

No 2 Face

THE INDIAN ADVOCATE.

"AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."

BY THE BOARD OF INDIAN MISSIONS

LOUISVILLE, KY., FEBRUARY, 1848.

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THE INDIAN ADVOCATE

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TERMS:

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CAN THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

The following views on a subject of deep practical interest, are from the Missionary Magazine. They assume the form in which they appear as a report of the conclusions arrived at in a discussion of the topic at one of the weekly meetings of a society of students in our Western Theological Institution at Covington, Ky. The consideration of the subject was not in the form of a debate, but rather of a mutual discussion, in which each speaker expressed his own views and stated his difficulties on either side of the question.

The writer does not attempt to exhibit the order or the details of the discussion; but the following are given as the sentiments in which all seemed to agree at its conclusion:

1. It was deemed evident, that the heathen are under the moral government of God: that they have, in common with all men, a moral conscience, and that they have sufficient knowledge of their duty to render them accountable: that although there are abundant means of knowledge in their reach, which they have no disposition to improve, yet, indispensed as they are, there is forced upon their understandings and consciences light sufficient, if improved, to make them unspeakably more virtuous than they are. Several of the young gentlemen gave, in confirmation of this doctrine, very judicious and lucid explications of those familiar passages in the first and second chapters of Romans. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead: so that they are without excuse." Also, "The Gentiles show the work of the law written in their hearts, their consciences also bearing witness," &c. To this express teaching of the word of God, it was added, that the heathen's treatment of one another shows that they consider themselves accountable. They usually act on the principle that many duties, at least, are known, and that these far they try to be held responsible.

2. The accountability of the heathen being thus established, the inquiry arose: is not the same light, &c., which is sufficient to render a creature accountable, equally sufficient to make him an acceptable worshipper of God? Might it not lead him to repentance, and so convert him?

On this there was considerable discussion, and at first, in some of the speakers I thought, some confusion.—But the darkness gradually gave way, and the idea became apparently simple, and well sustained by the general teachings of the scriptures, that the means necessary to render a man accountable would enable him to meet

the demands of the divine law, provided he had a right disposition of heart. If in all respects he were susceptible to right religious impressions, and he sincerely hungered for truth and righteousness, there would be no obstacle to his working out his own salvation. If we except here an undue tendency on the part of some of the speakers to reason beyond what is revealed, I confess that my pleasure was great in observing the general conviction on which the minds of the members seemed finally to settle and rest;—that the heathen might, one and all, were their hearts right,—were not their hearts "fully set in them to do evil," "not willing to retain God in their knowledge,"—arrive at salvation with the limited means they possess. As their accountability cannot exceed their privileges, so nothing but a spirit of obedience is wanting to make their condition safe.

3. But it was admitted by all that this spirit of obedience is wanting, and universally: that however ignorant the heathen are of the attributes of the glorious God, yet their indisposition to worship him as such is even greater. None doubted that the declaration, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," is of universal application, extending to every member of the human family. On this point no time was spent. It was granted with equal readiness, that no influence short of that of God's Spirit could excite in the heart of the heathen, or of any one else, this spirit of obedience, or rightly dispose a heart for the worship of a heathen.

4. The question was finally reduced to substance to this form. As men must be converted before they can, that is, will obey God, or seek after spiritual life, is there any evidence that the Divine Spirit ever exerts its saving influences where the gospel is not preached? There can be no doubt of the sufficiency of their religious intelligence, to be converted, but does the Spirit ever employ, as the instrument of regeneration, truth from which the doctrine of a Mediator is excluded?—There were, it was said, many pious persons before the advent of Christ,—Abraham and his spiritual seed were true worshippers:—but they, it is obvious, had a knowledge of a Savior to come, and trusted in him. It was believed that there were, in early times, those scattered through the heathen world, who might be pious,—of whom Job was a striking instance. Balaam, though belonging to an idolatrous nation, understood much of the true God and of the promised Messiah. He knew enough of the gospel to save him, had it not been for his covetousness.—Others similarly situated may have believed and have been saved. The ideas and hopes of a Savior, doubtless fled slowly from the minds of the heathen world. It is plain, therefore, that all known instances of piety previous to the coming of Christ, may have been the result of the doctrine connected with his anticipated mission to this world. Cornelius, to whom Peter preached the gospel, so he was a Jewish proselyte. Doubtless expected the promised Deliverer. The apostle assured Cornelius that He had come, and that the promised Spirit had been poured out. It was agreed that no well authenticated instances of conversion among the heathen had ever

been discovered by modern missions, except within the fruits of the gospel.—Even the Mexicans, a people retaining a greater number of primitive religious ideas than any other heathen nation, seem never to have furnished a solitary example of true piety,—of actual conversion,—ill taught the way of salvation by Christ. History obviously gives no countenance to the opinion that the Spirit of God is ever exerted in producing a saving change of heart, or leading men to the worship of God, where the doctrine of a Savior is unknown.

But the question was not left here.—The teachings of the scriptures came next under consideration. These, it was thought, gave full and explicit support to the sentiment that the gospel is indispensable to the salvation of the heathen, if never remember to have seen so feasible a view given of Christ's addition to Saul of Tarsus, when met by him on his way to Damascus. "I have appeared unto thee for this purpose, to make thee a minister and a witness in both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26: 16-18.

The Gentiles, to whom Paul was commissioned to preach, were in darkness, under the power of Satan, without knowledge of the gospel, and without inheritance. This seems to have been their condition as Gentiles,—not a part of them, but all. No one can read this passage and not feel that the reason why Christ sends the gospel to them, is, that otherwise they must remain in this beighted and forlorn condition; that as light comes from the power of Satan, the forgiveness of sins, and adoption. Again, those who should be converted through Paul's ministry were to receive an inheritance among them which are sanctified by faith that is in Christ,—either as yet to come, or as already come and crucified. Why did he not say merely, "among them which are sanctified?" Why "among them which are sanctified by faith in Christ," except they only are heirs!

Romans 10: 12-17, appeared, if possible, still more explicit. Perhaps it is not so in fact, but it is more obvious, because the passage is designed to give a reason why God should show mercy to the Gentiles; to which the Jews objected, claiming to be themselves his chosen people to the exclusion of all others. The apostle assures them that the gospel is designed for all nations; that "the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." But having made this statement, he expressly declares that no one does call on God who has not faith, and that faith requires instruction in the gospel; instruction implies a teacher, of whom there are none among the heathen;—hence the reason why teachers are sent. The argument is plain. The gospel is sent to the heathen, because they are dependent on it for salvation.

They have knowledge of their duty sufficient to leave them without excuse. But it does not convert them; and as the gospel does, at least multitudes of them, it is just to infer that the Holy Spirit attends those truths only which in some way recognize the scheme of mercy.—Christ, perhaps, meant to make this distinction between a knowledge of all other truths and the truth as connected with himself as the sinner's substitute,—the truth as it is in Jesus,—when he said, "My words are spirit and life." To this the language of David, Ps. 19: 7, is an objection in appearance and not in fact. When the Psalmist says, "The law of the Lord is perfect, converting the soul," he cannot mean that the mere precepts of God, many of which the heathen understand, ever convert the soul. This would conflict with the teaching of Paul, that the carnal mind is not subject to the law of God, neither indeed can be. But the term law, as he used it, must have referred to the whole system of revealed religion. This, manifestly, included the doctrine of faith in the Savior to come, and is called law, because the whole system of revealed religion, though a scheme of mercy, includes also precepts. The covenant of grace includes more precepts, and those made more imperative than the covenant of works. It is not pretended that any view of Christ or of his gospel separate from, much less that is opposed to, the moral law, can be taken, which will be converting. The law of God must be honored. As Robert Hall says, "the Lawgiver must not be sunk in the Savior of the world." If we do this, it is not the whole counsel of God, and the Holy Spirit will not seal such instruction upon the heart. But it is equally true that he will not where the Savior is wanting. His office is to take of the things of Christ and show them to the soul of the awakened sinner. The moral law must be enforced, but, at the same time, Christ must be exhibited as the end of the law for righteousness to every one that believeth. This doctrine is the power of God unto salvation, and there is no reason to believe that any other is.

I was pleased with the idea that young men, soon to be the pastors of the churches, should entertain these views. I believe them to be correct, and have long felt it to be unspeakably important that Christians generally be correctly instructed on a subject of such moment to the heathen; a doctrine also so healthful in its influence on the churches at home. There is little danger of over estimating the value of the gospel, or the importance of its being preached to the world. It is the only foundation of hope to perishing men. It is the gift of God to sinners. It is the fruit of the Savior's love and death. It is the language of all who appreciate it, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The Lord has given the word; great may be the company of them that publish it.

☞ We celebrate nobler obsequies to those we love by drying the tears of others, than by shedding our own; and the fairest funeral wreath we can hang on their tomb, is not so fair as a fruit of spring of good deeds.—Bicker.

THE INDIAN ADVOCATE.
LOUISVILLE, FEBRUARY, 1848.

Rooms of the American Indian Mission Association, No. 78, 3d street, between Market and Jefferson.

OUR AGENTS.

Rev. V. R. THORNTON, General Agent for Georgia.

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In addition to the above, the Secretaries of the Southern Baptist Convention, Rev. J. B. TAYLOR, and Rev. R. HOLMAN, are authorized to act as agents.

SPECIAL NOTICE!

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DYER, Corresponding Secretary. Those containing remittances to C. VAN BEKIRE, Esq., Treasurer. 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, 511 Main street, and pay it there.

ASIATIC MISSIONS.
ITEMS OF RECENT INTELLIGENCE.

CHINA.

Missionaries of the Southern Baptist Board.—Letters have been received from Hong Kong to Aug. 11th, and from Canton to the 25th. Brother Tobey and lady arrived at Hong Kong, July 25th, by the Ashburton, 136 days out; a long and unpleasant voyage rendered more trying by the coarseness and unkind treatment experienced from the officers of the vessel.

Brother Yates and lady arrived safely at the same port on the 17th of Aug., after a much more pleasant voyage of 112 days.

Brother Shuck, at Canton, represents his health as much invigorated since his voyage to the United States, and speaks encouragingly of the state in which he found the little church (First Baptist Canton) of native Christians, who had been left 22 months in the midst of heathenism without pastoral care.

Brother Pearce had in a good degree recovered from a dangerous attack of the same fever by which our beloved Brother Clouston was cut off.

Through the intervention of the Hon. A. H. Everett, the Chinese authorities at Canton had to a considerable extent, indemnified Bro. Roberts for the loss sustained by the robbery of his premises, and the destruction of his chapel, which was in process of re-building.

Murder of Mr. Lewis.—Rev. Walter M. Lewis, of the Presbyterian Mission at Ningpo, was thrown overboard on the 10th of August by pirates, who attacked and plundered the boat in which he was returning a passenger from Shanghai to his missionary station. The death of this gentleman is a severe loss to the cause of missions. He was a son of Walter Lewis, Esq., Sec. Secretary of the Presbyterian Board of Foreign Missions, and was regarded by members

of the other missions, who knew him as a man of eminent promise and piety. His character and his death are referred to in terms of strong affection and respect in a letter from Bishop Boone of the Episcopal Mission at Shanghai.

He was earnestly engaged in the revision and correction of the Chinese version of the New Testament, and had been to Shanghai on that business at the time of his tragic death.

Baptist Missionary Union.—Letters have been received at the rooms in Boston from Missionaries of this Board, bringing intelligence from Hong Kong to dates of September 27th.

On the 1st Sabbath in Sept. Mr. Dean baptized two interesting candidates in the waters of Hong Kong harbor, in the presence of the members of the church and a company of their countrymen. They were from the laboring classes, and had proved steadfast under some month's trial. They were admitted by a unanimous vote of the church, "after being distinctly informed that no personal favor or pecuniary advantage need ever be expected in consideration of their being members of the church." A son of one of them had also offered himself for baptism, but was advised to wait for further examination and trial.

Mr. Dean had recently spent some time in revising a portion of the New Testament, with the aid of Dr. DeVan's teacher. The first 7 chapters of Acts had been prepared, with the introduction of marginal references—"a plan, so far as we know before untried in the history of Chinese Missions, but one pre-eminently important to Chinese readers," from the frequency of allusions to the Old Testament, with which they are little acquainted.

Brother Dean mentions the departure of Brother Shuck and family of the Southern Board, from Hong Kong for their station at Shanghai.

BRITISH BORNAN.

A gang of robbers entered the house of Brother Sisson at Maulmain on the night of September 13th, 1847. As Mr. Sisson was known to be Treasurer of the Maulmain Mission Station, their object is supposed to have been plunder. Depredations have heretofore been committed upon the members of the mission, but this attack was remarkable for its daring and imminent peril to life. Three of the gang who entered the house were encountered by Mr. S. and in the conflict which ensued he received several severe wounds from a *dhalis*, or long curved knife used by one of the assailants; but finally drove them from the premises.

"The personal friends of Mr. S. and the friends of missions have occasion for profound gratitude to God that the life of our brother was spared."

¶ We have received a communication from Brother Curtis of Taconlon, covering \$7 from his church, and expressing his interest in our cause, which we thought to publish entire, but while delaying for means to convert an apparently wide mistake in the date of the month, the communication already filled our form with other matter on hand.

COMMUNICATIONS.

For the Indian Advocate.

ARMSTRONG ACADEMY.

January 12, 1848.

My Dear Brother:—Shortly after my arrival, I wrote to you, stating all that I could so soon after my return.— On the first of January our school was to be increased ten in number, but five of whom have yet to come, which delay has been caused by the payment of the annuities to the Indians, in which they are still engaged. Our school is at this time in a very prosperous condition. Could the friends of the Indians but visit this institution and see these children (most of whom, were it not for the institution, would have been brought up in ignorance) receiving instruction daily in those branches which will elevate them, and prepare them for usefulness in future, their hearts would rejoice at the good they are doing. It is certainly a great satisfaction to any one to know and feel that he is directly or indirectly instrumental in rescuing his fellow men from degradation. Our work in this world, is to know how to die. The Christian religion alone gives that knowledge, and therefore every thing which will enlighten the mind on this momentous subject is necessary. Schools are a great help to the preaching of the gospel when the people are prepared for them. The more the truths of religion are impressed upon the minds of the Indians, the greater their anxiety for schools; and the more assiduous are they in cultivating their minds. It is the preaching of the gospel which has produced the great change in the Choctaws in regard to education. The more the gospel is heard the greater the desire for information. So far as the Baptists are concerned in conducting Indian Missions, I fear that such attention has not been given to preaching as should have been. Large sums have been expended in schools which have produced but little good. The gospel is the great lever upon which all our efforts must turn.

It is very evident that all we wish to accomplish cannot be done unless accompanied with a faithful declaration of that great truth, "Ye must be born again." Our people now are very desirous to educate their children, but we go as far as our means will allow us.

I have selected two boys for the ladies in Nashville and Virginia, and named them agreeable to their request. They are both orphans, and their relatives members of our church. In my next I will write about them.

On the first Sabbath in this month I held a meeting 8 miles from home, and I know not when I was more encouraged to labor for the poor Indians.

I held a covenant meeting with them to know how their feelings were during my absence. It was indeed a feast of "fat things." To hear them tell of their afflictions, their trials and temptations, and hear them speak of the goodness of God to them, and their unshaken confidence in Him was sufficient to convince even an infidel of the truth and beauty of the Christian religion. It was indeed a pleasure to speak of Jesus to them. They were mostly those I had baptized five or six years ago. They were once ignorant of Christ and his salvation, and careless of eternal things; but now how changed. Oh! that Christians could but see for themselves the efficacy of the religion of Jesus for even the poor Indian, it would stimulate them to renewed efforts to spread his truths abroad. God grant that the day may be near at hand when the Baptist Churches shall be ready and willing to send forth more men and means to the

world. This ought to be the prayer of every Baptist. But enough of this.

Brother Brown's health has not been very good, though he is better now and able to attend to his school as faithfully as ever.

Have you got us a preacher yet?—Brother Smedley wrote me that brother Islands' health was still very unfirm, and unless he was very careful of himself he could not survive long.

I have paid for interpreting, before the Board employed Brother Worcester, during 1847, \$37.50 besides about \$10 that I owe another interpreter.

May God bless you all in the prayer of your brother in Christ.

RAMSAY D. POTTS.

For the Indian Advocate.

CREEK AGENCY, Creek Nation, }
January 14th, 1848. }

After a few weeks spent in visiting the Baptist Churches, and conversing with the members, I am now prepared to speak of the prospects and the present condition of the Baptist Churches, and of the cause of religion among the Creek Indians. There are six Baptist Churches, and about the same number of places where members of Baptist Churches have regular weekly meetings. At these meetings the membership and pray, and make some remarks, principally in stating their religious feelings and the interest they feel in the cause of christianity.

I have now visited the churches.— I cannot convey to Christians at home how much gratitude these Christian people manifested when they were informed that I had come to live among them. They had heard that I was coming, and at North Fork where I live, for several days after my arrival, they came in great numbers to see me. Though I could not understand most of them, yet their looks and their smiles of welcome made me happy.— Through an interpreter, they all assure me how much pleased they are in having me among them. They have informed me that daily they have prayed for some Christian minister, and when they saw a white face they hoped a minister had come; but again and again have been disappointed. Still they have expected the coming of a minister. The North Fork Church has not been without a most excellent minister, Brother Islands, the Indian brother, who recently visited the States. But since July, he has been able to preach occasionally only, and since his return to his people he has been confined to his room. He is very ill, and much apprehension is felt that he will not recover. He bears his afflictions so patiently, that those slightly acquainted with him, know not how much he is afflicted.

The church at North Fork, numbers about 100 pious members, and worthy citizens. This is, perhaps, the largest church in the Creek Nation. Having enjoyed the constant labors of Brother Islands, their advantage have been much greater than any other church. The other Baptist Churches have been sadly neglected. They have been without a missionary for the last six years. The Fountain, or 1st Baptist Church on the Arkansas river, numbers about 100 members. They have had a worthy black man, Brother Jacob, to preach to them, but no missionary for the last six years. This most worthy brother cannot be spoken of too highly; he surrounded by trials he has continued a faithful minister, and he is spoken well of by those who care not for religion. The wishes have made efforts to destroy the prosperity of the church. Brother Jacob has succeeded, with the Divine blessing to keep peace and harmony of the church though efforts have been made to gain

him over to another faith. Firmly he has advocated the principles of the Baptist denomination. The 2d Baptist Church on the Arkansas river is small, and composed principally of colored members. The church numbers about 40 members. Brother Jacob has occasionally preached to them.—That church has passed through many trials by having some unworthy members; prospects are now brightening, and the meetings have recently been better attended. Now that a white man preaches to them, the Indians will attend church. This church is 5 miles from the Creek Agency, on the opposite side of the river. The Post Oak Baptist Church, 12 miles from the Agency, is a very interesting church of about 40 members. I attended two days meeting at that church, and found the brethren very pious, liking meetings better than anything else. The Elk Creek Baptist Church, is about 15 miles from the Agency, a short distance off the way to the North Fork. I am not yet much informed as to the condition of the brethren there, but have my regular time for visiting them, and shall soon know of their condition.

At all these churches I find as pious and kind members as I ever knew. If I came here with pleasure, it is with still more pleasure I hope to remain. These people stand in much greater need of the Gospel than I supposed. They are indeed furnishing for the Gospel, and he who can withhold from this people the bread of heaven, that bread "which if a man eat thereof he shall never die," is in essence to the greatest want. I have now looked at the field, and from a slight acquaintance with the land, I know that twenty Baptist congregations might be immediately formed. Here is work for six men, and I am the only white Baptist minister. Since here, I have been constantly travelling, crossing prairie 12, 16 and 25 miles, without any timber in which I could retreat from the very cold winds blown here.— Sometimes the winds have been so high that it has been with difficulty I could remain on my horse. I preach to four churches, one 24 miles, another 40, and the other 45 miles from where I live. And I feel in duty bound to be at each of these churches once in four weeks. If it rains or snows, I always travel. With the care of these churches, I shall in a few days commence a school, and teach four days in each week, having Saturday and Monday for going and returning from the churches. And this work I mean to do whenever I am able to travel. Here are churches that would interest any minister who wished to do much good. I sincerely hope that their neglected condition will awaken an interest for them, and induce one or more ministers to come. What a rich harvest is waiting the faithful laborer.

But a few hours since, I heard of a neighborhood some twenty miles from this place, where there are several who wish to be baptized. They have not heard a Baptist minister preach. But they have heard the Bible read and are anxious to be baptized, and there are many such neighborhoods. I cannot go into those neighborhoods, for already I have quite as much as any one man can do. Yet I am concerned about those calls from distant neighborhoods. Surely there are one or more ministers who will come, and will come soon. If they come I will most cheerfully give them any of the neighborhoods they wish. A home at the Creek Agency is the most pleasant in the Nation, and it is highly important that we should have a Baptist minister living here.

AMERICUS L. HAY.

MISSIONARY INTOLERANCE IN GREECE.

The religious community generally are aware of the persecutions by which Mr. King, Missionary of the American Board, (Pedo-Baptist) has been for the present expelled from Greece. Our Baptist missionaries in the Piræus, though mostly exempt from the popular malignity exhibited towards him, are feeling some of the effects of the same spirit of Privately proscription. During the last few weeks letters from Mr. Buel, missionary of the Am. Bap. Union, have furnished from time to time a vividly interesting account of the progress of this opposition. From the *Missionary Magazine* we make such extracts from several of his last letters as our limits will allow:—

VISIT TO THE DEMARCH—PERSONAL RIGHTS.

On the 11th inst. I called, by invitation, on the demarch. He showed me an official note from the demarch of Attica, commanding to put in execution the order issued against us the 20th of August. He also showed me the 1st Article of the Constitution (which prohibits proselytism) and the 532d of the Penal Code; and again desired me to discontinue the school.*

I told him that I did not consider myself an offender against the 1st Article of the Constitution; but if he or the authorities above him are of a different opinion, they may proceed to execute the law; but I should insist on being heard in court, and if this privilege is denied me, I appeal to the United States of America.

As to what was denominated the "school in my house," I did not consider it a school, when children resort thither, not to be taught in any of the usual studies pursued in the schools, but for needlework and useful conversation, and that, at the earnest solicitation of their parents; it is an unwarrantable intrusion into domestic privacy, and a violation of my social and civil rights as an inhabitant of the country, when it is forbidden to receive persons of whatever age, be they children or parents, into my house. Such measures are also a virtual violation of the commercial treaty existing between the two countries, inasmuch as it is a system of espionage upon the dwelling of an American citizen, thus to take note of who enters, and who leaves it, and of what is said in conversation there. For every pious American, whether man or woman, would ever feel it to be a Christian privilege and duty, freely to express his religious sentiments in his own dwelling, which is declared in the Constitution to be his *asylum*.

The demarch said, smiling, "We know all that very well; but Greece is not America; the state of society is different; so are the character and prejudices of the people; and hence public opinion here obliges us to suppress whatever has the appearance of proselytism. And besides this, political reasons lead to these measures, as the Russian party compass political ends, by subserving the religious prejudices of ecclesiastics." The ecclesiastics, said I, ought not to be jealous of us. They ought to know that it would be for the true interest of religion in Greece, if there were fifty men like us here. We would gladly aid them in supplying the nation with the word of God, which we hold in com-

*The article alluded to, of the Penal Code, reads as follows:—

"Assumption of scholastic duties.—Conduct from one to three months, or fine from 15 to 50 dollars, is imposed on the person who, not being appointed, or not receiving a special permission from the authorities, keeps a school, or opens any other education of establishments."

mon, and in counteracting the infidelity which will ere long prove the ruin of them and their church.

The demarch wished to know why I did not take out a permission to establish a school. "Because, then, I must allow the catechism and sacred pictures in the school, and that could not in conscience do. The excellencies of Plato's catechism I acknowledge. Much of the larger part of it accords with the word of God, but a portion of it is totally at variance with the Divine word." He asked what parts of the catechism we objected to. "Among other things, we disapprove of the worship of the Virgin and of the saints. We can pay no religious homage to either." "Do you allow that the mother of Christ is to be regarded as the ever Virgin?" "I do not consider that dogma to be an essential one of the Christian religion. The belief or disbelief in her perpetual virginity does not affect a person's salvation, and, therefore I never discuss it."

MISSION SCHOOL SUPPRESSED.
The day after, the demarch's messenger having called in my absence, I went to the demarchy and received the following document:—

"No 1225.

"Kingdom of Greece.

"Demarch of Piræus, to Mr. Rufus Buel, present,

We invite you, in pursuance of a previous order, to discontinue within twenty-four hours from the receipt of this, the school illegally kept in your house; for otherwise, in case of its further continuance, we shall be under the unpleasant necessity of taking instant and rigorous measures to enforce against you the law as defined in the 532d Article of the Penal Code.

"A. TZIROCHARIS, demarch.

"Piræus, Oct. 30-12, 1847."

The next day, Mrs. Buel and Miss Waldo dismissed the "school" within the time specified, telling the children the reasons why they did so. We obey the order, because it threatens a penalty against us as school teachers, and not as missionaries; and any suit in court would be conducted on the ground that we violated the school laws.

The appointment has now been tried, and has resulted as I have always anticipated. We cannot have anything that has the appearance of a school, with the exception of our English classes, which go on as usual. And I expect they will try to break this up, by charging that I transgressed the limits of my permission, inasmuch as I teach religion at the same time. But it will require some hair splitting to show that I may not use the bible or any other particular book, in teaching English. My teaching religion must be prevented by other means than that.

It is quite probable that our Sabbath classes will also be brought under the protection of the school law; such protection as "valures give to lambs;"—and as the children were invited to come on the Sabbath, my next letter may report that Article 532d has been enforced,—for they will have failed of their main object, if they cannot stop the Sabbath teaching.

But such a measure will attack more grossly the gospel, and the religious character of our work; and when things come to that issue, we will appear before the tribunals, "for a testimony unto them," and for a like reason, the same will be our course, if, on any pretext; my on a religious teaching is forbidden. Let the matter come to a decision, and to a judicial one; and when the voice of the judiciary of the kingdom has decided against us, we will stand still and see the judgments of God. But if arbitrary executive authority attempts to anticipate or arrest the due course of law, I appeal to my government as an American citizen injured and unjustly maltreated.

The following extracts are from late

communications under dates of Nov 9th and 19th

Nov. 9. On the 21st of October, the day after my last letter was written, a messenger from the demarch called for the written statement which I had, some days previously, promised to draw up in justification of my proceedings. I replied that this was rendered unnecessary by the demarch's hasty and peremptory order to discontinue the school, and by my compliance therewith. "But the demarch said he was sorry to learn, that on the last Sabbath you received a number of girls at your house." To this I replied that any assemblage of children or of grown persons on the Sabbath at my house had nothing to do with the school nor with the school laws, in answer to which it was said, that the demarch desired to have a written statement of my reasons to send up to the Minister of Religion, so that he might be relieved from the present responsibility of executing the penalty of the school laws against our Sabbath proceedings, and until further orders should be communicated to him.

Such a statement I accordingly prepared. It reads as follows:—

"To the demarch of Piræus.

"Your document dated Aug. 5-20, communicating an order from the Minister of Religion and Public Instruction, concludes by requesting me to discontinue the said school in my house, and every other assemblage therein convened for purposes of instruction." The said school was accordingly dismissed, although I did not consider it as coming under the school laws. As you have since informed me that I cannot receive children at my house, even on the Sabbath, without violating the article 532d of the Penal Code, I must say that upon this point we differ in opinion. Believing that this is purely a religious question, and no longer a question about schools, I notify you that if it be your further purpose to execute against me the aforesaid law, I wish to submit the case to the adjudication of the proper tribunals.

"I beg leave here to add, with all respect, that in receiving at my house persons of any age or nation, for religious conversation, or for reading or expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the Constitution* in so doing, I only avail myself of a right guaranteed therein, inasmuch as it says expressly that every known religion is tolerated, and its rights shall be exercised without hindrance under the protection of the laws."

"I profess the religion taught in the Sacred Scriptures, which obligates the Christian every where and at all times to disseminate the light of the gospel; but how is my religion any longer tolerated if I, or other members of my family, are exposed to the penalties of the laws contained in the tenth chapter of the Penal Code† as often as we converse upon the religion of our blessed Lord with those who are disposed to frequent our dwelling? Those persons listen only to Christian instruction, and bear no language attacking, reviling or aspersing the established religion of the kingdom.

"Moreover, we exercise the social

*The first article of the Constitution, section first, reads as follows:—"The Established Religion of Greece is that of the Eastern Orthodox Church of Christ; but every acknowledged religion is tolerated, and its rights shall be exercised without hindrance under the protection of the law. Proselytism is forbidden and every other interference with the established religion."

†The tenth chapter of the Penal Code, for which the assumption, without a government permission, of the duties and employments of any of the professions, the medical, school-keeping, clerical, &c.

rights and privileges granted in the 8th and 10th articles of the Constitution and guaranteed to us as American residents by the Commercial Treaty existing between Greece and the United States of North America.

"The established church of the realm has a Christian right to discipline its members when they frequent, to their injury, the assembly of other religionists; but she has no right to make use of the civil power to command us, the so-called 'other religionists,' to close our doors against Greeks who choose to be present at our services.

"Availing myself of this opportunity to assure you of my high esteem, I remain yours, &c., &c."

"E. F. Buel."

"P. S. You will do me the favor to send this document to the Minister of Religion and Public Instruction, by whom was issued the order under date of 2-12 Aug., and No. 6849."

"E. F. B."

Three Sabbath's passed after sending this document without interruption. But on the 19th he was summoned to court; and though certain that his condemnation was then determined upon, he employed proper counsel; and in expectation of a subsequent appeal to the higher tribunals he addressed a memorial to the King stating the essential facts of the case, and enclosing the documents relating to it. The sequel is contained in the following extract:

"The trial is over. The result of it was written yesterday. My lawyer's plea, although abundantly conclusive, only availed to lop off what in the indictment was irrelevant to the principal charge, which was sustained by the decision of the court, viz.—that by teaching children on the Sabbath without a license, I have violated the law relating to the 'assumption of teachers' duties,' and incurred a fine of 98 1-3, or 80 drachmas; which is the smallest that can be imposed;—the heaviest is 300 drachmas. Five days are allowed for an appeal to the next higher tribunal. As the five judges composing that court are young men of European education, and liberally disposed, there is a prospect of a favorable decision. I will give the Justice of the Peace and the other gentlemen supporting the prosecution, the credit of treating me with proper civility. From what occurred at Mr. King's trial in Athens, I had reason to expect some abuse.

"The right opinion.—The smothering of every sentiment is fatal. No such a dwelling house shall take place elsewhere than at the bar of the law."

"The truth is—Every one has a right to publish his opinions, either verbally, in writing, or through the press, provided he observe the laws of the realm."

SPIRIT OF THE FIRST CHRISTIANS.

An approved writer in describing the religious character of the primitive Christians, observed that "when they gave themselves to Christ, they counted all things loss for him and his salvation; and the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted."

Hence, from the hour of their conversion, they made little account of property. If it was confiscated by the government, or destroyed by the mob, they took joyfully the spoiling of their goods." assured that in heaven they had a better, an incorruptible inheritance. When the same inquired, how ready were they to lay all at the feet of the missionaries. Generally, they were poor. A rich Christian why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's

eye, than for a rich man to enter into the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted he seldom retained his riches for a long period; for such was his sympathy with the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet poor as were the first Christians, they were liberal to a degree seldom surpassed. We from our much give little. They from their little gave much. Their "deep poverty abounded unto the riches of their liberality." Baptized covenantness was the product of a later age.

They understood Christ to be in earnest, when standing but one step from the throne of the universe, he said, "Go ye into all the world and preach the gospel to every creature." It was not therefore a matter with them to be considered whether they should go or not go. The command was positive and peremptory, and how could they escape from the obligation! With us, to stay is the rule, to go is the exception. With them to go was the rule, to stay was the exception.—Wonder not that they accomplished so much, wonder not that we accomplish so little. They did not wait indolently for openings, but went forth either to find them or to make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian Missions, they proceeded to another and perhaps more distant field, and then to another, and still another, until they had gone over the appointed territory.—Their piety was enterprising; the spirit of obedience made it such.

DR. CHALMERS AND HIS DAUGHTER.

The following anecdote concerning this late eminent divine of Scotland, is another encouragement, to captives unremotely and earnestly to commend those we love to the God who heareth and answereth prayer.

The Rev. Dr. Chalmers was, on a certain occasion, invited to address the children of the church in St. John's, Glasgow, on an anniversary occasion. But the mind of the Rev. Dr., so accustomed to lofty periods, and investigations in metaphysics, was but ill calculated to impress the hearts and arouse the attention of the children. The consequence was, they yawned, and gaped, and some of them slept. The Dr. felt that, which all knew, his effort was a decided failure.

The Rev. Dr. Fletcher of London, styled the prince of preachers for children, was invited to address the children of Glasgow, which address Dr. Chalmers came to hear. Being highly delighted himself, and seeing the children also exceedingly enchanted with the address, Dr. C. stepped into the vestry, and spoke to Dr. F. as follows: "Sir, I am Dr. Chalmers. I have been very much delighted with your interesting discourse, and would be pleased if you could take breakfast with me in the morning." Dr. Fletcher acceded with pleasure to the invitation.

In the morning, after breakfast and family worship, Dr. Chalmers then addressed Dr. Fletcher: "Sir, it was not an invitation founded on a mere compliment that I gave you last evening, to meet with me this morning; nor was it to enjoy your conversation. I have a daughter who appears still to have no part nor lot with the people of God. If there be any human instrumentality under God which can impress her mind, I will call her in; and while you are speaking to her, an angelic Father will be speaking to his God."

The result was, her hopeful conversion to the Lord.

"I AM AFRAID TO KEEP IT."

I witnessed, a few days since, the most perfect exemplification of the truth, "Ye are not your own," that I have ever been privileged to see. A German colporteur, who has sacrificed every thing for the cause of Christ in laboring for his brethren, heard a sermon on the subject of self-denial and the consecration of all to God. At its close, he came to me and laid down his watch on the table, saying, "I give it to do Society." Knowing that he was not worth one dollar beyond the means of a living, I refused to take it. "No, my brother," said I, "keep it; 'tis all you have that you can call your own." "No," he replied, "this is not mine; it is the Lord's and so am I."—I still refused and remonstrated, urging that he needed it, and could labor more successfully by keeping the watch. "Keep it!" he answered energetically. "I am afraid to keep it; I promised all to the Lord, and I must— I want to give it to him." I could not decline, and lifted the watch from the table.

The next day a faithful and successful minister of Jesus Christ, laboring himself on a stunted salary, met the colporteur, and addressed him. "Brother, have you a watch?" "No," said he. "Well, I have two; one of them I give you." "But I do not want one." "Yes, but you should have a watch, and you must take this; I cannot be refused." "I can do without," said the colporteur, "and you can give this to the Tract Society." "Very well," said the minister, and handed the second watch to me.

These two watches I hold, subject to the order of the Tract Society.
American Messenger.

AN INDIAN'S THEOLOGY.—A white man and an Indian were both brought under conviction for sin about the same time. The Indian, whose conviction was poignant, soon found joy and peace in believing, while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, "Why," says the white man, "should there be such a difference?—Why has God forgiven your sins, while I go mourning? I have done all that I can do, but find no comfort." "Suppose," says the Indian, "there come along a great prince. He holds out to you a suit of clothes, and says, 'Here, take these, and welcome!' You look around, feel ashamed, and say, 'No, my clothes pretty good yet; they do little longer, thank you, sir.' Then the prince, rather angry, says, 'Here, Sam, take the suit!' I look: my old blanket all ragged, cold, and dirty; 'thank you, thank you, kind sir! Poor Indian now be warm and happy.'"—*Western Mail.*

GLORY.—Millions of Lushets of human bones have been transported from the continent to Hull, for agricultural purposes. These, which were collected on the plains of Leipsic, Austrelia, and Waterloo, were the bones of the bold, the brave, and the chivalrous, who fell fighting their country's battles. With them were mixed the bones of the horses, and both were conveyed to Yorkshire, where they were ground to dust, and sold for manure.—*Yorkshire paper.*

GOVERNMENT FURNITURE OR RELIGION.—Those who cry down moral honesty, cry down that which is the great part of religion—my duty towards God, and my duty towards man. What care I to see a man run after a woman, if he comes and abides as soon as he comes home! On the other side, morality must not be without religion; for if so, it may change, as I see convenience.

Religion must govern it. He that has not religion to govern his morality, is not a dram better than my mastiff dog; so long as you stroke and please him, and do not pinch him, he will play with you as fondly as may be. He is a very good moral mastiff, but if you hurt him, he will fly in your face, and tear out your throat.—*John Seiden.*

CHEAP POSTAGE.—The fact that the deficit in the revenue, which was for a time occasioned by the reduction of postage, is fast disappearing, decides the point that the revenue will ultimately be greater from a moderate, than from an exorbitant rate of postage, while the best interests of the people will be essentially promoted; and that the former high rates can never again be imposed. Only let the people, rich and poor, correspond at reasonable rates, and communications will fly by millions between parents and children, friend and friend, throughout the land; binding society together, fostering kindly feelings, the diffusion of knowledge, and the best interests of morality and religion. It is well known that the system of cheap postage in England was urged upon the public attention by Rowland Hill, with a primary view to the moral and religious interests of the country. We look for further reductions in this country, with a consequent increase of the blessings enjoyed.—*Messenger.*

GEORGETOWN COLLEGE, KY.

Georgetown is a village of sixteen hundred inhabitants, and is remarkable for its beauty, celebrity, and morality. Fine turnpikes connect it with Louisville, Frankfort, Covington, and Lexington; and regular steam packets ply daily to Cincinnati and Louisville.

The College has been in operation about 18 years, and has a full and able faculty, under the Presidency of Rev. Howard Malcom, D. D. It has some endowment, ample buildings, and is out of debt. The Library contains nearly five thousand volumes. The Cabinet of Minerals contain 12 hundred, and that of Conchology over two thousand specimens. There is also a valuable Museum of Natural History. Chemistry is taught with special reference to agriculture. Particular attention is given to Composition and Diction.

Two courses of study are pursued: one embracing the full Yale College course; the other including all the other branches except Latin and Greek. For each, appropriate Diplomas are conferred.

Price of tuition, \$40 per annum.—Price of board, \$80 to \$100 per year, exclusive of vacations.

The Preparatory Department is supported by an Academy in the West.—Students are here fitted in the best manner for College, and such as come from abroad, not quite qualified to enter the Freshman Class, can make up the deficiency under the eye of the Faculty.

DECATUR AND MEMPHIS.

From Jan. 1844 to Feb. 12, 1846.

KENTUCKY.	
Salem Association, by Saml. Haywood, Esq.	\$14 00
James Dunson for the Advocates.	20
Several Subscribers by Rev. W. S. Babbly.	2 00
MISSISSIPPI.	
Collections by Rev. I. T. Tichenor.	250 00
ALABAMA.	
First Baptist Church, Tuscaloosa, by Rev. T. F. Curtis.	7 00
Total.	\$273 00