

THE INDIAN ADVOCATE.
LOUISVILLE, JULY, 1847.

ADVOCATE.

This is our 18th number. The work it will be recollected, was begun in pamphlet form by the late Isaac McCoy. It was thought by the late Isaac McCoy, that the wants of our enterprise, and the wretched condition of those for whom we are laboring, were not sufficiently understood and appreciated. Five thousand copies have been printed and scattered widely in some of the Northern and Eastern, and most of the Southern and Southwestern States. It has awakened an interest in our cause, and we are sure, from facts that have reached us, that if it were more generally brought before the churches and friends, it would receive a much larger share of public favor.

Some have paid lately for the work—others while in the old form, and we leave the matter of pay, in a good degree, with the friends of Indian reform: the Advocate is not a concern of mere dollars and cents—it takes higher ground—it is designed to circulate information on a subject to which there is no other vehicle specially devoted. It is desirable to receive enough to compensate the publication—24 copies for \$5—4 copies for \$1; but we shall continue to scatter it whether so much comes under the shape of pay or not: we feel assured, our friends will not let the grand enterprise suffer.

No one need send back the paper for fear he will have to pay for it—read and circulate all the valuable information it contains; and if you see anything to our treasury, transmit it on the parcel of this number; if not, the office will never trouble you—we merely "depict your own conscience to act for us." We have observed this however, that those who pay for it, are more apt to be better acquainted with the contents of each number, and feel more strongly the obligation to aid our cause. In this way we leave the subject of compensation.

The Advocate needs an editor, but we have no means to compensate one—hence it must do without. The Corresponding Secretary is the essential editor, but he is gone portions of the time—all the time last winter, and spring, and when in the room, has quite enough to do, without sitting down quietly to write. Want of time, and want of tranquility, are the great drawbacks to most editors—they are pulled here, there and every where, and what they do perform in this way, is generally done while others are in the arms of slumber: for making religious papers is not so profitable that those who risk capital in such a concern, can afford to let any thing else, except the writing part—yet have a thousand matters to overlook all day, and use their pens by candle light.

But such as the Advocate is, we commend it to the friends of Indian Missions, hoping they may not, as formerly, have so frequent occasions to complain of its irregularity.

Barrow Hymn Book.—This is a compilation of Hymns by Rev. Wm. C. Bush, of Louisville. Scarcely have we seen its equal for workmanship. In the paper size the printer and binder have done their prettiest; it is especially gotten up.

The first edition was hurried out of the press, and the latter retarded the sale of the work. Persons who like a neat article, having seen a specimen, concluded that a beautiful volume could not be produced west of the mountains; but the publishers, in subsequent editions, have done themselves and the West great credit. The Book will compare with anything manufactured in Yankeeedom.

We are not past enough to venture an opinion on the comparative merits of this book and the Psalmist, but are told that some 300 hymns in the former are also in the latter. Both the words are defined in Indian; a full index is a desideratum; the leader of public worship cannot do well without it.

Foreign Association, &c.—Met at Portsmouth 21st May. Over 8,000 members, now at its 57th session. Contributions \$1,717—487 baptisms. There are working men in this body.

From the Tennessee Baptist.
Thanks to brothers Howell and Green, for the information we have received through the Tennessee Baptist, concerning Indian Missions. We are glad to learn that some progress has been made in the conversion of the Red men into Christianity, and have not forgotten to commend for his benefit. If the Red men should feel the Gospel light, through the instrumentality of our Churches, I would ask from what source can they expect it? or who is under greater obligations than we are? We leave the reader to answer.

Rev. Howell, as knowledge is termed power, we have enclosed five dollars for the purpose of obtaining twenty copies of the Indian Advocate. Yours, in Christian love,
ELIZA L. McFADDEN.

We are glad to see any of the papers, and the Baptist makes us glad the most frequently, call attention to Indian missions; because though others are important and absorb much thought, and receive large donations from the liberal, this branch of benevolent action has not excited the consideration it deserves. Whether the American Indian Mission Association, flourish or retain its present (dreadful) existence, or perish because its operations are so near home as not to interest it with the glare of notoriety; the cause is a good one—one of the noblest that ever engaged the heart, or moved the hand of the philanthropist. Still we who send our thousands, and our sons and daughters to labor in sickly idolatrous Barmah and China, and in time of famine, our millions of bushels of grain to the starving Europeans; shall we overlook the Aborigines perishing for lack of vision on our borders? Shall we so far forget the obligation that the word ought impose, as to leave them destitute of the bread of life, to die in their sin? In early times, England devised plans to furnish them the means of grace, but now very properly she leaves this matter to us—they are our neighbors, and it is the common dictate of christianity that we should see to their spiritual wants. What success, think you, would an agent from this country meet with in Europe, to collect funds to evangelize the tribes in the Indian territory? Would he not be told, they are poor neighbors, and it devolves upon you to see to their condition: if you would cover the variable distinction of the Samaritan, for acting the neighbor, "go and do likewise."

But amidst the evidences of cold indifference on this subject, it would affect the heart of our fair correspondent with joy, if she could read the inquiries sent to by persons in Alabama and Mississippi, who inhabit the soil from which the Creek and Cherokee removed. We cannot write the long Indian names addressed in their letters, about which they wish us to inquire; but it is their intention to educate in our schools, some of the Creek and Cherokee children, and thus elevate them to be useful among the tribes. They wish, in this way, to discharge a debt that oppresses them. In certain Indian families, which resided near them when the first white settlements were made in the new parts of these States, they feel a peculiar interest, and we have written to ascertain, which of their children are preserved from the hand of the destroyer, and are willing to be educated; the money, they say is ready, when our report is favorable to their wish. Now these things are cheering—they form an oasis in life's sandy desert, and encourage us to hope that our society will live—that the Indians will hear the gospel, believe and be saved.

How many children families are there in that region and throughout the land, that might educate Indian children—then rendering them a blessing to their tribe and the nation, and in this way perpetuate their own names in coming posterity, as benefactors to the Aborigines? And how many wretched ones that are blinded with children, might do this very thing, and then have enough to ruin their own, unless they give them a vigorous education, and imbue them with the principles which the Scriptures inculcate? But we have said longer than we intended, and close this weighty matter upon the conscience of those to whom God has committed us.

A debellated plot to assassinate the pope, was some time since, discovered and frustrated by the French ambassador. A Corsican requested an audience and was arrested under suspicion; two pistols and a poisoned dagger were found on his person.

REV. EVAN JONES:
This veteran missionary of the Cherokee under patronage of the Boston Board, on his return from Cincinnati, passed through this city last week. He was accompanied by a young Cherokee, who spoke one evening at the Missionary Union, and his speech was interpreted by young Mr. Jones, a son of the missionary, not Mr. Barker, as stated in the Banner. Mr. Jones went first to Valley Town in North Carolina, about 1839, and when the Cherokee removed West, he accompanied them, and had charge of a large party, providing, as agent for their sustenance. His labors were much blessed in the old nation, and he baptized some hundreds of patient believers; to many of these he now preaches the gospel in their new home.

There is a press connected with the Cherokee mission, under charge of Mr. Upham, who is printing some of the Evangelists, (the best having been published at Park Hill, 25 miles South West by Mr. Worcester,) Acts, the Epistles and Revelation—the whole to be completed during the summer: the translation was finished by Mr. Jones, before he left home. Last year a printed form was sent out from the Station, containing parts of Genesis, rendered into Cherokee in Green's characters, and some local news and matter in English.

Another Mr. Upham, conducts an Academy in the neighborhood, and all the buildings, with the brick Meeting-house, give it the appearance of a country village. Indeed were it not for the tawny coat of some of the group on the Sabbath, you might imagine yourself in some rural part of New England, where civilization and the gospel have been in operation for a series of years.

Mr. J. has some 10 or 12 preaching places in the nation, and some five or six hundred members. But nearly three score visitors have powdered his locks, though they have not blushed them very white; yet no one, acquainted with the language, is growing up to take his place: like the rest of us, he is pining away, but cannot communicate his knowledge as an inheritance to others. His son, who is not so we think, a church-member, but an excellent Cherokee scholar, has gone to Madison University, to spend a few years in studying some of the higher branches of English literature.

June 7.

THE MORMONS.
The camp of The Twelve is near Council Bluffs, on the W. side of Missouri river, with about 4,000 souls. Many are centered along from Nauvoo to this point. In April, a pioneer corps of 300, started for the Pacific carrying seeds, utensils for farming, &c., who will halt at phasing time, and put in a crop, while the leaders will advance to California, and there be joined by the Mormon troops, that will be disbanded from Gen. Kearney's regiments, about the 1st of July. About the 1st June 400 wagons were to start from Council Bluffs to cross the mountains. Some hundreds are to join them from England and elsewhere by water: so that this people will be the majority in California by next year. Unless changed, so large a body will be dangerous to other nations in that region.

Georgia has already appointed her messengers to attend our anniversary in Nashville, next Oct.; among them, is Rev. V. R. Thornton. If we had been born in Yankeeedom, we could guess the names of the others, but as we are not, we can merely reckon who they may be: well, Judge Stock, Rev. B. M. Standen, and Col. J. B. Walker, at a venture; Rev. Mann Gordon and Dyer, of the Cherokee country, with others around them, will attend as a matter of course; for it is just a post-time ride from their region. The Rail Road, if the Nashville falls would hold fast, and so many Chattanooga to the city of Rome, we should welcome a hundred missionaries from Georgia, South Carolina, and Alabama.—Why, that R. R. is to be the connecting link between the South and West, and it behoves Nashville, to both hands, and complete it Indian Missions perform the marriage ceremony; for so will do it, if the other nations, or is timely or certain to the many offices of Georgia. Then what a thoroughfare, for passengers, and flour and bacon, and lead, and lead

oil, and various hams, prairie hens, poultry, haggis, rope, lead, &c., &c., &c., "gold, silver, ivory, opals and peacocks." The thought of the thing, has already, we learn, increased the price of real estate in Nashville, a hundred per cent.; what will be the reality and practice of the thing? If she do not go ahead in this matter, with the speed the subject demands, her secular interests will suffer. With an energy sufficient to the exigency presented, and with sufficient means at command, the Road might have been graded if not reeled, to the Cumberland mountains, by next Christmas.

CONTRIBUTIONS FROM GEORGIA.

The Rev. V. R. Thornton, our agent in Georgia, remitted us on the 1st inst. \$355 00.

From Georgia Baptist Convention	\$281 25
Mrs. Jane M. Fellhill	5 00
Church at Way's Meeting-house	13 00
N. Fellhill, Esq.	5 00
Mrs. Doctor Batty	5 00
Rev. C. M. Irvin	5 00
Prof. Crawford	2 00
A friend	50

\$356 75
Minus—Paid for exchanges. 1 75
\$355 00

MERCER UNIVERSITY.

This Institution, located at Penfield, 7 miles North of Greensboro', some 70 Northward of Augusta, 3 West of Woodville, on the Athens branch of the Georgia Rail Road, is in a flourishing condition. Rev. Dr. Dugg is President, and Professor of Theology, assisted by five other Professors, and two Teachers in the Preparatory Department. Students in all departments 120—15 in Theological School. College course 4 years, Theological 3 years.

This Institution was begun by Rev. B. M. Sanders, as a manual-labor school in 1823. It has funds to the amount of (\$135,000) besides there is an Education fund in the Convention, of \$20,000, to facilitate the improvement of young ministers. Four young sons of talents and unexceptionable piety, can here obtain board, tuition, clothes, books, &c., in the pursuit of biblical knowledge. Nor need they, if their hearts burn to preach the gospel, and feel the need of education, be afraid or ashamed to apply for assistance; it will be bestowed most freely, and the hand of friendship will help them along.

EP A Bristol brig lately brought into Boston harbor 40 strange passengers, from Cork, in a destitute condition, and the authorities would not allow them to be landed unless the captain would give security that they should not become a burthen to the city. This he refused to do, and elapsed for Halifax; but his cargo rebelled and he had to ask the aid of the revenue cutter to aid him in compelling submission. The officers and crew would have been overpowered had it not been for this timely assistance.

EP The Raleigh (N. C.) Reporter relates the following incident—A Georgia Planter had read in his family accounts of the starving condition of the Irish; the house servants commiserated it to the field hands, and all agreed to contribute half a pound of bacon of their weekly rations. Over 90 pounds was immediately forwarded to Charleston, destined for Ireland! This is noble—its equal is seldom found.

EP The English Methodists have contributed during the last year \$200,000 for foreign missions; averaging to each member, including those on the missionary stations, one dollar and nineteen cents! This is noble. The Baptists of E. I. last year averaged one dollar and seventeen cents; but the Methodists have exceeded them a little. God will not allow the mercies which the poor have made to be forgotten. But is fewer of the Methodists, it may be stated that they contributed to the starving Irish. The British and Foreign Bible Society, with all its rich Bishops and Lords, never contributed so much as the poor persecuted Methodists have done. They have given of their abundance; but the Wesleyans of their piety; whatsoever the gospel is preached their good works will be a monument of their self-sanctifying spirit.

EP The number of Baptists in London is about 14,000—22,000 children connected with their Sabbath School.

ROGER WILLIAMS SOCIETY.

A society to publish works on Religious Liberty, and promote that glorious cause, would most appropriately personify Roger Williams. He stands out before the world as its great apostle in later times—and as Stephen was the proto-sufferer in the early ages in the land of Judea, so was Williams in these United States. He was the first prominent victim of relentless persecution by a people which had fled from the old world to escape it, and whose posterity now would jeopard all that they hold dear, before they would suffer the anarchy of conscience to be invaded. "He announced his discovery," says Bancroft, "under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never violate the freedom of the soul." "Williams would hold no communion with intolerance," he asserted the great doctrine of intellectual liberty.

What name would act so much like a talisman to gather the real friends of Religious Liberty—the good and the wise of the land, and nerve them to action in this glorious interest? The name of Williams would rally a host ready to make sacrifices to promote a cause for which their leader suffered banishment, and endured the hate and spite of those in civil and ecclesiastical power.

Works on Religious Liberty, should be published and scattered broadcast over the entire land and entire world, where it is practicable. If they could be circulated in Lutheran Germany, Protestant Denmark and Pagan Persia, and perused by the mass of the people, ministers and others in those countries, would be freed and imprisoned as they have been for the last six years. Such facts in history call loudly for the organization of such a society. We need thousands of volumes for immigrants that flock to our shores, to enlighten their minds to understand the genius of our government, and the spirit of New Testament religion.

Where, if not from these United States, may we expect will go forth a beautiful influence on this momentous subject? It is the interest of those who advocate the union of church and state—a priesthood sustained from the public treasury, and the "no bishop, no King" doctrine, to point contempt upon such a society; but it behoves such as regard the bible only as their standard in faith and discipline—who believe in the inalienable rights of conscience, and who would hazard all in their defence, it behoves such to lead their names and their influence, and contribute their money to promote the objects held in contemplation by such a society.

Give its agents free access to the population of Great Britain, furnishing them with books and tracts, and papers; and every form of intolerance would wither and expire under the operation of its free principles. It would step the role of intolerance—cripple the confessions, and teach every human being his right of worship God without money or price, according to the dictates of his own conscience.

True, the Bible could accomplish all this good, and Bible societies will do it, we should not urge the formation suggested; but the bible is a heretical, prohibited book; but volumes and tracts could find access to families, and be read without exciting suspicion when the sight of a bible would create fear and alarm.

The leading thought here expressed, was published a score of years ago, but excited no attention, and has been allowed to slumber.— If, as descendants of the Pilgrim Fathers, we celebrate their landing on the 22d December, and make it an epoch in our history—a day of joyful congratulations—an intellectual festival in every city in the Union, and in foreign countries, where descendants of the Pilgrims can be found in sufficient numbers; surely we may respect the memory of Roger Williams, the apostle of Religious Liberty, and organize a society to carry out principles which he held dearer than life—principles that distinguish this country more than its civil liberty, and confer on it choicer and richer blessings.

The battle for Religious Liberty, so far as our own country is concerned, was fought in the several States, when the Constitutions were framed and ratified; then some were found pleading for the antiquated forms of intolerance popular in Europe—for a clergy

supported from the public treasury, and for enactments unequal in the extreme, favoring the few and disfranchising the many; but scarcely a vestige of them remain to disgrace our Statute Books. But we ought not to rest satisfied with what has been accomplished, the knowledge we have obtained should be diffused to every corner of the earth. Every man should know the rights with which God has blessed our race—especially the right of self-government, and the rights of conscience.— The light of this truth should be so widely promulgated, as to illuminate every human mind.

PERIODICAL LIBRARY, No 3, contains a Dissertation, entitled The Kingdom of Christ, by J. L. Reynolds, now of Richmond, Va. Chapter 1, statement of the subject. In this, the author combats the notions of Dr. Mason, who defines "the kingdom of heaven" as the "external visible church," and borrows his illustrations from Isaiah's imagery of an "earthly theocracy or the kingdoms of the earth."

Chapter 2, shows the sources of proof must be derived from the New Testament; it will not do to trace analogies between Christ's church, and the defect forms of Judaism. The evils of attempting to graft christianity upon Judaism, involve the glaring absurdity of making carnal descent the admittance to spiritual blessings. President Edwards shows clearly, that not what "may seem fit, proper, and reasonable," but what constitution is actually established by Christ's infinite wisdom, "is to be our guide."

The 3d, 4th and 5th Chapters, relate to the church. "No one," says our author, quoting from Marbecke's note, in the 6th Chapter, "is a member of the church by birth." "The Pagan and Episcopal churches, maintain that an infant made a member of the church by baptism."

RIGHTS OF CHURCHES.—The right of discipline, and to choose its officers.—The other Chapters are, Independence of the churches.—Officers of a church.—Identity of Bishops and Elders, &c., &c.

The above is a brief synopsis. There are 87 pages in the work—4 numbers in the year—all for 50 cents! Making annually some 375 pages. For cheapness it is unrivalled; for excellent matter, Scriptural argument, New Testament doctrine, it is excelled by few works of the age. Dr. Baker, Perfield, Georgia, is the Publisher.

GEORGIA BAPTIST CONVENTION.

This body held its 25th annual meeting in Savannah, 14th May. Hon. Thos. Stocks, President; Professor Well, Secretary. Over \$11,000 had been contributed for benevolent purposes during the year. In the State are 60,000 members.

The name of Miss CLARA CUSHING, was strangely omitted as one of the collectors of funds, as reported in the minutes of the Madison meeting in the May number.

The man known as Abraham Vest, as assumed name, for he did not know what his name was, so he was stolen from his home some 30 years ago, by vagrant Indians or negroes, has lately found his parents in Ontario Co., New York, their name a Willson. A sister that was taken off with him, is yet missing—he is 34 years old!

The annual products of the United States says the Western Christian Journal, are about one billion dollars. The proportion to each inhabitant of New England is about \$94—in the Middle States \$76—in the Southwestern \$61—in the Southern \$53—in the Northwestern \$41. That is, the productions and earnings of the people of New England, each man, woman and child, average \$94, and so of the rest as stated above.

PAUPERISM IN ENGLAND.

It is stated that one great cause of this is the immense quantity of beer made; that the land devoted to the cultivation of hops, would produce bread enough for six millions of people—then £500,000,000, near £600,000,000 are annually expended on strong drink! Who can wonder at starvation, when so much is wasted than wanted on that which increases rather than diminishes hunger.

PRAYERS vs BREAD.

The Pope has ordered prayers to be offered in regard to the famine in India, and promises "plenary indulgence" to those who may say them! We think Americans offer prayers for the Irish, and pray fervently that they may be delivered from their disabilities and the despotism of their ecclesiastical rulers, but we send them bread and meat too. Prayers and alms secured, is the New Testament method of helping the poor; this was the thing for which Cornelius was commended.— A starving Irishman would not hesitate long before he would eat the first, and leave the priest at his devotions.

Seven dollars have been raised from the Bunker Hill, Illinois Female Society. A great many other sums for Insane Missions, are in hand, which we ought to publish, if we had room in our small sheet.

LIFE-MEMBERS OF THE INDIAN MISSION SOCIETY.

The following brethren, it is believed, have been made Life members, this year.—Rev. Messrs. J. C. Foster, T. F. Curtis, and I. A. Hodge, through the labors of our agent, Rev. G. B. Davis; also Rev. J. Leach of Kentucky, and Rev. J. Hoff of Georgia, by our voluntary agent, Rev. V. R. Thornton. A thousand ministers and others in our bonds, might be made by their churches, Life members.

Our agent in Alabama, has been kindly received, and the good will of the friends, has been expressed not in word only, but in liberal contribution to our cause. He is highly pleased with the kind treatment he has received.— As it is more blessed to give than receive, we trust our friends in that State, in addition to the pleasure they experience in their donations, will be abundantly blessed of Him, whose cause they have endeavored to promote.

THE SOUTHERN DOMESTIC BOARD OF MISSIONS.

Met at Savannah, in connection with the Convention. Receipts \$9,554 60—disbursements \$7,993 21. About \$3,498 from S. C.—\$1,184 from Georgia; 1,921 from Alabama; 1,353 from Mississippi; 532 from Virginia.—Thirty missionaries and agents in the field, occupying 74 stations—1,300 sermons—traveled over 35,000 miles.

FAREWELL ADDRESS OF REV. MR. ABBOT.

Returned Missionary from Arracan, Burmah. Mr. PAINSBURY:—I feel awfully to occupy your time, but it is the last time I shall ever have of addressing the A. B. Union. Brethren, in this meeting, but to me it has been the occasion of a funeral. A few months ago I had many fearful forebodings in regard to the missionary enterprise, but since I have crossed the Allegheny mountains, and shaken hands with so many warm-hearted brethren, I feel encouraged; the missionary cause will be sustained, and I perfectly safe in the hands of such brethren. But I see you for the last time. I expect that in six or eight weeks the spreading sails will bear me away; my native land will fade away in the distance, and I shall see it no more forever. I shall again visit that field and that land where I have won hardships and trials. I have been commended by warm-hearted friends not to return to the missionary field; they say, and truly, you are but the wreck of a man, your missionary work is done, you can live but a short time at the longest; but some of these things move among the heathen. The scores of a missionary's life are such as to try his faith in God.

I knew a missionary who sat beside his sick wife, day and night; himself the only nurse and physician, many long miles from friends, with three native women sitting on the floor, breaking the stillness of the midnight with their sobs and tears. I have seen him, who, in the bitterness of their grief, exclaiming in their native tongue, "The moon must not die, the moon must not die!"

His little boys have wept themselves to sleep, he bends over the face of his dying wife, and calls in all the agony of a tender father, calling for the forgiveness of her sins, and saying, "Who, O! who, shall ever comfort my children, who I trust, who guide their unperpetrated feet when you are gone?" But it is too late; the cold sweat of death is on her forehead, her lips speak not, her pulse beats no more. The dreary hours of night wear away, and the missionary is obliged to lay the cold form of his wife, with his own hands, into the rude coffin prepared by the natives, and attended only by a few mourners and his weeping babes, he

follows his wife to the resting place of the dead.

My brethren, a few months more, and twenty thousand miles will stretch between me and you. But why speak of trials, hardships and toil, we all have our trials, the brother at home has his, the missionary in the West has his, the pastor has his. One brother speaks of facing the sun and black waves of the North upon the prairie. "True, my brother, you may be called to face the storm by day, and be disturbed in your rest by the growl of the wolf at night, but while these hardships are yours, it is the lot of the missionary in a foreign land to be deprived of the society of his youth, the delights of his native country. The fierce panther may watch his path by day, the scorpion and the slimy snake may crawl upon his face when he sleeps at night.

But I can leave my native land; I can brave the dangers of a sickly climate, but there is a trial that awaits me ere I leave these shores to return to the field of my missionary labors—and you were to go to the Orphan Asylum where I have placed my little boy, you would hear him acquire with tears in his eyes, "Father, if you love your little boy, why do you go away to stay forever?" My son, come to my arms, clasp your father's neck, your father loves his little boy, but he loves Jesus Christ better. The poor heathen have never heard of a Saviour, your father must go to teach them the way of life and salvation."

A few months and the stranger may visit the Asylum and ask my little boy, "have you a father?" "Yes, no—he is buried here." But it is hard for a man to part with a child, what must it be for a mother? There is one in the congregation whose heart sympathizes with mine. She soon is to imprint perhaps the last kiss and take the last look of her little ones. If she survives that separation, it will be by the grace of God. When I look my mother in the East, I never expected to return. The dear disciple of the Lord Jesus Christ in Arracan said to me, "Teacher, you will not die, we shall pray for you, and your life will be spared and you will come back and teach us again." In the evident improvement of my health, I feel that their prayers are being answered, they will be anxiously looking towards the going down of the sun, for my return. I may not live to see them again, but I go away with the full assurance that should I be removed by death, my place will be filled, and that the calls of brethren in other fields of labor, for help, will be responded to, and the means to sustain them will be furnished, and I feel a strong assurance that the fervent prayers of brethren, east and west will go with them, that the blessing of the God of all grace may attend the labors of the missionary, until his kingdom shall come and the light of salvation rest upon all lands.

During the delivery of this address the audience was bathed in tears. After singing and prayer, the benediction was pronounced by the speaker in the midst of a breathless silence, interrupted only by sobs.—Ed. Messenger.

* Mrs. Brown.

THE RIGHT SORT OF STUFF.

Some fifteen years ago, two strangers met on Charleston bridge. One was a young man fresh and green from the country; with his wardrobe in a bundle under his arm, and the other a resident of the city. For some reason they talked and held the following conversation:

Country Lad. Sir, do you know any place where I can get any thing to do?

City Lad. I don't know that I do. What sort of employment are you seeking for?

Country Lad. Well, I'm not particular. I calculated to teach school when I left home, but they told me back here, that they thought I couldn't get any one about here. Do you know of a stable where they want a hand?

Finding the countryman was ready for any thing in the way of work, the gentleman told him where he might get employment as a hand-carman and blackman, and bid him good by.

It was not long after this casual interview, that the young man sought out his adviser, and thanked him for helping him to a place.— He had found the place to which he had been recommended, and there he fell employment and doing very well. In carrying out his load, from the humble beginning, he worked his way along in the world, to be a partner in the same concern. He is now reported to be worth from \$50,000 to \$75,000.

So much for energy and perseverance, with a willingness to do any honest work for a living. Men of such sort of stuff, who, if they cannot at once do what they would, do what they can, with the ordinary blessing of Providence, are quite sure to succeed in the world. Traveller.

Prison on San Marcos River.—The New York police reports state that two men have been arrested and committed to prison there, on part of a crew of a schooner having no name, which has recently been plying on the North River, and has been engaged, as is alleged, in committing several robberies.

THE CHILDREN'S APPEAL

BY MARY B. WITTY.

Beautiful, the children's faces!
Spots of all that stars and stains.
To my inmost heart appealing,
Calling forth love's tenderest feeling:
Keeping all my soul with tears.

Eloquent the children's faces—
Poverty's lean look, which saith,
Save us, 'ere we, we succumb to us;
Little knowledge some confound us;
Life is but a lingering death!

Give us light amid our darkness
Let us know the good from ill,
Hate us not for all our blindness,
Love us, lead us, show us kindness—
You can make us what you will.

We are willing, we are ready,
We would learn, if you would teach;
We have hearts that yearn to duty,
We have minds alive to beauty;
Souls that any hearts can reach!

Raise us by your Christian knowledge,
Consecrate to man our powers,
Let us take our proper station,
We the rising generation,
Let us stamp the age as ours!

We shall be what you will make us—
Make us wise and make us good;
Make us strong for time of trial,
Teach us temperance, self-denial,
Patience, kindness, fortitude!

Look into our children's faces
See you not our willing hearts?
Only love us—only lead us,
Only let us know you need us,
And we will do all our parts!

We are thousands—many thousands—
Every day our ranks increase,
Let us march beneath your banner,
We the legion of true honor,
Consisting for love and peace!

Train us, 'try us, 'dave us onward,
They can not be ours again
Save us, 'save us, 'from our sinning;
Save us from ignorance and pain,
Make us worthy to be men!

Send us to our weeping mothers,
Angel-stamped in heart and brow;
We may be our father's teachers,
We may be the mightiest preachers,
In the day that can with now!

Such the children's mute appealing—
All my inmost soul was stirred,
And my heart was bowed with sadness,
When a cry like common's gladness,
"Hail, 'The children's prayer is heard!"

CHILDREN'S DEPARTMENT.

CHRISTIAN CO., June 22, 1847.

Dear Mr. Advocate—You promised, in the May number to finish the story of James Martin, and tell how his cousin Joseph fared with the ague; but we have read the next over and over to our great disappointment. We sat up for the mail until 11 o'clock, P. M., and then we found some pieces for children, Joseph's case is left untouched. Though not a clever boy, we cannot see with any surprise, why he is afflicted with the ague, as they visit this region occasionally and paint our faces clay color. We hope to learn he is relieved.

Very faithfully your servants,
H. G. W.—
S. R. H.—

Our little friends are informed that Joseph is restored to health, but the piece containing the history of his sickness and treatment is out of place. We remember it talked about his greasy, his sepulchral cough, pale face and the kind manner in which his sister Jane wanted him from day to day. Yes, she sent to town for little sack, as his condition seemed to require extra nourishment. She cooked, too, all the squabbles and birds that James shot for him, and made them so nice that he could eat without an appetite. James used to sit by his bed nights and hand him drink and enquire so affectionately "do you feel easier cousin Joseph?" feeling his pulse so kindly, observing "your fever is most off, then you shall have something to eat." We wish the paper was at hand, but it is out of our power to do justice to our correspondent's narrative, and we close by saying to our young friends in Christian that Joseph is now at school, receiving the praise of his teacher for the industry with which he pursues his studies. Since he has been bounding away from his indulgent mother, who was humoring and spoiling him, some of the rough corners of his crabbed character are worn off—he is much improved.

BAD MANNERS.

- 1 To keep a seat when an elderly gentleman or lady is standing near you.
- 2 To lay hold and eat without first passing the bread, meat, &c. to those who sit near you.
- 3 To talk at table with your mouth full, and to eat fast like the pigs, as if fearful you would not get your part; you better lose your dinner than your reputation for good breeding.
- 4 To spit upon the floor, or go in with dirty shoes; to keep dirty hands, or nails, or feet, though the latter may be concealed by your stockings; the fragrance of leather and perspiration united is not so sweet as that wafted from a bed of spices.
- 5 To enter a dwelling or God's house with your hat on, and pay your respects to the company covered; you show disrespect to the one and irreverence to the other. If you may walk up to your seat covered, why may you not sit so during divine service? Or why not the preacher proclaim the gospel with his hat on?
- 6 To enter God's house after service is begun or retire before it is finished.

TATTLERS—NEWSMONGERS

These annoyances are apt to flourish in villages so small as not to sustain a newspaper. They go around weekly or daily—gather up every item of news, true or false—every story or yam that drops from any lip—every domestic affair, plan or arrangement—every published thought or intention—fashion reports, and retail them with a "good sprinkle" of amplification to every ear. Mothers frequently credit these annoyances by enquiring when a child has been on an errand: Who did you see? How was she dressed? What did they talk about? What were they doing? Did you ask about the latest fashions? &c. &c. In this manner children acquire the habit of picking up neighborhood scandal and reporting it post-haste. These pedlars of news are not infrequently the occasion of embroiling the whole village in a quarrel.

"THEM BOYS"

This is an ungrammatical and awkward expression. "Them boys has got my knife." Here are nearly half a dozen errors in one short phrase, and that too by young gentlemen, almost boys of 15 who have been to school one, two and three years—some of whom have studied grammar too, but do not speak it. One has even, as he supposes, mastered the English and passed on to *hic, haec, hoc* in Latin. Yet they murder the Queen's English horribly. Let us look at this sentence closely, *them is a personal pronoun and cannot qualify boys; adjective pronouns qualify. Them too is in the objective case and cannot precede the verb. Has is singular, but boys plural; plural nouns must have plural verbs. Has got is not elegant; those boys have my knife is much better. Now signifies to possess, to hold; hence got is unnecessary, tautologous and inelegant. "Hardly think." This is another expression that dropped from "them boys." "We hardly think we should have tried to have went," if you had not promised. The position of the adverb hardly, scarcely, not easily, is wrong; it should have been placed after here; We think we should have scarcely or hardly tried, &c. But went is barbarous—go, went, gone—tried to go—not tried to have gone, any more than try to have done; trying is present and you cannot connect it with a past infinitive. How would it sound to hear one saying, I am trying, or tried, to have eaten my breakfast? "Yesterday I intended to have bought a book." no—you intended to buy, not have bought.*

THE YOUNG PHILOSOPHER'S OPINIONS CONTESTED.

Philosopher. I maintain there can be no life without Ahab.

B. I deny your position: a tree has life, yet we have no evidence that it breathes.

P. I mean animal not vegetable life. When the breath is gone we do not say a person is dead. Shut one up in a close room where charcoal is burning and no fire to carry off the gas created, and life ceases with the cessation of breath.

B. But persons have been steezed by a fall

or blow and breathed not for some minutes, yet they have been restored to sound health.

P. There was no apparent leaving of the lungs, yet the breath was not entirely gone, else death would immediately ensue.

B. But persons have lain in a trance without breathing, yet not dead; they have been buried, shut up in a tight coffin three feet under ground, where breathing is impossible; yet life was not extinct, for they were reanimated.

P. These were appearances only—the lungs must have moved, though imperceptibly, else what we call life is gone.

B. Did you never hear a chicken peck with its bill to open a hole in the shell of the egg? How could it breathe where there is no air? yet there was life, else it could not have used its beak. Your position is untenable.

P. Well Mr. B. you stagger me with the ingenuity of your questions— I cannot explain the manner of the chicken's life in the shell, but breath and life are inseparably connected.

B. Your philosophy is not founded on nature entirely—you cannot conceive, according to your notions, how a fish can exist in water; you could not exist only a very short time; but a fish's mode of living and breathing, if you please, is different from ours; his nature is different. If you attempt to breathe in water you inhale that element and it strangles you; not so the fish. You have read books on philosophy and seen the mouse expire under the Receiver because the air was exhausted; but you must read Buffon's Natural History with other works and you will see that life in different animals is altogether different; natural philosophy never contradicts natural history. You must not be so positive till you are seventy five.

PAUL vs. SAINT PAUL.

It is admitted Paul was a Christian and a Saint, but as the Bible so where gives to him the appellation nor any one else, we do not use it in connexion with his name. He is called "Paul," "Brother Paul," "Paul the Apostle," in the New Testament, but never Saint Paul. The publishers prefix *Saint* in the captions of chapters, on the top and in the margins, but the inspired word does not sanction its use. In the original it is simply "The gospel according to Matthew"—"The epistle of Paul the apostle," &c.; Saint is not used in connexion with any of the sacred writers.

The use of it creates distinctions among Christians which the Bible does not authorize. Romanism has canonized some thousand persons *Saints*, and placed their names in the calendar; but it would be invidious to pass others by who are quite as pious without giving them the title. But the canonizing of Rome is no test of piety, for she has created them out of the most ungodly wretches that ever existed, because they had abundance of money for the priests. Paul and the Evangelists repudiate the company in which they have been placed. This sobriquet till its use became a scheme to bring revenues to the Catholic church.

Many ministers use it when they know the unscripturalness of the thing, because of the habit into which they have fallen from childhood. Hence we guard against its use with respect to our young readers.

Saint Daniel, Saint Moses, Saint David, are just as well authorized by the Bible as Saint Paul.

But does it do harm? Every misnomer is hurtful, it breaks down the distinctions between right and wrong, virtue and vice. Call the serpent that deceives: Eve an ape, according to the theory of the great Doctor Clarke and it would make a Bible in theology, so to canonize some Christians and not others, equally worthy, but not able to remunerate the jugglers who go through the ceremonies and manipulations, creates distinctions unknown to the Bible and condemned by its spirit.

Let the rising race part away the speech of Ahab and do not be seduced to adopt any rite or use any expressions teaching religion and duty which have no warrant in the sacred scriptures. If the Bible be our standard of faith and practice, let neither new fashions nor Ahab's headed error induce or deter us from the straightforward path of obedience.

STIFLED CONVICTIONS

A writer in the American Messenger, says—More than twenty years ago, I had the pleasure of spending some time in two places in the State of New York, in which powerful revivals of religion were in progress, by the blessing of God upon the labors of Rev. Dr. Nettleton.

In the course of the first revival, in the town of ——— a gentleman of my acquaintance became deeply anxious for his soul— He wept, he mourned, he sighed, and no doubt prayed for days and days together. But he was proud and obstinate—he would not submit to God.

One day, his pious, amiable wife, whose anxiety about her husband were almost beyond control, came into his room, and finding him still lingering in his wretched condition, and solemnly fearing that he would grove away the Holy Spirit, and turn back to the world, she fell upon her knees in his presence, and fervently prayed for him. The husband's state of mind, that day, may be conjectured, but not easily described. He literally wretched in mental anguish.

Dr. Nettleton was the wisest man that I ever saw, in tracing out the operations of the human mind, when under the influence of the evil spirit. He seemed to possess almost intuitive knowledge of his secret. He would be saw a sinner long lingering under conviction, he judged that there was a special cause, and he was pretty sure to detect that cause.

One day, after my friend Lambert, (for so I will call him,) had been struggling with and stifling his convictions for some time, Dr. Nettleton called to see him once more. He talked with him, pointed him to the Saviour, and, perhaps, prayed with him. But there Lambert lingered still—a miserable, disconsolate, lost sinner. No light, no hope. What could be the matter? Dr. Nettleton smelt ardent spirits. There was enough. He immediately estimated to see him once more. He talked with a view to drive away his convictions, and I believe, the latter did not deny the charge. Dr. Nettleton solemnly warned the wretched man, and left him. What was the result? The Spirit of God left my friend, and the ancient sinner, who had gone out and returned to his old habits, was now drinking with seven other spirits, more wicked than himself, and the last state of that man was worse than the first.

Perhaps ten months pass away, when a blast and mildew rest upon all that pertains to this miserable man. Nothing prospers in his hands. His business, though formerly flourishing, has failed, and he is compelled to leave the beautiful home in which he lived— This is not the worst—he is given up of God. He is ungodly, in all appearances, for time and eternity. His lovely wife and his interesting children are disconsolate and broken-hearted.

Go with me now through your street of the town at night, and you will see the lines poor, wretched, ruined Lambert, a drunkard in the ditch! O God, what is man when left of the Spirit! Let a veil, for the present, cover the sequel.

Reader, if the Spirit of God strive with you, as you value salvation grieve him not away.

REMARKS OF DR. STOW.

On the Home Work of Foreign Missions

Rev. B. Stow, of Boston, as an encouragement to other churches, gave an abstract of the benevolent labors of the church at ———. Most of the members have contributed regularly, cheerfully to this work. His church authorized 36 persons to visit every individual, and to throw the responsibility on him of contributing or not. He did so. The committee consisted of 13 males, 24 females. The church numbers 700 members. 200 of these are non-residents; one-third are males; two-thirds are females. It has within its limits 120 widows. It pays \$1000 annually for the support of the poor. Only 17 declined contributing;—not one on the ground of being opposed to the cause of missions; \$2000 were contributed last year, averaging \$3 to each member; the largest amount, \$100, was contributed by a wealthy man; the smallest, 6 cents, was contributed by a woman. The latter made the sacrifice. Of the 120 widows, not one refused to contribute. Next year we intend to be in advance of the last church. 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