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THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, JUNE, 1851.

Val. V. No. 12.

THE INDIAN ADVOCATE, Cuber the personne of the American Instant Mission Association

Twenty-five espice for one year. Single copy, for one year.

Origin of the Indians.

Schoolcraft, Zestermann, and Squier, have all written on this subject, yet all differ. The whole have concur in the conclusion, that America was visited by the Northmen at various periods. In the details, however, they differ widely. Pearupon the question of the origin of the abortion, they are as far apart as could well be continued. The inferences of the Americans are made, from the history and observation of facts which have occurred in this country—those of the German are made from the history and observation of facts which have occurred in Europe. Hence the discrepancy in their conclusions. They have examined the subject under different apacts, and from different points of observation. Mr. Schoolcraft has long since convinced himself that the existing races were not the first occupants of the continent, and Squier, have all all differ. The whole races were not the first occupants of the continent, and that they came hither from Asis, in accordance with the theory of the general dispersion of mashind from a conston centre in Asia. He relies upon the unchanged and unchangeable type of the race. He is persuaded there must be something permanent in the physical type of the man which has re-produced itself with uncering-constancy through all latitudes, torrid, tropical, temperate and frigid, and through the lapse of several centuries. In such varied localities, and through the hard centuries. In such varied localities, and through the lapse of several centuries. In such varied localities, and through the lapse of several centuries. In such varied localities, and through the lapse of several centuries. He ways that the Aleutian Islands were the steeping atoms of the first Asiaties who in the latitude of the centuries, and the Mr. Hide, the re not the first occupants of the continent they came hither from Asia, in accor

minuted to our continuer, and that Mr. Helle, the the continuer is within a capability, and Mr. Market and the second of the continuer. The possile Aster termination of substantives in d, may yet be found in the distants of the vicinity of Stockas Hound.

The work of Zestermann attempts to prove the identity of the Indian with the early races of northern Europe; in other words, that the Indian rose a descendants from the original Scandinarian adventurers. His argument is ingenious, but not conclusive, or even very plausible to an American student. His proofs are the similarity between the primitive earth-words, buring places and atendade of our continuers and north-western Europe, as traced by a comparison of Squier's "Ancient Monments in the Ministry Valley," with archaological remains in the cabinets and records of the countries adjacent to the Bakic. He detects re-scablances in the domestic steasils and officanive verspans, in the ornaments, and in the mounds or barrows and other earth-works, and the contents exposed upon opening them. He remarks especially, that the pipe was used by those tribes as well as by the Indiana, and that in central, northern and eastern Europe no evidences remain of the existence of that laxury. Hence he argues that it was intraduced from America, ages after it had been discovered. In attempting to fix the period of entigrature for the Contensions, who originally peopled America, Zestermann records to a curious regument. It is, that the entigration must have prescribed the use of bronnes—otherwise that metal would have been found in use helpe in preference to supper. This he fixes at 1900 years before the supper.

supper. This he are the through the Scanlinerians in the teath country, but domienthat they
are not the teath country, but domienthat they
are not the many that domienthat they
are of the recomment of the Haspions. GermanWilson: pretending to trace the points of departure or arrival, like Schooleraft, or to identify the
particular class of Assistic who, peopled the contines, be is yet convinced of the Asistic circles of
the Indian tribes. He traces the recombinance
though their respective antiquities, their physical
argumenties, and their psychological characters.
The three varies are of produced interest, in a
historical pollyhikosphical point of view, and will
riskly repay has who procures comply of estimatic
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riskly repay has who procures comply of estimatic
confusion and physical point of view, and will
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confusion and physical point of view, and will
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confusions.

Mr. E. M. Nyp was orbifold to the gamed min-nay at Statistics. Character to the gamed air-less May-off. T. Supiler Statistics.

PROCEEDINGS OF THE STU ANNUAL MEETING

OF THE

AMERICAN INDIAN MISSION ASSOCIATION.

MISSIONARIES.-Rev. R. D. POTIS, Rev. P. P. Bassen, Present Mrs. Porrs, Mas. Brown, Miss Christoperra, Miss Davis, Female Assistants; B. M. Woncesten, Nation Assistant, Total, 7.

Assistants; B. M. Wonczerza, Notice Assistant. Total, 7.

The past year has been the brightest in the bloomy of this Mission, the Lord having graciously poured out his Spiril on the labors of the Missionaries, and given them many precious each as an encouragement in their work and sacrifices. In the early part of the period covered by this Report, brother Potts seemed to be group proceed with the desire to labor more directly for the conversion of and, almost amounting to a determination, to relinquish all other recommendation, and give all his time and energies to this work. An increase indiging interest was noon manifested among the people with when he belowed, and the work of conversion commenced, and extend through a period of several months.

neveral months.

Of one of the deeply interesting ancetings w

Of one of the deeply interesting accetings which assumed, he show writes:

"Last Saturday I visited our preaching place filters with from here. It was distressing to me to leave home or the action; but no it was a communion senson, and brother and sixt. It will the not of the family, thought I ought to go. I left home that a heavy heart, expecting to find one of our little circle number with a heavy heart, expecting to find one of our little circle number. It had head upon my return. This is one of the uninconstry's transmerting. Though it was only the second flatter of the heart with them since September—having been prevented to the heart with them since September—having been prevented for haptimes, and, upon an invitation place of the heart with them ince september—having been prevented. It had hear writered for baptism, and, upon an invitation place of the second flatter heart their prevented for the second flatter heart their prevented for hapting since their hashands. Who would not appear to the flatter of their grace. We repaired to our little Justice, the second flatter heart their prevented for their prevented to the second flatter heart their prevented to the second flatter heart their prevented for their second flatter heart their prevented for their second flatter their makes flatter happiness since I had work you — two having been haptined previously at our meeting-home fluer miles from this." Spites will not allow of further extracts, or we could fill pages with similar cheering intelligence; suffice it to my, that the results have been, as far an now reported, the addition of seventy-four to the church by haptimes, and a wider and deeper tone of religious feeling and interest diffused among the people.

There has also been a large increase in the size and prosperity of the school. The number of scholars in attendance is given at sixty-seven, and their intellectual progress and deportment as of the most grarifying character.

atifying character.

We are sorry to be obliged to report that brother it from reasons of a personal we are sorry to be obliged to report that brother Brown retires from the Mission this spring, from remons of a personal character, which lead him to choose another field of labor, in enanction with Shurthif College. His place will be supplied with difficulty. Brother Worcester, who is laboring in connection with the Mission is austained by sister Margaret Jenkins, of Alabama. Sister Dayin is supported by the ladies of Center Ridge Baptist Church, Alabama.

Church, Alabama.

CANABIAN BIVER.

Missionanias.—Rev. Joarna Emmary, Proacher; Priez Foison, Native Assistant. Total 2.

The interest at this station has been stendily progressing—more particularly manifested in the increased desire for schools and other means of civilization, than by any remarkable exhibition of religious awakening. The number of business, as for no reliquite is five, among whom is the late head Chief, Hon. Peter Folson, who, immediately after his conversion, expressed his determination to devote himself to miss onary labors for the good of his nation. Having been informed of this, the Board propose to employ him as a Knire Assistant; his response will be seen in the following extract from a letter from brother Smedley.

"I have submitted"

ther Smedley,

"I have submitted your proposition to Brother Fobon, and he is willing to accept it. The election for Chief is most July. He has informed some of his friends of his willinguous to continue his chieftainship, but that he will not electioner. I think therefore, the opposite party will unneed. The Indians are getting quite as sparst as the whiten in working political machinery. Our Brother expressed a decided particeses to not as your minimum, thus continue as chief.

"Our Brother evidently manifests the right quite in this important matter. I know him well. Not the last coating, dee, has been used by me. All his conduct line been, I think, free and disinterested." Brother Foloum is supported by the liberality of the Yeldousha Association of Ministrys, which has hindly casumed the responsibility of his support. Of the general interest of the Ministry, Brotheg Smedley writes:

by writer;

"I think our prospects at Photomat Half are more encouraging than herestoire. Several have expressed a wish for Baptime. Brother Walter has also find his wife. She died happy. Tandy Walter, (our old benther's one) has lainly but his wife; and the, I believe, has made the benther's one) has lainly but his wife; and the, I believe, has made

a happy exchange. Both these sisters were highly estected by allwho knew them. Their death is a great loss to Pheasant Bloff, and
their families. Our school has not succeed so well as anticipated.
Same of the purents of the children have removed from the Bloff too
far for sending, unless we had convenience for boarding. This, howtioned, makes it impossible for Brather Wather or Tandy to take hourtioned, makes it impossible for Brather Wather or Tandy to take hourdown, could any plan be adopted for boarding, our school would go
on as well as either schools. However, one good effect of commencing
our school, and partly failing for want of boarding, has been to rouse
the Indians afresh about education; they have put failined the erreting of a actilement school, unconnected with any particular denomination, about there miles west of my old place, and about twelve miles
from the Bloff. They are also about creeting a second school house
three miles cast of my old school house, and a seven miles from Pheasant Bloff. The teacher is a young man related to the chief (our
Brother Folson) and he has a school of some twenty-five scholars.
This plan carried out will be most efficient in meeting the almost
universal desire for cleantion, and also prove most recomminal for a
common English education. A am still more convined that Pheasant

misersal desire for education, and also prove most economical for common English education. I am still more convinced that Pheasa Bluff is one of the most eligible spots for a Boarding School."

CREEKS.

MORTH YORK TOWN

MISSIONARDS .- Rev. S. Wallace, Prescher; Mrs. Wallace, Female Assistant; Rev. Curtty McIntonn, Wu. McIntonn, Native Assistante; Total 4

Total, 4.

Som after the last annual meeting, Rev. Mr. Hay and wife retired from this station and the service of the Board, and their places were supplied by brother Wallace and wife. Brother Wallace arrived at Korth Fork early in January 1850, and entered with energy upon his work. Much of his time for several months was devoted to enuminations for a Joration of the Manual Labor School proposed to be erested near his station, and of which he was to have the particular obstige, and in attending to other matters in the same relation; yet he was embled to perform much direct missistary labor, and much with good success. Since the action of the Board regarding the above named achool, referred to under the head of the "School System," his whole time has been given to the work of the ministry. In July last Brother Walken anys:—

"He fall of labor had spec-

ging we have had since we can't have the state of the sta

ple, at the close of which about forty came forward to the mourn er's seats for prayer, much feeling was manifest in the congregation, and it seemed that God was there in truth. Our prayer meetings

and it seemed that God was there in truth. Our prayer meetings have a like encouraging appearance.

"We have several members whose picty and talents have obtained the confidence and esteem of the church, and these we send out, two and two, to held meetings in the towns and villages, where there are members, on the Lords day. They report every four weeks at the church meeting, when they receive a new appointment. They are very useful in keeping the members in order, and in reporting to the church the wants of individuals and of neighborhoods and towns.

the wants of individuals and of neighborhoods and towns.

—I-preach three Sabbaths out of four at the North Fork church
and in its bounds. The fourth I preach at the Crossings of Elk Creek.

We have a few members there and a growing little church, under
the care of Brother Brister; a little further down the greek, I have
been trying to unite them, but have been much embarrassed in my

labors for want of an interpreter."

The interest still remained unabated down to his last report, at which

time twenty nine haptisms were reported.

Sister Wallace has taught a small day school as much as her time and the illness of herself and family would admit. We are sorry to add that one of brother Wallace's children, a promising little boy, has been taken from them by death.

Brother Chilly McIntosh has been regularly ordained to the work of the ministry, and proves a most valuable assistant, both in the field, and as a counselor to advise. Brother Chilly McIntosh is supported by the Tuskeyee Reprint Association, and his son, Wm. McIntosh, by the Liberty Haptist Association, both of the State of Alabama

CREEK AGENCY.

Messionances - Bey. H. F. Buckser, Preacher; Mrs. Bucksen, Female Assistant; Ber. D. N. McIstonn, Rev. Janes Perritary Lawis McIstronn, and Jacon, Native Assistants. Total, 6.

The state of this Mission has been of the most cheering chara-The state of this Mission has been of the most cheering character.

At one time clouds seemed to hang darkly over it, but they have all passed lagmlessly away, and left it to enjoy almost uninterruptedly the smiles of a gracious Saxidur. We can do no better than to give a berif syndynis of brother Buckner's annual report —...

My last embraced the time from Jun. to June, 1849, inclusive. The boptisms at the Muskoke charch alone, had been: Mar., 15; Jan. 7; Feb., 8; Apr., 4: May, 4; and June, 6; Total, 42. From that time until now, Elder Juscob and I have bagined at the churches constitution of the control of the strength of the control of the

time until non. Elder Jacob and I have baptized at the current con-nected with this massion as follows: 1943, 3; August, 8; September, 12; October, 5; November, 12; December, 5; February, (1850) 6; March, 7; May, 2; June, 10; July, 2; September, 10; October, 6; December, 4. During the same time brother Ferryman had bup-tized at the different churches, 30. Of the unrely-four which

ed on third page

THE INDIAN ADVOCATE.

Billed by the Corresponding Secretary.

Association are at No. 22, Center Street, between Green and Wainut.

ciation, that they call at the Treasurer's Office 469 Main street, and pay it there.

Agents for the Board.

Rev. V. R. Thornton, Gen. Agent for Georgia.

Rev. J. M. Bennett, for South Kentucky. Rev. G. B. Davis, for Alabama and Tennes

Rev. I. P. Herrick, for Mississippi. Bey. W. M. Manning, for Mississip

Rev. J. C. Post, for Indiana, Illinois, Obio and

THE PELPIT.

The pulpit is designed to exert a wider and strong nee on the lives and destinies of men, than or referming agency. It is the Heaven-ap-instrumentality for calightening the world ith that wiedom which cometh from abga liberal spirit, as a rule of civil obligation social interchange; and of lastic

of its agency will be, in a great degree, dependent to make the pious, carnest and a proper adjustment of its capacities to reach and then we shall give full proof of move the hearts of men to thought, feeling and action. When it is invested with its divinely appoint-We are now sending out the Minutes and Reputer and Reputer and Reputer and Reputer and Reputer and single superstition, Ignorance, bigotry and single of our last Anniversary, and we take this occasion will prove a "savor of life unto life;" but if deprived of its strength by an improper practical adjustment, or a mingling of human elements, it will be some consideration and notice at their hands, while the superstitute of the protane, and the superstitute of the ahorn Samson, the scoff of the prolane, and some a "saror of death unto death."

the Reformation, and at some of the foreign mis-sionary stations, we cannot shut our eyes to the fact, that much of its efficiency is lost. In many of our large cities, more sermons are preached every liablant, than user preached in mouths in the days when the pulpit first began its work of reform and purifying, and yet on Monday morning scarcely any when the pulpit next organ no morning scarcely any almost every number, sometimes a parifying, and yet on Monday morning scarcely any almost every number, sometimes a factor of the first number. ceptible evidence remains to testify to its power the popular mind. In our opinion, this and denamed and the popular mind. In our opinion, this and denamed and the same of the popular mind. In our opinion, this and denamed the same of ng, the sermons of evangelical ministers are nut-nity orthodox; but it does plainly evince that occupants of the sacred desk have less the fac-of-so presenting divine truths as to attract and ally of so presenting divine truths as to attract and hold the attention of the masses. Be very striking in our denominational organs for the half is han this fact been manifested, that the pulpit and it is seen and typegraphical appearance, smill that etymological development is not without show and the etymological development is not without show and the etymological development is not without show and to much when we etste, the our desired resons. Monotony is the universal characteristic of the pulpit efforts of the present day; a perfect sameness of thought and masner, like the palings of a fence, where each one is formed precisely like all the rost, and painted of the same uswaried color, so that one could give miles and mix to able to distinguish one particular paling from its massistates.

dicts of monotony is the production of di t in not at all surprising that our congres

ten present the appearance of a Turkish of

"A pleasing land of drowny hand it was,"
Of drougs that wave before the half shot eyes."

A please land of drowny has it was.

Of drawns that ware kelore the half that spanof the Seripture injunction: "Bring forth things
of white of the American Indiana the field on the following tradcan be relieved at any time, and of whom it can be
repeated detail of skeleton theology; or, if they
cover the skeleton at all, it is with a meager cause
the reach of human sourcer; and there fore what in
the order of death, frigid and motionless; touch
but presented in a framework of ice. Judging from
the crisinance, to

CEARLES S. TUCKER,

Promor to lie American
Indiana the following traditonestille x. x.

It is also particularly requested of all persons
to their sid, for sure it is, that these indigentals,
tousettle x. x.

It is also particularly requested of all persons
of the Judging from
the city, having in charge money for the
the modifican, that they call at the Treasurer's Office

We are not among the nomber of the claims of the ladian's belief in this Medican to the examination of their wants and pressing necessities. They are not in the collowing tradtone to the latter pur of this adapt. They bring
of the Harman and Walling
the belief in this Medican the promise of the ladian's the transition of the ladian's the trade of the latter pur did too of the personnent antions of the calims of the calims of the calims of the claims of the trade
to the stand the want and the working in creasition. The promise of the ladian's the trade of the ladian's the trade
to the trade of death, frigid and motionless; touch
the receive a pres

Seld of labor, and a barren charch.

We are not among the number who plead for the gratification of "ticking cars," nor that the plaist should be the theatre of nice orntwical display but we do hold that a minister should strive to refer this subject from dulleass as well as firm error, and to arouse the attempts to inform their judgments. He examine the discourses of our Lord, recorded in the Erangelists, we admire them natessay for their tenth, but the heastly and variety of his illustrations, and the carnesses which they indicate; and wheneve we find a minister who eviness some of the spectalent, we find one who is emiscated most and will go to their field in the ensuing fall.

Our ministry is becoming the arbundant and medicine, and thus they lose eight of the aim of the public, in an attempt to shine in it.

If we ever expect to regain the lest power of the ministers who can be an indicated to support of our excel-int missionary, Er. Jacob, who has po long and messensially shored among the Creeks, and until ap-messensibly shored among the Creeks, and until ap-messensibly shored among the Creeks, and until ap-messed the support of our excel-int missionary, Er. Jacob, who has po long and messensibly shored among the Creeks, and until ap-messed the support of our excel-int missionary, Er. Jacob, who has po long and messensibly shored among the Creeks, and until ap-

of the ever expect to regain the lest power of the sacred office, we must begin to realist the confidence oponibility resting upon those who assume the first that window which coneth from above; of difsing a liberal spirit, as a rule of civil obligation
opossibility resting upon those who ensured
opossibility resting upon those opossibility resting upon
those those properties of single series
of burbone because it is a single series
operating the destines of the housen race, it
than to be "able ministers of the Row Trees
that the a matter of small importance how its
over are embodied and put forth, as the success
of real good which we may be able to excess
the agreecy will be, in a great degree, dependent
of the series of the series
we must be pious, carreet and indefitigable
that agreecy will be, in a great degree, dependent

then we shall give full proof of our minis

or a shorn common, the scoff of the profune, and ore a "sarve of death unto death."
When we compare the present influence of the light, with that which it exerted in the Apostolic ya, or as we have seen its power manifested in the Referention, and at some of the foreign missionary intelligence, or taken any notice of suy as we have seen its power manifested in the Referention, and at some of the foreign missionary intelligence, or taken any notice of suy doings for months, and for aught which they have a Referention, and at some of the foreign missionary intelligence, or taken any notice of suy doing for months, and for aught which they have a common of the foreign missionary intelligence, or taken any notice of our content our content of our content our

Howopoper Programs. It has been no small source of gen to witness the great progress which has in our denominational organs for the last with which they are contact, that our demands any too much when we state, that our demands is not excelled in the respect by any in the United is the state whenly an excelled in the Sand it had excelled wholly unequalled in the fluid fluide; and stands wholly unequalled in the fluid and West. Among the striking meris of progress and West. Among the striking meris of progress meses of thought and manner, like the palings of sears, where each one is formed precisely like for rest, and painted of the same survaried columns, and the search of the same survaried columns, and the search of the same survaried columns, and the search of the same survaried columns. This is but a fair description of much the larger at all the discourses delivered flathesth other flats and its content, and no one of the most athliam facts of monotony is the production of description of the latter of monotony is the production of description of the latter of monotony is the production of description of the latter of monotony is the production of description of the latter of monotony is the production of description of the latter of our elevant resignant literature.

S.

A West to B

mal App is now at head, and we take the opportur nity to remind our brethren of the claims of the Indians up-

has becaused the support of our excel-sty, Bro. Jacob, who has so long and

lent missionary, Er., Jacob, who has so long and excessfully labored manug the Crecks, and until ap-pointed by the Board, without compensation. It gives the Board great pleasure to unnounce that every one of our native practices are now sup-ported by some bonevalent individual or Associaported by some benevulent individual or Association, but we hope are long to have others to enjoy

> Des Artein's Mession. M MET. MARKET DVIN.

then derk reservoir! to thes Post and mge have lowed the knee, And with thy closs flood have cogght. To hind the nicy wings of thought. And when, obedient to his will, Then tricklest from the Post's quill, teriously thy drops of night as with the perest rays of light.

With thee be paints the gorgeous my; Which melts along the verge of day, Or, mellowed down to softer light, The mean and crinkling waves at night; he many touch, and eve Like glimper of langels distant for, Prom out thy midnight-bursts, to shin Mysterious Ink, what power is thine!

The fairest flowers beneath thy tre Glow on the circ with richer grac And o'er the landscape's brightest o Thy spirit should a feether grove. The varied hom of automs 's bour th thy pos Blu-h'dosper tiefs beneath thy And Winter's crystal robe of a

The part, doorsel to beg for bread, Without a plate to rest his head, Yet all the while he dow from these The wealth of immerciality! The prophet hings have possed and Their peck-hown tombs have met de --t brightest on the spile of face Hydron that begger Port's name

The Bard, with eyes of my less sight Press set thy deathern drow the light, and while the mire we all margin. The primed the date with the best, and complet the stress which margined The world last on two weathings. The world last on the weathings. Even the first, as in the light we The Bard pressure "Last Politics." §

he hade the freezin on Or and the territory such as Author and herital such Or makes and facility reserve, had such though bland to pump a se-less with 1 hereby poor to \$1. Years thy dark had my - pump poor to the second pump pump pump.

We take the following ac ledicine Worship among the nt of the origin of g the Ojibways, from a late work by George Cope

was wrong. Finding them happy and con d, they returned to their high homes.

"These were tatelar gods, and they con with the sages of the different villages, and nd advis ed all not to climb a vine which grew on the earth, and whose top reached the sky, as it was the lad-der on which the spirits descended from heaven to der on which the spirits ureaction.

One of these errant spirits became intimate

with one of the young braves, who dwelt in a cabin with his grandmother, and favored him with cabin with his grandmother, and favored him invitations to stroll with it among the various

aviations to save ages around.

"The favor shown by this god to the young's produced a jealousy among his brethren, and ring the absence of his distinguished friend the brombled by his neighbors to 4 the absence of his distinguished friend the fa-

"On one occasion, when this persecution be-ame intolerable, he determined to leave his comtry, and, if possible, accompany the spirit to the

"The chief men had enjoined on all their duty to refrain from any desire or the vine whose branches rea-ing themselves and any resre or my attempt to as reached the houses,

ere penalties.
"The spirit, finding the young man quite sad, in-uired, learned the true cause of his serrow, and taking him renecended.
"The old woman eric

taking him reascenaes.

"The old woman eried for his return, 'Noo-sis, be-ge-wais.' 'My child, come back, come back!
He would not come home, and the woman having ndjusted all her matters in the lodge, after the nightfall repaired to the vine and began to asad it.

end fi.

"In the morning the Indians found the lodge she had inhabited empty, and soon expired her climbing the vine. They shouted to her, 'Shay', ah-wos beg'e wain, mahe; me di-mooga-yiesh." 'Hallo, come back, you old witch you."

"But she continued ascending, up—up—up.
"A council was held to determine what inducement could be made to her to return. They could hear her sobbing for her grandson. No-gah-wah-bah-mah nos-sis." I will yet see my child."
"Consternation and fear filled the hearts of the

Nation, for one of their number was disobeying the Great Spirit. Indignation and fury were seen in the acts of the warriors, and the light of the cesors' burning wigwam shed its lurid rays

"The woman was just nearing the top of the vine which was entured around one of the stars of heaven, and about enturing that place, when the vine broke, and down she came, with the broken vine, which had before been the ladder of cummu-nication between linearen and earth.

nication between housen and earth.

"The Nations, as they paged by her, as the state in the midst of the rain she had wrought, pushed her declining head, saying, Whah, he sah sush dah bee mage men di moo ya yicah." There you sit, you witched this witch.

"Gome hichaid her, others dragged her by her

tit, you wished till witch.

Sime bicked ble vick.

Sime bicked her, others dragged her by her hair, and then expressed their disapprobation—All published live after thee, shall call the Eigen (wants).

"The news of this disaster opened rapidly from olings to village. Some numbers of accs, yourse, and shibbits were singularly affected. Some combinated of point in the head, and various parts of his balls. Some were stable to walk, and others outling a stable to walk, and others outling makin to speak.

"They kample time of them fell askep, for they have not what death was. They never had seen.

dennity began its reign in all the e-was no more busing, say town ang was empto souther the sun to

"Ah, it was then a penalty followed transgres-

sease was the consequence of the breaking vine. Death followed.

se day in the midst of this distress, they ted each other to determine what could be ..0

consulted each other to determine what could be done. None knew.

"They watched carefully for the descent of those beings who used to visit them—and at length they came. Each strove with eageness to tell his story. They soon found that the strangers were silent and sad. They asked the Nations what they wished to tell the Great Spirit in their

"The first sent a petition that the vine might be replaced between beginn and earth.

"The second sent that the Great Spirit might cause the disease to leave them.

"The third sent a petition to have the old noman killed, since she was the cause of so much

"The fourth desired that the Great Spirit would give them a great deal of game. "The fifth and last, that the Great Spirit would send them that which would calm and relieve them

"After they had heard these, the strangers left, telling the Indians to wait, and they should know what the Great Spirit should say to each of the pe-

"Each day of their absence seemed a m At length they came, and gathered near the eager people. They told them that they must die, as the vine that had connected earth to heaven was broken; but that the Great Spirit has sent us to relea

non; but that the Great Spirit has sent us to release; you, and to tell you what you must do hereafter.

"The strangers then gathered up all the flowers from the plains, river and lake sides; and after drying them on their hands, blew the leaves with their breath, and they were scattered all over the earth; wherever they fell, they sprang up and became horbs to cure all diseases.

"The Indians instituted a dance, and with it a made of workin. These for, then met were the

"The Indizans instituted a dance, and with it a mode of worship. These few, there met, were the first who composed a Medicine Lodge: they receiv-ed their charter from the Great Spirit, adn thus originated the 'Medicine Worship.'"

"The strangers gave them these words, and then left."

"There is not a flower that buds, however, and there is not a flower that buds, however insignificant, that the Indian does not require.

"Learning this, and acting in accordance with these truths, will work out your own good, and will please the Great Spirit."

The above is universally believed by the North-

The above is universally believed by the North-wes Indian as the origin of Discase and Death, and the foundation of the Medicine Worship."

TEMPERANCE REVIVAL.-We have bad, writes Rev. J. K. Chane, from Parkman, Me., a very ex-tensive Temperance revival. A Washingtonian So-ciety has been organized which numbers about four hundred. We hope some two hundred more signa-tures will be placed on the pledge. Moral sussion has been the only means used. The first meeting was appointed by the paster from the deek. We are beginning to realize the beneficial effects in our church and congregation. The moral aspects of the parish are greatly changed. To the God of all purity belongs the praise.

THE TEMPERANCE CAPME IN ESCHARD.—The Editor of the N. F. Deily Trollane, now on a visit to the World's Fair, writen home concerning the habits of the English as follows:

"The cause of Temperance—of Total Abstinence from all that can inoticate—is here about twenty years behind its present position in the United States. I think there are not more absolute drawlards here than in our American cities, but the habit of drinking for drink's sake is all but universal. The aristocracy drink almost to a man; so do the middle classes; so do the clergy; so, also! do the women! There is less of articut spirits imblied than with as; but whies are much cheaper and in very general use among the well-off, while the consumption of ale, here, porter, &c., (mainly the poor) is enormous. Only think of £5,000,000, or twenty-five millions of dothers, paid into the treasury in a single year, by the people of these intensity in a single year, by the people of these islands, as mult tax alone, while other ingredients used in the manufacture of malt figures probably well the aggregate to thirty millions of dollars. If we suppose this to be a little more than one-third of the ultimate cost of these figures to the consumers, that cost unanot be less than one hundred millions of dollars per ensum ——a one anaply of facient, if rightly expended, to banish pusperson and desiration facever from the British lake. And yet the poor trudge wearily on, loaded to the earth with exactions and burdens of easy hind, yet starifying their bening, emprying their probates, and restations glavors?

Continued from first page.

were baptized by Elder Jacob and myself, 60 were Creeks, 22, blacks, 2 in the Choctaw nation, and one white man. Of the same number, 5 belong to the Second Baptist Church, 2 to Phenamia bluif, 2 to Cheecka, and 63 to the Muskoke Church. In June 1849 the number of the chirch with church we 180 and the adding the 65. cha, and 35 to the Muskole Church. In Jame 1849 the number of members belonging to this church was 348; and by adding the 35 baptized since then, we have 397. In March 1830 we built a comfortable meeting house at Broken Arrive, in which town there is an arm of the Muskole church containing 30 members. During the past year I have assisted in the constitution of one church, and in past year I have assisted in the ordination of one minister.

past year I have assisted in the constitution of one church, and in the orlination of one minister.

-D. N. McIntosh and his brother Lews, who were bequired in November 1849, have been licensed to preach. The former has been preaching with great acceptance more than a year, and the Minkole Church, by an unanimous vote, has invited a preobytery to inquire into the propriety of ordaning him to the Good Ministry. The latter has been abeen, as a delegate to Wilmangota, since a short time after his baptism until a few months ago.

-In December last, he also accepted license to preach the Googal, and is laboring with great promise of sucres, in Broken Arrow and the adjacent towns. Brother Lafayette Barshall (a half breed) has been icensed to preach the googal, by the Baptist Church at Choscha. Each of these brethren enjoy the advantage of a liberal education; understand both Creek and English; and passesses great influence, both on account of their mental attainments, poral worth, and their relationship to the chief men of the nation. Besides these, we have another licentiate (brother Yatoojah, a full blooded Creek) who has rendered valuable assistance. He can read portions of the New Testiment that have been translated into Cred; has a general knowledge of the scriptures, and possesses a real that is made effective by his long established reputation for unwaving presectance. I have kept no memorands of the amounts contributed by our churches during the past year for benevolent purposes, but I know that they have been large in proportion to the amounts contributed by our churches during the past year for benevolent purposes, but I know that they have been large in proportion to the number of members. I can remember that we have guren him 86 00. We have given to an enterpreter \$20-and to Elder Jacob one horse. On sevent occasions we have collected \$20 for church expenses, (this is about an average collection at the Maskola church,) besides supporting one association and two camp meetings. I ought also to state that su

sometimes stay at the place of worship for two or three days, who are wholly dependent upon the accommodation of the church. In short, I know of no people more willing to obry the divine commandment than the Creeks, "freely ye have received freely give."

—In regard to prospects, encouragement, dee, I can only repeat the language of my mouthly reports. The field has never appeared more inviting than at present. Opposition to the Goopel daily becomes less formidable. Our congregations continue to be large and attentive, while some are baptized almost every mouth. Kothing discourages are so much as the west of health. I have been hindered greatly from attending to my minimary lines. I have been hindered greatly from attending to my minimary large them contends injured from precaching in the open air by night and day, (which I have been forced to do for want of large houses,) and from other exposures; but I am so interested that I cannot quit the field. May the Lord smile upon all who take an interest in Indian Minitors."

The total number of hoptions in this part of the nation has amounted to one hundred and seventy-night.

Bröther D.-N. MeIntosh is supported by some friends in Covington-Kentucky; brother Perryman by the Alabama Baptist Association; and brother Lewis MeIntosh by the Cahawha Baptist Association of Ala.

WEAS AND MIAMIES

Missionaries: - Rev. D. Lykins, Prescher; Mrs. Lykins, Miss S. A. Oscoud, Mips S. G. Spersawell, Assistante. Total, 4.

The progress of this Mission has been truly gratifying; more parti-ularly in the healthy influence which has been exerted on the neighbor-ing Indians, of which the following extract from the last Report of the Commissioner of Indian Africa:

ing Indians, of which the following entract from the last Report of the Commissioner of Indian Affairs, is sample testimony:—

"This Mission has received but little aid from the government, and I think there has been more real good growing out of it then any other this site in the Indian Territory. The influence of this Mission, under the management of that most worthy man, Rev. David Lykins, has not only tended to advance the condition of the children immediately under this charge, but may be found in every wigeram or house in the territory. Much credit is also due to Miss S. A. Osgood, who is at the head of the female department of this school; she is a most estimable young lady, and is peculiarly well fitted for the position which she occupies. I am in hopes that this school will receive some aid from the civilization fund this year." hopes that d this year.

tion fund this year."

Sister Osgood, in speaking of the happy changes which have marked

its success, says:—
"When we came, there was none to mingle with us in prayer or
praise; and now four of our pupils how meetily 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 these souls, or estimate the influence who can compute the worth of these souls, or estimate the influence they may yet exercise over others. Every morning a passage of scripe-ture is recited at the opening of the ashaol, by each child capable of doing as; and everySabbath evening the readers in the school recite to brother L from ten to twenty or thirty versor from the Gospels. These exercises are to us deeply intensiting, and will, we trust, be blest in bringing them to the how being of God. Annuals continues to grow in grace, and such is her favency in prayer, that in our little prayer-meetings I often field that God is very near us, and that he will not assume our one for the reads.

e will get naswer our cries for this people. In his Annual Report, just received, the writes as follows:—

With a few emergicas, our pupils have been regular in atteldance, and the result in a preceptible improvement, both in their manners, and the various branches of learning and labor, in which they have and the various bra

tempt.

presents of acidle work from the little girls, and of pennanchip
the boys, will emble you to judge of their capacities. In the

wang department, four little gats, from eight to twelve years of age

Four girls, whose advancement total them for usefulness in the chool, are absent, and will not return be so but will attend the school Minmie, when they now live.

"Our most interesting little girl was taken from us last June, by beath, and she now reposes beneath a love too, in view of the whom norm window: but her spirit has joined the logger throng in heaten. Our eldest girl. Amanda married about a year ago, and went from us cherishing for us a kind regard, and an aboling interest in the Her deportment as a Christian has ever been gratifying to uand we hope the will exert a good influence in her family. The feelings of our eldest boys you will learn from letters which they have writen, and which you will receive without any change or correction. Their broken, articles style, will be more interesting than I could make at by criticism. I suggested to them the interest their friends would feel in receiving some expression of their bedrags in regard to what they have received, and they at once desired to write. These two These two were baptized two years ago; and were there to other fruit of our labor, their improved condition compared with the untaught, abundually compensates every sacrife. I have made to the Indians. In two pears these boys will be capable of going into some biviness, and we can but feel anxious for over intere wither. With us, their habits are all that we can desire away from us, they may fall into vice we trust that the work begun in their bear will containe to the

of God and to the good of their race "The number of pupils and their advancement, you will find in the empanying exhibit

More than twenty drifty recite passages from the word of God, and read every Subbath in that precious Book.

when our expectations in regard to a Mission Station at Mining are realized, our circle of Missionaries will be enlarged, and I trust we shall pursue our tools with research and Mistian on with purpose will be given to the work; and O, may a blessing be poured upon the In dians in answer to the united prayers of the Church of Christ. I have meastly desired they have greatly desired that some member of the Association might visit our little field, that they night see for themselves the amount which this poor people are receiving at our hands, though the laborers

are imperi health is very good, and I have many hopes of being more useful than in the first years of my stay here.

While I was last year contemplating the relinquishment of the

Mission, the indications of Providence led me to doubt the propriety of so doing; and while I was hesitating, the time by and unexpected res teration of my health decided me in remaining."

Brother Lykins in his Report states that, "Meetings for religious

rposes have been generally well attended, and at times we have oped for much good, though nothing like a revival has taken place Two women were received by the church as candidates for baptism but their hu-bands, who were wild men, objected, declaring that if their wives were baptized, they would immediately drive them away. They thought best to wait. One of them has since died."

The Mismic Manual Labor School, heretofore under the management

of the Catholies, by the request of the Indians, has been tendered to the Board, and accepted. The buildings are all completed, and as soon as the usual contracts are signed, the Board will proceed to put

the school into operation

Sister Osgood is sustained by the ladies of the Baptist Church, Ale

PI TAWATOMIA

Messonantes - Dr. J. Likins, Ric. B. W. Sanders, Rev. J. M. Assures. Prouders : Course Souverwers. Miss Erres McCov. Mos SANDERS, Mrs. Asmerias, Mrs. Surmanwell, Assistante. Total E.

This Mission has had to contend with difficulties which, under mescateumstances, would have crushed the energies and defeated the hopes of the laborers; but our faithful Missionaries have held on, determined * not to be thwarted in their efforts for the poor Putawatomies. They can cruly say: "We are troubled on every side, yet not distressed, we They are perplexed, yet not in despair; persecuted, but not forsaken; cast down but not destroyed. They are now beginning to realize the happy issue of their faith and patience, in the greatly increased promis-and prosperity of the Mission, in all of its departments.

The improvements and buildings are all completed, and the institution under full headway with a compliment of seventy five scholars, which pumber will seem be increased to the full requisition of ninety. Of the condition and progress of the school, sister McCoy, under whose care the literary department has been placed during the last few

months thus speaks:

"Our children all improve well in every respect, I never saw white-children who excelled them in letters, and but few that would equal them in sewing and fancy work. Of thirty three gurls, (the number we now have,) fifteen read, six write, few study geography and arith-metic, and one grammar, and so soon of looks can be precured, some three or four will study. United States-history.—The number of addvanced scholars is small, but when we consider their total ignorance of the advantages of education, and English the language, we almost wonder at their progress; for they have everything to learn, and to say nothing of the inconvenience under which we have labored, the multiplied duties, which for the want of more help have made sad nontipped duties, which for the want of more help have made and encroachments upon the time that should have been devoted to the children, I would be proad to compare them with any common com-

children, I would be proof to compare use try or strings school among white people.

We now have upwards of seventy, and a number of others are expected every day. The school is guining popularity every day capacity of the school is guining popularity every day. expected every day. The school is guaing popularity every day, many usio, not long since, were bitterly opposed, are now bringing their children. All this increase is entirely with sixt any effort on our part, indeed we have in some degree tried to keep them back, owing to our want of means to fourned supplies. But all is of Providence O, that we may ever be kept humble, and trust him for all futurneed. There is nothing that I regard as a more striking evidence that the Leaf is on our side, than the improvement of our large scholars. Some who formerly gave us almost constant trouble, are now obedient kind, and even affectionate, while they show all the interest in their own improvement we could expect." own improvement we could expect."

Religious services have been conducted regularly throughout the year, but as yet no fruit-have crowned the labor bestowed; but the seed has been resonn as hope," and we trust ere long to see the much year, but as yet no fruits-have crowned the labor bestowed; but the seed has been "soon to hope," and we trust ere long to see the much abused and self besteed Putawatomies seeking the gates of Zion with songs of rejoicing on their lips. The abundant harvests gathered in imong the Trocks and Choctaws, after years of equally seeming narrentess, ferbals us to entertain the thought of despondency; though the seed remain long in the earth, it will spring up and bear fruit to repay the sower, and fill the respects boson with sheaves.

During the last half year, brother Ashburn has been absent from the sation in South Carolina, where he has been very profitably employed by the Board as a collecting agent, he is now on his return to the Mission. On his arrival, it is the desire of brother Sanders to reture from the service of the Board.

Seter McCop is supported by the ladies of the Talladega Baptist Church, Alabama.

The Essard cannot close this retort, without

The Esard cannot close this report, without testifying to the zeal, faithfulness, and integrity of Dr Lykins and the other missionaries associated with him, under their accumulated difficulties, and severe resonal trials.

RECAPITULATION,	
Missions4	
Platices	
Missionaries and Assistants	
Churches	
Baptisms	
Papils in Schools	
Pupis in Schools. 177 Communicants. 1320	

in most of the representations of Indian character, he is presented only in outline, having the form and lineaments of humanity without the usual attributes of mind and affections of heart; in fact, a mere piece of animated clay, decked out with a few trinkets, feathers, tomahawk, how decked out with a few trinkets, feathers, tomahawk, how and arrows; with a vampire's thirst for blood, and a de-mon's passion for evil. But it is a pleasing development of the age, that this unhappy misconception is rapidly a passing away, to take its rank and place with the absurdi-ties of fanaticism, and to be chronicled with the doings of the Salem witchcraft. The "painted clay" begins not only to wear the form but the nobility of well developed manhood, and has, at least to some extent, his claims are lacondedeed to an equal rank with the "heatherhood of manhood, and has, at least to some extent, his claims acknowledged to an equal rank with the "brotherhood of
man," entitled to common sympathies and reciprocity.

He is now viewed as a worthy subject for the meliorating
influences of patient Christian tuiture; no longer to be
classed with ravenous beasts and birds of prey. We have
many when we delicente his character, to write under
the statics of this is a man!" before the similitade is
manifered. This is a great point gained from the old thecry, which made an Indian like a block of granite from his
native mountains, unyielding to all softening influence, and
as uncontrollable as the winds which rustled the leaves of
his forest home. But there is still an influence making ery, which made at Indian like a block of granite from his native mountains, enyselding to all softening influence, and as uncontrollable as the winds which rustled the leaves of his forest home. But there is still an influence making against his well-being on earth, as resistless to all human restraint as the sweeping waters of the Ningara. Avarice is doing its work, and who shall stay its onward much of death? Unhappily for the Indians, most of those who seek an intercourse with them, do it only as a means of gratifying this passion; and as they are generally too poor, and too much sequestered from the great highway of trade and commercial enterprise, to attract the attention of the more intelligent merchants, they usually have been visited by the lowest description of traders; and what is still worse, their distance from the well established restraints of justice, has attracted multitudes of sharpers and reckless adventurers, whose caution has been exhibited only in a carefulness to exclude from their knowledge every thought and sentiment which might in any way zerve to better their condition, or facilitate their improvement. Most of this class of characters have exhibited the lowest species of chicane, smeaking artifice, and beastly passions. The very natural consequence has been a wider and deeper demortalization of the tribes subjected to those influences. They have inhabed all the meaner and grosser vices, which are of themselves sufficient to transform civilization itself into harbarium, without acquiring a single virtue to counteract the evil. They have had ample penctical illustration of the dwine proverb: "Evil communications currept good manners." The first rays of the darning intelligence derived from the whites which laws streaked the horizon of their darkness, have been transmitted through a medium beclouded with pastilential vapor, which has chilled their moral sensibility, and left them bewildered and more hopeless than they were in their simple mative state.

On those who can feel and apprecia

no doubt; and it is no very flattering thought, that they form their opinions of the white race from the class with which they have generally held intercourse. The rapid and unremitting wasting away of the tribes, is full proof of the baleful evils to which we have adverted. Insertation, new

baleful evils to which we have adverted. Insbriation, new forms of disease, resulting from degrading habits of vice, and hardships made necessary by their changes of habits location, and altered means of support, have been more destructive than all the wars in which they have ever engaged. As we have indirectly, by reason of our neglect, occasioned their wretchedness and degradation, it certainly behaviors us to reclaim them from their native ignorance and blindness by a liberal diffusion among them of the blessings and light of Christianity. But every plea in behalf of the despised, proceribed, and neglected aborigines has become trite and lost its point of power, or we have some armed defense to ward it off, or blunt its force, until it matters not how argent the reasoning, or timely the appeal, it falls like a stroke on the air, leaving no impression and producing no results. We accustom ourselves to think of them rather as beasts of prey, to be extirpated by the neverest

like a stroke on the sir, leaving no impression and producing no results. We accustom ourselves to think of them rather as beasts of prey, to be extirpated by the severest measures of force, than as brethren of the same common family, and travelers to the same final judgment.

We multiply reasons to absolve ourselves from responsibility towards them, or frame excuses for our justification in failing to discharge it; but while we thus remain inactive, the work of death goes on with unabated rapidity throughout their borders; vice luxuriates on the sensibilities of the heart; the pale faced libertine gloats over the number of victims immolated on the shrine of his lusts; and the horizon of their fature grows darker with impending clouds of deepair. It is one of the darkest spots on the escutcheon of the seven hundred and fifty-four thousand Beptists of North America, that they can afford but ten or fifteen thousand dollars yearly for the improvement of the aborigines of the soil whereon they live, and from whence they derive their untails wealth. How can we appear at the throne of him who is "Love," with such a weight of selfishness upon our soils? Have we not just cause to fear that our ears will be greeted with: "Inasmuch as ye did it not unless one of limit, ye are not years of the execution given in this Report, and here have a limit of the limit of the limit of the provide and the limit of

Receipts into the Treatury of the American Indian Mis-on Association from October 31st, 1849, to April 2nd,

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Expenditures of the Treasury of the American Indian Mission Association from October 31st, 1849, to April 2nd, 1851.

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Having been appointed to audit the above acc have done so and find the same correct. D. T. RANDALL,

WILLIAM GARNETT

Arau 4, 1851.

The undersigned, applicated by the Association to on the within account, have given it a critical examinational find it correct.

Y. R. PITTE, V. R. KUTTLEY, And Con. pr. 20 A.

No. Wo. Door, Markey or Markey San Land.

The Ecidences of Christianity, Mustrated. 12 ma. 177. The Hersans of a West. 12 ms. 133 pp. The Draids, or Firstures of Britain, at the Time of Chris 12 ms. 118 pp. Philadelphia; American Tract Beciety.

The above are three excellent little works, issued in the usual beautiful style of this noble Society, and are peculiarly adapted to the tastes of our ja nile friends who, we hope, will be sure to obtain them from the Depository of Mr. Bulkley, on 4th street, between Market and Jefferson.

We learn that Rev. William Roes, late of the Tabernacle Espiist blurch, Rochester, has been ap-pointed an agent of the American and Foreign Bible Society. We hope that relief from study and traveling in the performance of the daties of his agency will restore the usual strength to his throat, which has been for some time diseased. We congratulate the Society on scenring so effi-cient an accep-

Manum or van Missionaar Union.—The num-ber of Life Members of the Missionary Union is three thousand one hundred and neventy-two.— About three-fourths of these were made such by the payment of one hundred dollars for each by

RECEIPTS

From May 25th to Jude 25th,	
Prom Rev. John James, 200 00 Thomas Hinlon per Rev. Y. R. Pitts 3 25 Eev. V. R. Pitts, for Advente 25	
Bev. J. Kerr, for Adverste0	*
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L. Hunt 9 26 Ber. T. L. Hunt 74	
Hartford: S. Koons 50c, J. Allen 25c, W. R. Allen 25 crats.	
North Indiana Baptist Association, per Rev. T. L. Hunt Bev. T. L. blunt Hartfore: S. Konna Ste, J. Allen 25c, W. R. Allen 45 crats. Middisn: Collection 4 15. S. S. Gillet 25. W. Steps 56c. C. Calisovay 67c, Mrs. J. Ever- ment 25 crats.	
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North Medium: collection 2 15, Mrp 2, Hen- y 10s, Mrs S. B. Varster Ble, James Van- ter Jüle T. S. Varster Ble, J. E. Vaster Se, Eli Stopp St. Her C. Friedle Ble, Mrs F. Renatura Ble, S. B. M. Mendage & 5 25	- 0
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for Advente 1 00. Element church to constitute Rev. Jeremiah	
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East Marcheter Semed Organi 3 00 Sparts: G. T. Giron J 60, L. Y. Smith 25cts, Mm Ann Durbati 25c. 1 50	
Washington: Wm. Dolby Sie, G. Elred Sie, Mrs M. Hansock Sie, A Friand 15 cts, A. McCabo 10c, Stin E. Doughton Sie ts, N.	
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Generalisers: cel 6 75, R. (), Beneloon 50: 7 05	
Old Shellyville: J. Thompson and wife \$1 children 25:	
Stafflyville: H. T. Gaisen I. M. Bausett S. J. Thomas I. L. C. Janes Go. J. V. Janes S. I. T. Bellech-I. He. E. T. Brown Sh. Mr. H. J. Benes She, Men M. E. Varrier Go. A. J. Varrier She,	
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