or even your own life, when called upon to devote them to the service of that God? Will you not rather rejoice that you are permitted to be a co-worker with God in extending a knowledge of this unsearchable gift?

Can you be so in possession of such intelligence, even of life from the dead, withhold it from those who are sitting in the region and shadow of death?

When inclined to yield to self-indulgence, and forgetfulness of the claims of your fellow-captives, who are perishing for lack of knowledge, think of the love of God manifested to us, in that, "while we were yet sinners, Christ died for us." Will not such a thought constrain you to a surrender of everything, even of that which is dearest in this life, that others may partake with you in the blessedness of that salvation?—*Continued.*

Where there is a relation, there is an obligation. Man, as a social, rational being, is bound to promote by his instrumentality as far as he can the happiness of his fellow man. The great fact, that all the inhabitants of earth are kindred, according to the flesh, has never been successfully denied. The Bible most clearly teaches that they all spring from common parents; that the whole human family is under condemnation before God, by virtue of their relationship to Adam, who by his own instrumentality, under the influence of the enemy of souls, forfeited his high estate, and that of his offspring; that as they fell through Adam, they may be saved, redeemed through Christ; and as human instrumentality under evil, was the cause of the former, it may under God, be the means of the latter. Not that man's redemption is the result of his own works, *per se*, but that heaven has decreed that as the means of carrying on the great work of salvation.

The force of the obligation varies in proportion to the proximity of the relation, and the *distinction* and ability of the parties related. We do not mean that the value of the salvation of the soul is to be measured by miles, but simply, that our obligation to labor for the good of others, is proportionate to *their* wants, and *our* opportunities and ability to satisfy them.

The universal law of gravitation, affords a happy illustration of the great relationship existing between the members of the human family. The attractive force is always mutual, and is exerted by one body on another, in the ratio of their masses, and inversely as the square of the distance between them. It is denominated differently, according to the circumstances under which it acts. The great law of mutual dependence prevails throughout the human family, and is denominated differently, according to the relations of the members of the family. In our various relations of parent and child, brother, friend, neighbor, patriot, and philanthropist. Whilst each of these positions has relations peculiar to itself, all are bound together by the tie of common humanity, universal brotherhood.

The forces of the illustration can be seen with our further development, and in this view of man in his various relations we are furnished with an understandable argument in favor of the great benevolent and mission operating of the day. We are told that man's obligations rest upon him with different degrees of intensity and weight. As a father, his first duty is to provide for the spiritual and temporal welfare of his family; *secondly*, for his neighbor; *thirdly*, his countrymen; and *lastly*, his fellow-men every where. The same argument which proves the existence of a relation between a parent and his family, will prove the existence of a relation between that parent and his neighbor, friend or countryman. The same argument which influences a father to contribute his means to support the gospel in his own family, ought to be sufficient to induce him to give for the support of the same in every nation on earth. We do not mean that he should contribute to each the same amount of dollars and cents, but that he should do it in proportion to his ability, and their wants.

In conclusion, let us ask, Can we, or will we remain idle, whilst our poor, benighted brethren (according to the flesh), ring in our ears the Macedonian cry for help? Shall we cherish that antichristian spirit of selfishness, which would keep us like the brute, to live to ourselves, and to act as though we expected to have a heaven to ourselves after death? Shall we, the boasted sons of Columbia, blessed with a living minister to every 1,000 souls, rolling in all the ease and elegance of wealth and refinement, enjoying the full freedom of religious liberty—shall we refuse to contribute our means for the salvation of destitute, perishing brethren in China, who have but one living minister to every four million of souls; in Africa, where the sound of the church-going bell in many places was never heard, and in various other portions of the globe? Can we fold our arms and stand idle with an easy conscience, in the face of those explicit invitations of heaven, which bid us “*go ye freely of nations*”?

God forbid! rather let us deny his existence than thus act, in wilful opposition to the dictates of reason and revelation.

Among the most distinguished by their activity in the heathen world from Christian Missions—those distinguished that we deem it worthy of separate notice—in their elevating effect on *the social character and social rank of women*. Wherever our Missionaries have gone they have found that degradation is the condition of the sex, and misery and suffering its reward. Of the Chinese women, Gutzlaff writes, they are the slaves and concubines of their masters, live and die in ignorance, and every attempt to raise themselves above the rank assigned them, is regarded as impious arrogance. As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. And a large proportion of their new-born female children is destroyed. Even in Peking the residence of the emperor, about 8000 are annually murdered, and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. The condition of the Hindu woman is, if possible, worse. "Any thing," says Bishop Heber, "is thought good enough for them, and the roughest and the poorest garments, the scantiest alms, the most degrading labor, and the hardest blows, are generally their portion. And yet China and India alone, are at this moment holding two hundred millions of immortal beings in this abject condition." If there are those who can account for the entailed slavery of the negro race, only by resolving it into a divine malediction, where is the curse recorded which can account for the social slavery and wretchedness of one half the human race? For, be it remembered, that Divine Christianity is the only system which denounces the enormity of Mahometanism adds its authority to that of Hinduism and Buddhism, in excluding women by its system, from instruction; and in pronouncing her soulless and irretrievably wicked. But if such be the verdict of civilized heathendom, what may we expect to be her doom in civilized lands?

reserved for men and the gods, and from dwelling under the same roof with their tyrannical masters, are among the lighter parts of their fate. We might the female barbarian of North America look on the coming of Eliot as that of an angel. We might the Callicres denominate a Missionary, "the shield of women." While every other system makes her the butt of their cruel shafts, the effect of the gospel is to provide her with a shield. By exalting marriage, and denouncing licentiousness in all its forms, it provides for her the honorable relation of a wife, and the comforts of a home. By denouncing polygamy, it dries up unnumbered sources of domestic discord, and challenges for her the undivided affections of her husband. By extinguishing infanticide, and inculcating the parental duties, it multiplies the ties of conjugal endearment, and increases her importance to the welfare of her family. And by developing her mind, and exalting her character, it adds respect to domestic love, and renders her influence useful and lasting. All this Christianity has done. Ten thousand attest by Polynesian, African, and negro homes attest it. And the operations of the Society for promoting Female Education in China, India, and the East, are calculated by the Divine blessing to increase their number.—*Florida*

WORKING CHRISTIANS.—Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own souls." It is very striking to see the unfaithfulness of some Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a sweet place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friends are in not; and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idleness you have! This is not like a good servant. How many things you have to do yourself! how few for Christ and his people! This is not like a servant.—*M. Chappin.*

Prayer is a magic key, which every man must use for himself to unlock the treasures of heaven.

Clarksville, Tenn., Nov. 6, 1950

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, JANUARY, 1850.

THE ROOMS OF THE AMERICAN INDIAN MISSION ASSOCIATION ARE AT NO. 22, CENTER STREET, BETWEEN GREEN AND WALNUT.

SPECIAL NOTICE!

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

Rev. SIDNEY DYER,

Cor. Secretary Am. Ind. Miss. Association,
LOUISVILLE, KY.

Those containing remittances to

CHARLES S. TUCKER,

Treasurer Am. Ind. Miss. Association,
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, 71 Main Street, and pay it there.

Agents for the Board.

Rev. Y. R. Thornton, Gen. Agent for Georgia.
Rev. J. M. Bennett, for South Kentucky.
Rev. G. B. Davis, for Alabama and Tennessee.
Rev. Andrew Moffat, for Mississippi.
Rev. S. H. Busby, for Tennessee.
Rev. John James, for Kentucky.

"What has Missionary Effort Done for the Indians?"

During the year in which we have labored for the benefit of the aborigines of America, this question has often been propounded to us, with a significant reference to obliterated marks of the self-denying efforts of Elliot, Mayhew, Brainerd, and the abandoned stations of Mazinaw, St. Joseph, and Cary. But in every such reference too much is assumed; and even if this was not the case, the objections raised from those instances, prove nothing against the question at issue. It is first implied, by those who object, that there was no good resulting from the efforts of those missionaries. This is very far from being the case, as any one will learn who will take the pains to examine into the history of those enterprises. True, the onward sweep of civilization has left no traces on the ground where these labors were bestowed, of the good resulting therefrom, but their record is on high, in the multitude of sanctified spirits, saved from the brightened tribes, who heard and believed in the Savior of sinners by the teachings then enjoyed.

The results of missionary efforts are not to be judged by the degree or permanency of social or civil prosperity, even when there are no extraordinary influences to prevent and retard the development and progress of these blessings, as there are but attendant effects of a higher blessing. But it is not our intention to dwell on these points of debatable ground, and we proceed to present a few facts which will serve as a reply to the question above propounded.

First, then, we remark, that missionary labors among the Indians have clearly shown, that, all things being equal, they are as capable of being brought under the influence of the institutions of Christianity and civilization as any other savage or barbarian nation; and nothing prevented the consummation of these results, in the early efforts of missionaries, but the speedy extermination of the Indians from their primitive homes, thus preventing the full operation of the truth. This same cause was the occasion of the seeming failure of the earlier stations formed among the tribes in the West, which we have referred to.

It has been proved that the Indian can be taught to labor with his own hands, the thing which is commendable, and make his course of dependence, instead of the provisionism of the chase; that he can be made to understand, and appreciate the benefits of a well organized form of government, and conform to its wholesome restraints; that he can prize the value of intellectual and moral culture, and be induced to aim at their attainment by the expensiveness of his time and means; in short, that he is the same creature of education and habit, as other man.

The proofs of these facts are exhibited in the present condition of many of the tribes collected in the Indian Territory, among which stand conspicuous the Choctaws, Chickasaws, and Creeks. We might speak of the thousands who have been saved by the preaching of the Gospel, who are now among the saints in light; of the thousands who are now bles-

sing the church below; of the happy hours and joyous hours, the beaming smiles and radiant looks which now cheer the pathway of hundreds of poor Indians in the Western plains, wherever the labors of the missionary have been put forth, and then ask the objector to show wherein there has been a failure.

The Medical Association.

We have often heard of the spirit of the old "West-Not Association," that she was unsurpassed in noble generosity and self-consecration in advancing every good work, but we frankly admit that she has gone beyond our highest anticipations, in her manifestation of interest in the cause of the Indians, exhibited at her last session, as so graphically described in an article, copied from the Southern Baptist, found in another column.

It will be seen by reference to that extract, that over six hundred dollars were contributed for their benefit, after several other calls had been attended to. This is noble and Christianlike, and fully entitled her to the appellation of "The Model Association," until some other body, in a similar spirit, shall surpass her beautiful free-will offering.

Death of a Member of the Board.

It is with painful emotions that we announce the demise of one of the most active members of the Board, brother Isaac N. Halbert, after a brief illness.

Our departed brother had been a member of the Board from its first organization, and was among the most faithful in his devotion to the interests of the Association, and his death is a serious loss to the cause of Indian Missions, as well as to the church of which he was a member and the community generally.

To All whom it may Concern.

We have lately received several returned Addresses, no doubt the persons sending them, desired to have it understood as a discontinuance, but as no part of our plan, we are unable to comply with their wishes. This is expensive to the Board, and doubtless annoying to them; but unless they give the post office, at which their papers are sent, we cannot comply with such requests. In some instances, it is the fault of the post office, who ought to know their business better.

Funds from Georgia.

In our November number, we failed to state that the large amount of funds from Georgia, came through the hands of our excellent General Agent for that State, Rev. V. R. Thornton, to whose influence, no doubt, it is to be attributed this great liberality; and we tender to him and our Georgia friends generally the grateful acknowledgments of the Board, for the aid thus opportunely given.

Next Anniversary Meeting.

Our friends will remember that the next anniversary of the Association will be held in this city, commencing on the 10th day of April next; and as the meeting will be one of great importance to the interests of the cause, we solicit a large delegation from all parts of the country. We hope that early measures will be taken by all concerned to secure a good representation.

Grant of Tracts.

We gratefully acknowledge the grant of Tracts, recently made by the American Baptist Publication Society, for the use of the Missions of the Board, especially the Creek Missions. These little Messengers of Truth can be used to great advantage in diffusing light among the sons of the forest.

Sessions of New Writers.

Orations before, L. Colby and J. Balford. New York, January, 1850.

We have given this number of the above periodical, a thorough examination, and we, therefore, speak advisedly when we say that it is unsurpassed by any similar publication issued in this country, and it is ought to have a place in every minister's library, which, we are sure, it would have, if its merits were only known. No table of contents is richly varied, and the writers among the first in the country.

Communications of the Times, being Transactions in Indian Territory. By Rev. T. G. Ham.

This subject was presented as an address before the Literary societies of Howard College, at their last anniversary, and is limited in the usual proportion and arrangement of the subject. We commend it to all students, who, we are sure, will receive great benefit from its suggestions. The copies have been sent to the copyists.

South Western Pastors.

This little volume, designed for the social worship of the family and the lecture room, and for revival meetings, is now in the hands of the stereotypers, and will be ready for distribution by the first of April. The firm of Hulls & Shannon will publish the work, to whom all orders should be sent. Proof sheets will be sent for examination as soon as ready.

New Family Visitor. New York.

The first number of the above monthly is on our table. It is in form, size, &c., similar to the large Philadelphia Weeklies, but more choice in its literary matter. It is edited by the well known Robert Moore, of pictorial book notoriety, and afforded at fifty cents a year.

New York Chronicle.

An ably conducted weekly, devoted to the interests of the American Bible Union. We give it a cordial welcome, although dissenting from many of its views on the above question.

Curtis on Communism.

A few copies of this excellent work can be had by calling at the Mission Rooms. It is a work which should be in the hands of every Baptist, and especially ministers.

Aboriginal Remains.—A recent find on the river Dan in North Carolina by washing away the embankments, has disclosed numerous skeletons of human beings, pieces of pottery, Indian utensils &c., which seem to have been suddenly buried by some catastrophe, not unlike an earthquake of earth from an earthquake. Some of the skeletons are found in sitting postures and are nearly perfect. A variety of curiosities are found in connection with them. There seems to be no doubt that they are the bones of Indians, traces of whose campments on the banks of the Dan are still visible, but how they came to be buried in the condition found, is a mystery.—*Jer. Cos.*

Newspaper for the Indians.—A new paper styled the Dakota Friend has just been established by the Dakota Mission, located in the territory of Minnesota, under the direction of the American Board of Foreign Missions, designed to diminish the existing prejudice of the Indians against education among them, by enabling them to appreciate the advantages which they might derive from a knowledge of letters.

Missionary Intelligence.

CHOCTAW.

LETTER FROM REV. E. F. BUCKNER.

Dated North Fork, Creek Nation, Nov. 10, 1850.

Camp-meeting at Big Spring.—Baptisms.—Camp-meeting at North Fork.—Ordination of Gm. C. McIntosh.—Baptisms.—Church Meeting.—Baptisms of Samuel Brown.—Church Meeting at North Fork.—Sessions of Rev. S. Wallace.—Visit to the Choctaw Antiquary, &c. &c.

On the 4th, 5th, and 6th days of October, I assisted brother Perryman in conducting a camp-meeting at the Big Spring church. The weather was exceedingly cold for the season; and we were compelled to preach in the open air, as usual, and to sleep at night upon a blanket, having for a curtain the star-spangled heavens. Big Spring is a small town, and many of the citizens having moved to the Deep Fork, the congregation was consequently small. The meeting, however, was not destitute of interest, for we received three by experience and baptism: two from a neighboring town, and one from Big Spring. As I was under promise to visit North Fork the next Wednesday, I hastened home on the evening of the 6th, and left brother Perryman to conduct the meeting alone. What the final result was, I have not yet learned. On reaching home I found my wife sick, and the prospect of our being able to leave next morning was exceedingly gloomy. I gave her some medicine, and on the evening of the 7th she arose from her sick bed, and with our little son, we set out for North Fork. I had never visited brother Wallace, and my wife had never been able to visit any place since our arrival in the Nation, although we lived eight miles from any white person; so it will not be difficult to suppose that she, at least, was anxious to get started.

On the 8th and 9th we traveled against wind and rain, over a route of 60 miles, which was relieved only by a few skirts of timber.

From Big Spring to North Fork, (a distance of about 90 miles) there are seven creeks and two rivers; and, except some narrow skirts of timber along these streams, it is one continued prairie throughout the entire distance. We arrived at the residence of brother Wallace on the evening of the 10th, under cover of a heavy shower of rain. I need not attempt to describe, nor yet to imagine the mental joy occasioned by the meeting.

The camp-meeting commenced on the 10th, and continued in the 12th instance. It lasted two nights and one day, yet no one left the camp on that account. We proceeded on Saturday, accom-

panied by a previous request of the church, to examine Gen. Chally McIntosh, in regard to his Christian experience, call to the ministry, and doctrinal views; and upon his giving entire satisfaction in regard to these things, we ordained him to the Gospel ministry according to usual form.

The ceremonies were unusually solemn and imposing. Brother McIntosh enjoys the entire confidence and esteem of his people. He has long given evidence of a stable character, and a sound understanding; and from his knowledge of Scripture, practical good sense, and untiring zeal, we have reason to believe that he will be very useful as a native preacher. On Saturday night, several presented themselves for admission into the church. Some were received, while others were advised to wait and pray for further evidence of divine favor. On Sunday, after preaching, brother McIntosh baptized seven converts; after which we returned to the altar, gave them the hand of fellowship, commemorated the death of Christ, and received a free-will offering for the poor.

At night we had another sermon; united in prayer with many anxious inquirers; sang a parting hymn, and gave the parting hand.

The last testimony was undoubtedly solemn and interesting. First the backsliders and seceders stood up in a row, then the members from the Muskohatchee church, (about thirty in number,) while the members of North Fork gave to us the parting hand. It was a heavenly place in Christ Jesus. The Lord gave us joy without measure, and caused our cup to run over. The week following, I returned to the Muskohatchee church, and attended a meeting. Samuel Brown was received by experience and baptism. He is a half brother of Gm. C. McIntosh; son-in-law of Gen. Holly McIntosh; and is a half breed of considerable intelligence and influence. I then revisited North Fork and preached several times; then went to Choctaw and preached two days and nights; and now I am at North Fork again.

Next Friday I hope to visit Pleasant Bluff. Brother Wallace expected to go with me, but is now confined to his bed with a severe attack of bilious fever and ague, so he will not be able to go. I write in haste, and with little hope that this will reach you, as the mails are so uncertain that several of my communications have failed.

LETTER FROM REV. S. WALLACE.

Dated North Fork, Nov. 10, 1850.

Visit to the Choctaw.—A Plover among the Choctaws.—Baptisms.—Return to the Creek.—A Plover among the Creeks.—Baptisms.

At the time of my last report, I was with brother Wallace on the North Fork. During my stay there, a favorable opportunity of visiting the Choctaw presented itself, which I gladly accepted. Brother Wallace, of Pleasant Bluff, had written to brother Wallace requesting that he and I should attend on the occasion of his wife's funeral; and as brother W. was sick at the time, I felt the more obliged to go. I was the more anxious, as I expected to meet with brother Stanley, one of the missionaries to that Nation, and also with brother Tallfellow, who is teaching school at the Choctaw Agency. But in this I was disappointed, as neither of them were there.

There was but few present on Saturday, as the day was quite cold, and the morning was in the clouds; but I preached to them as well as I could from the word,—"We preach Christ crucified;" after which, brother Wallace interpreted the substance of my remarks. On Sunday I preached the funeral of sister Walker, deceased, from Hosea xii. 14. After preaching we invited persons to join. Two came forward, and upon a profession of their faith in Christ, I baptized them. After baptism we returned to the altar, and partook of a beautiful communion, which brother Wallace had provided for the whole congregation. A few persons, and the proposition in the Creek Nation, would have brought together 500 persons, while here, not more than one-fifth of that number was present. I was informed that it is customary in that country to give a dinner on such occasions. I know that it is so among the Creeks, with this improvement, however, that no one must give a public dinner on the Sabbath day. Though disappointed in not meeting with brother Stanley and Tallfellow, I did not regret my trip; for besides having the privilege of preaching and baptizing among the Choctaws, (which will always cause me to have pleasing recollections,) I formed an acquaintance with brother Talbot and several others of whom I will delight to think. I was informed that brother Stanley had been sick, which, probably, was the cause of his being absent.

On Monday I started back to North Fork—first, at the Choctaw, and traveling in the prairie and in the rain till late, and being fatigued, I turned aside for the night, and partook of the comforts of a negro cabin with its inmates. On Tuesday I arrived at North Fork, and found my family well, and

brother Wallace convalescent. Wednesday night I preached at North Fork. Thursday we parted with our kind and hospitable brother and sister Wallace. May the peace of God rest upon that house. At night I preached at Elk Creek, and on Friday, reached the house of brother D. N. McIntosh.

Saturday I went to Chonoka to attend the funeral of sister Lafayette Marshall. After preaching we sat down to a very sumptuous dinner, prepared according to the custom of the Creek Baptists on such occasions. I am not certain what gave rise to this custom, but I think it was begun by early missionaries for the purpose of inducing many people to attend. I know that historians mention this as an ancient custom among Indians; but it is not observed by any except Baptists, and is fast growing into disrepute among them. When I first came to the Nation, these feasts were commonly had on the Sabbath day, but now that custom is changed. It was also customary, then, for all the friends of the deceased to throw a piece of dirt in the grave while it was being filled up, but this custom is also changed. At that meeting, five were restored, and one received as a candidate for baptism. On last Saturday and Sunday, four were restored; two excluded; and three baptized.

We have abundant cause to rejoice in God for his mercies to the Creek people; and whoever may have a willingness to contribute for the support of Indian Missions, may know that his labor will not be in vain in the Lord.

A Converted Indian.

We copy the following extract from a letter of a New York correspondent in the N. Y. Baptist Register:

"Last Sunday evening, at the Union Baptist Church, of this city, after a valuable discourse, (the first of a series, on the children of the Bible,) an Indian convert went up with the pastor into the desk, and sang a missionary hymn in her own language. She is the niece of Black Hawk. Her modesty, gentleness, and her simple eloquence, touched every heart, as she revived her experience. There were few indeed, in that intelligent audience, who could surpass her in the selection and sweet-toned utterance of her words, and still fewer who could speak of nature in words so beautiful. 'When a child,' she said, 'I enjoyed the presence of nature in the woods and the mountains; the horses and the flowing lakes were a delight to me. But as I grew older, every thing around me seemed to change, and wherever I went I was sad; when I looked upward, the bright sky and the clouds made me look sad, and the moon and stars by night. When Spring came with the voice of birds and streams, and planted flowers in the desolate wild, she brought no joys for me, and I wept because I knew not God.' This Indian girl had gone into the forest and prayed before she knew of Jesus and his gospel. She said she should like to remember those prayers, but she had forgotten them forever. In the Providence of God, she came within the influence of a missionary lady, by whose interest in her, she learned English, and was enabled to read the Bible, experiencing thorough conversion beyond all doubt. The lamp, as she stood, wearing a blanket, and her long black hair streaming down her shoulders, shone in her face, and revealed the sublimity beauty of her countenance. It was full of a holy sincerity, and the power of a soul redeemed by grace, unimpaired of earthly ambitions, and crying no impulses but those of truth in simplicity. The genius of Guido himself would have found in the face of this regenerated child of the woods, a model worthy of his pencil."

Tan Dymo Corcoran.—Who that has watched beside the sick and dying couch of a beloved being, does not remember the dreary, desolate blank that succeeds the moment of dissolution? While life remains, hope will linger. From the ark of its affections the heart will clutch forth the dove over the wide waste of affliction, fondly dreaming of her return with the olive branch of hope and joy. The mind, too fully occupied with the duties of the sick chamber, has scarcely leisure to dwell upon night terrors. To smooth the pillow, to watch over the unquiet slumber, to sweeten the bitter draught with affection's hand, to read the languid eye, and anticipate the broken wish, these, and a thousand other kindly offices fill up the weary hours, and wind the loved one in its helpless clasp and clasp round the heart. But when the last moment has closed on the being we have so loved and tended—when the warm heart can no longer feel our gaze, nor the burning eye smile in thanks—then it is that the weary frame and crushed spirit sink together in utter, hopeless loneliness. Beyond that silent chamber the world appears one trackless waste, and as we gaze on the still and featureless of the departed, we long for the wings of the dove to fly away and be at rest.—*Shelton.*

From the Foreign Missionary Who will take care of the Indians?

Many persons object to sending missionaries to India and China. "They are so far away—let those who live nearer take care of them." Well, if you can find any Christian nation nearer to these heathen countries than we are, let the duty be urged upon them with all possible earnestness. But what do you say about the Indians? Who will take care of them? Can you find any one living nearer, upon whom you can roll the burden of responsibility of providing for them? I think not. They are our neighbors; inhabitants of our own country; many of them upon our very borders, and almost within the sound of our church bells. Upon whom, then, does the obligation chiefly rest to give them the Gospel? Unquestionably upon us; and with an urgency of claim that can hardly be pleaded for any other portion of the heathen world. Do you ask wherein consists the peculiarity of this claim? I answer,—1. In the fact already mentioned; they are our neighbors; they form part of the population of our own country. 2. They are united to us by treaties, and various other relations, such as they can sustain to one country. 3. We owe them a debt which no thing but the gospel can ever pay: we have their lands, their noble rivers, their matchless lakes, their fertile valleys, and mountains rich in all kinds of mineral wealth. The material and basis of all our individual and national prosperity we obtained from them. 4. Aside from the robbery of their lands, they have received other enormous injuries at our hands. We have taught them the vice, and afford them the means of intemperance, and other practices that threaten the very existence of their tribes, unless the gospel be speedily sent to their rescue. 5. Our own safety and self-interest would prompt us to give them the gospel. This alone will effectually civilize them, and make them safe and agreeable neighbors on our frontier. 6. A wise economy would dictate the same course. If we cannot Christianize them, we will be compelled to exterminate them. Which will cost the most? Let the results of the Florida war testify. That single war has cost the government probably ten times as much as all our Indian missions together for thirty years! What would it cost us, then, to exterminate all the millions of tribes scattered over this vast territory not to speak of the outrageous cruelty and wickedness of such policy? If, then, we would to spend the path and digress, as well as the expense, of such an enterprise, let us give the Indians the Bible, and the means of Christian education; it will do more than the rifles and blood-hounds we can produce to make these miserable neighbors, and it will not cost us a hundredth part of the money.

These, and many similar considerations go to make up a claim in behalf of the Indians, such as no other people on earth can prefer. Why, then, is there so little concern evinced for them? Why has our Board been compelled to call again and again, and to call almost in vain, for men and women to labor among this interesting people? Even the Indian tribes themselves have sent deputations after deputations to some of the mission stations to solicit teachers. They are also willing to appropriate freely their own money to sustain them, if they could only be supplied with the right kind of men. But where are these men to be found? Thousands and tens of thousands are pressing through the very heart of the Indian country, on their way to the gold mines; prying everything in the dubious hope of gathering a few pounds of filthy lucre! But where are we to look for even a score or two, who, for love to Christ and the souls of men, are willing to carry the bread of life to these children of the prime and the forest? O, Lord God of the harvest, thou only knowest. Send, then, we entreat thee, by whom thou wilt send, but send speedily, the requisite laborers into this great and whistling field. X.

AN INDIAN TRANSLATING THE NEW TESTAMENT.

—At St. Francis, Canada, Mr. Oumbekeha, an Abenaki Indian, who was educated at Dartmouth College, has been laboring for many years among the people of his tribe with cheerfulness, discretion, and energy. Though bitterly opposed by the Catholics, who have sought by every means to crush him, he has seen the work of the Lord prospering in his hands. A meeting house was built in 1838, and numbers have been added to the little church. An attempt was made, some time ago to translate the Bible into the language, which is substantially the same as that spoken by the St. John Indians, in New Brunswick, and the Pemmican and Peshawar Indians in Maine, but only the Gospel of Mark was given to the people. This was printed at Montreal, in 1844, missionary friends in that city daily displaying the copies. Mr. Oumbekeha, in a recent letter, expressed his sense of the importance of the work, and his determination to translate the New Testament.—*Journal of Missions.*

The Spirit of the Welsh Week Association.

Short stories from real life show the true spirit of the people. By them, we are at once introduced to the fireside, or the social gathering, there to see and judge for ourselves.

We have one in point from the Welsh Week Association. We cannot hope to transfer its life-like, speaking features to paper, but pray our readers to take it as they find it, imagining what it might be if they could hear brother Culppeper tell it. At a night meeting, during the last meeting of this Association, brother Ashburn, the Indian mission agent, introduced the subject of his mission to the congregation. Several other brethren had spoken before him, for other causes and had obtained liberal contributions. When brother Ashburn had finished speaking, he and brother Culppeper went together down the aisle, and through the congregation, gathering in the half dollars and whole ones, amounting in all to over a hundred. As they passed through the crowd, a Methodist minister whispered to brother Culppeper that he had a proposition to make. In proper time, the notice was given, and Rev. Thomas Cook rose in response to it. He proposed to be one of thirty-five persons, to contribute one hundred and five dollars, to educate an Indian boy, to be named James C. Farman. His proposition was warmly responded to, soon the list was circulated, and the thirty-four names subscribed. Whilst this was being done, the announcement was made that the ladies proposed to raise a like amount to educate another boy, to be named, J. O. B. Dargan, and soon the stir amongst them showed that the subscription was rapidly progressing. In the meantime brother V—jumped up and pledged himself for the education of another Indian boy, and not satisfied with having this one for his share, he called to his daughter, telling her to subscribe five dollars to the ladies list. But it so happened that his daughter failed to hear him, and when the list came to her, she, warm-hearted, and partaking of the spirit of the occasion, doubled her father's instructions, and lightened his purse of ten dollars instead of five. As soon as the ladies had made up the requisite amount, a brother concluded that brother Culppeper, too, must have an Indian name sake; he, therefore, proposed that they should raise the sum requisite to educate a fourth boy, to be named John Culppeper. Again the list was circulated, and again the requisite number was forthcoming. This came the appropriate and well-timed finale to the whole matter, in a proposition from brother Lacoste, to add a fifth boy to the list, to be named Thomas Cook. Let it be remembered that this latter name was the Methodist minister, who made the first move in the matter. As might well be supposed, the mention of this name soon secured the hopes of the fifth Indian boy. Thus, in a short time, were raised for the purpose of Indian missions, over six hundred dollars—a witness not only of their liberality, but also of the Christian charity that pervaded the meeting. It is, indeed, refreshing to see the Methodists and Baptists thus uniting to exhibit their fellowship and brotherly love by deeds—not words. *—S. Baptist.*

THE INDIAN AND THE TRAMMER.—In former times one of the proverbs of the Mohican Indians, situated on the Thames, between Norwich and New London, America, was prevailing on the language of Solomon: "Cast thy bread upon the water, for thou shalt find it after many days."—Eccles. xi. 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 own. After he had got up, he asked Indian what there was to pay. Indian told him to do as much for some-body else. Some time afterwards, Indian wanted a canoe; he went up Blackwater 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 so 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.—*Doc. of Moral and Relig. Jour.*

True.—God, who is liberal in all other gifts, shows us, by His own wise economy, how consequent it should be in the management of our time, for He never gives us two moments together. He only gives the moment, when He takes away the first, and keeps the second in His own hands, leaving us to decide uncertainly whether it shall be ours or not!

An Age of Missions.

The church, we said, needs in this age, to be kept in mind of the great truth that there remains yet much land to be possessed, not only as the common heritage of the faithful, but as the personal allotment and home-land, so to speak, of each one of the faithful. The churches, rediscovering a long neglected duty, are now attempting to evangelize the heathen. It is an age of Missions. The Islands of the Pacific have heard the cry, after the lapse of a thousand centuries, that our earth has been honored and blessed by the coming of a Divine Redeemer. China has shouldered, to see the long dominion of her Confucius, and her Buddha, invaded by the gospel of Jesus, the Nazarene. The Slavonic of Brahminism, and their sacred Sanscrit tongue employed, by the diversity and fidelity of missionary translators, to unite the oracles of that One True God, who will hush from under the heavens, which they have not made, and which He has made, all the hundred thousand gods of the Hindoo Pantheon, with all the other idols of the nations, however ancient, and however popular.

The tinges of a new life from on high seem, along the coast of Asia and Africa, showing in the midst of that Paganism held for centuries, senseless and palsied. Is not Ethiopia soon to be, as the prophetic eye of the Psalmist, long ages ago saw her, stretching out her hands unto God? But whilst each Christian church, each land of spiritual disciples, in lands long evangelized, is thus lengthening the cords of her tent, to take in the Gentiles under its broad canopy, she must, in consequence, and as it were, in counterpoise, of the extension, strengthen her stakes at home, to bear the increased tension, and the extended shelter. Her supports must be proportionately augmented at home, by a deepening piety, and a sturdier vigor of principle in her discipleship, or the work will soon come to a stand abroad. A sickly and debartered Christianity here will not furnish the requisite laborers, or the needful funds. Expansion without solidity, will bring upon our Zion the ruin of the arch unduly elongated, and heavily over-loaded. Christendom itself must be more thoroughly Christianized, before Heathendom will relinquish its old character and worship, and learn our creed, and love our Saviour. Already the zeal, and hence sacrifices of some of our recent converts, shame and should stimulate the comparative worldliness and lukewarmness of the churches, that had first sent to them the missionary and the Bible.—*Dr. W. R. Williams.*

Lodge Lore.

The proneness of the Indian mind to superstitions held is chiefly to be ascribed to their legendary literature. The fables which have been handed down from generation to generation, to be rehearsed to the young from year to year, would fill volumes. These fabulous tales, for exuberance of fancy and extravagance of invention, not only surpass the fire-side stories of all other people, but to their diversity and number there is apparently no limit. There were fables of a race of pagans who dwelt within the earth, but who were ended with such herculean strength as to tear up by its roots the forest oak, and shoot it from their bows; fables of a buffalo of such huge dimensions as to thresh down the forest in his march; fables of ferocious flying-heads, winging themselves through the air; of serpents paralyzing by a look; of a monster musquito, who thrust his bill through the bodies of his victims, and drew their blood in the twinkling of an eye. There were fables of a race of stone giants who dwelt in the north; of a monster bear more terrible than the buffalo; of a monster lizard, more destructive than the serpent. There were tales of witches and supernatural visitations, together with marvelous stories of personal adventure. Superadded to the fables of this description, were legends upon a thousand subjects, in which fact was embellished with fiction. These legends entered into the affairs of private life and of individuals, and were explanatory of a multitude of popular beliefs. Mingled up with this mass of fable, were these historical traditions. This branch of their unwritten literature is both valuable and interesting.

The rehearsal of these marvelous tales furnished the chief entertainment at the fireside in the Indian village, and also at the lodge for hid in the depths of the forest. The credulity of youth would know no limits, when the narrator himself credited the tale to be relating.

From a vague and indefinite dread, these fables were never related in the summer season when the imagination was peculiarly susceptible. As soon as the bud had opened on the trees, their stories were hushed, and their historical traditions substituted. But when the leaves began to fall, their rehearsal again furnished the chief amusement of the hours of leisure in Indian society.

POETRY.

We tender our acknowledgments to our talented brother for the following graceful tribute to the poor Indian.

The Indian's Home

BY REV. D. F. SMITH

For his home on eastern hills
The suffering soul, driven
Night on howl and weary way—
O for the Indian's brightest day
And room at earth or heaven

Where shall we find the distant West
That still before us lies?
O Avance, grant me little space
To shield the relics of our race—
Let our fair vision see

Thou from the eastern sunny hills
And broad green forests drive
Shalt find a brighter day before
The hand of peace the heart of love
And room enough in heaven

For the Indian Advocate

Lines on the Death of Mrs. Lucretia A. Potts
Late Missionary to the Cherokees.

BY REV. J. M. BRUNETT

Savior, filling all in all
Thou who dost all things inherit
Did our Sister's mantle fall—
O so doubly breathe her spirit

Pure and deep and heavenly love
Shed from all her actions streaming
Looking like the stars above
Beauteous and ever burning

Ardent zeal and tender care,
Sympathy like fender fountain
Faith which nothing could impair
Furnace, like the molten mountain

Ever constant to the sun
Mild her eyes almost unnumbered
Never thought her work was done
Till within the grave she slumbered

Bowing at her Saviour's feet,
More like him forever growing
In humility complete,
Her faith and love in action showing

While the conquering hero dies
Covered with his country's banner,
When she fell a richer prize
Was in death bestowed upon her

Angels, when the light was done,
Bore to heaven her happy spirit,
To receive the crown she won,
And a kingdom to inherit

"In that Day."

"In that day," Satan shall be bound and cast into the bottomless pit, where he shall have the power to deceive the nations any more. My soul rejoices that such a day is coming.—Revelation 21.

In that day, God will sprinkle clean waters upon us, and we shall be clean; from all our filthiness, and from all our idols, will he cleanse us. A new heart also will he give us, and a new spirit will he put within us. He will take away the stony heart out of our flesh, and give us a heart of flesh. He will put his Spirit within us, and cause us to walk in his statutes, and we shall keep his judgments and do them.—Ezek. xxxvi.

In that day, we shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for all shall know him, from the least of them to the greatest of them: For the Lord hath said it.—Jer. xxxi. 34.

Reader, take notice of two things:—1. God has said that this glorious day shall come. 2. Notice the means by which it is to be brought about. They shall teach every man his neighbor, and every man his brother, saying, know the Lord.

The glorious millennial day will never come until Christians generally are absorbed in the one great idea of the world's conversion. But that day is coming. Christians will be sick of love to God, so that their affections will be carried from earth. They will have such love for souls, and such an affecting sense of their awful condition, that they will run to and fro, every where imparting to every individual, the knowledge of Christ. O glorious day!—Continued.

J. R. H.

Different Ways of Giving.

Did you ever attempt to raise money for charitable purposes? and if you did, was it not one of the best teachers to whom you ever went to school? Let us suppose a case of solicitation on the eve of winter for orphans; or for the poor of some parish where a religious mission is striving to enlighten and reform, or for some family suddenly devastated, or for some noble institution for the destitute and ignorant. You approach a man worth five hundred thousand dollars, state your case, reiterate the pitiable condition of the poor, he coldly dismisses you with the remark that "he has other use for his money."

You go to a thriving trader—state your case.—Why, I gave three dollars for that cause last week, but here is ten dollars more. I'll make it twenty if you really need it. By the way why don't your friend send up for those blankets and mattresses that I told him I would give?"

Upon the other side of the way a millionaire will hand you five dollars, with a dismissal so repulsive, that you are well nigh belated to throw his bill in his face again.

Here's twenty; call again if you wish more.—"Ah, I've heard of you—you are afraid you would not think to call upon me."

A gentleman called upon, a rainy day, handed in his contribution, saying, "I was afraid I should forget it if I did not come to-day."

A porter who stood listening to your story, and seemed hurt to think his employer repudied you so coldly, follows to the door, slips a dollar in your hand, wishes it was ten, and says, "You must not think hard of me; he is a kind man in spots, but feels a little riled to-day."

Some men meet you cold as marble, but that out under your story. Some will meet you in smiles, and dismiss you in smiles, but only richer than you came, in his assurance of his sympathy. But sympathy never brought a blanket to a poor man.

We have never received any contributions with more emotion than those which the poor give for the poor. We have been sought out by girls at service, and urged to take fifty cents, in a manner so feeling and generous, that we could not but rejoice to think that noble spirits did not belong to classes, but were found everywhere.

Some men are generous if you have the right key; for, like locks, they open very readily to their own key, but to no other. Some men are stingy when alone, but generous in the presence of others.

Some men are generous at once, and others upon persuasion; as some trees shed their fruit upon the slightest jar, but from others it must be plucked off. As a general fact, men's contributions are in an inverse ratio to the increase of wealth. They give much more in proportion to their income when it is from one to two thousand a year, than they do when it is from ten to twenty thousand.

Some men offer to be signally. We have known a man to refuse a notable charity under circumstances that rendered the refusal very ungracious, while at the very time he was doing more for it than any other one. Such seem to have a pleasure in the secret consciousness of being what every one thinks they are not.

Some men will give if you relieve them from all concern respecting the disposition of their charity, but others will not receive the slightest advice as to the method of appropriation, but issue their charity as a monarch gives a law.

Some men never refuse you, and never give you. They will certainly help you—if you will call again, and then, if you will call again; but it is always the next time.

Some men are bountiful to all that have a drop of their own blood, and unfeeling to everybody else. Kinship is a part of their religion.

Now and then, you will meet a man whose face is March but his pocket June. He will storm and scold at you, but send you away with ten times as much as you asked.

Rarely you will meet a man whose generosity is true, broad and constant. He never refuses so long as he has a farthing left.

Sometimes, but less frequently, you meet one whose kindness is a mercy so sweet, that you almost wish that yourself had been the object of mercy, to be blessed with generosity so different, clothed in kindness so tender. That is the glory of benevolence, so that bestows as to increase the self-respect of the recipient!

In short, if your lot ever be to solicit charities for the needy, you will have much more pleasure than chasing; you will find that you have enriched yourself, first of all, in the knowledge of human nature, that you have become versatile in suiting your approach to all the varying dispositions of men.—Sometimes, you will feel that no being thing is so mean as man; then, in the next hour, you will thank God for the great soul of goodness revealed to some men. And finally you will think today of Christians of every name, when you find that kind men do not belong to your own class, but that kind

richly in all. And you will have better luck than we have, if you do not find men, the members of no church, who would be patterns of delicate and wise liberality, to multitudes that are in the church.—Henry Ward Beecher.

Individual Effort and Influence.

Who may not do something to promote the missionary cause, if only his heart feels a real interest in it? One may give up some long cherished, but needless and perhaps useless indulgence, and send ten dollars as the fruits of his self-denial.—Another may earn by her knitting, quietly pursued day after day, a handsome sum—for more than is given by many a wealthy man—and thus the evening of her life is passed in doing good to those who have not heard of the blessed hope of heaven which cheers her declining years. We have the recorded gifts of some of the loveliest children of the church, who laid aside their stipends, the reward of their self-denial, until their savings for Christ were large enough to show their own Christ-like spirit, pitying the perishing, and not weary in well doing; and then they went to be with the blessed Saviour, leaving to their parents the sweetest of all consolations, in the hope that their early removed ones are still more like Christ, now that they are with him. The time would fail us to refer to all the examples of individual efforts, which our Treasurer's acknowledgments unfold, and doubtless there are thousands more which will not be fully known until "the day will declare" them.

We have lately met with two examples, however, which we will note in this place. In one instance, an excellent teacher of a class of girls, all of whom are in the most moderate worldly circumstances, persuaded her pupils to make the effort to support a female scholar in a Chinese Boarding School. The teacher's influence secured this object without difficulty, first by awakening an interest in the minds of her scholars in the matter, and next by taking care that they should have each month the opportunity of giving their pennies, stipends, and shillings.

In the other, the teacher of a class proposed to her scholars to raise the sum of thirty dollars, to make their respected pastor an honorary member of the Board for Life. This also has been accomplished. The pastor is highly gratified; the teachers are doubly rewarded; the girls are happier than before in the home heart of trying to be useful; and the fruits of their labors, self-denial and charity, may spring up in Africa, India, or some other dark land—in the conversion of immortal souls, by the blessing of God upon the means thus employed.

How many might go and do likewise! How well to consider—What can I do? Whom shall I influence?—Foreign Missionary.

INDIAN LODGE-MARKING.—We have frequently noticed in the Indian country the facility with which the Indians build their bark lodges. Changing recently, to pass a place of incampment, we had good opportunity of watching the whole process of building. As soon as the canoe landed, the men, women, and children commenced unloading and carrying their "traps" to the place of incampment the squaws having the privilege, as far time immemorial among them, of logging all the heavy and burdensome articles.

The bark for their lodge, consisting of about a dozen pieces, of so many feet in length, and about four feet wide, rolled up like maps, were all taken by a squaw at one bark load to the place selected. A dozen small poles, ten or fifteen feet in length, were planted in the ground in a circle of about ten or fifteen in diameter. The tops of these poles were then bent over and tied with strings of bark, and over these light ribs were spread the sheets of bark and mats, with the exception of a small opening at the top for the escape of smoke, and the whole lodge was completed, being a half-acre in shape.

Thus in the short space of half an hour from the time of landing, this aboriginal dwelling was finished, and its lazy proprietor was lounging and smoking on his mat, while his industrious helpmate was busied with the usual preparations for fire and cooking.—Lake Superior Journal.

DISSENTED BENEVOLENCE.—A traveler in Asia Minor, at a period of distressing drought, found a vase of water under a little shed by the roadside, for the refreshment of the weary traveler. A man in the neighborhood was in the habit of bringing the water from a considerable distance, and filling the vase every morning, and thus giving it to the world. He could have had no motive to do this, but a kind regard for the comfort of weary travelers; for he was never seen to receive their thanks, much less their money. This was an example of disinterested benevolence.

GRACE OF HEAVEN FOR THE HEATHEN.—A few years since, Mr. Jay was invited to preach before the Baptist Missionary Society in London, with a view of the founders of which he was acquainted. He beautifully sketched the origin of the missionary spirit, and the difficulties it had to encounter. He stated that he himself, then a comparatively young man, had some doubts as to whether the time had come for the evangelization of the earth, and at length he determined to call and converse with the subject with the venerable John Newton. The aged apostolic clergyman received his young listener with ardent affection, and requested him to detail the peculiar difficulties which oppressed his mind. Mr. Jay did this at considerable length, especially insisting on the manifold obstacle which idolatry and human depravity, in all their various forms presented to the extension of the gospel. When he had ceased, the venerable clergyman slowly laid down his pipe, gathered up his form to an erect posture, and looking his junior brother full in the face, said, in a most emphatic tone, "My brother, I have never doubted the power of God to convert the heathen world since he converted me." "Never from that period," said the preacher, "since I had a doubt on the subject. Facts, too, have proved the fulfillment of divine prophecies; and have gone so far to accomplish the divine oath."

RECEIPTS.

From December 25th to January 24th

KENTUCKY.	
Collections by Rev. J. M. Brunett, Agent.	
Monticello church	\$6 00
Columbia church	5 00
Greenwood church	4 50
Salmon church	1 50
Albany church	1 50
P. Sanders and wife	2 50
C. Hawkins	1 00
Estlin Miller	50
T. E. Miller	50
Z. Taylor	50
G. Brown	50
H. French	50
A. Jones	50
Wm. S. Patterson	50
W. Johns	50
For Advocate	9 75
Collections by Rev. J. M. Brunett, Agent.	
Headquarters Mrs. Clay	1 00
Rev. S. Robinson	1 00
Overman G. H. Hinson	1 00
S. M. Wing	1 00
W. T. Gentry	1 00
Black Church	1 00
Episcopal church	1 10
Episcopal church	1 10
Black Church	1 10
Long Run church	5 00
Unionville church	6 50
Black Church	6 50
City Village church	5 75
Black Church	5 75
Black Church	1 00
R. Allen	50
Thos. Allen	50
Mrs. Maynard	50
Blackfield church on bank Rev. W. Vaght	50
Rev. J. M. Brunett Life Members	50 70
Rev. C. S. Fenderson	10 00
T. H. Johnson for Advocate	25
R. Buckall for Advocate	25
T. Foster per J. F. Billings	1 00
T. R. J. Clark	3 00
—197 15	

SOUTH CAROLINA.	
Collections by Rev. J. M. Brunett, Agent.	
For Potomac Mission	\$48 65
For General Purpose	34 25
R. Jordan for Advocate	2 00
—90 00	
PENNSYLVANIA.	
Mrs. M. Hollingsworth for Adv. and Mission	3 00
OHIO.	
Mrs. C. Curver for Advocate	25
Mrs. M. Wills for Advocate	25
—50	
ILLINOIS.	
Wm. Stanger for Advocate	2 00
MINNESOTA.	
Rev. W. M. Farnes for Advocate and Mission	5 00
TENNESSEE.	
Rev. G. Glover for Advocate	1 00
Total cash receipts	\$1100 65
Headquarters Ky. per Rev. J. M. Brunett	7 10
Shelby University Ky.	4 00
Total	\$1111 75

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