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Mission Association.

From the Biblical Recorder
INDIAN NATION

Dear Sir: To

On our arrival, we found this station much in want of help, having no male teacher, and between forty-five and fifty male scholars. The principal having left last April, all the duty devolved on the superintendent and a female assistant. Mr. Moffat has now taken charge of the literary department, and appears to be very well satisfied, as he thinks that he is in a situation where he can be useful in the cause of Christ. I must remark here, that the effect of the gospel is truly visible in the Choctaw nation. Where you see one family that has embraced the truth, you find the members of the family clean and neat. They stay at home, cultivate the land, and love birds to each other. And, I think, that they are as meek and devoted Christians as I ever saw. But, those who have not been blessed with the gospel, are still the wild Indians. The gospel, like the sun, brightens every thing it shines upon, and we rejoice to see many bright spots in the Indian's country, and is a source of encouragement to us to labor, and suffer privations, until the desert of America shall bud and blossom as the rose.

offenders to justice. The Council has sent a petition to the Legislature of Texas, to have the whisky traffic suppressed on the line adjoining Texas and the Nation.

The large number of converts among the Choctaws are Presbyterians. The reason of this is obvious. They have done, and are doing more, for the Choctaws, than any other denomination. — They have two large male and two female Academies, at which places they have strong missionary stations, besides other stations. Their missionaries have acquired a good knowledge of the language, and have translated the New Testament into the Choctaw, and have great influence in the nation, while the Baptist Church have only one station, which is here, and only two white preachers, both ignorant of the Choctaw language, and both connected with the Academy, and Mr Moffat is compelled to be at the Academy all the time. But, notwithstanding we are few, and weak, yet the prospect is very flattering, for wherever the unadulterated word is preached, the Choctaws become Baptists. We have quite a large Baptist Church here, and two or three native Baptist preachers; two of them are quite intelligent men. Mr Moffat devotes a part of his time to the Choctaw language. He has got possession of a Choctaw grammar and dictionary.

The school here furnishes ample proof of the Indian's susceptibility of moral and intellectual improvement. I do not think that I ever saw so many boys together, some of which are young men, so wisely governed, of more moral, and their advancement in their studies will equal any in North Carolina for the same time. Now the object of my communication is this: I want to get a female school under the influence of the Baptist denomination. But I cannot do this without assistance. I will thank the female school myself, if the friends in North Carolina will send us aid.—There are a number of girls near the station, who could be gathered into a school, and taught the arts and virtue of civilized life. Brothers and sisters, can you give me some assistance in such a good work?

ELIZA H. MOFFAT.

ELIZA H. MOFFAT

Armstrong Academy, Choctaw Nation, December 1946, 1951.

Professor Natta, of Turin, has published a book in which he takes such a view of the Canon Law as denies the right of the church to persecute, or to use the temporal power to enforce its edicts. The Pope has issued a bull against it, on the ground that it destroys the constitution of the church, taking away its coercive power, a virtual acknowledgment that the very existence of Pope's dominion on its retaining the power to persecute. The bull is utterly disregarded. The Sardinian ministry refuse to depose the offending Professor. The people receive him with enthusiasm at his lectures, which are attended by the flower of the city. In his introductory lecture, he said, if the government should disavow the principles of religious freedom it would commit suicide. In closing he said, "My young brethren, fear not the excommunications lately launched by Pope Pius Ninth against the doctrines taught by me. These excommunications are valid neither at home nor abroad. They are also null, because not founded in justice, and they are but an attempt to maintain a division of Italy." My young brethren; we are religious, but of an enlightened religion, and not of religion corrupted, darkening and superstitions. Universal shouts of applause followed these emphatic words, and the speaker was followed by the whole audience through the streets in his dwelling with cries of "Long live the Professor." "Long live his doctrine."

It is a significant fact that Turin is close to the Piedmontese valley, where the Waldenses have maintained the doctrines of the gospel uncorrupted, though in doing it they have been obliged to shed their blood as if it were water.

"CANDIDATE" FOR THE MINISTRY.—There is no less than six thousand men in Protestant Germany, who, having finished their theological studies, and undergone the examination required by the rules of the university, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties. They are doing nothing in their profession; and though the moral vineyard is perishing for lack of cultivation, they are "standing all the day idle." This is a shame to a Protestant ministry.

*As in water face answers to face as the

"As in water face answereth to face, so the heart of man to man." As often as I have thought of my experience I never attempt to write it before. My first impressions upon the subject of religion were aroused when I was not more than two years old. My present recollection is that I then believed that there was such a thing as religion, and that I would not die without it. The first time that I ever felt myself a sinner was when about thirteen years old. So deep was the remorse that I then felt for having sinned I agonized and that, moved to tears, I turned away from the truth and fell down and tried to pray. Making the young and giddy associates soon despised the religious interest I then felt. Biting conversations for years were frequently aroused by dreams of the death of friends, or if a sudden glimmer appeared me in the face. I will never forget how deeply I felt my guilt and sin, and how *some one* promised to help difficult or spend some time with me, when I was about sixteen years old, a bright flash after flash of vivid lightning and peals of great deafening thunder succeeded each other without much intermission for what seemed to me about an hour. But when the sun shone again I forgot my promises. I was fond of company, and in moving in the cotton or wool yards of a sinner, would cease in forgetting my condition as a sinner. Still, while I could dance—indulge in social amusements, and take any part in all that young people engaged in, I knew I was doing wrong, and quelled the feelings of my conscience by a promise, that when I would myself by marrying and engaged in business, I would try to be a Christian. When about sixteen years old, I desired to go to convert a brother, and he was the glowing *word* a new born soul, admonishing, rebuked and urged me to seek an interest in Christ. Separated by a distance of five hundred miles, his letters made a deep impression upon

Not having seen him for some three years, in the Spring of 1863, I concluded to visit him. After arriving at his house and listening to the fervent prayers he offered, my interest upon the subject of religion was rekindled. My opinion of myself then was, that I was better than one-half of the professors of religion; and that my sins were only little white sins. Indeed, I could not see that I had ever done much evil, and although I was a little wild I did not mean any harm. And I concluded it would not be a difficult matter for me to "get religion." With these sentiments I recommenced praying to God to give me religion. About the third day after I recommenced trying to pray, I felt that I had a wicked heart. With sudden remorse I looked back upon a life spent in sin—mourned over my folly in promising after a while to seek religion. The only prayer that suited me was that of the psalmist:—"God be merciful to me a sinner!" My sins were called up before my mind, and seemed to stand in the way of God's mercy being extended to me. I felt that it would be just if God sent me to hell. My own prayers did not seem to be higher than my head. God would not hear me. I asked my brother to pray for me. At church I availed myself of an invitation and asked the prayers of the whole church. I experienced the deepest agony over my guilt—almost despaired of ever obtaining mercy.

One evening retiring to the woods to pray, before kneeling down I felt in my heart to say, "God would only relieve me from this awful weight of guilt, I would try to serve him with a perfect heart as long as I live." Kneeling down at the foot of an oak tree, I begged for mercy. I heard no voice, nor did I see any sight with my eyes, but as the words crossed my mind—"He came

not to all the rights, but sinners to repentance."
"He came to seek and to save this which was
lost." I had by then a ~~strong~~ ^{strong} faith in Jesus,
ready and able to save to the uttermost all that
came unto God by him. I there feelingly re-
joiced that God could be just and save sinners
what Christ had died and suffered for. I felt an in-
expressible joy, and it would be a happiness
to me to invite others to come to Jesus
and then I began to pray for my whole race. I
saw a fullness in the blessed Saviour for every
sinner that would come to him. I wanted to re-
vive them to come and feel invite them, and still
I love to invite them to come, and I thank God
that so many have done so. But while I rejoiced
this Saviour, I have not have power heard of
him* India, Ceylon, Burmah, Africa, some
seeming without Christ and God!" Answer,
happy America, the spiritual owners know the
fruits of truth, and I shall bear my part
importantly. I know the fruit of my Lord to them
I love? I am glad to send them of Jesus,
and my Saviour, in an ordering of that which
he has given me, of the existence of my love to
him, and my desire to aid (instrumentally) in
spreading his kingdom. If I cannot go some-
where, I will send my will, and I want in
the name of a dying God to give a "cup of water"
to such as ran and die.

I will be one of the five sent each to establish a mission among the Pueblo of New Mexico, or without restriction to be one of 20 to raise \$1,000 for the American Indian Mission Association, to spread the gospel among the Indians. The proposition to remain open till the 1st of July. — Let us not give in word, neither in thought, but in deed and in truth.

New brethren, it can feel like losing the cause of truth for the benefit of the red man, send in your names to Rev. S. Dyer, Louisville, or Rev. V. R. Pitts, Great Crossings, either of whom knows the writer.

A. **PUNCTURING AGAINST PATIENCE.**—It is said that hives and wasps will not sting a person whose skin is anointed with honey. Hence those who are much exposed to the stings of those hostile creatures, when they have occasion to have bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are assailed with most persecutions and oppressions from *patience* and *patience*, we must make the best defence against their attacks, to have the spirit bathed in honey. *Love* is partly saturated with meekness, gentleness, forbearance, patience, and the most spiritual love will be disappointed in his end, and so the stinging. We shall remain unquarrelled, while *patience* returns to corrode his own making. *Patience*, for, what is far better, the honey will, which his comes in contact, will neutralize it. *Patience* and the good returned for evil, will cause him to be good.

ADDRESSING HIS CARRIER.—“My dear old friend, visit-
 ing a good man under such distress and afflict-
 ing dispensations, which he bore with such patience
 and composed resignation, was to make his friend
 wonder and admire, inquired how he was enabled
 to count himself.” The good man said,
 “The distress I am under is indeed severe, but I
 find it lighter, as I strike, every month, to creep in
 to him and *with the rest*, adding, that where
 else, save in the religion of Christ, could any
 suffer and such a support.”

PAID CANALS ON SUNDAY.—The Canal board of Pennsylvania have passed a resolution closing the several divisions of the Pennsylvania Canal every Saturday night, at 12 o'clock, and remain closed until 12 o'clock on Sunday night, except for the passage of packet boats.

Don't be Grumpy or If—Never laugh at any one who does not dress as well as you do. They may know a great deal more than you. They probably are better far to their parents or fathers, brothers and sisters. Treat them kindly. Don't look at their clothes and then at yours, as if to say, "See how nice I am dressed."

INDIAN ADVOCATE.

The Indian Advocate

Edited by the Corresponding Secretary.

LOUISVILLE, FEBRUARY, 1892

The rooms of the AMERICAN INDIAN MISSION ASSOCIATION are at No. 22, Center Street, between Greenwood and Walnut.

SPECIAL NOTICE!

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

REV. SIDNEY DYER.

Our Secretary Am. Ind. Miss. Association.

Those containing remittances, to:

CHARLES S. TUCKER.

Treasurer Am. Ind. Miss. Association.

It is also particularly requested of all persons coming to this city, having in charge money for the Association, that they call at the Treasurer's Office, 219 Main street, and pay it there.

Agents for the Board

REV. V. R. THORNTON.

General Secy. Am. Ind. Miss. Association.

Rev. W. M. Manning, for Mississippi.
Rev. A. G. Nugent, for Indiana and Illinois.
Rev. J. M. Ashburn, Georgia and South Carolina.

AN URGENT APPEAL

We invite those who are asking "what the Lord would have them to do," to the touching and earnest appeal of sister M. C. found in this number.

Death has made a wide breach in the ranks of our Missionary corps, and "who will take the place of the fallen?" One who will undertake the destination, and the trials to be met in attempts to supply it, pleads for aid, and the Board emphatically reply that inquiry, "who will take the place of the fallen?" Let those whose hearts are moved towards this field of labor address the Board, and all information will be cheerfully given to enable them to determine the line of duty, as far as the nature of the work is concerned.

The Board are now in want of two suitable female missionaries, and one minister of good business habits, to supply a vacancy in one of their large Manual Labor Schools; we shall, therefore, be glad to hear of any one who may have their minds directed to these points, as fields of future efforts.

A NOBLE PROPOSITION.

We call special attention to the "experience" and proposition of "F. S." in another column; and earnestly hope that every reader whose heart has been moved through similar exercise, and felt similar influences, willing to effort and sacrifice for the glory of God, will be led to the same practical illustration of the genuineness of their conversion, by adding \$30. to the sum proposed, if in their power so to do. The right kind of faith "works by love and purifies the heart."

The Board have an earnest desire to have a Missionary in New Mexico this year.

Brethren, let us have your names and the \$30.

DR. J. LYKINS.

This brother, who was announced sometime since, as on business at Washington in behalf of the Board, has successfully accomplished his trust, and is now, probably, once more at his station at Putawatomie, where his presence was greatly needed by the breaking out of the small-pox.

He has had peculiar trials to contend with, but we trust a happy deliverance will be given him from them all, and that he will live to see that his years of toil and privation in the Indian country, have not been spent in vain.

SMALL-POX AT PUTAWATOMIE.

While death has been doing his work at one of our stations, the small-pox has broken up the operations of another. Early in the last month, this fell disease made its appearance at the Putawatomie station, producing the usual panic felt at its advent. At the last date, no deaths had occurred, but the school had been discontinued, and all the pupils, except eighteen, had left for their homes. We trust its stay may be short, and comparatively harmless; but it will seriously affect the prosperity of the mission.

THE TRUE UNION.

Brother Union, what is the matter? We have not had a visit from you for some time. Have you stricken us from your list? If so, please restore us to favor, and let the Indian Advocate be replaced on your books.

DEATH OF MRS. LYKINS.

In the last number of the Advocate, it was our painful duty to announce the death of Miss S. A. Osgood of the West Mission; and we have now to add the name of sister Lykins, wife of Rev. D. Lykins, of the same station, which and bereavement took place on the 15th of January; also brother Lykins' eldest son, on the 16th, the day following. The disease which led to these fatal results was Typhoid Pneumonia. These events are deeply distressing to the Board, and to the interests of the Mission; but they fall with a crushing weight upon brother Lykins, who, thus, in about a week, has been deprived of a dearly beloved companion and his darling child, and left alone with the interests of the Mission at his hands. His case demands the earnest prayers and sympathy of all lovers of Christ. In announcing these events, he uses the following language: "I am now passing through a fiery trial of affliction, alone; but in God's name, don't tell me I am to give up the station. It must not, it shall not be given up, until I too am laid down by the side of those who have fallen at their posts." Who will hesitate to respond to this afflicted servant of God, who can lose eight almost of his own severe trials to plead for the cause to which his life has been devoted? We trust no one; but that the liberality of those who are permitted to enjoy the blessings of home and friends will be such as to enable the Board to more than meet the wishes of our bereaved brother. In some future issue, we shall give a more extended notice of sister Lykins, than our limited information will not enable us to do.

She had been long and intimately connected with the cause of Indian missions, and was one of the first appointed under the patronage of this Board. She rests from her labors, and her works do follow her.

REV. H. F. BUCKNER.

This highly esteemed and laborious Missionary, having become enfeebled by long service and great exposure, by consent of the Board, has returned to Kentucky to spend a few months to recruit his health. He arrived in Louisville about two weeks since, and is now at Georgetown quite indisposed. As soon as his health will permit, he will visit various portions of the State in behalf of the Board. Brother Buckner is well known in Kentucky; he, therefore, needs no commendation from us, to ensure him a warm reception. He has labored hard, and endured severe trials, and now he would enlist those who have enjoyed the comforts of home in the cause for which he has toiled and suffered; and if those to whom he may apply have the spirit to make a tithe of the sacrifice which he has freely given, he will secure a most liberal offering for Indian missions. His intimate acquaintance with the Indians, will enable him to make his appeals the more forcible and interesting, and we hope much from his labors while in Kentucky.

REV. G. B. DAVIS.

Brother Davis, who has long served the Board as their Agent for the State of Alabama, has been compelled by age and infirmity to resign his agency. We regret this both on his own account and the Board's to whom his services have been of the highest value. We shall not soon, we fear, be able to supply his place with one who will be as devoted and energetic in his efforts in behalf of the Indians. Brother Davis settles in Texas, and we wish him all success and happiness, that his last days may be his best days. The influence of his labors will not be lost in Alabama for many years.

THE SOUTH-WESTERN ISALMIST.

The firm of Norton & Griswold of this city, having purchased the right of Hull & Brother, to publish the above popular work, have just issued an improved edition of *Five Thousand Copies*, and are now ready to furnish churches and individuals with any number of copies, at reduced prices. Any minister wishing to examine a copy, can have one gratis by enclosing the above publishers, and all others, by enclosing 25-cents for costs.

They will furnish the work to churches at \$5 per dozen.

Address Norton & Griswold, Louisville, Ky.

67 They will fill orders to any part of the country.

NEW YORK CHRONICLE.

We have missed this able conducted sheet for some weeks. We hope our brother has not discarded us, or so engaged his monthly greetings very highly, and trust soon to experience the pleasure of a renewed acquaintance.

NEXT ANNUAL MEETING.

The ninth annual meeting of the American Indian Mission Association will convene in the city of Marion, Alabama, on Thursday, April 15th, at ten o'clock, A. M. In addition to the usual interesting exercises of such occasions, we expect the presence of brother Chilly McIntosh, of the Creek nation, formerly known as their head war chief.

We have just received information from brother De Volde, the Pastor of the Church in Marion, which authorizes us to invite a large delegation, as the brethren there are anxious to afford a specimen of their hospitality. As the mode of conveyance will be easy and cheap at that season of the year, we hope to see a large number of the brethren from all parts of the South and West; and especially to receive from them large contributions to our cause.

The Revision meeting which is to be held at Memphis, is appointed for the second day of April; this leaves ample time for the delegates to beat both meetings. We give this notice to correct an impression which has been entertained that one meeting would interfere with the other. We would especially request of our exchanges a due notice of the time and place of the above annual meeting. It is very important that we have a full attendance of brethren from all parts of the country. COME ONE, COME ALL.

LITERARY NOTICES.

HERALD OF THE UNION, NEW YORK.—We have received the second number of this mammoth weekly, edited by C. Edwards Lester, somewhat noted as an author, and devoted to the perpetuity of the American Union, and general literature. It is neatly printed, and ably conducted. Subscription price, \$2 per annum.

THE METROPOLITAN, NEW YORK.—A vulgar thing, not worth picking up in the street.

THE SUNDAY Scribe, or the Country Minister's Wife (New York: American Sunday School Union, 122 mo. pp. 142).

This little volume gives a history of the trials of a country minister in attempting to eke out a living on a small salary; and having had some experience in that way, we can testify to its truthfulness. We wish a copy could be in the hands of every church member, that they might more fully comprehend these difficulties, and be led to prevent their too often occurrence. It is well written, and beautifully printed. It can be had at the Depository on Fourth-street in this city.

CERTIFICATES OF LIFE MEMBERSHIP.

We would say to our friends in the South, who have not received their certificates of Life Membership, that they can get them by sending by one of the delegates to Marion at the Annual Meeting, where we shall have them in readiness.

FUNDS: FUNDS!

We hope our friends will not forget to send up liberal contributions to the Annual Meeting, as the Board desire to send a missionary to the Pueblos immediately after the close of this anniversary. We want at least FIVE THOUSAND DOLLARS, BY THE FIRST OF MAY.

BAPTISMS AMONG THE CHOCTAWS.

A letter just received from Rev. Joseph Smalley gives us information of the baptism of six converts among the Choctaws, at Dog Creek town, on the Arkansas; and also speaks very encouragingly of the prospects for future ingathering.

The "full bloods" are at last beginning to move, and we hope soon to see a general awakening among them.

WAKING UP OF THE HINDOO MIND.

At the first Commencement of the Grant Medical College, Bombay, when eight graduates, after a searching and comprehensive examination, received their diplomas, in the presence of the most distinguished members of the European and native communities, who crowded the college hall, the Chief Justice declared his convictions, that the Hindoo chamber of thousands years is awakening, and something like the same mental activity and thirst for truth is displaying itself, as was seen at the revival of letters in Europe, when thirty thousand students might be observed at a single university, and valuing to great personal privations that they might cultivate their faculties.

A converted Roman Catholic priest lately preached in a public church, at Mayo, Ireland, to a large congregation of his fellow countrymen, urging them to embrace the Reformed faith. He, in essence, says: "What a great change is taking place in the opinions of the Irish Roman Catholics, who are falling away from the church of Rome!"

For the Indian Advocate.

WHO WILL TAKE THE PLACE OF THE FALLEN?

The late afflictive dispensation of Providence in the death of sisters Osgood and Lykins, makes the call for missionaries more urgent than ever. If their places are not soon filled, one of the most interesting schools in the Indian country will be broken up; and those interesting children, after ten years toil have been spent in making them what they are, will be forced to return to their former homes of wretchedness, poverty and superstition.

Our deeply lamented sister Osgood was personally known to many of the readers of the Advocate, and by reputation to all. Of her self-sacrificing spirit and devotion to the cause of missions, her example and the fruits of her labors more loudly speak, than anything that can be written.

But Providence has called her home to her reward, and those dependant children in the wide prairie, once so affectionately cared for by her, are left with one solitary missionary to guard them from the vice and temptations of a heathen land; and now must that disconsolate missionary be left, until compelled to see those helpless ones for whom he has so long prayed and wept, sent out again to roam the prairies.

It is true, a life in the Indian country is hard, and our dear departed sister while there had most severe trials to meet; often, when her pale face bathed in tears, yet she meekly and submissively bore all—that she might elevate and make happy the outcasts of a land of spiritual darkness, never once regretting that for a home there, she had sacrificed kindred and home in a Christian land. But now she is no more—*who will take her place?*

Where are those who associated with her in "other days," those with whom she took sweet counsel and mingled her voice with theirs in prayer, for the enlightening of the benighted of earth? Are there none among all these willing to go?

Where are those who once enjoyed her kind instruction, and for whom her heart was so often lifted up in prayer; those with whom she knelt in the school-room each returning morn, and prayed that they might become messengers of mercy to the perishing; those with whom she rejoiced in the hope, that they through her instrumentality had been gathered into the fold of Christ? Years have passed since she left them; but it cannot be that they have forgotten the solitude she felt for them, and will they not now feel for those she has left, and for whom so few sympathize? Did not one at least, while under her tuition, inherit enough of her benevolent spirit to take her place?

We have said her life in the Indian land was hard, and so it was; many and soul-trying were the scenes through which she passed. But the last one is met, the last sacrifice made, the last bitter tear shed, and now they are as so many gems in her crown of rejoicing. Those she turned from sin to righteousness are the trophies of her toil. And though her grave is far away from those her kindred made, beneath the leafless branches of a lone tree, where years ago she selected a spot for her last resting place, angels will guard her sleeping dust until called to rise with all those who have part in the first resurrection.

And those who take her place may fall too, but what of it? Will not the reward be a thousand fold? She could say, "the happiness of affording comfort to one dying child was a sufficient reward for years of labor." What then must be the bliss of leading many to the Saviour?

Already were two of those she raised from heathenism, and taught the way of life, in readiness to welcome her in heaven; and now together they sing the song of God and the Lamb. Would she now exchange her crown for all those won by earthly things and querns, or all the wealth this poor earth could afford? We know she would not. Then, who would not follow her example, and at last gain her reward?

Dear Christian friends, though this appeal is

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more especially addressed to sister Osgood's former associates and pupils, it is designed for all. And may we not hope that in all the churches at least one or two will be found ready to take the place of the fallen?

At West but the missionary remains to teach and preach to that and several adjoining tribes of unenlightened men and women, bound down to their own erroneous ideas of the Great Spirit by the claims of superstition.

Will that bereaved though devoted follower of Him, who when on earth went about doing good, be left alone to live and labor in that wilderness of sin and ignorance, until wearied and worn out, his rights broken hearted in the grave, to mingle his dust with his departed wife, who, after spending many years in the missionary service, died at her post? We hope not, we pray not!

And while some are entreated to give themselves, others are invited to give of their abundance for the support of those who are there.

Dear Christian friends, while you are enjoying all the blessings of a Christian land, supplied with the luxuries of life, have you ever thought that far away in a land of strangers, deprived of almost every comfort of life, you have a brother or sister languishing under a bed of sickness? Of ten times the missionary suffer more for the want of suitable nourishment when sick, than for medicine or anything else. However, it is not the good things of this life he seeks. All he asks is a mere support, while pointing the hearthen to the cross of Christ, and may they not hope for that? It is impossible for the Board to sustain the mission unless the means are given by the churches. The whole amount for this purpose would be easily raised, if all would contribute according as God has prospered them. Brethren and sisters, will you not in prayers and alms remember the Indian Mission.

E. M. COOY.

DEATH OF MISSIONARIES.

The following touching tribute from the pen of the U. S. Indian Agent, will be read with a melancholy interest: "Blessed are the dead who die in the Lord."

WHA MEMOR, January 20th, 1852.

DEAR SIR—The melancholy task of communicating to you the afflicting events of the last few weeks, at this place, has been imposed upon me by Rev. D. Lykins, Superintendent of this Mission.

About the first of this month, almost all who resided at the Mission, numbering about forty-five persons, were seized with violent colds, which, with a large majority, ran into influenza, but with some it assumed the typhoid form of pneumonia. Such was the case with Miss Sarah A. Osgood, the principal in the school of Mrs. A. A. W. Lykins, wife of Rev. David Lykins, and also of their eldest little son Charles, and several of the Indian pupils. Miss Osgood was confined to her room on Wednesday, the last day of December, and died Wednesday night, January 7th. Until Tuesday at noon, we entertained hopes of her recovery. At that time, there was great prostration, attended with insensibility.

She, however, in a short time, recovered perfect consciousness, and with a calmness and composure, which I have never before witnessed, spoke of her approaching dissolution as an event which had no terrors, inspired no fears, but one for which she was fully prepared, and did not deem it avoid.

The day before Miss Osgood's death, Mrs. Lykins was attacked violently with the same fatal disease, and lived until Thursday morning, the 16th, when she breathed her last in her husband's arms, rejoicing in the triumphs of the Gospel. A few minutes before her death, she attempted to sing a favorite hymn, but after accomplishing a single verse, her voice failed and her spirit left its frail tenement.

On Friday night, the 16th, we closed the eyes of little "Charley," a child gifted beyond any of his years I have ever known. He was about six years of age, with the intellect and judgment of mature years, and with the temper and meekness of one without guile.

On the morning of the 12th, one of the Indian pupils, John Wilson, aged about 12 years,

died of the same disease, expressing perfect resignation and confidence in a future state of happiness.

This is not designed as an eulogium upon the dead, nor as an announcement of their death, but simply as an announcement to your Association of these melancholy and afflicting events. Yet I should do violence to my feelings, were I to close, without paying a small tribute of respect to the memory of the deceased. I came into the Indian country the first of July, in discharge of an official duty, and most of the time since I have shared the hospitality, and enjoyed the society of the Missionary family at this station. And I express myself but coldly, when I say they enjoyed my highest esteem and confidence.

To a singleness of purpose and devotion to the interests committed to their charge, they united a high order of capacity and intellectual fitness for their peculiar and most delicate and difficult duties; and I fear there must be a long lapse of time before their places may be filled.

They died at their post, in the faithful discharge of their duties, and their memory should be cherished and treasured by all the friends of Indian Missions.

I have the honor to be,

Very respectfully,

A. M. COFFEY.

TRIBUTE TO SISTER S. A. OSGOOD.

As we gave notice in our last number, we intended to prepare a sketch of sister Osgood's life and missionary services; but the work is so beautifully and touchingly done in the following tribute from the pen of her intimate friend and missionary associate, sister Eliza McCoy, that we shall not spoil the picture by adding anything further than to say that she was appointed by the Board in 1844, and continued in their service until the time of her death. She was one of those choice spirits, who appear now and then on the earth, of whom it is not worthy, and therefore, they are soon called to the higher service and higher associations of heaven.—Ed. Adv.

I will, as nearly as I can, give you sister Osgood's religious experience and early christian life as she related it to me. I will write fully that you may have the more to extract from.

Said she: "At an early age I was blessed with Sabbath school instruction, and though not deeply impressed with a sense of my sinfulness, it prepared me to listen attentively to the instruction there imparted. Once when reading a tract, called 'The Two Ends and The Two Ways,' I saw that I was in the road to death, and knew not what to do. But alas! my heart was hard, and I became careless. I soon found a taste for fictitious reading, until a love of solid reading was almost destroyed, but I was not left without serious impressions, and often resolved to live in sin no longer. Still the pleasures of the world had possession of my heart, and my resolutions were soon forgotten.

"In my sixteenth year I became alarmed at the hardness of my heart! I saw that what once affected me now left me unmoved. About this time, at a protracted meeting, a number of my Sabbath school companions united with the people of God, and I saw them baptized with indescribable emotion. I feared that I should never share their joys. But I was not left without divine impression, and earnestly sought forgiveness.

"In my seventeenth year, I attended on cast meetings, during which I was enabled to cast myself entirely on the mercy of God. I felt willing to become anything for His sake. I was filled with a sense of mind before unknown. Anxiety for myself ceased, and I felt only for others. On the following Sabbath I was baptized by Elder Curtis, and became a member of the Ebenezer Church in Dearborn Co., Ind."

After her union with the church, her greatest desire was to know what the Lord would have her to do. She was not blessed with the riches of the world, and had but little to give for the cause of Him she loved. She was surrounded by those more highly favored than herself, and placing too low an estimate on her own merits, trembled when she thought of speaking to them on the subject of religion. At last she thought of leaving religious tracts to distribute. This she did as often as she had opportunity. Her circumstances at home were such that she seldom visited, but as often as she did go, or as others came to her home either on a visit or on an errand, she placed in their hands a tract united to their circumstances.

But this was doing too little in the service of her Redeemer; her constant prayer was that a

door of usefulness might be opened. After much anxiety and fervent prayer, her mind was directed to teaching; but she had not the means of acquiring an education; she, however, ceased not to pray that she might in some way gain her desired object. And soon her prayers were answered; she was afforded an opportunity of sharing the instruction of one whose interest in every benevolent enterprise served to encourage her.

Her first teaching was in Dearborn county, Ind., where she gained the love of both children and parents. From here she went to Charlestown for the purpose of going to school. But in a few months she was so strongly urged to take a school in aristocratic neighborhood that she relinquished her studies and complied with the request. Here her labors were signally blessed, for a while all her pupils improved well in letters, some of them became the subjects of divine grace and united with different churches; others received impressions which followed them for years after she left them, and finally brought them to the cross of Christ. From Clark county she went to Washington, Davis county, there, too, her labors were blessed in an eminent degree. After two years she yielded to the solicitation of friends and returned to Charlestown, where she successfully labored until she accepted an appointment as missionary to the Indians.

After receiving this appointment, she says, in a communication to the Board: "I often felt a deep interest in the cause of missions and pictured to myself and for myself a situation in some neglected spot where others would not go, surrounded by those who had not been taught, and where I could only expect to receive a more competency. When I received your appointment to labor in the Indian land, I felt the door was opened for me to go, and the path of duty seemed plain. But when I decided to accept it, and thought of unfastening many ties, of having the endorsements of christian society, and the affectionate and much loved pupils that have at different times been under my care, nature was overcome. But grace has triumphed, and enabled me to rise above the feelings of nature, and now I go cheerfully."

While on the way to the Indian country, she spent much time in reading the Bible and other good books, and in many ways made herself useful to other passengers. Often would she struggle to hide her own deep emotions; that she might encourage me. When we reached the Indian country, the buildings at West were unfinished, so that she could not enter upon labor in her own field. Her active spirit however could not remain idle, her heart yearned over the poor wanderers of the West, and she longed to be about her Father's business. In a few days she appointed a female prayer meeting among the Shawanoes, which she attended regularly until she left for her own field of labor. In a letter to a lady in Louisville she says:

"Yesterday I went alone two miles to the meeting, where I met eight Indian sisters who engaged readily in the services. Never did I enjoy a meeting more or realized more fully the value of religion—a religion which tends to elevate the degraded and render happy those who a few years since walked in darkness without a ray of light to illuminate their path through this wilderness world. Though unable to understand a word they said except 'O, Jesus,' it was deeply affecting to hear their earnest petitions and see them as they rose wipe the falling tear.

In a few weeks she was able to go to her place of destination, where with cheerfulness accompanied with meekness and prayer, she opened her school. Here under severe and peculiar trials the most bitter of which were known only to herself and Him in whom she trusted, she labored three years without seeing any permanent religious improvement in her wild children. Still she labored, but continued to sow the precious seed, while she lifted her heart in supplication to heaven for a blessing until the ear of mercy was opened, and one of her scholars revealed as a lamb in the fold of Christ. Now she was rewarded a thousand fold for all her days of toil and nights of anxiety and prayer. But this was not the only fruit of her labor.

She was allowed to reap; assisted by sister Lykins, two female prayer meetings were established, one of which she attended and sister E. the other. Soon after three or four of her scholars with the parents of some were added to the church, and others deeply affected.

Soon after going to the Indian country, her health began to decline. But her anxiety to benefit those hitherto neglected parents and children, led her to forget herself and labor only for the small so completely prostrated that she was unable to do anything more, and being advised by brother Lykins to make a visit home, she consented, but before she was ready to start, her health was partially restored, and she relinquished her visit. Soon as possible she again entered the school-room, and with her usual zeal labored until last spring, when again worn out with the labors of the school and watching with the sick, she was again prostrated, and again she was advised to take a respite. From a sick bed she

started once more to visit the home of her first school.

Soon after her return she was visited by brother Lykins, who was with her. She then expressed a fear that she would never be able to do much more for those in whose salvation she felt so deeply interested; yet with a meek submission, she resigned all in the hands of Him who is too wise to err.

Though sister Osgood's attachments to friends knew no limits, her kindness was not confined to them alone, who of the sad suffering sufferer in the Christian's or Indian's land, her heart was melted and her hand extended, ever bestowing light of itself in the desire to make others happy.

While associated with brother Adams, namely, she was often left alone. Mrs. A. being absent on account of poor health, her business was conducted a time. At such times the labor and responsibility of the whole establishment was thrown upon her, yet she would not complain nor allow others to say her task was hard. She never saw Mrs. Adams sick or lonely, but all her sympathies were awakened, and forgetting that she was sick herself, she consented to her making a visit to the whole family. I have known her for weeks at a time to perform all the labor of the station with the help of one Indian girl, while suffering from ill health fever every week. When she had an attack, she broke them for a few days by taking a room, but they would return. Thus months of labor she lived in, labored, until her constitution was completely broken. Truly we saw her life to be a scene of God.

Once when I was there, she asked me to walk to a tree which stood alone in the prairie, where we came to it. "Here," she said, "I have chosen as my first resting place." Always after that she called that her "tree," and said she often looked at it, and thought "there will I soon go from all my toil." Some two years since a very interesting little girl who had been given her, died, and was buried under that tree, and leaving a bright example of his acceptance with the Savior, he also departed here, and now by them she sleeps, and she said, "I sit often at her side." When I was there last, she said she would rather be buried by those two dear children, than anywhere else in the world.

Brother Lykins said her end was peace. Her disease was Typhoid fever.

TO COLLECTORS.

BE CAREFUL NOT TO PASS THE LORD'S TALENTS.

Take two illustrations. 1. There is a family on the border of the society at which the wife of this is the pastor, it consisted of an aged husband and wife, both members of a neighboring church. The husband had been wanting away with a cancerous disease, the chief employment of the wife was in caring for him, and doing what she could for his comfort. Their small estate was nearly exhausted, and would have been long before, only as prevented by the kindness of Christian friends. Her age was so advanced that for some time that she could attend public worship occasionally with the church I serve in the Lord. By request I visited the family. My last call was late in the fall, winter was approaching, their situation was great, but the wife was confident that the Lord would provide. He did. I had scarcely spoken with her, before in sorrow she said the collector had called upon her in the morning, and collected that she had a dollar which she received under such circumstances that she thought she might devote it. She committed it to me, to my treasury three or four years ago, and to my knowledge it is certain that she was right in devoting the dollar. I discussed no means. Her husband soon after died; the wife removed to another part of the country. She is in the congregation at the last annual meeting of the Foreign Missionary Society of this country, one of the most interested of all present. She probably came some twelve miles to attend it.

2. There is an aged widow of seventy-five years who resides some fifteen miles from my residence, and whose home is about six miles from public worship in the church of her faith, and whose circumstances are such that she is rarely permitted to worship. I have been acquainted with her nearly fifty years; she was then a professed member of the church, and had been, I suppose, forty years longer. She has been schooled in the furnace of affliction; her means are very scanty. I met with her a short time since. She remarked to me that so collector had called on her for two or three years; that she was desirous to make one offering more, it was probably the last she should ever be able to make, and that she would commit the money to me with the request that I should not mention her name. The bill she handed me was \$6, and probably in the sight of God it is as large or larger, than any the reports of the Treasurer record.—Foreign Missionary.

