

Indian Advocate.

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

By THE BOARD OF INDIAN MISSIONS.

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THE INDIAN ADVOCATE.

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GOOD TEMPER.

BY CHARLES SWAIN.

There's not a cheaper thing on earth,
Nor yet one half so dear;
Tis worth more than distinguished birth,
Or thousands gained a year.
It leads the boy a new delight;
'Tis virtue's sweetest shield;
And adds more beauty to the night
Than all the stars may yield.

It maketh poverty content;
To sorrow whispers peace;
It is a gift from heaven sent
For mortals to increase.
It meets you with a smile at morn;
It tells you to repose;
A flower for poor and peasant born,
An everlasting rose.

A charm to banish grief away,
To snatch the brow from care;
Turn tears to smiles, make dullness gay—
Spreads gladness everywhere;
And yet 'tis cheap as summer dew,
That gilds the fly's breast;
A talisman for love, as true
As ever man possessed.

As smiles the rainbow through the cloud
When threatening storms begin—
As music 'mid the tempest loud,
That still its sweet way wins—
As springs an arch across the tide,
When waves conflicting roam,
So comes this seraph to our side,
This angel of our home.

What may this wondrous spirit be,
With power subdued before—
This charm, this bright divinity!
Good temper—nothing more;
Good temper! 'tis the choicest gift
That heaven bestowed brings,
And can the poorest peasant fit
To bless unknown to kings.

"I Do n't Know."

"How be quick, Mary, and come right back; you know what will come if you don't!" These words, spoken in no very pleasant tone, fell upon my ear, as I passed through the hall to my study. They were addressed by Betty, the housemaid, to a slightly, but not very thoughtful child of seven summers, whom she was sending with a message to her mistress, some quarter of a mile distant. Mary sat out of view, and, taking a seat a moment after near a window which overlooked the road, my eye caught the form of the child, bounding away on her errand.

There is hardly anything in this old world, like the feeling with which a father regards a bright, affectionate daughter. I doubt whether the mother and father could ever be so much attached to a child as I am to my own. It is, in fact, just such a feeling. Prompted by the recollection of what I had just heard, or by the dim remembrance of some of my own childish experience, or perhaps by both combined, I determined to watch the movements of the little messenger. For the first few moments, the scrutiny of the change which she had received, seemed to give energy to the child's purpose, and she slipped along as if to defy to her fate. But in passing the door of a neighbor, something attracted her attention. She paused, then ran into the yard, and it was some minutes before she reappeared. Again on her way, it was not long before something arrested her steps. It might be the sight of a bird, or the sight of a flower, or the discovery of the foot of a butterfly, which so many children have seen. At all events, it was even plain that she had lost her way. She began to look about her in the confusion of the moment. "All right," thought I, as I looked from the window, "don't let a type of any-

self, then set a true representative of thy kind."

Weak and irresolute is man,
The purpose of to-day
Woven with yea into his plan,
To-morrow reads away."

It might have been an hour or more later, when the door of my room was somewhat suddenly opened, and Betty appeared, leading the little culprit. "Mary is a very bad girl," she said in an excited tone. "I sent her to Mrs. K's, to get some things for her sick mother, and she has been gone these two hours, and lost her basket besides." So saying, she drew the reluctant child into the room, and went away. This introduction to me, then, was one of the foreboded threatened consequences of disobedience.

"Mary," said I, "what does this mean?" Mary raised her eyes timidly to mine but said nothing. Her countenance wore an expression of mingled shame, grief and perplexity. "Come here, my child," I continued, "and tell me why you have been so naughty."

"I don't know," she said, after considerable hesitation, "what Betty is so cross to me," and she burst into a paroxysm of tears. This was evading the point, and I was about to say, with some severity, "But, child, you do know, and you must tell me," when the thought occurred to me that there was more truth in her answer than I was willing to give her credit for.

A little exercise of kindness and tact, on my part, drew from her the history of her little expedition. She had been sent away, feeling that it was quite a relief to be out of the sight of her harsh mentor, with no explanation of the necessity of being quick, except a threat, and consequently no real respect for the authority which sent her. She had stopped to play with the children in the yard, from natural love to society. She had lingered to watch the birds, and listened to their songs, because she loved them, and was curious to see their movements. When coming back, she had set down her basket to pick some pretty flowers, and then forgotten it. I saw how it was, and received a lesson.

Mary perceived clearly enough the general idea that she had done wrong, but could not see where the wrong lay, or how, or why she had done it. She had never been taught that it was wrong to play, or to love the birds and the flowers, but, on the contrary, she had learned to think that these things were all right. Her error was, that she had taken the wrong time to indulge in these innocent inclinations. On this point she had received little or no instruction. No wonder she could not tell why she had been "so naughty." The fault was partially in her instructor, and it was the consciousness of something of this kind which made her look so perplexed, and led her to say, "I don't know."

This "I don't know," so often taken as an evidence of silliness on the part of children, has more of truth and reason in it than many parents and teachers are aware of. Too often we deal with the child just as if it knew as much and could reason as well as ourselves.

Be just to the children. Be gentle with the children.—*Mother's Journal and Family Visitor.*

LEAVING THEIR MEANS.—Is it not remarkable, that China, with a well defined nationality of 4,000 years, and a population of 2,000 years denser according to its area, than that of France or Britain, has never had cause to complain of the misery or distress of her people? Virtually she has no property—no poor. Her infirm or unfortunate have been generally provided for by the State, while her masses have been, and are, the happiest and most independent people on earth. The reason of this lies in the habits of industry and love of peace of the Chinese. They till the earth in every available spot; drain marshes and earth over waste places; they turn all the riches of the earth to the most profitable account; and living peacefully and simply, they have comfort and plenty. No people on earth live so completely within their own means. They have never sought the trade of any country, never have interfered with any other country; but satisfying their own business, have grown rich and been able, when more bustling nations were stopped in poverty and ignorance, to show the wisdom and peace of Europe and the United States. Hence, have yet to learn the art of living being and well governing of the very people to whom they are sending missionaries.

Singing.

Though but a poor singer, yet I have a habit of singing when alone. A little thing sets me off—a bit of green on the earth, or a bit of blue in the skies. Yes, yes; I like singing, and often sing with my heart, when my lips are silent. I like to hear a milkmaid sing in the green meadow, when her heart is so happy that she cannot help it. I love to hear a song uncalled for. Who calls the birds to sing? They sing to relieve their heart, and this is the sort of singing that I like. I love to hear a loud hallooing—not by the clear, musical voice of one who is paid for it, but by a thousand tongues, singing with the heart and understanding.

You shall have my favorite song. I sang it in my youth and in my manhood, and now I am singing it in my old age:

When all thy mercies, O my God!
My flying soul surveys,
Transported with the view I'm lost
In wonder love and praise.

Many a green field and parched heath—many a hill and valley—have been made vocal by the hundred voices of old Humphrey; and I have sung this song with a loud voice on lonely Salisbury Plain, and in a low voice in crowded Charing-cross and the Strand. I have sung it on the mountain-top, and a hundred fathoms deep in the heart of the earth—in the ruins of Kenilworth and Tintern, and in the palaces of the Tuileries and Versailles—among the waving woods on the land and amid the waves of the heaving ocean.

Another favorite song of mine is the old hundredth psalm, composed by John Hopkins, the confidant of Thomas Sternhold. For seven years, in the days of my youth, I heard it sung on every Sabbath; and instead of being weary of the words, unpoetical as they are, I like them better than ever:

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forthtell,
Come ye before him and rejoice.
The Lord, ye know, is God indeed,
Without our aid he did us make,
We are his flock—he doth us feed,
And for his sheep he doth us take.
Oh! when ye come, his gates with praise,
Approach with joy his courts unto.
Praise, laud, and bless his name always,
For it is surely to be done.
For why? The Lord our God is good,
His mercy is for ever sure,<
His truth at all times firmly stood,
And shall from age to age endure.

Perhaps you will laugh at an old man's singing this psalm by himself, as it is more suitable for public worship. Well, well; let an old man have his own way; it reminds me of old times and makes me happy. My voice may not be very melodious, but I try to sing with my heart; so the Apostle says, "I will sing with my spirit, and I will sing with the understanding also."—*Old Humphrey.*

UNOCCUPIED FEMALE.—There are certain unoccupied females so over-friendly as to take the centre of the whole house. These are generally ultra neighborly neighbors, who run in at all hours of the day and evening; frust on the ladies of the family wherever they may be, upstairs or down; watch all their proceedings when engaged; like good house wives, in inspecting the stores, the stove, the cellar, or the kitchen. If they find that the front door is kept locked, they glide down the area steps, and get in through the back door. Or else they discover some back entrance by which they can slip in at the "postern gate"—that is, alley-way. Societies are not proved. At first, the societies will say, "We come to see you often than I?" But after a while, even the most shadow of an apology is omitted, or changed to, "Nobody minds me." She is quite domesticated in your house—an absolute addition. The sun of home, shines all your concern. Her talk to you is chiefly gossip, and, therefore, her talk about you is chiefly the same. After she has had her dinner at her own house, she comes flying into your dining room, and "sits by" and says you are young. It is well she does not begin with "a look in" upon your face. She sits on everything that comes to your house, knows all your plans for going to

this place or that, is well acquainted with every article that you wear in present at the visits of all your friends, and hears all their conversation. Her own is usually an infinite deal of nothing, which expresses the intelligent reader, without any comment of our own, will, we believe, perfectly understand.—*The Father's Book.*

THUNDER STORMS.—BETTER ARRANGED.—I—I—I hate summer!" said a little child, day, hesitating a little whether to fight to go or not, but at last speaking out very much in earnest. "Hate the beautiful summer? What can it be to?" asked her aunt. "Oh, because God thunders so." His voice frightens me just as it did the children of Israel at Mount Sinai. Aunt, I don't wonder they felt so."

There are many who are afraid of thunder storms, just as this child was. But why? "And rules the storm, and can't we trust him to rule it?" God is our Maker, our Father, and our Redeemer; can't we trust him to take care of us?

There is a great deal of fear and dread in the hearts of both children and grown up people, they feel as Adam did, when having eaten of the forbidden fruit in the garden, he tried to hide away from God. It is our doing wrong, it is sin which makes us afraid. Fear of coming evil follows in the track of disobedience. Do you remember, when you disobeyed your father or mother, how afraid you were to meet them, and how you wanted to get out of their way? But as soon as you have been forgiven and everything is made up, how delighted to be sitting beside them, looking up into their faces and hearing their voices.

So as to our heavenly Father. If your disobedience has been forgiven for the sake of Jesus Christ our Saviour, and you are in God's reconciled and smiling Father, would you any longer be afraid? Oh, no; trust taken the place of fear. You will look upward on the clouds, and skies, and ripe fruit, and say, "My Father made them all," and you will love them for his sake. You will watch the tempest, and hear the thunder roar, and the lightning flash, and sweetly say, "These also belong to my Father; they obey him and can only do just what he bids them and I can trust him, for, oh, how are all they that put their trust in him." So then, my children, put your trust in your blessed Redeemer, and you will no more be afraid. It is in fact the only way to be truly brave.

THE DEAD BUTTERFLY.—Poor thing! It is dead—the glory of its short reign departed. What beautiful gold and crimson wings! and how the shining dust falls off and grows the paper. Art cannot approach this exquisite coloring. Pencil and canvas, and paint, may not take in the van hope of creating these beautiful wings.

Whoever saw a beautiful butterfly, without emotions of delight? Who in age, can look back to the time of little hearts and those flimsy—green fields and roadside flowers—the hearty romp and the butterfly chase, without there comes stealing over his worn-out, old heart, a faint perfume from the clove time of youth?

We believe it was Wordsworth who so sang of his childhood's poetry, that were framed then in their hearts, and partly made them immortal. He, with the best life of youth, ran in hot haste after the gliding creature, lost high in hand, ready to dash his delicate captive to the earth; but she, gentle bird, would not so much as touch it, fearing to break the vessel from off its wings. How sweetly sweet that child dream makes her appear—lovely, the shrinking delicacy, and gentle, sweet attributes of woman, are her chiefest charm and ornament.

Action is a law of our being. Reasonable, well graduated exercise is highly promotive of health and as regards the young, can never be dispensed with, without exposing them to the most serious evils. The power, therefore, who restricts, unduly, that natural exuberance of animal spirit which vents itself in action—wild, free, graceful, active, and demonstrates the sports of his child to the juvenile and tenderly engagements of the kitchen, nursery and garden, without an important and essential loss of action. Let them cut into the glad sun dials, where the hand of nature will cancel their young hearts with the sunbeams of joy and vigorous health, and where the good influence of vigorous exertion operating through the physical, will tend to strengthen and develop the physical power.

INDIAN ADVOCATE.

The Indian Advocate.

LOUISVILLE, OCTOBER, 1853.

Removal of the Rooms

The Rooms of the Association have been removed to the corner of Third and Market streets, adjoining those occupied by the Western Recorder and Christian Repository—entrance on Third street.

Agents for the Board

Rev. R. W. Thomas, Gen. Agent for Kentucky.
Rev. V. R. Thornton, Gen. Agent for Georgia.
Rev. W. M. Manning, for Mississippi.
Rev. H. Kimbrough, Tennessee.
Rev. L. Comper, for Mississippi.
Rev. A. McKee, for Mississippi and Alabama.

Special Notice!

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

REV. S. L. HELM.

Our Secretary for Ind. Miss. Association.

LOUISVILLE, KY.

Those containing remittances, to

CHARLES S. TUCKER.

Treasurer for Ind. Miss. Association.

LOUISVILLE, KY.

It is also particularly requested of all persons coming to the City, having in charge money for the Association, that they call at the Treasurer's Office, 159 Main street, and pay it there.

Wanted.

The Board of the American Indian Mission Association, located at Louisville, Ky., wish to engage the present year six or eight missionaries and teachers for their various schools and stations.

They wish to raise this year above the amount collected last year, \$25,000, to enable them to secure the rapidly perishing tribes of Indians on our Western borders.

All letters upon these subjects addressed to the Corresponding Secretary at Louisville, will receive prompt attention.

We will be thankful to all editors of religious papers if they will give this or more notices in their papers, and for any commendation of the Indian Mission they may make to their readers.

We call special attention to the letters of brethren Buckner and Motat in this paper. Who will engage to educate one young man in some of our Colleges? We feel sure that the very expense will be board and clothing.

Surely there are some pious, liberal Christians, who will regard it a great privilege to transmit to the Indian posterity such a blessing as an educated native preacher would prove. Can any be so devoted hearted child of God read the letters of these brethren and not profess love?

For the Indian Advocate.

Zephyr Philanthropy.

Few Christians can contemplate the relation which they sustain to the conversion of the world without the conviction that they are doing less than the precepts and example of the Saviour require of them. None can look at the progress of Christianity without the wish that it could be accelerated. How far its apparently tardy movements may be ascribed to neglect of duty is the most practical and important question to all then interested.

A proper estimate of means compared with the magnitude of the end to be accomplished, is necessary to form a correct opinion as to whether those means have been faithfully employed. In this view we discover that the world cannot be Christianized in a day. We may ask—can it be done in a generation? Nor can such a reflection calm the soul of any true philanthropist. The discovery that the means within his power are inadequate to what may be considered the most desirable result, can only quicken his diligence to employ those means to their utmost extent. And if so, the individual must have a two-fold beneficial effect. It must calm that soul which absorbed only with the importance of the work,

expends itself in fruitless declamations against the indolence of others, and on the other hand, prevent that missionary stagnation which absorbs only in the sovereignty and election of God.

It is a common error to judge of the wisdom and energy of an enterprise by its success, and it cannot be less so in those of a benevolent character. The corruption of the human heart, its enmity against God, presents a singular obstacle to all such efforts, an obstacle that can be removed only by the operation of his Spirit; for though he has seen fit to connect its influence with the use of means, and especially the dissemination of the gospel, it is yet true that conversion to Christianity is not co-extensive with the knowledge of gospel truth. For very little truth has often proved sufficient to direct the mind to Christ and convert the soul. And now, in heathen as well as in Christian countries, submission to the Cross is far less extensive than the knowledge of the truth; nor do any submit until in the day of God's power he makes them willing.

While, therefore, the nature and importance of the work to be accomplished is the proper stimulant to benevolent effort, the degree of success compared with the extent of the work is not the proper criterion by which to judge of the zeal with which it has been undertaken. We are not to judge so much by the extent of results obtained as by the extent of means employed. Have the churches done all in their power to disseminate the gospel at home and abroad? Have they done everything that could, reasonably be expected of them? All answer No. And here is founded the charge that the philanthropy of the day is tardy—that it is inadequate to the benevolent objects before us, and unequal to the extent of our means.

But we are not so competent to judge of the efforts of others as we are to decide whether we have come up to our own duty—our individual responsibility. It is therefore a question which commands itself to every man's conscience. And here the answer is not less decisive. The conviction is irresistible, that benevolence, the noblest principle that can animate an intelligent being, is sickly in its tone and reluctant in its operations. That each of us has done so little, is the worst cause that so few of the heathen and no more of our neighbors have been saved. Conscience proclaims it—the conscience of each, and the conscience of all—that our love for the work of salvation is tardy and inefficient. It proclaims too, that—“Now is high time to wake us out of sleep,” to “cast off the works of darkness,” and put on the armor of light—that light which was dispensed to the world in the most glorious exhibition of benevolence that the universe has ever witnessed.

The same monitor that testifies to our neglect of duty in the active efforts of Christianity, as faithfully ascribes it to its proper cause—the want of sympathy for the objects of benevolence, the want of benevolence itself—that peculiar benevolence that can be exhibited only in behalf of condemned and suffering creatures—that caused the Saviour to give his life a ransom for them—that causes angels to rejoice over their repentance and return to his dominion. The same monitor, with the Bible to confirm its testimony, testifies that the deficiency grows out of our evil nature. A heart that is enmity against God is enmity against every living being. And a heart that has any remains of that enmity must, to that extent, be indifferent to the happiness of others, and feeble and reluctant in its efforts to promote it. The devil is a subtle and powerful enemy. He makes the same cause, enmity against God, the greatest obstacle to the evangelization of the world, and the very means by which the efforts of Christians in this work are most enfeebled.

He who loves God will love his brother, and his brother no less. “If a man say, I love God, and loveth his brother, he is in a lie.” “If ye love me,” says Christ, “keep my commandments.” His commandments are, “that ye love all the world and preach the gospel to every creature.” “They that preach the gospel shall live of the gospel.” “Do good unto all men,

as ye have opportunity.” “Loose the bands of wickedness, undo the heavy burden, let the oppressed go free, break every yoke, deal thy bread to the hungry, bring the poor that are cast out to thy house, where thou seest the naked, cover him.” J. H. Y.

Missionary Intelligence.

For the Indian Advocate.

PORTAU, Sept. 6, 1853.

DEAR BROTHERS—Yesterday we closed almost interesting meeting on the Barazel, the largest tributary of the Porteau River. Eleven Choctaws were immersed. Six of these were young males, and the sisters, except one, were in the bloom of life. I preached before and after the baptism. The first discourse was to improve the death of our brother and sister Kincaid's little son. Our brother Folsom, as usual, was my interpreter. He spoke with great freedom and earnestness. Having to act as interpreter and preacher, makes his duties quite laborious. His heart seems more than ever engaged in his work. As he has given you a statement of matters I need not repeat. Our prospects become still more encouraging. I ought to state that the close of the above meeting was the most affecting I ever witnessed among the Choctaws. After saddling our horses and getting all things ready for leaving and taking the parting hand, the members were arranged in an oblong, the sexes separate. I counted some thirty hymn-books among the males. Singing was commenced, and then brother Folsom gave a very fervid and affecting address, and was followed by brother Missionary, in his usual rapid and melting manner. Again the singing progressed, and the parting hand was given; and I never witnessed such tender exhortations and gushing feelings. Singing was lost in tears of holy affection and joy. There was no restraint. When brother Folsom, with streaming eyes, took my hand and told me how useful I had been to himself and his people, my heart was too full—I could only reply by saying, I trust we shall prove faithful. The scene became more interesting, and so my horse was standing near, I laid one or two furs well and immediately rode off, and was glad to get alone and give full vent to my feelings.

O, Thou, who art fairer than the children of men, still guard thy sword upon thy thigh, O, most Mighty, with thy glory and thy majesty. And in thy majestic righteousness because of truth and meekness and righteousness.”

After crossing the Barazel and Buck Creek, I had to ride in a soaking rain some ten miles. The weather has been intensely hot. I never felt the sun so burning during my abode in the West. I am quite recovered from my cough and fever.

Brother Folsom is very anxious to have his papers sent as usual. What is the matter? They were promised, and also the papers for brother Lewis Case. Direct them for the Choctaw Agency, Ark. I am delighted with the Christian Repository.

Will the Board receive brother Missionary as their native missionary? I expect several more natives will prove their acceptableness as faithful heralds of the Cross. Our young brother Inabert made his second attempt at speaking this meeting. I hope he will prove as great a champion in preaching as he has been in ball-playing. He brought his Choctaw Testament and wanted a little talk about the unpropitious state, and Jude's description of the spots in the flesh of charity, &c. Brother Folsom interpreted for us, and he seemed quite pleased with my explanation.

Yours affectionately,

JOSEPH SMEDLEY.

For the Indian Advocate.

PORTAU, Sept. 31, 1853.

My Dear Brother—I write you once more with all about our interesting meeting on the Barazel, and I now add a little more good news. Last Lord's day the two policemen were admitted

one of the tributaries of the Big Sam River. Four Choctaws were immersed. One of these was a sister from Pleasant Bluff. Her sister from the same place was immersed not long before. Three more of her sisters and one of their husbands, all from Pleasant Bluff, have been received for baptism. One sister still remains, who, I expect, will also unite with us. I mention these six females with peculiar delight. I have known them ever since I first arrived in the nation. They are in the bloom of life and married. Two of their husbands are white men. After my closing sermon on Sabbath night, and an address from brother Folsom, two more full-bloods were received for baptism, which will make six more for this ordinance. Our prospects are still as bright as ever, and our labor increase. Brother Folsom, as usual, acted as my interpreter. How he reminds me of brother Island! I think him quite equal to our departed brother in his love for his people, and in talents and physical strength superior. May his life be long spared! Addresses were given by four of the full bloods. I ought to add that four beavers were killed during the meeting. I mean of course they were slaughtered for beef for the people. These Choctaws are not stingy, and they appear determined to provide plentifully for the congregations. We have contributions among ourselves for provisions, and so far have kept out of debt.

The Sabbath before last I preached a funeral sermon for my old friend, Major Thomas Wall, one of the noblest looking men in the nation. Though not a member of the church, he was a sincere friend of Christianity. I had a fine congregation both of whites and Indians, as the Major's residence is only two miles from the line. This will be a part of brother Wallace's field of labor. It is on the military road to Towson, 10 miles from Fort Smith.

Yours truly,

JOSEPH SMEDLEY.

For the Indian Advocate.

ACACET 27, 1853.

DEAR BROTHER HELM—I would respectfully inform the readers of the Advocate that I am still at work in my new field of labor. We have had nothing very special among us, though we have had some very interesting meetings. I am trying to start some new interests and supply some places which brother Smedley could not for want of time.

Last week I went out South on the Donkville road about 50 miles, and held a meeting. There were a few Methodists in the neighborhood but no Baptists. On my return I came to a place where they were trying to start a neighborhood school. They had ascertained the day that I came, that they could make a school of forty scholars. They appointed a day to meet and put up a log house, and also agreed to send to the States immediately for a teacher. I conversed with two or three persons upon whether they would like to have preaching in the house; they said they thought they would, though there were no religious people in the neighborhood and they had never had preaching there.

This is a large settlement, and I want to supply it. I have an opportunity of an interpreter by paying him. I shall have only about thirty-five miles to ride. Besides the above place, I shall have several other places. One along the line and one near the Agency, and occasional supplies of two or three other places. Hereafter, though I shall have very busy, my labors have been somewhat scattering, as it was my desire to know where would be the most suitable place to fix upon for a permanent point to preach at. There have been no churches formed in this part nearer than Big Creek, forty miles, though we have some for scattering members.

The Choctaws appear to be a quiet, orderly people, and not so amiable as the Creeks. Our meeting at brother Folsom's, where eight united, though it consisted of all old dogs among the Creeks, seemed to lack their due, though this may be accounted for from the fact that the hunter and their hogs have been in slaying while the latter day from slavery.

Summary of Intelligence.

RELIGIOUS.

From the returns of the late census, Rev. Dr. Durbin has condensed the following facts relating to the number of churches, aggregate accommodations, and value of church property, which we copy from the National Magazine:

Denominations	No. of Churches	Aggregate members	Total value
Baptist	7,791	3,120,079	\$10,919,342
Christian	819	336,650	\$45,410
Congregational	1,976	786,177	\$7,737,962
Episcopal	324	181,296	\$7,730,730
Free	1,122	325,313	\$1,981,970
Friends	714	222,823	\$1,709,467
German Reformed	327	156,632	\$65,760
Jewish	39	16,575	\$67,680
Lutheran	1,208	331,100	\$4,667,406
Mennonite	110	50,000	\$4,245
Methodist	12,467	4,999,333	\$14,636,671
Mormon	129	119,174	\$43,747
Presbyterian	4,364	3,920,316	\$14,589,092
Roman Catholic	1,112	809,353	\$7,373,300
Schleswig-Holstein	15	5,670	\$105,191
Unitarian	52	25,675	\$5,002
Universalist	949	136,367	\$3,866,122
Wesleyan	494	265,462	\$1,747,915
Other sects	325	115,219	\$1,113,919
Total	31,811	23,809,593	\$66,420,630

Dr. McDowell selects, for the Presbyteries, the following ten churches, as the largest in the Old South Church.

Churches	No. of Com.
1. 9th Church, Philadelphia.	760
2. Independent, S. C.	757
3. 2d Church, Albany.	727
4. 1st Church, New Orleans.	714
5. Brick Church, New York.	692
6. 1st Church, Elizabeth, N. J.	631
7. Central Church, Buffalo, N. Y.	570
8. 4th Church, Philadelphia.	557
9. 2d Church, Brooklyn, N. Y.	507
10. Scotch Church, New York.	500

The ten largest churches of the New School are the following:

Churches	No. of Com.
1. Seventh, New York.	1,100
2. First, Brooklyn.	1,038
3. First, Troy.	888
4. Spring Street, New York.	753
5. First, Geneva, N. Y.	709
6. First, Kensington, Pa.	708
7. Brick, Rochester.	655
8. Fourth, Albany.	658
9. Third, Philadelphia.	651
10. Central, New York.	616

DUTCH REFORMED CHURCH.—The Dutch Reformed Church is confined nearly to New York, New Jersey and Philadelphia. Within a few years emigrants have arrived from Holland in considerable numbers, who have settled in bodies in Michigan and Illinois, and where they have organized churches to be formed into Classes.

The Church has under its care and control Rutgers College and Theological Seminary in New Brunswick, N. J., both of an excellent character and wide usefulness.

The receipts of the Board of Domestic Missions were about \$10,000, which had all been expended in sustaining feeble churches.

The Church unites with the American Board in the work of Foreign Missions, and sustains two missionaries and their wives in Amoy, China. Dr. Scudder and his three or four sons in Ceylon belong to the church. Their mission in Borneo has been suspended. — *Congregationalist*.

RELIGION AMONG THE SLAVES.—Mr. Brooks, editor of the New York Express, in one of his letters from Georgia, mentions the following facts:—In Savannah, in three Baptist churches and one Methodist, there are 2,300 colored persons, one-half of whom are slaves. The pastor of one of the Baptist churches is a slave, and the other two are free colored persons. These churches contribute liberally for Foreign and Domestic Missions, for the home poor, &c. At the Georgia Baptist Association, held in Warren county, last September, five slave preachers were present, and voted upon all questions presented for consideration. In South Carolina, there are more than forty thousand slaves who are church members; and, in the entire South, the Baptist and Methodist churches already have 254,000 slave members.

The new church for the use of the Rev. Mr. Spoor, as a missionary to the Chinese population of San Francisco, is about to be commenced. A subscription of some \$20,000 had already been secured for it. It is an interesting circumstance connected with this enterprise, the almost total absence of converts from the residence of Chinese. The See Yee Company, by Alai, gave \$200; Chee Ahking, \$100; the Yuen Wai Company, \$100; Lee Lo & Co., \$50; Tong K Achick, \$50; Gao Ah, \$50; Chee Yee, \$50. This certainly indicates a new era in the annals of benevolence in this country.

AMERICAN BOARD OF COMMISSIONERS.—The Journal of Missions states that the receipts from all sources of the American Board of Commissioners for Foreign Missions for the year ending July 31, do not vary much from \$200,000. The amount has been covered without any extra effort or special appeal. It was indeed stated that the expenditures of the year would be at least \$200,000. As a matter of fact, they have been \$200,000, but only a small surplus remains in the Treasury. The Board is now in the season of benevolence in this country.

SOCIETY FOR THE PROPAGATION OF THE ROMAN CATHOLIC CHURCH.

A Society for the propagation of the Catholic Faith, was formed, with the approbation of the Pope, at Lyons in 1823, which has since grown into considerable importance, and has formed numerous branches in different countries in Germany. It spreads its net over the whole earth, and the accounts of its receipts and expenditures show a scale of operations not less extensive. The Society has two distinct divisions, one in Lyons and one in Paris, which together issue every two months 180,000 tracts, which is one of the means of exciting the members to constant activity. Of these 104,500 are circulated in France, 16,000 in England, 14,400 in Germany, 4,500 in Flanders, 21,000 in Italy, 2,500 in Portugal, 2000 in Holland, and 500 in Poland.

The receipts for the year 1855 amount to over 1,600,000 francs, of which 1,500,000 francs were collected at the celebration of the jubilee of the preceding year, and the remainder was obtained from the ordinary contributions of the members. The quota contributed by France was 2,706,566 francs, England 327,828, (Ireland 221,089,) Prussia 328,383, Belgium 321,500, North America 191,565, South America 34,875, the States of the Church 72,435, Lombardy 76,847, Sardinia 249,113, and the rest of Germany 35,527 francs. Out of Europe, contributions have been received only from the Americas, Oceania and Borneo.

Under Germany is included the whole country ruled by German authorities, with the exception of Lombardy and Prussia. The contributions from German Austria are the smallest of all, Vienna giving only 74 francs, Brixen 104, and Trieste 170.

The appropriations to different missions are as follows: In Asia 1,190,154 francs, America 508,450, Europe 678,975, Oceania 461,578, Africa 310,864. The missions in the North of America have received 199,100 francs, those of the German Republics 5000 francs and those of Switzerland 44,000.

The appropriations for the conversion of Scotland amounted to 44,000 francs, and the receipts from that country only to 14,400 francs. The appropriations for England were 100,000 francs, the receipts only 72,710.

It is obvious that these tracts do not only supply the need of Catholics with the means of spreading their religion, but also serve as an occasion of attacking the missionaries of other religions, who are called therein preachers of error and Pharisees.

The Society includes members of every age and sex; it is so organized that each circle of ten members collects a sum a week, which is the regular contribution; and transmits the sum to another branch including ten such circles, and so on.

In order to keep up a lively interest, those who are baptized in heathen lands receive the name of a member, who is then made the special patron of one converted pagan, and is furnished with accounts of his progress.

It will be seen, from the above data, that in general the business of propaganda in non-Catholic European countries is carried on with energy only in Great Britain and Switzerland, the special action of the Union being directed to foreign parts. The Society has made great progress in France; a large proportion of the boys in the schools belong to it; and it is thus connected more closely with the Church, which defends it against the suspicion and hostility which are here and there manifested in cultivated circles.

We find the following highly encouraging item in a San Francisco letter to the Journal of Commerce. The letter bears date on the 1st ult:—"Our city has become a city of churches, and the Sabbath day is regarded almost universally as a day of rest. Society is blessed with the presence of women, who are now flocking to our churches in vast numbers, bringing the children of the East to bless and cheer the sterner sex. Gambling is fast dying out. Houses that one year ago would have rented for \$2,000 to \$3,000 per month for gambling purposes, are now offered for business at \$1,000 to \$1,500 per month. On long wharves, where one year ago there were over a dozen gambling houses, there is now but one in operation. The same may be said of other prominent localities.

The total membership of the Methodist Church South consists, in round numbers, of whites 1,000,000; colored, 150,000; total, 1,150,000. The South Carolina conference has the largest membership, consisting of 25,000 white members and 4,000 colored; the Georgia conference, however, has the largest number of white members—40,000—but has only 10,000 colored, less than one-half the colored members of the South Carolina conference.

A society entitled the "Church Extension Society" has been formed by the Methodists of Louisville, the object of which is to supply the outskirts of the city and adjacent country with regular preaching of the Gospel. The society will call for active work all the good members of the city, and every night or on new preaching places will be opened and the work of reformation commenced immediately.

The Rev. Dr. Peak, of Rock Spring, Missis., formerly of Kentucky, has been called to the Baptist Church in Lexington. The Rev. Dr. Lloyd, formerly pastor, takes the Presidency of the Baptist Theological Institute, which has recently been removed from Georgetown to Georgetown. It is thought Dr. Peak will not accept the call.

The number of Congregational churches in Michigan is 25. The largest church has 250 members. The next has 200. Another has 180. Seven have between 100 and 200 members each. One church has 90 members, and another 80. The number of members in all the churches is 4,000.

EDUCATIONAL.

MEDICAL GRADUATES IN 1855.—We learn from the Medical Examiner that the medical graduates in 1855 have thus far been as follows:

Jefferson Medical College,	223
University of Pennsylvania,	160
University of Maryland,	90
Kentucky College,	20
Medical Department of Yale College,	15
Medical Department of Pennsylvania College,	54
Medical School of Harvard University,	17
Staring Medical College,	42
College of Physicians and Surgeons of N. Y.,	53
Medical College of Georgia,	23
Medical Department of the Saint Louis University,	50
Medical Department of the University of Missouri,	33
Philadelphia Medical College,	26
University of Nashville, Tennessee,	30
Medical Department of Hampden Sydney College, Virginia,	20
University of Louisville,	27

The newspapers of Texas are quite a credit to the State; they are energetically engaged in advocacy of the cause of mental, moral and physical improvement. They are urging upon the people the importance of education—the education of the masses. They are deprecating the evil of diversity in common schools, and urging union upon the excellent series known as the Eclectic, including McGuffey's Readers and Speller, Ray's Arithmetic, and Alger, Pinner's Grammar, &c. If the citizens of the State will give good heed to the suggestions of the educational reformers, we confidently predict for that member of the confederacy, a brilliant future.

Common schools in California, under the present law of that State, may be either sectarian or not, as the parents of the pupils choose. This change was effected at the last session of the California Legislature, when, at the recommendation of the State Board of Education, a bill was passed repealing the sections of the original law which declared that schools must be free from all sectarian bias, control or influence, in order to participate in the benefits of the school fund, and that no sectarian book should be taught in them. A special provision is also contained in this bill, admitting the Roman Catholic parochial schools to the full benefits of the school fund.

CONGREGATE.—The Christian Intelligencer says: A highly esteemed member of one of our city churches has been through the Board of Education, presented to each of the young men of the graduating class in our Theological Seminary at New Brunswick, who may need the same, thirty dollars in cash, and twenty dollars in books. These amounts to be available to them as soon as they shall have obtained their professional certificates.

The Baptists of Indiana are coming up to the effort for the endowment of Franklin College with a library. They think that the State has already been through the Board of Education, presented to each of the young men of the graduating class in our Theological Seminary at New Brunswick, who may need the same, thirty dollars in cash, and twenty dollars in books. These amounts to be available to them as soon as they shall have obtained their professional certificates.

Some idea of the liberal support extended to the school of Wisconsin may be gathered from the fact that the amount of the school fund of the State, and the estimated value of the public lands appropriated for schools and colleges, is little less than ten millions of dollars, the interest of which is to be forever appropriated for educational purposes.

KENTON COLLEGE.—The valuable means of Kenyon College, Gambier, Ohio, amount to the balance on hand of \$120,000. The amount invested in bonds and other securities is over \$120,000, making the grand total of the resources of the institution \$240,000.

A ROYAL BIBLE COMMISSION.—The King of Prussia at his own expense circulated 277,314 copies of the New Testament, and 2,155 Bibles, among the troops in his army from July, 1851, to May, 1855. They were printed in six different languages.

WASHINGTON COLLEGE, Pa.—The Pittsburgh Advocate announces that upwards of \$50,000 have been already secured to the endowment fund, and that the directors have appointed a financial agent to increase the amount to 100 or \$125,000.

JOHNS COLLEGE, Illinois.—Scouted by the late venerable Philander Chase, is represented as at present being in a very flourishing condition, under the Presidency of Rev. Samuel Chase, D. D., a son of the Bishop.

LINCOLN UNIVERSITY.—The Gospel Banner says that Mr. Telford, of Hartford, who gave the site for the Universalist College on Walnut Hill, has made his will, giving two hundred thousand dollars to the College.

LESLIEVILLE.—The Christian Register states that William B. Brewster, of Andover, Ohio, has given a donation of \$10,000 to fund a professorship in Greenville College, a Baptist institution in that State.

The demand for valuable books in Texas is unprecedented. All persons engaged in the book trade are doing well. Charleston and Houston present great openings for large book stores.

GEORGETOWN COLLEGE.—The Western Recorder says about thirty students have contributed to the College, and that there are about thirty in the Andover Department.

A grant is on foot, in charge of several gentlemen, to endow Franklin College with \$500,000, as a memorial to the map of 1820.

The whole property of Western College and Seminary, Ohio, is now in debt \$200,000.

MISCELLANEOUS.

A meeting of the colored people of Western Pennsylvania contemplating emigrating to Liberia, was held at Hollidaysburg, on the 25th of July. These present formed themselves in an association to be styled the "Liberia Enterprise Company," whose object is to emigrate to Liberia, and engage in manufacturing, mercantile, and agricultural pursuits. They appointed Rev. Samuel Williams, of Johnstown, agent, to transact their business, voted to ask a loan from the Pennsylvania Colonization Society, and resolved to use every possible exertion to be ready to sail on the 10th of November next. They adjourned to re-assemble on the first Tuesday of October, to select permanent officers.

THE CRYSTAL PALACE.—The last of December has been fixed upon as the period of closing this Exhibition, and many depositors will then withdraw their goods. We hope that after the present Exhibition has been closed, the building, which is an ornament to this city, and a credit to the age in which we live, will not only be suffered to stand, but will continue to be used for the purposes for which it was erected. We understand that many of the manufacturers would be willing to pay a reasonable rent for the use of their stalls, and thus to keep the building open as an Exhibition of the Industry and Enterprise of the World. — *Journal of Commerce.*

A RESEMBLANCE WATER DRINKER.—The Boston Medical Journal has on account of a man who is supposed to be the greatest drinker among men in America, if not on the globe. He is living, in excellent health, at the age of 88 years, and is in a state of perpetual thirst. Under ordinary circumstances three gallons of water is very short daily allowance for him, and it would be impossible, it seems, for him to live through the night with less than a pillow. With this immense amount of cold water daily poured into the stomach, Mr. Webb has been in good health and spirits.

Mrs. Eldridge, who prides herself on going by the name of "Fanny Fern," has three new books in course of preparation for the press. The first is "Fern Leaves, volume 24"; the second is "Fanny Fern's Book for Girls"; and the third is "A little book for boys and girls." The first two are now in the hands of the publishers. On Mrs. E.'s first book—"Fern Leaves"—over 40,000 copies have been sold. She gets on every copy sold, ten cents—making already for her, on one book, over \$2,000.

RESPONSIBILITY OF HUMAN LAW.—The St. Louis Intelligencer states that there have been no lives lost on the Mississippi and its tributaries by steamboat disasters since the 1st of January, when the Steamboat Law went into effect in consequence of its enactment. It is stated that during the month of January in 1855 there were five boats lost, and five persons killed in that manner. It attributes the change to a new feeling of responsibility on the part of the steamboat managers.

When a man refers to pay a debt among the Germans, they send three officers called *schlichter*, who take their station in front of the debtor's house, dash with a jack-hammer and a bundle of sticks, and whistle away, day after day, till the delinquent reaches under. It is said that the remedy seldom fails.

The new building of the American Bible Society at the corner of Second and Third streets, between Third and Fourth streets, Water-place and Ninth street. It has a front of seven hundred feet, and a depth of fifty, with a courtyard in the center.

The Brookville (Indiana) American says: Most of the black population that were residing in the western part of this county and in Dorchester, near Charleston, have sold out, and are moving to Michigan and Canada.

MACLAY.—We learn from good authority that the third volume of Macaulay's History of England—which has been announced as just upon the eve of publication—cannot be ready before the fall of 1855.

Georgetown College, Ky.

THIS institution occupies a high and commanding position in the city of Lexington, Kentucky, and is one of the most important educational institutions in the State.

For young men designed for professional business, there is a course of seven years, in which the students are instructed in Agriculture, Chemistry, Physiology, Botany, Practical Engineering, Principles of Commerce, and Book-keeping. In this practical system, the student is believed to be benefited. His high aim is to produce a learned man, and a practical business man, who will be able to manage a large number of students in attendance in proof of his high rank and standing.

This sort of learning is no mere acquisition, whose purpose is to fill the mind with a mass of facts, and to enable the student to recite them. It is a pursuit to excite and maintain a vigorous discipline, without the fear of entanglement, and to enable the student to apply his knowledge to the management of his own affairs.

Georgetown College has been long celebrated for its high rank and standing, and is now in a position to receive a large number of students, and to be able to manage a large number of students in attendance in proof of its high rank and standing. The school is now in a position to receive a large number of students, and to be able to manage a large number of students in attendance in proof of its high rank and standing.