

The Indian Advocate.

LOUISVILLE, DECEMBER, 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. B. Kimbrough, Tennessee.
Rev. L. Compere, for Mississippi.
Rev. A. McKee, for Mississippi, Alabama and Louisiana.

Special Notice!

Letters on business connected with the Indian Mission Association, should be addressed to
REV. B. L. BELLM,
Cor. Secretary Am. Ind. Miss. Association,
LOUISVILLE KY.

Those containing remittances to
CHARLES B. TUCKER,
Treasurer Am. Ind. Miss. Association,
LOUISVILLE KY.

It is also particularly requested of all persons coming to the city, having to charge money for the Association, that they call at the Treasurer's Office, 429 Main street, and pay it there.

Still the Work goes On

Notwithstanding the Board has been greatly pressed for means to keep up the appearance of an existence, and our missionaries forced to submit to the most severe privations, suffering for the ordinary comforts of life, still the work of preaching the Gospel and conversions go on.

The success of many of our missionaries, under all the circumstances, has been, and still is almost unprecedented, in the history of modern missions. Never since the first sermon was preached to the Aborigines of America, has the prospect of the final triumph of the Gospel among them been so bright. It is not unusual, at the meetings of the missionaries, for from twenty to forty to present themselves at some time for prayers. Not to support our missionaries, and keep them in the field, is to deny the Indian the Gospel.—Can we do this and not be guilty? If the missionary is willing, are anxious to preach to the Indian; if the Indian is ready to receive the Gospel, can we find it in our hearts to say the work shall stop, to save a few dollars to our overflowing coffers?

A Small Request.

Believing as we do, that the Baptists of this "great valley" are among the most pious, intelligent and liberal Christians on the globe, we venture to make this small request of them: That each one who reads this request, will mail to Chas. S. Tucker, Treasurer of the American Indian Mission Association, Louisville, Ky., one dollar.

In order to give all a fair chance, we request that all the Baptist papers in the valley will copy this request.—Surely no one will refuse, when we assure them that by doing so they will enable the Board to pay up all arrearages on the salaries of our missionaries—enable us to send out the doors others now imploringly saying, "Here am I, send me." You will spread joy and gladness in hundreds of wigwags, and the donor be none the worse by the gift. We will carefully note and publish the names of every brother and sister who complies with this request, either by mail or agent.

How it Works.

Existing prejudices against collecting agents, objections to their salaries, &c., has furnished abundant reason to many why they should not give to the cause of missions. It is true that the system is a heavy one, and a serious drawback to missionary enterprise. But while brethren content themselves with this objection, they do not propose better systems, nor do they employ their influence through the press—through the cause of missions, through a good cause, the

cause of God and humanity, is suffered to waste. Is there not some reason to fear that many plead these objections, not from principle, but merely as an excuse for not giving; not because they hope to correct the evil, but because they do not wish to part with their money?

We have not penned these reflections in any censorious spirit, nor is it from a disposition to expose unnecessarily the faults of our brethren, but in the hope that some will examine the subject, and either propose a remedy for the supposed evil, or give their money to the first agent they meet with, *else send it up by mail*.

Shall They Go?

Since the last issue of our little sheet containing the appeal for missionaries and teachers to go to the Indian's country, some eight or ten applications have been received at the Mission for appointment. As yet, only four have been appointed. The Board are greatly embarrassed by these applications—an event not anticipated when the appeal was made. The causes of this embarrassment are these: 1st. They have not the means on hand to promise them support. 2d. The sufferings of our missionaries now in the field warn them not to be hasty in sending others until some reasonable assurance is given by the churches that those already there are to be supported.

Many complaints are urged by brethren in every direction against the Board because they do not supply the wants and relieve the sufferings of our missionaries.

Already drafts have been issued to a considerable sum above the amount of cash on hand. These are to be met. How? Who knows? We felt that we must risk something to relieve the pressing wants of our missionaries. We could not bear the thought of their suffering for the necessities of life. Already many of them have used their credit with merchants and traders to a great extent.

Brothers, hear then our appeal. Who will help? Is it not a fearful thing to send men and women, upon the faith of Christian churches, to a people who know not God to teach them the knowledge of God, and then have them to suffer for the simple necessities of life? Suppose each reader of the Indian Advocate would send up but one dollar to our Treasurer, by the 15th of Jan., all the wants of the missionaries would be supplied, and the Board encouraged to send out more laborers. But since Indians are so willing to receive the Gospel, are so anxious and urgent in their appeals for more missionaries—since by scores and hundreds they are pressing into the Kingdom of Christ, shall we deny them the rich talent—the glorious Gospel of Christ? Since too, brethren, with their wives, are willing, yearning, to enter into this work, shall we refuse them a helping hand—shall we say by our silent supplies—by the suffering necessity of such men as Buckner, Wallace, Fette, Moffat, Smalley, Lybman, &c., and their wives, that we will not let you go? Fearful contributors! Who can meet it in the first great day of the Lord?

There are hundreds of brethren in the Mississippi valley who could support one of these faithful men of God and do some the power by it. Who will help? We ask what and seek the answer from the hundreds of thousands of intelligent, pious brethren in this great valley.

Will they do it?

There exists in many of our churches a strong prejudice against the custom, in all our missionary societies, of employing collecting agents, or as they are often ironically called "agents." Some think the practice an evil, others monstrous. If an imposition upon the friends of missions. If the custom is wrong, how is it to be remedied? We have seen some able writers, and heard some eloquent speakers denouncing the agency system, and proposing alternatives. One, and only one remedy has ever struck us as practical, and adapted to the evil proposed—1. Let the general idea collection in their churches be a universal gathering. But will they do it? Whenever this question has been raised and con-

sidered, it has worked well. But only a few will do it. But few are willing to be at the trouble of preparing addresses from time to time, suited to the object proposed. But few are willing to meet the societies of the parsonages and the meetings of the convocations. What, then, is to be done? The question resolves itself into one of two things: either agents must be employed at a salary sufficient for a support, or else the work of missions must stop. It is sometimes much easier to point out objections to things than to suggest improvements. We will venture this opinion, that no agent will ever visit a church where the pastor has within one year faithfully presented the cause; and that, when all the pastors take up this work, no Society will appoint agents.—But as things now are, agents cannot be dispensed with, except at the peril of every Bible and Missionary enterprise of the day.

"The distance lends enchantment to the view."

In point of physical power, intellectual and moral elevation, the Indian is not inferior to many other nations of the earth. Indeed, his social and moral condition is far superior to millions, whose political and geographical positions gives them prominence among the nations of the earth. The Indian unscathed by the military process of superior force, and free from "civilian's" is no mean personage. Accustomed from infancy to roam amidst deep, unbroken forests, mountain heights, majestic rivers, and beautiful flowers and feathered cherubim, he grows up with an instinctive eloquence, and a sweet, poetical taste, while many of his council harangues, and traditional legends, though unpolished by classic chisel, and unadorned by rhetorical flourish, are full of thought, strongly marked by genius, and deeply interesting matter.—The Indian is not an idolater. He never employs his chief to the crude marble to "fashion a God with his own hands." His rock has never been used to the yoke wrought by ecclesiastical conclaves and hierarchies. His mind, unfettered by the tangle of a sordid priesthood, adorns the unseen hand which fashioned all things. Although his conceptions of the real character and excellencies of the true God is far from that of real Christianity, yet he, even in this, superior to some other nations of the earth. By the rapid march of a mighty nation, or by the force of "manifest destiny," his national distinction has been obliterated, and he now exists only as the outline of the broken, bowing walls of a captured and sacked city. The last hope of regaining his national position ceased to swell the warrior's bosom, and forthwith the last council-fire. He was now only from feelings of indiscriminate revenge.

While the truth of these positions will not be questioned by any unbiased mind, it is not strange that hundreds of thousands of dollars should be annually spent upon nations, with whom we have no social contact, and but little commercial intercourse, and the poor Indian "left alone to die." Might not the same aid, with some show of justice, be used to spread the Gospel in foreign lands to a Jesuitical scheme to oppress and destroy other nations, through love of power and worldly gain.

While we most cordially rejoice at the glorious achievements of the cross in foreign lands, we cannot avoid the conviction that there is a lack of consistency, in a land which spends so much on foreign fields, while the Indian—yes, and many destitute towns and neighborhoods in our own country—"perish for want of knowledge," to say nothing of millions of foreigners daily starving our shores.

We must urge our brethren to think carefully of these things. We do not say give heartily to Foreign Missions, but we urge that for consistency's sake, we should do more for Home and Indian Missions; and that we do it speedily. For while we are so industriously engaged in outbidding another's field, the enemy is industriously sowing the seeds of poverty and indolence in our own. We cannot believe him a consistent, patriotic citizen, who contributes to the support of the Society of the Lord, and neglects his neighbor's need.

from, while his own is growing up with weeds and briars.

Minutes of the First Meeting.

According to a previous notice, the ladies met at the First Baptist church, Terre Haute, Ia., Monday afternoon, Sept. 25th, for the purpose of organizing a Female Missionary Society, to be called the Terre Haute Indian Missionary Society, auxiliary to the American Indian Missionary Society at Louisville, Ky.

After singing and prayer, we proceeded to organize a Society, by electing a President, Vice President, Secretary and Treasurer.

Resolved, That our Secretary be requested to draft a Constitution.

When a proposition was made that we pledge ourselves individually to pay into the treasury of this Society the sum of twelve and a-half cents per month for one year; and that we hold our meetings the first Monday afternoon in every month—one hour to be spent in prayer for the success of the mission, after which any business connected with this Society may be transacted.

Sister Eliza McCoy, being present with us, made some very interesting statements relative to the Wew mission; when we closed by prayer, to meet again the first Monday in October.

AMELIA L. CROSBY,
Sec'y and Treas.

CIRCULAR.

To the Christians of Mississippi, Alabama, &c.

MY DEARLY BELOVED BROTHERS: Almost every thing in Divine Providence indicates the near approach of the Gospel's triumphant and universal reign. The blessed Gospel is speaking peace to the heathen. Almost every nation has seen the light and rejoiced in the welcome news of "peace on earth and good will to man." And yet the news is spreading farther and wider.—The glory of the Lord is dawning upon the long-neglected and brightened heathen nations of Europe, of Asia, of Africa, and also of our beloved America. The Lord has raised up young America, or rather these United States, as the nursery of the world, through which he will enlighten, civilize and Christianize the world; and Christians of all denominations have received the commission from on high, and been warmed with the love of the Saviour—have engaged in the work with becoming zeal and a lively faith; and although we have been but a few years, as it were, engaged in it since we were awakened to our duties, what great reasons we have to rejoice, take courage and double our diligence; for our little, poor efforts have been crowned with happy success—for beyond our most sanguine expectations. Every mile which has been given to the cause of sending the Gospel to the heathen has been sent into rich soil, and has brought forth an hundred fold; you more, like the mustard seed, it is spreading its branches wide and tall; and like bread cast upon waters, to be gathered many days hence. Already are we reaping a rich harvest of precious souls into eternal life. O! what a rich and large reward have we all received for the little contributed towards this holy work! what a feast of love and joy! But this is only a foretaste of those joys we shall be partakers of when we shall meet the redeemed of the Lord from every nation—brought to the knowledge of a Saviour's love through our little contributions. What crowds of rejoicing will they be to us in that eternal world of joy!

But in no mission has the work prospered more, or the needs multiplied greater than that of Indian Missions. Less has been contributed to that mission than almost any other, because it required less to produce the same results. And those who want to have been the latest contributors towards the Aborigines of our country that they justify themselves; and until lately, very little has been done for their relief. Now, some noble spirits of the church and our country are awakening up to the great subject of saving a nation from extinction. Good offerings have been made from their lips and purses, but distribution does not seem to have been made, so that the world that has been won of the Lord, is lost through the

PRAYER

There is an eye that never sleeps
Beneath the wing of night.
There is an ear that never shuts,
When sink the beams of light
There is an arm that never tires,
When human strength gives way.
There is a love that never fails,
When earthly loves decay.

That eye is fixed on some strange throng,
That ear is filled with strange strange;
That arm upholds the world on high,
That love is thrown beyond the sky.
But there's a power which man can wield,
Where mortal and is wide;
That eye, that arm, that love to reach,
That listening ear to hear:

The power is proper, which soars on high,
And feeds on bliss beyond the sky;
— *Lines of English Poetry.*

A Civilian's Estimate of the Bible.

The following sentiments are taken from an address delivered on the occasion of the anniversary of the Essex county Agricultural Society, at Rahway, on the 17th Nov., 1861, by the Hon. Wm. Bunnington, late Governor of New Jersey:

—When I have learned of noble divines founding the authority of the Scriptures on the important fact that they have been handed down to us from one generation through a long line of wise and good men, who would have detected and corrected any imposition, had any existed; when I hear them clearly point out their accordance in many particulars with the facts recorded in profane history—which alone could have been performed by the power of God—and when I hear them point to the prophecies daily falling before our eyes freely admit the force and the forcefulness of their arguments;—yes, for myself I want no further evidence of the authenticity of the Bible than the evidence it bears on its own pages. Its own internal evidence is sufficient for an impartial and candid mind. No man or set of men, uninspired, could ever have written the Book, and it is a remarkable fact that it is the only book now (after so many centuries) claiming divine origin. And I have often noticed that skeptical writers; those men, able and ingenious as they are, who have written more to pander to the corrupt and vicious tastes of the age in which they lived, than to promulgate any settled convictions of their own, have borrowed much of knowledge from this very Book. Where are we to look for the location of the world, where for the Supreme Being, his attributes and perfections, but here? Claim this volume, and who shall tell us of man's true character, his being and his future destiny? Claim it, and who shall tell us of man's mind, and make his *Knell* a hidden mystery, full of perplexities and doubt. This Book is the light of the world, a lamp to guide us through the uncertain phylagies. Did I never occur to you, my friends, what would be our situation if we had no Bible? What would our path, and where would we look for the Christian? The Christian the foundation of our faith, and his hopes for a future state, but we have the great lessons of wisdom and revelation for all men in this little book. If we desire to have a duty to our country, then you will find inculcated the holiest patriotism, obedience to law, and respect to those who hold authority? If you wish to have your duty to your fellow man, the law of charity and hospitality is written on its pages. Entering the domestic circle, we are commanded to love and cherish our wives, and to love and respect their husbands. To our children we are required to bring them up in the nurture and admonition of the Lord. To our domestic, to be kind and just, and on this part, they are required to be faithful and obedient. Every condition of life is regarded, and all our duties distinctly pointed out. Where a man or woman in this assembly who would consent to live a single day in any community where the Bible was not acknowledged? We should make ourselves to the fathers of the mountains and pray that the smoke might cover us.

"In the hour of extremity worthy to the task as the only way of safety. Men of the highest character and bearing, have often expressed to me their anxious fears of dependence on this Eastern land, and their desire to be free. The only way to leave their native country in its hour, the West Indies, the great British bird and humanity, to do their life's work, requested the friend to send to him, and when asked out of what his life should now consist with comfort. 'There is but one book in the world, and that is the Bible. I read him the 10th chapter of John, and his humanity was so expressed that tears came and consolation is afforded him. My way my work, addressed to his affectionate son-in-law, even, the great and good man of the world. God bless him."

"But it is not so much my purpose or my province to spread of the Bible as the test of my religion, or the faith its indication, as to induce all men, whether professed Christians or not, to acknowledge its divine authority, and make it the guide of their actions. That duty belongs to the Christian minister. But what can he do unless we aid him? If there is a pitiable object on earth, it is the faithful minister, deeply imbued with the religion he teaches, preaching from Sabbath to Sabbath, and from day to day, without the sympathy and support of those who hear him. All men should regard the Bible as theirs—as a messenger from on high; not as a book merely for the use of the church and the preacher, but as their guide here and hereafter. We should, one and all, make it the man of our counsel, look into its pages, follow its dictates, and be ever ready to come to its support, listen as well as clergy. For this purpose give it to all, give it freely. Let the faithful collector go forth and prevent it with blessings.

"The situation of our country demands our exertions. All nations are flocking to us. The depopulation of the old world are giving way. Toleration in religion here prevails, and there never was a time more urgent for the dissemination of the Scriptures. As long as our country shall be free, and her shores washed by the great Atlantic, so long must we expect to receive into our bosom the oppressed of all nations. Let them come. But how shall we receive them? Shall it be with torments and stripes and prisons? No, this is not the heavenly mandate. Rather let us meet them as friends. Let us meet them at their land on our shores, with the Bible in our hands, say unto them, this is the great charter of man's rights derived from God.—Let them receive it without money and without price. It will be twice blessed to him that receives, and him that gives."

DESTRUCTION OF CHINESE IDOLS.—The Tribune publishes a letter from Charles Taylor, at Hong Kong, describing his visit to the Chinese insurgents. We copy an interesting extract:

We will now come to Silver Island, 664 miles further on. It is a hill rising from the bed of the river, is covered with rank growth of trees and shrubbery, and overlooks the city of Chin-Ki-ang-fu, which is only two miles distant. There are many temples on this island, some of them exceedingly beautiful and costly, but the image-houses were utterly demolished every day. So ghastly a scene of devastation I certainly never before beheld. Here were gilded and painted fragments of images strewn about in every direction, while the clay and straw of which the larger idols had been made covered the floor to the depth of one or two feet. The altars and tables, incense vases and censurers, Buddhist books, and all the paraphernalia of idolatrous worship were broken, torn, and scattered here and there, in irrecoverable ruin; and this, too, by the very ones who, not three years ago, were offering votaries at just such shrines. The images of stone were thrown down from their pedestals and had their heads knocked off. But I found one about two feet high, in a sitting posture, severely gilt and very heavy, whose head had unceremoniously received the hammer of the iconoclasts. It lay with its feet on the earth, and the outraged expression of its features seemed to show a strong resentment at the "outrage thus put upon it." With the help of two of my boatmen, a pole and a rope, I brought away this chip, and he now sits in saffron slippers near me, while I relate the story of his wrongs. I also brought away many specimens of wooden and gilded idols—hands, heads, feet, thumbs, fingers, and the like. This was by the cheerful permission of the twelve or fifteen persons, who were all that remained on the island out of a hundred, the majority having fled in the haste to the main land, on the approach of the iconoclasts. To these poor, fatherless, motherless, penniless babes and youths, besides a small number of monks, I gave my own food and that of a Chinese householder I had taken with me, exhorting them to grieve over the destruction of their idols and gods, and assured them to them "no more could they do." We sat and talked together in a momentary use of the English for this purpose, and it was most interesting to observe the attention which they seemed to attach to the good sense of submission through Jesus Christ.

True Love—Reporting it is one of his trademarks, it was there, pure, spontaneous and unadorned. It was genuine. It brought him down from heaven; it wrapped around him like the warmth of humanity. It surprised him more than anything. The love affair didn't last long, but it was real. And he knew it. "I was so happy," he said. "I was so happy."

your redeemed life been devoted to him? Where
in?—*Journal of Missions.*

Wealth of the Clergy in the Roman States

The clergy in the Roman States realize from the family altar income of \$2,250,000. From the tithes they derive another income of \$100,000; from the canons \$300,000; from the public debt another income of \$1,250,000; from the presbyterial individual estate, \$250,000; from the portions assigned by law to the monks, \$500,000; from the celebration of masses, \$2,150,000; from taxes on baptism, \$45,000; from the tax on the Sacrament of Confirmation, \$18,000; from the celebration of marriages, \$25,000; from the attestations of births, \$90,000; from other attestations, such as births, marriages, deaths, &c., \$9,750; from funerals, \$200,000; from the gifts to beggars, orders, \$1,000,000; from the gifts for motives of benevolence, festivity, or maintenance of altars and lights, or celebrating mass for the souls in purgatory, \$200,000; from the tithes exacted in several parts of the Roman States according to the ancient rigor, \$150,000; from promising and panceyes according to the regular taxes, \$150,000; from semestries for entrance taxes and other rights belonging to the student besides the boarding, \$15,000; from the chancery for ecclesiastical provisions, for matrimonial licenses, for sanatives, &c., \$50,000; from benefactions during Easter, \$30,000; from offerings to the miraculous images of Virgin Marys and Saints, \$75,000; from triduos for the sick, or for prayers, \$600,000; from benefactions to schools, cattle, apostal beds, &c., \$9,000.

All these incomes, which amount to ten millions, five hundred and ten thousand, seven hundred and fifty dollars, are realized and enjoyed by the secular and regular clergy, composed, in all, of sixty thousand individuals, including nuns, without mentioning the incomes allowed them from foreign countries, for the chancery and other cosmopolite considerations.

It is further to be observed, that in this calculation are not comprised the portions which the Roman-catholics possess, which the clergy pay to the treasury: such as purchases, presentation, resignation and ordination taxes, pensions for confessions, preaching, holy cities, privileged altars, professors' chairs, and the like, which will make up another amount of a million of dollars. Nor these other taxes called *proteas*, which are paid by the Jews to the parish-priest for permission to dwell without the Jews' quarter; nor those for the ringing of bells for dying persons or those who are in agony; nor those which are paid for receiving in Rome the visit of the wooden child of the *coelestifaller*, nor those must always go out in a carriage, accompanied by firos called *minori domestici*, Franciscan Friars, whose incomes they collect and govern. The value of charitable edifices (which are not registered, being exempt from all duties,) is not comprised either; and the same exemption is extended to churches; although all these buildings, and the inhabitants of the State several millions of persons for providential possession, and dupliques of communities and frats which are celebrated in them.—*Cronica*.

Mount Sinai

Professor Upham, in the *Congregationalist*, gives the following account of Mount Sinai:

The plain of El Rahab, which has become an object of much interest to travelers in consequence of its connection with the Biblical history, is two miles and a half in length by an average of three miles of a mile in breadth; uneven in some places, but generally level; having a little barometer and some clarks upon which camels and goats can feed; and cultivated by means of its hard surface of being ground for the consumption of a people dwelling in tents. It is bounded at its south eastern extremity by Mount Sinai, where it is approached and entered by the wide and level Wady, which runs the name of Elah Shalk. The Jordan, in its most remarkable winding through the wilderness, being east and defined on their way the writers themselves, appear to have entered the plain of El Rahab through this Wady; (Show not only the whole plain but some of the neighboring valleys, in view of that dead and lofty mountain, which was seen to be rising up to the heavens and to be clothed with the robes of God.

It was into this plain that we had now descended from the rocky bosom of Kibabwa Harry. Mount and we halted for a moment. With such a landscape, and in spite of such facilities, the mind would not be slow to balk, if it did not start from the outward scene to the inward. On the side of plain a flock of geese were feeding. Here and there a small plumed bird flitted about, and in the ravines of the plain. The eye and the heart seemed to be drawn to outward nature. What we really saw, over the plain, was a whole of this outward nature. The eye, on the re-

and aspirations of our immortal nature; though, as if his song were just burning and its ardent voice were even now sounding in our ears. Such a moment, striking deep by its suggestions and sympathy into man's mortal and immortal nature, is rare in his life. If he is a Christian, he knows that the announcements shade from that mountain and in presence of the vast multitude assembled upon the plain which he is traversing, have connection with his own destiny, which his own limited mind cannot penetrate, and which are deep as the bosom of the Infinite.

It was at the close of the day when our camel came under that portion of Sinal, which bounds the south-eastern extremity of the plain. This part of Sinal, lifting itself perpendicularly above the plain, constitutes a distinct and lofty elevation. The Arabs, in allusion to a few willow-trees which grow near it, have given it the name, the peak of Shumfeh. The last rays of the sun glittered on its rocky summit. Advancing a little farther, we descended at a small distance an opening in the mountains, which gave signs of the residence of men. That night we did not sleep in tents. The party of primitive ages, holding in veneration the locality which God had honored, had created a habitation. Entering the narrow valley between the Eastern peaks of Sinal and the mountains of Dayr, which bears the name of the valley of Shu-Eik, we made our way to the ancient convent of St. Catherine. Its solid walls reminded us of distant ages, when man had less confidence in his fellow-man. The monks opened its doors, and wearied by toil of the body, and hardly less by memories and emotions of the mind, we found a place of rest.

EARLY PUNISHMENTS.—On the Massachusetts Records appears the following order:

"Whereas, there is no express punishment by any Law hitherto established or affixed to the evil practice of Sundry Persons by Exorbitancy of the Tongue in Raille and Scolding—

It is therefore Ordered that all such Persons convicted before the Court of Magistrates, that have had proper cognizance of the case for railing and scolding, shall be gagged or set in a Ducking Stool and drenched over head and ears three times in some convenient place of fresh or salt water, as the Court of Magistrates may judge meet."

In 1044, the Court ordered, among other interesting matters, that every town should take care that "there be a pair of stocks, a cage, and a reaching stool erected between this and the main Court." The "reaching stool," or ducking stool, as it was often styled, consisted of a convenient seat attached to the end of a beam, precisely as a bucket is hung from the end of a well sweep; this was placed over a pond or any deep water; and the person to be punished having been well secured in the seat, was let down, or "drocked" into the water at the pleasure of the officer. This was the most cooling mode of punishment then in use, and was therefore specially resorted to for scolding women. There was also a provision for a whipping post in the vicinity of every justice of the peace, presuming the number honored with that office did not so regret as in our day.

Cullen, the historian of Kentucky, finds a rough estimate of 1751, "for carrying the head of the whipping post eighteen shillings," and in 1758, "iron vertebrae for the towed stocks, four and sixpence, and a screw for tightly erect post." The whipping post and pillory in Boston were stationed in State street, in the square below the State House. We have heard that the last person set in the pillory in Boston, in public, was a black woman convicted of stealing.

THE PARABLE OF GOD.—Come to me, little child! I am going to teach you a sweet lesson out of God's precious book. This is the Bible, you know—God's own book. He gives it to us, and he bids us teach our children out of it. So I am going to teach you one sweet Bible story:

Yes, God sees you, standing or sitting there. And He likes to see you learning a verse out of His own book, for He loves little children. He is full of love.

God is here now. He is in this very room. You can't see him; but he sees you. Wherever you are, he watches you; and he takes care of you all night when it is dark, and when nobody else sees you but God. He sees you, too, when you awake in the morning, and open your eyes, and jump out of your little bed. For God is always looking

He sees you when you are naughty, and when you are displeased. He sees you when you are trying to do right just as he tells you to do, and when he is pleased with you.—*Yacht's Prayer Book.*

Let a man have all the world and give him, he is still unrich; if he has a grateful, unfeigned, undivided mind.