

Indian Advocate.

"And the Desert shall Rejoice and Blossom as the Rose."

By THE BOARD OF INDIAN MISSIONS.

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Extracts from the Annual Report of the Commissioner of Indian Affairs.

POTAWATOMIE BAPTIST MANUAL LABOR SCHOOL, September, 1852.

Sir:—The time has come for me to report to you the condition of the school under our charge, and it affords me no small degree of pleasure to do so to a gentleman so noted for his impartiality, and earnest desire for the advancement of this people, as yourself.

During the past year, as you are well aware, many changes have taken place among those connected with the institution. Our efforts have been much retarded by various causes which we could not control. Twice during the year the school has been interrupted by severe sickness. But as general health has been restored, we have been enabled to resume our work more vigorously.

The following statement will show the present condition of the school, viz: Enrolled for the present quarter, sixty pupils; the average attendance per day about forty. The school is divided into various classes, which are arranged as follows, viz:

1st class—Rhetorical Guide, 4.
2d class—McGuffin's Third Reader, 12.
3d class—McGuffin's Second Reader, 12.
4th class—McGuffin's First Reader, 8.
5th class—Goodrich's First Reader, 7.
6th and 7th classes—Alphabet and first spelling lessons.

1st class arithmetic, 11.
2d class arithmetic, 16.
1st class geography, 10.
2d class geography, 6.
English grammar, 3.
Writing, 14.

The girls are all taught needle-work. Several of the classes have made considerable advancement, while others are only making a start to improve. We find, by experience, that our children generally have good capacity for improvement; and were it not for the irregular manner in which many of them are kept at school, we would, doubtless, soon see a more decided improvement.

With regard to the people around us, many of them begin to feel more deeply the necessity of educating their children. But there are many who are degrading themselves by intemperance and other vices. This is a matter we deeply deplore. Could the ruinous practice of liquor traffic be broken up, we might hope that soon this moral wilderness would be transferred into a cultivated and enlightened region of peace and happiness.

Permit me, sir, in conclusion, to assure you of our highest esteem and confidence.

Very respectfully, your obedient servant,
D. LYKINS.

Superintendent P. B. School.

Major F. W. LEE.

United States Indian Agent.

Ottawa Mission, Oct. 4, 1852.

Sir:—Since my last annual report the Ottawas have had but little sickness among them, although there have been more deaths than occurred during the previous year. Ever since the earliest recollection of the oldest of them, they have steadily and rapidly decreased in numbers until within a few years past. Previous to their emigrating to this country they were extremely indolent, intemperate, and profligate; but soon after their arrival here, they commenced building houses, raising stock, making rail fences, and cultivating their land.

The United States Government and benevolent societies made various efforts to improve them in habits of industry, morality, and temperance, and were in these respects successful; still the intemperate diseases contracted by them while in their career of profligacy caused a continual decrease of numbers to go on until the year 1837, when their number, according to the payment roll, had decreased to 205. They themselves estimate that in about 1835 they numbered 1,500. About 200 emigrated to this country from Ohio in 1837-'38. In February, 1848, they, in general council, without the immediate suggestion of any white person,

no one but Ottawas being present, formed and wrote a law in their own language, the following being a literal translation, viz:

"Whiskey on the Ottawa land cannot come. If any person shall send for it, or bring it into the Ottawa country, he who sends or he who brings shall pay five dollars, and the whiskey shall be destroyed. Any one sending or bringing the second time, shall forfeit all of his annuity money. For the third offense he shall be delivered over to the United States officers, to try the severity of the white man's laws."

The penalties contained in the above, together with those in all of their printed laws, twenty-five in number, are most rigidly enforced by the prop. officers; so that since February, 1848, there has been but one violation of the whiskey law; consequently we see a gradual improvement in their houses, on their farms, in their habits, health, and numbers, their last payment enrollment having advanced, as you are aware, to near 230.

While speaking about their laws, permit me to say, further, that about two months ago I happened accidentally to step into a house when a case was being tried. There sat the two judges examining the laws. The plaintiff and defendant were both present, and each having his lawyer and witnesses. After the evidence was given and the lawyers were listened to, the judges decided the case strictly according to their laws. The plaintiff, defendant, judges, lawyers, and witnesses, were all Ottawas.

The Ottawas have, you know, the present year erected a shop, purchased tools and iron, and employed a blacksmith. Their mill, too, has continued in successful operation, furnished with a regular salaried miller. They have this fall made an effort to purchase about one hundred bushels of seed-wheat; but failing, they now intend to purchase that amount of spring wheat, and be ready to sow it when the season arrives. Their fields have produced abundantly this season; and were it not the case that some thievish tribes deprecate largely upon their hope, they would be well supplied with all the necessities of life. Thirty of their children are now enjoying the benefits of schools among the Shawanese and Potawatomi.

Religious instruction is continued regularly on the Sabbath; meetings are well attended. The sound of singing and prayer is heard every morning and evening in many of their dwellings. The Sabbath is devoted to rest by almost every member of the tribe. Their former superstitious customs have been dropped, and all admit that Christianity is good, and that there is safety nowhere else. The undersigned still endeavors to devote his time almost exclusively to the temporal and spiritual welfare of the Ottawas.

Most respectfully, I am, dear sir, yours, &c.,

JOTHAM MEEKER,
Missionary of the Am. Rep. Miss. Union.
J. R. CHENEVIX, Esq.,
U. S. Indian Agent, Sac and Fox Agency.

WEN AND PIENSHAW SCHOOLS,
August 30, 1852.

DEAR SIR:—It once more becomes my duty to report to you the condition of the Wen and Pienshaw school. How true it is that the tide of time still bears us on for evermore, bearing away from its shores much of the loved and cherished of earth. Change and mutability are written upon all earthly things. I am led to these reflections by circumstances with which you are well acquainted. Some twelve months ago, if I remember rightly, I received you at our door, in the midst of a heavy shower of rain, into the midst of a happy family. Where are they now? A much-loved wife, a promising child, and an esteemed teacher, are tenants of the quiet tomb. They sleep the undisturbed sleep of death beneath the "Lone Tree's" shade, upon the edge of the Great Wenam peninsula, far from where their kindred rest, from the homes of their youth, and the friends of their earlier days. But a life well spent in the service of the Divine Master, and offered up as a sacrifice for the advancement of the cause and kingdom of the world's Redeemer, was theirs; and this should be the Christian's ardent desire—the Christian's highest aim. I have been led to speak of this matter from the effect it has had on our school and missionary operations. The past of the fallen have not yet been fully filled, though the teaching department for the last three months, has been un-

der the efficient management of Miss E. McCoy,

from whose report I extract the following: "You are aware that, in consequence of the deaths of Mrs. Lykins and Miss Oggsed, this school was suspended, and the children sent to their own homes. About three months since the school resumed, and placed under my charge. Owing to the absence from school, without books, or any other means of improvement, or even retaining what they had learned, the children begot much; but they had been so thoroughly instructed and so well disciplined, that they soon regained all they had lost, and are now advancing. Of those present, seven read in McGuffin's First Reader, ten in Goodrich's Third Reader, four of whom study arithmetic and first lessons in philosophy, four read well in McGuffin's Fourth Reader, study arithmetic, and Mitchell's Geography, and first lessons in astronomy. Thirteen are writing. This report may show fewer advanced scholars than the report of last year. Some who were here then have left, and will return soon. I find the children all teachable and some of them much attached to their studies. As you understand the manner in which this school was formerly conducted, it is only necessary to say that, as nearly as possible, under present circumstances, it is conducted under the former rules; but, owing to the necessary and frequent absence of our superintendent, and some other unavoidable disadvantages, of which you are aware, the school has not the same facilities for advancement that it formerly had. Yet we would patiently labor on, and await the time when He, who has heavily laid His afflictive hand on the mission, will in mercy supply all deficiencies, and cause this with all other dispensations of His providence, to prove a blessing to this people. But I cannot close this report without referring to our deeply lamented friends, who now, beneath the "Lone Tree's" boughs, so silently and sweetly rest from their labors. I feel it but a faint expression when I say too high an estimate cannot be placed upon the untiring efforts, the unwearied zeal, they ever felt in all that pertained to the happiness, temporal and spiritual, of those for whom they labored. To human appearance the loss seems irreparable; but we would desire, by an eye of faith, to look beyond the present, and trust in Him who has taken them away for the future."

I cannot close this report without expressing my deep gratitude for your unremitting kindness and attention during the trying scene through which I have been called to pass. It is one of those occasions which we sometimes meet where words are all too weak to express the feelings of the heart. Nor do I feel it right to omit speaking of the exemplary example which you have continually set before the people of your charge, nor of the quiet sobriety and improvement which prevail under your influence. These things are known by all who are acquainted with the people of your agency. In conclusion, sir, permit me to express the hope that these people may long be blessed with your influence and example.

Very respectfully, your obedient servant,

D. LYKINS,
Superintendent of School.

Col. A. M. CORVEL, Agent, &c.

BAPTIST MISSION, C. N.,
August 15, 1852.

DEAR SIR:—Yours of July 29 was duly received. The following is a report of our mission at the present time:

Cherokee station: Rev. E. Jones and W. P. Upman, Delaware Town: John Wickliffe, and Ogansay, native preacher. Dnyokor: Dulsuky, native preacher. Tappacher: Tancokor, native preacher. Flint: Lewis Downing, native preacher; D. M. Foreman, native preacher. Five stations, seven out-stations, two missionaries, and two female assistants, six native assistants.

Our printing operations are suspended. During the last year one hundred and fifty-eight were added to the churches by baptism. The number of church members is about twelve hundred, who are generally making good advances in intelligence and piety. A volume, containing Remarks, the two Commandments, several other epistles, and Revelations, has lately been put in circulation, and is serving a good influence.

Yours, respectfully,
W. P. UPHAM.

G. BOWEN, Esq.

ARMISTEAD ACADEMY, July 14, 1852.

DEAR SIR:—I have the pleasure to transmit to you the report of the school for the past year.

The following persons compose the mission family: Rev. E. R. B. Potts, Mrs. Mary E. Potts, Mrs. E. M. Potts, Mrs. M. R. Potts, and Miss E. Potts. During the latter part of the session, 1851 and the commencement of the last, it was necessary for me to be in the school, in consequence of Mr. Brown, the former teacher, having left. In November the Rev. Andrew Moffat arrived, and since then the school has been under his charge, assisted by Miss M. R. Davis. The number of students is forty-seven who are boarded and fed by the institution.

The studies pursued have been as follows: First class. Classics: Arithmetic, as far as mensuration, Davies' Axioms of Geometry to the mensuration of Solids and Solids, Davies' Algebra, thorough, English grammar, reading, writing, composition, and declamation.

Second class. Arithmetic, as far as mensuration, English grammar, geography, reading, writing, composition, and declamation.

Third class. Arithmetic, as far as the double rule of three, geography, reading, and writing.

Fourth class. Arithmetic, as far as interest, geography, reading, and writing.

Fifth class. Arithmetic, as far as compound numbers, geography, reading, and writing.

Sixth class. Arithmetic, as far as long division, geography, reading, and writing.

Primary department.

Second class. Reading History of the United States, spelling, and writing.

Third class. McGuffin's Third Reader.

Fourth class. McGuffin's Second Reader.

Fifth class. Mrs. Barbauld's Lessons, and spelling.

Sixth class. J. F. Lowell's Young People's First Book, and spelling.

I reported at the close of the session, (9th month) nine boys as qualified for the common business transactions of life. This I consider as far as the schools in the nation should go. Should a boy have some definite object which would require a further advancement, and possess the talents, application, and moral character, then he ought to be prepared for that object. As it is, there are so many children who are not able to obtain even the first rudiments of education, and those who are fitted for business should give way to others.

Could there be an agricultural school established, conducted upon the most improved system, where the best implements could be made and repaired, and boys selected from the present schools and sent there and taught farming upon scientific principles, as well as to make and repair the necessary tools, it would exert an influence upon this people that is incalculable.

As things now are it is useless to have any other tools than such as have been in use for the last thirty years, others can neither be made nor repaired here. But where are the funds to come from? The nation is not able. It can only be done by the government, or the benevolent. Our prospects are very good for a crop. I think we shall have a sufficiency of wheat, oats, corn, and vegetables for our own use; and this has been done by the students.

Our examination, which took place on the 9th instant, gave general satisfaction.

In addition to our labors here, we have endeavored to preach the Gospel to the people, and I am happy to be able to say that it has had its influence upon the heart, in turning some from sin into holiness. About forty have been added to the church, upon their profession of faith in a risen Saviour.

The prospects of good crops among the people are very good. I think more has been planted, and it has been better worked, this year than heretofore. Upon the whole I think I can say that within the bounds of our labors there is a gradual improvement in industry, morals, and religion.

All of which is respectfully submitted by yours truly,

RAMPAY D. POTTS,
Superintendent of A. A.

Mr. WILLIAM WILSON,
Agent for the Cherokee.

Patience is the balm of suffering; while you, therefore, bear with firmness what you cannot avoid, submit with resignation to the will of the Almighty, who is just and merciful.

The Indian Advocate.

Removal of the Rooms

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Special Notice

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

Car. Secretary Am. Ind. Miss. Association

Those containing remittances to

CHARLES S. TIGER

President, Int. Ind. Mfg. Association

It is also particularly requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's Office 409 Main street, and pay it there.

Annual Meeting

The Annual Meeting of the American Indian Mission Association will be held in the Baptist church of the city of Jackson, Mississippi, commencing on Thursday, April 14th, 1853.

The Rev. Dr. Fuller, of Baltimore, Md., is appointed to preach the Introductory Sermon, and Rev. Dr. Lynd, of Covington, Ky., his alternate.

It is earnestly desired by the friends of the Mission, that there be a large assemblage present upon the occasion. Ample accommodation will be afforded in Jackson for all visitors.

Different Sphere of Action.

The United States Government by its system of annual appropriations, is gradually introducing the precious boon of education to the Indian youth. Minds which would otherwise remain perfect blanks, ignorant and unillumined, are being educated and expanded—and preparation made for assuming the duties of citizenship when mature age shall be attained. This is the especial and very appropriate work of the national administration. It is a noble undertaking, very honorable to the country. Of course, these labors are almost altogether given to the children. They have no particular and direct bearing upon the adults.

Our mission operations aim at occupying a different sphere. Through the agency of our missionaries we hope to present the claims of the gospel to the adult and prove instrumental in pointing the steps towards the Lamb of God, who taketh away the sins of the world. The preached word is the only means of influencing the present generation of Indians. They are very susceptible to the influence of oral language. Oratory has a power over them akin to magic. It arouses their passions, awakens the impulses of their hearts, and when skillfully applied can endure it will all the pride and revengefulness of their hearts. The story of Iliss, who, while on earth went about doing good, interests the Indian. It appeals to the tenderness of his nature, and striking the sympathetic chord, his whole being yields to the influence of that great example. As the best agency for the conversion of the tribes, we must ever regard the preached gospel. While then the Government is very wisely providing for the education of youth, let Christians seek that the Indian parents have the gospel delivered to them.

All the virtues are in peril, when filial piety gives
WAY

Indian Affairs

In this is the present copious extracts from the Annual Report of the Commissioner of Indian Affairs. They speak best for themselves, and need but little if any elucidation from us. The social, religious and political condition of the aborigines, it will be seen, is continually improving. Every year is marked by progress. The liberal and humane policy of the Government is meeting with a degree of success, which if not altogether as great as could be wished is very encouraging, and falsifies the predictions of those who deemed the Indian an untamable child of nature. We consider the experiment of civilization as having been fairly tested, and now look at the result. The very wide contrast in the condition of the tribes at the present and what it was twenty five years ago is apparent to all. A great and wonderful change has been wrought

It is seen that there are no insuperable obstacles in the constitutional disposition of the Indian to an acquirement of the arts and blandishments of cultivated society. He has in some measure cast aside the shackles and restraints of barbarism—he has given to the winds his wild ways and roving life—and shown to the world that it is not impossible for even a son of the forest, born to adventure and trained to nothing but sport and war, to become an orderly citizen

The very efficient agency of the gospel in accomplishing the work must be acknowledged.—It has indeed been the chief means, and so must continue. Christ and him crucified must be preached, before the path can be made straight for the introduction of education, mechanic arts and the science of government.

We are pleased to see that the Government is not abating its interest in the welfare of its *peoples*—that it is extending the ample wings of its protection to the numerous tribes yet unvisited by the blessings of religion and civilization. Duty and the instinct of self preservation both urge the speedy moral and social renovation of every being within our territorial limits.

We trust our readers will peruse the documents extracted from the Hon. Mr. Lea's report. They mostly pertain to our denominational efforts, and as such are of particular interest. And may we not hope that having seen what God is accomplishing through the agency of the Government, very many friends of the cause will determine to contribute to the work?

A Retrospect

The following is a portion of a recent letter from the Rev. D. Lykins:

WEA STATION, Dec. 28, 1952

MY DEAR BROTHER:—The tenth year of my service in the employ of your Board is now about closing, and leaves me a war-worn and weary pilgrim, surrounded with difficulties, and beset with trials. I have seen my immediate associates fall at my side, and others have forsaken the field, so that of the first band of missionaries who were appointed to this part of the Territory (with the exception of sister McCoy, who expects shortly to leave) I alone am left. I assure you that I have material for much melancholy reflection in the scenes of these ten years. They have written deep traces on the scroll of memory, never more to be effaced.

I have seen the opposition of the Indians, to schools and missionary operations, melt away as snow before the sun. I have seen some of them, I trust, converted to God, and I have seen some pass away from earth, rejoicing in that blessed hope, brought to light in the gospel of the Son of God.

But just at the time, when the way seemed opened for great usefulness, my hopes were blighted, and this station called to deep mourning. But I will not trouble you with my private griefs, nor attempt to tell you how desolate I feel when standing beside the lone tree graves, one of which contains what was earthly of my wife and child. Very truly yours, &c.

D. LYKINS.

In matters of conscience, first thoughts are best,
in matters of prudence, last thoughts are best.

CHOCTAWS

From Rev. Joseph Smedley

December 2, 1952

Last Sabbath our brother Folsom was set apart to the work of the ministry at Dog Creek. This would have been attended to, most probably, at the Association at Armstrong, but my own severe sickness, and our brother's violently inflamed eyes, kept us from attending. The order of the service was the same as at brother Island's ordination. First, remarks upon the nature of ordination—then the cordial and unanimous vote of the Church was given—then the examination of the candidate for ordination—then the prayer—then the charge—and finally the presentation of our brother to the Church. As it devolved upon myself to attend to these matters I was somewhat exhausted, and not a little exerted. This being the first religious service of the kind in this district, to meet was very solemn and interesting. And all engaged, I think, felt deeply, and no doubt, prayed for God's rich blessings to follow this solemnity. After the ordination I requested our brother to attend to the ordinance of baptism, and six full blood Choctaw were immersed, three of each sex. Judge Arntumby was one of the six. In the afternoon I preached from—"God is Love." I then requested any who felt so disposed to address the meeting. Three full bloods complied, and brother Folsom concluded. I ought to state that my brother Folsom, as usual, interpreted for me, and with great freedom and fervor. At candle light (or rather by a large fire light,) the meeting was continued with singing and prayers, and a most rapid and fervent address from brother Shoombaby, and affectionate remarks from brother Folsom. Having to speak so much myself in the open air, my throat and lungs became inflamed and painful, at present ain't much better. This pain and irritation of the throat and lungs, reminded me of similar visitations at North Fork. A few, yea many inconveniences of "this kind and the merest trifles compared with any good accomplished in His cause who can in a moment restore the feeble tenement to its wonted strength and vigor. To spend our strength and life in Christ's cause is too great an honor for any language to fully describe. When my work is done among the Indians, I trust God will make it plain to me. I don't wish to live one hour longer than duty requires. To out-live one's usefulness would I think be agonizing, at least to me. To be dead weight among one's own children and connections, and amid the opening and glorious prospects of the gospel—ah! to be a dead weight—how horrible.

On the last Sabbath of this month, God will
ing, four Choctaws will be immersed in the im-
mediate neighborhood of the Big Sans Boine
and brother Folsom's. These Choctaws appear
determined to examine the Bible for themselves.
So may it ever be. I have no fear of the accept-
ableness of Baptist principles when the Scrip-
tures are read without prejudice. How plain
appears, that the more we honor God by a cheer-
ful submission to his own *truth*, the more th
Divine smiles will rest upon us.

That the Great Head of the Church may design to bless all our efforts to advance his cause and glorify him supremely, is the sincere prayer of
Truly yours,

JOSH SLEDLEY.

Annual Letter from Choctaw Mission.
 DEAR CHRISTIAN BROTHERS:—It is with pleasure and fraternal affection I address you on this occasion. My remarks will be unreserved, and I trust will be in accordance with the affectionate exhortations of Christ: "That they all love one another."

and sublime words of Christ, "That they all may be one, as thou Father art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me. And the glory thou gavest me I have given them, that they may be one even as we are one."—John xvii. 21, 23.

And what a scene is here presented! The Son of God praying to his Divine Father, and

to the Great High Priest, bearing on his heart the whole Church! Though in the immediate prospect of the infinite sufferings of his cross, with what *unexpressed tenderness and fervor* he serenely prays for all his people: "Neither pray I for these alone, but for all them also which shall believe through their word." He asks for that which he can justly claim on his own infinite merits: And "he shall see of the travel of his soul and be satisfied." And let us follow our adorable Saviour a step further: It is stated, "After Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered with his disciples, and Judas also knew the place, for Jesus oftentimes resorted thither with his disciples. And he was withdrawn from them about a stone's cast, and knelt down and prayed, saying, Father, if thou be willing let this cup pass from me: nevertheless, not my will but thine be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly, and his sweat was, as it were, great drops of blood falling to the ground." Amazing spectacle! Jehovah's Fellow bending, agonizing, bleeding beneath his own cross!—and calmly partaking of that cup which, on the cross, he drank up! What submission!—what majesty!—what grace! And just before these scenes of Gethsemane and Calvary, he uttered the words already quoted as the foundation of my epistolary address. And my dear brethren, shall not we feel the deepest interest in this his last, yet, his dying request, when everything is embraced therein which is essential to our happiness, success, honor, and eternal reward? Then we may safely affirm that all God's real people are *one in union, one in love, one in will, and finally be one in glory*.

To union. How explicitly the Saviour speaks: "That they may be one in us." This must include the identity or oneness of Christ and his Church, and also the union and fellowship which ought to exist between all his professed disciples. "All true believers, in every period of time, compose the real or invisible Church of Christ." True, this also embraces the millions now composing the Church triumphant in heaven, as well as those constituting the Church militant on earth. The former are now sharing their reward, and need no prayer. The latter are still in the field of conflict. The stream of death is the only barrier between them. Both constitute the spiritual body of "Him who is head over all things to his Church, which is his body, the fullness of him who filleth all in all." This is the foundation, the life, and the cement and bond of all personal salvation. And Christ is not isolated from his Church. There is a perfection here which surpasses everything else, except the perfection of absolute Deity. Surely the head and the members must be one. Nor dare we speak of mutilations and excisions in this wonderful and indestructible union between Christ and his Bride. Alas! in what is called the visible Church, animosities, divisions and persecutions, even to death, exist—and constitute the very stigma of Christianity, and the curse of the world. But you, my dear brethren, have not so learned Christ! You know well, to be out of Christ is to be dead in trespasses and in sin; while to be united to him by real faith, is to feel the vitality, the purity, the activity, and the peace and safety only to be found in Christ! And, oh! what an unspeakable privilege to have Christ as the basis on which we can safely rest—the center round which our holiest affections move—the magnet that sweetly draws us close to his heart—the life which unceasingly swells and enlivens our souls—and the ever bright and sunless expanse to draw forth the rich and abundant fruits of the spirit, and prove us to be "the living epistles of Christ, known and read of all men."

One in Christ! What a lofty model!—"That they may be *one in us*." What surpassing dignity! Oh! this is indeed an overwhelming truth. Not only that rebels and outcasts should be reclaimed, but be brought into union with Deity and without the exception of a single believer. "God is love: and he that dwelleth in love, dwelleth in God."

INDIAN ADVOCATE.

in God, and God in him." Thanks be to God, brethren, there is no exception here. All share the highest of all honors! And these faithful adherents to Christ may be scattered among the wanderers of the forest, or may form a small part of the rich, the mighty, the noble, or may share the sorrows and hard privations of God's despised poor—but they carry their Saviour, their religion and honor with them. Christ is in them the hope of glory; and they are in Christ. How striking, yea, sublime, are the words of the Apostle: "Heirs of God, and joint heirs with Christ." Nothing can more fully express the nearness, the grandeur, and imperishable riches, inseparable to union with Him who is "Heir of all things." And be it remembered, the Saviour and true faith are ever in nature the same. There is one faith, one Lord, one baptism. The object of faith, the principle of faith, and those ordinances which the believer delights to keep, these will continue unchanged till time shall be no longer. Moments and ages are the same with Christ. And with is the same noble principle, whether in the patriarchs and the true circumcision, or now actuating Jew and Gentile, barbarian, Scythian, bond and free—all true believers are one in Him "in whom dwell all the fullness of the Godhead bodily." And that case, how easy and blissful Christian union and fellowship becomes! Here is the entire and rich blending of all the graces of the Holy Spirit, and stand complete to be born of the Spirit, and body and fullness, is as clearly revealed as any truth in the Bible. Figures the most apposite and familiar are employed to illustrate this. The glory of Christianity. And pre-eminently the unity of the foundation and superstructure, of union and fellowship appears, when the disciples the head and the members, of the vine and the branches, and the husband and wife, apply and beautifully set forth the union of the Saviour and his people. Figures imply something real. The shadow points to the substance. And nothing can be more real than vital union to Christ by faith. Vegetable, animal and intellectual life are realities; but aid with Christ in God." And still further—how wonderful must that union be, which requires the unity subsisting in the Godhead to illustrate and to beautify it: "That they may be one, even as we are one." And surely the mystery and incomprehensibility of the doctrine cannot be fairly and successfully employed to invalidate this sweet truth. The mysteries, the truths and facts of the Bible, are given to be most cordially believed. To credit God's own absolutely perfect testimony of his Son, first, because we must be saved by it, as lost sinners, and secondly, because God has required this faith—these are the reasons (as well as others) which no sophistry can weaken, much less destroy. Human, mere human reason, is no umpire here. The Divine existence, the incarnation of Christ, the work of the Holy Spirit, and the union of Christ and his Church, are the very truths (though mysteries) which throw floods of glory around Divine Revelation. Oh! "who by searching can find out God?" "Great is the mystery of godliness: God was manifest in the flesh." And Christ declares, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." The Apostle says, "This is a great mystery; but I speak concerning Christ and his Church." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption."

I now ought to remind you, dear brethren, that all true believers are the same kind of Christians. In name they may differ, in nature they are one. Their habits, talents, arguments, emotions, temper—yes, opinions, may differ—but essentially they are one in Christ. The very unavoidable imperfections (as they are called) of the Christian, only awaken a more deep and lovely sympathy on the part of the entire Christian brotherhood. If religion be (as some tell us) to reconsider, and kind fast, early union to the Saviour will secure "the other second thought," and also more and more entire sensibly and sweetly to Christ and each other, in the cords of everlasting living kindness. I assure you, this doctrine of vital union to the

semer, has been the never failing source of the purest and the strongest consolation to your unworthy brother now addressing you. He desires to speak of himself, except to exalt his Saviour. Oh! to be one with Christ; to rest upon him; to be in his arms; to feel the very beatings of his heart of infinite love; to be allowed to catch his smiles; to feel his changeless embrace; to be assured that he will not cast me off as a branch for the fire—this is the sweetest heaven we can have on earth, and is a sure foretaste of what we shall possess in a dying hour, and when we shall see our Jesus face to face in glory, and be like him. And I confidently believe that you have often shared in the rich enjoyment of such inestimable privileges. You know what it is to be united by the same precious faith to the same Lord; you have believed the testimony God has given of his Son; you have proved that a look, a touch, a tear, has filled you with peace and joy in the Holy Spirit; and that with Christ you have all that God can give and your souls enjoy. It is for you to say, with the Apostle, "All things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are ours, and we are Christ's, and Christ is God's." This being the case, how easy and blissful Christian union and fellowship becomes! Here is the entire and rich blending of all the graces of the Holy Spirit, and stand complete to be born of the Spirit, and body and fullness, is as clearly revealed as any truth in the Bible. Figures the most apposite and familiar are employed to illustrate this. The glory of Christianity. And pre-eminently the unity of the foundation and superstructure, of union and fellowship appears, when the disciples the head and the members, of the vine and the branches, and the husband and wife, apply and beautifully set forth the union of the Saviour and his people. Figures imply something real. The shadow points to the substance. And nothing can be more real than vital union to Christ by faith. Vegetable, animal and intellectual life are realities; but aid with Christ in God." And still further—how wonderful must that union be, which requires the unity subsisting in the Godhead to illustrate and to beautify it: "That they may be one, even as we are one." And surely the mystery and incomprehensibility of the doctrine cannot be fairly and successfully employed to invalidate this sweet truth. The mysteries, the truths and facts of the Bible, are given to be most cordially believed. To credit God's own absolutely perfect testimony of his Son, first, because we must be saved by it, as lost sinners, and secondly, because God has required this faith—these are the reasons (as well as others) which no sophistry can weaken, much less destroy. Human, mere human reason, is no umpire here. The Divine existence, the incarnation of Christ, the work of the Holy Spirit, and the union of Christ and his Church, are the very truths (though mysteries) which throw floods of glory around Divine Revelation. Oh! "who by searching can find out God?" "Great is the mystery of godliness: God was manifest in the flesh." And Christ declares, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." The Apostle says, "This is a great mystery; but I speak concerning Christ and his Church." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption."

One in aim. This is to glorify God in the salvation of sinners. With this sublime object in view, the Father glorified the Son, and the Son glorified the Father, and the Holy Spirit glorified Christ. We quote the following passages to show this: "Now is my soul troubled, and what shall I say? Father save me from this hour: but for this cause came I unto this hour. Father glorify thy name. Then came there a voice from heaven, saying, I have glorified it, and will glorify it again." And it is added, (the very night in which he was betrayed, and immediately after Judas went out to commit this blackest of all crimes.) "Now is the Son of Man glorified, and God is glorified in him. And if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Further it is stated: "These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son, that thy Son may glorify thee." And also, speaking of the Holy Spirit, Christ says, "If I shall glorify thee, for he shall receive of mine, and shew it unto you." Oh! what an honor, my brethren, for us to be actuated by the same motive, and have the same aim as the entire Godhead! The Father sent the Son to be the Saviour of the world. The Son tasted death for every man. The Spirit convicts of sin, of righteousness, and of judgment. "Of sin," says Christ, "because they believe not on me; of righteousness, because I go to the Father, of judgment, because the prince of this world is judged." "That they all may be one, (in union and aim,) that the world may believe that thou hast sent me." This may mean, that the faithful exhibition of this oneness in union and aim, in a constant endeavor to bring sinners to God, will allure to the same faith. Or it may imply, that a full development of the Spirit of Christ will constrain the unbelieving world to acknowledge the truth of the gospel. Either view is most important. Let me remind you, my brethren,

that the Church is to be the light of the world, and the salt of the earth. It is intended to be, in every member, a living exhibition of Christ in the soul, the hope of glory. It is designed to be a fruitful vine, whose branches are to spread to every clime, that the fruit may be eat by all nations. It is to be "a city set on a hill, which cannot be hid." Christ and his Church constitute the one only hope for the salvation of the world. And faith in Christ is invincible. The Head and the members move together. The Apostle declared he could do all things through Christ strengthening him. We claim the same privilege, in the hope of accomplishing the same unlimited good. We cannot limit the power of the Church, if faith be. For an entire society of church to be acting habitually from the faith of the Son of God, and to have and to carry out the same noble aim, will be to exert an influence which will be the means, by the blessing of God, not only to allure an individual, a family, a community, but instrumentally to cause a nation to be born in a day. And then for churches to unite together, as we do in this Association, cheering must be the results. For we meet to be helpers of each other's faith, and be able to act with more efficiency, and to cheer each other in the noblest of all works—to deprecate sin, and to plant the standard of the cross in every place. Union is strength—and the concentration of Christian effort, breathing nothing but love to Christ and love to the souls of all—yes, such practical religion God will bless to the conversion of those who are out of the way; and will prove irresistible upon the public mind, and constrain all men to know we are Christ's disciples. And a faithful love is not a torpid and inactive principle. Its objects are the Church and the world at large. Its embrace encircles all. This noble principle overlooks everything except what tends to honor Christ, in the salvation of a number which no man can number. Nothing allures like a faith that flumes with love. This throws a charm around the entire character, and like the sun, it illumines, attracts, revives and blesses all. Who can tell the effect of such a principle, which while it unites the soul to Christ, breathes nothing but love to God and man? Love to man brought the Son from his throne to die upon the cross. And active, united, untiring love to the souls of men, by every member of this Association, will kindle a flame among the Choctaws, and the other tribes of America, that shall enkindle its benignant fires in every vale, and up every plain and mountain, which, still brightening and spreading, shall softly and vividly flash across our mighty ocean, and be a light to lighten the Gentiles, and instrumentally prove the salvation of God's people Israel.

And faith in Christ must assuredly will do this. Without faith it is impossible to please God. But the faith of God's elect, while it cherishes the Saviour's smile, will go forth conquering and to conquer. And the believing Church, burning with the love of Christ, and baring bold of God's power, will as well move a mountain as a grain, and be the means in the Saviour's hands of saving a world as well as an individual. And it is a solemn thought, equally applicable to all, that our duties become more pressing every rising and setting sun. It is true, that of ourselves we can do no more convert a soul than create a world. But this is rather an encouraging consideration than otherwise. The thought that God must give the increase, inspired the Apostle to greater effort in planning and watering. But, my brethren, can we expect the smallest increase if we will not plant and water? To put the question is enough both to humble and encourage us. When your unworthy brother, with his fellow-laborer, brother Potts, first came to the Choctaws, I am not aware of there being one Baptist to welcome us, or one field of labor. In Mississippi District there was not one decided professor of religion, of any denomination. The late Major F. Armstrong, then the Choctaw Agent, observed to me, (while he gave me the choice of locating in any part of the nation,) "I don't want to discourage you, but in this District you may expect all up-hill work for the

first four or five years." His words proved true. But the seed my beloved brother and I tried to freely and sorrowfully scatter, others have sown in watering and in nourishing, and in sowing more seeds. Now, my brethren, what is the present religious prospects of this nation, and also of some of the other powerful tribes? Have we not reason to thank God and take courage? A great many among the Choctaws can bear their grateful testimony to the goodness and faithfulness of God in blessing the labors of the missionaries, and native and colored preachers. Yes, many of the once heathen and wandering Muscogees, now most devoutly exclaim, "What hath God wrought?" and hath done great things for us." "Hallelujah! the Choctaws have found refuge, to lay hold of the hope set before them in the gospel." Others from among various tribes have looked to faith, to the Lamb of God who taketh away the sin of the world." And the long neglected sons of the forest are beginning more and more to have their attention awakened, and seem to be listening to the lofty and benignant language of Him who still says, "Look unto me all ye ends of the earth, and be ye saved." Oh! my beloved brethren in the ministry, how pressing are our responsibilities, yet how vast are our encouragements. To doubt, to linger, to stop—let us let go our glorious aim in the work in which we have been, and are still engaged—cannot, must not be supposed. Oh! if we could enter more deeply into the spirit of the great Apostle of the Gentiles, and even "not count our lives dear unto ourselves, so that we may finish our course with joy, and the ministry we have received to testify of the people of the grace of God." "Like him may we exclaim, "Now thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us, in every place. For where unto God a sweet savor of Christ, in them that are saved, and in them that perish. And these we are a savor of death unto death, and to the other a savor of life unto life." Oh! it is a most solemn, a most affecting, and most cheering truth, that whether men are saved or damned, the sincere and faithful preacher will receive his just and full recompense. In both cases, ministers are a sweet savor of Christ unto God; and heaven and hell will attest their equitable and eternal reward. Incalculable is the amount of good that each of us, composing this Association, may do. One pious, devoted native, whether male or female, can do vastly more good to their own relatives and the nation at large, than any white person. And when we think how little, very little, we all have done, and also keep in mind the infinite value of every soul, and the shortness and uncertainty of life, surely not one will think of abandoning this noble and most urgent of all enterprises. The salvation of one soul is worth infinitely more than all the efforts and sacrifices of all the Christians in the world. Such a thought (and it is true) ought to set our souls ablaze flame to rescue our fellow men from eternal ruin. Then let us all examine afresh our motives and our aims. In us all, both preachers and members, may the glory of God and the love of souls be the governing principles of our entire future life. Let us take care that all our armor is on and bright with use. Be it ours to be like the valiant hero whose armor proved his strength. And glory to God, our great Captain is always near. See how he waves his own blood-stained and ever conquering banners! Hark!—how he cheers his undaunted soldiers! "Be thou faithful unto death, and I will give thee a crown of life." Nothing less than a crown for every one who dies at his post! "Father, I will thank thee also whom thou hast given me be where I am, that they may behold my glory." "And the glory thou gavest me, I have given them, that they may be one even as we are one." Be over-learned, we now are prepared to remark finally, that Christ and all his people will be one in glory.

All human efforts utterly fail in describing the final reward of the righteous. How wonderful the language of the Saviour is quoted above.

INDIAN ADVOCATE.

Well might the Apostle exclaim, "Eye hath not seen, ear hath not heard, neither hath the heart of man conceived what God hath prepared for them that love him." We may form some idea of the pomp, the fame, the riches, the imperious grandeur which are sometimes heaped upon men. But earthly pageantry, gold, pearls, robes, crown and homage are trifles when compared with the glory that awaits the faithful servant of Christ. And thanks be to God, inspiration lifts the veil which intervenes between the field of conflict and the Christian's final home. Christ himself begins the enrapturing description of what his Church anticipates—"Let not your heart be troubled; ye believe in me, believe also in me." "I my Father's house are many mansions. If I were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." And, sweet thought, while Christ commences the description, He is the Great Architect of the saints' everlasting abode. Is it any wonder that heaven should be so beautiful when Christ prepares it? Then the Saviour bids his servant in the Isle of Palms go on and finish the transporting picture. Oh, how unearthly, how gorgeous, how bright, how glowing and how faultless the painting; and while we gaze upon such a scene, let us not forget that the abode, the attire, the employment, the song, the bliss will be ours if found faithful.

"And he carried me away in the Spirit into a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the East three gates, on the North three gates, on the South three gates, and on the West three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth, and he measured the city with the reed twelve thousand furlongs: the length, and the breadth, and the height are equal. And he measured the wall thereof an hundred and forty and four cubits, according to the measure of a man, that is, the angel. And the building of the wall it was of jasper, and the city was pure gold like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second, sapphire; the third, chalcidony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasis; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls, every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it. And the gates of it shall not be shut at all by day: for there shall be no night there. And he showed a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and of the Lamb shall be in it: and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need not the sun, neither light of the sun, for the Lord God gives

them light, and they shall reign forever and ever."

Equally vivid and transporting is the description of the attire, the employments, the song and the joy of all who pass through the gates into the city.

"After this I beheld and lo a great multitude which no man could number of all nations, and kindred, and tongues and people stand before the throne and before the Lamb, clothed in white robes and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. And one of the elders answering said unto me, Where are these arrayed in white robes and palms in their hand, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb that is in the midst of the throne shall feed them, and lead them unto fountains of living water, and God shall wipe all tears away from their eyes."

Such is the glory Christ has prepared for all his people. And be assured such glory belongs to you, my believing brethren, the aborigines of America. Your original earthly homes far away to the East, you expect never to possess again. All the endearing associations of the graves and homes of your fathers, frequently rush upon your remembrance with deep and melancholy interest. But, oh, how unutterably sweet is the thought, that you have a home in heaven! The cheering words of the Apostle will apply to us all if faithful—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Greater encouragement we cannot have. And methinks I hear you all exclaim—"It is enough, it is enough." And now, my endeared brethren in the ministry, and beloved brothers and sisters in Christ, "Be ye steadfast, immovable, always abounding in the word of the Lord, for so much as ye know that your labor shall not be in vain in the Lord." And finally, brethren, farewell. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of peace shall be with you."

Deacon Simmons.

BY MISS EMILY JEROME.

A very different man from J. Bevan Brown, Esquire, is Deacon Simmons of Silver Creek, a flourishing little village some three miles to the north of Centerville. Not only is Deacon Simmons universally respected; but he is loved and revered by the poor, especially of his own congregation, and relied upon as a staunch supporter by the church of which he is a member. Deacon Simmons was never "gathered into the church" at Silver Creek; on the contrary, he gathered in the church. He laid the boundaries of his farm in the wilderness, while yet the pretty village was a thing of fantasy, and he a strong-headed, strong-voiced, strong-willed man, in the heyday of his prime. As soon as he had reared his log cabin, and brought his young wife and one hired man to the projected settlement, his first act was to send away in the distant, nearest town, for aid to form a church, his own family constituting its three sole members. As other settlers gathered round, the church enlarged; but Deacon Simmons was still the beginning and end of everything of a weekly return concerning it. He established the Sunday school, called the minister (and for a time supported him) planned the meeting-house, engaged and superintended the workmen, and paid them, and, indeed, on all imaginable occasions, gave liberally from his own purse and time for the support of the various objects connected

with his prosperity. He feels as though it was his church; and the Silver Creek people speak with a peculiar satisfaction and extent of meaning, when they name good, kind Deacon Simmons as a "father in Israel." Everybody honors the hale, green-hearted old man; more, everybody loves him; and it seems almost ungrateful to fancy the deacon capable of an error, even though he should think "the visual line that girt him round the world's extreme."—even though he cannot discern an object beyond the waving fields, and noble forests that shut in his beloved Silver Creek. Yet it is true that though he may have heard the astounding fact, over and over again, he seems perfectly unconscious that there is a soul to be saved beyond the limits of that beautiful little village; or, though he may have been worried with obtrusive statistics, he is secure in his liberalized reading of J. Bevan Brown, Esquire's maxim, taking Silver Creek and the Silver Creek church for "home." Deacon Simmons is not an opposer of benevolent projects—he is too good and true for that; but it is to be feared that the Arch Enemy of souls does throw dust in his eyes, in lieu of building mills over his heart, the latter being an act too bare-faced in its selfishness to suit the temperament of the wide-souled deacon. Consequently Deacon Simmons's light, though not exactly hid under a bushel, is pretty closely shut up in the basement closet, and the church is more like a gas-lighted city, curtained by a "London particular," than a city set on a hill.—It lights Silver Creek dimly, because with a reservation—and beyond, its light is hid.

The meeting-house is a little model—a gem—the very pink of perfection in design and execution. It is well-carpeted, well-cushioned, well-lighted, and furnished not only with a morocco-bound, gilt-edged Bible and psalm book, but a communion service in solid silver, not to be outdone in Boston or New York either. The Silver Creek church are proud of their communion service. Why shouldn't they be? What country church can show anything that will compare with it? Moreover, there is a propriety in the thing; and if there be an idol that the people of Silver Creek could fall down and worship, it is propriety. The best home in the village, as is certainly proper, is the one they worship in,—so of the communion service, etc., etc. Then the Silver Creek minister is a model man, even as the home is a model house, the church a model church, and the principal deacon a model deacon. The minister is a wise man, a discreet man, not to be cheated into foolish impulses by an untimely heart-throb, or hastened into action by too quick a pulse; impossible in the matter of enthusiasm, and impracticable as it regards new things. He is a small, dry pattern of a man, then the deacon; for as the deacon takes upon himself to do all the philanthropy of Silver Creek, it is necessary that he should have those about him, who are in no danger of obstructing on his particular province. But though originally fashioned on a small scale, and quite too prudent and cautious to admit of any over-enthusiasm of souls, the minister is yet a man of taste and learning both; and what is infinitely more to the purpose under the circumstances, a pastor after Deacon Simmons's own heart. Therefore the church at Silver Creek pursues their even course from year to year, the most respectable church in all the land. There are not many conversions, it is true; but then conversions could hardly be expected in that desecrated quarter. Such innovations disturb the beautiful tranquility of the church, and have a tendency to betray the members into those foolish extravagances of conduct and expression to which a warm, love-lighted sympathy renders mankind peculiarly liable.

Deacon Simmons and his church, as before hinted, do not oppose missions; on the contrary they patronize the project in moderation. They have no, however, the slightest sympathy with those mad abolitionists, who would walk on burning planks side with their sacred object, rather than turn aside with the multitude and wait for the laying of planks, comfortable high-ways. As though they have a playing card of admission for the self-sacrificing spirit which leads men to sacrifice all for Christ, they yet regard such a spirit as evidence of an ill-balanced mind; and would not do down a madman Paul, as an insupportably hapless idiot, who as they severely trust, may be made instrumental of good, in spite of his lack of judgment. They are fully sensible to the Quixotism of moving earth at the expense of life; and are strongly averse to a continuation of such sacrifices as they are pleased to designate "martyrdom"—however righteous, however Christ-like in motive, laudable during, or in result, uncommensurate with the object. They prefer a safe, slow, and steady progress, as shown in building the foundation of their own church. Hence, it is perfectly natural to the most exact observer, that no son or daughter of Deacon Simmons, or any other of the principal Silver Creek citizens, is in the least danger of becoming a visionary of the street. If any of the Centerville folks

people choose to start off on such an expedition—why, that is quite another matter. In fact, the Silver Creek church lend their kindly support to the missionary enterprise, at the tips of their fingers, in the manner that dainty ladies look after the poor, and as so staid men receiving honor by being made co-workers with the Son of God. They would not, for their dear reputation's sake, suffer their yearly subscription to fall below a certain standard; while, on the other hand, they have no ambition to outdo other churches in the matter of giving. Indeed, they are quite shocked at the unhallowed competition, which sometimes prevails, not so much because it is unhallowed, as for its bustling vulgarity.

The difference between as at Centerville and the Silver Creek church is, that we are often, as the village spectators term it, "by the ears," and bring the holy cause into serious dispute; while our level-headed neighbors, being according to their own boast, "the least inquisitive people in the world," always preserve a quiet, safe neutrality. Then we have in the midst of our jarrings, a little prayer meeting of some three or four unpretending persons, in which a Divine Presence is sometimes recognized with wars of joy. It is in this little corner that the vital spark is fanned and kept alive in our church, notwithstanding all the snow, and sleet, and mud, and rubbish, that we are doing our best to smother it under. The have prayer-meetings too at Silver Creek; but no one prays without being specially invited and the minister, of course, selects the ablest members. The Silver Creek people class such informal little meetings as ours with the ranting order of things, of which they particularly disapprove. We at Centerville are rather fond of flattery; and are very apt to become somewhat unbecomingly elated, if not inflated, at any little good deed we may chance to perform. On the other hand, we bear being told of our faults pretty well. We are used to it. We fling them in each other's faces every day. Not to wish the Silver Creek people. If an angel of light were to stand up among them, and looking around on the handsome home, the comfortable seats, the well-dressed poor, and the well-paid minister, say approvingly, "ye have done well; this ought ye to have done;" "they would receive the announcement complacently, though without a flutter. But if the seraphic visitor should have the boldness to add the latter clause of the sentence, "And not to leave the other undone," there would be something sort of a look—still, stately, imposing. Afterward there would be no loud complaints, only an occasional shrug and a dignified remark or two, that "that minister with the shiny wings was no doubt a good sort of person, though looking refinement, and on the whole, not at all suited to our people." And he would never be honored with a place in the Silver Creek pulpit again.—*Mercedine.*

STAY THOUGHTS.—An author may write by the yard, and think by the inch; or write by the inch, and think by the yard.

A word spoken pleasantly is a large spot of sunshine on the red heart—and who has not seen its effects? A smile is like the bursting out of the sun from behind a cloud, to him who thinks he has no friend in the wide world.

It is a base traiter in mankind that they will not take the smallest right at the hand of those who have done them the greatest kindness.

Made your company a rarity, and people will value it. Men despise what they can easily have.

RECEIPTS.

From January 1st to February 15th, 1882.	
John J. M. Moll.....	\$2 50
C. D. Mallory.....	\$10 00
C. A. Davis.....	20 00
SOUTH CAROLINA.	
Wm. M. Park.....	\$2 00
George W. Melzer.....	10 00
R. Jordan.....	1 00
MICHIGAN.	
John Booth.....	1 00
ALABAMA.	
C. Gregory.....	\$3 00
A. A. Connelley.....	1 00
F. Callaway.....	1 00
IDAHO.	
U. McKay.....	1 00
PENNSYLVANIA.	
Thomas Atkinson.....	1 00
John F. Kane.....	20 00
UNITED STATES GOVERNMENT.	
Editorial Genl.....	1221 91
RECAPITUL.	
Volunt. S. Church, Louisville, collection.....	\$27 00
Gift of John A. Smith.....	25 00
Rev. J. B. Fisk.....	63 50
Rev. J. B. Fisk.....	1 00
Rev. J. B. Fisk.....	250 00
Rev. J. B. Fisk.....	100 00
Rev. J. B. Fisk.....	100 00
Total Receipts.....	\$684 91