

# THE INDIAN ADVOCATE.

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

BY THE BOARD OF INDIAN MISSIONS.

LOUISVILLE, KY., MARCH, 1848.

Vol. II. No. 5

## THE INDIAN ADVOCATE.

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### For the Indian Advocate. THE BAPTIST CHURCH A MIS- SIONARY CHURCH.

Christ Jesus came into the world, that all, even as many as should believe on him, should not perish, but have everlasting life. During all his painful sojourning here on earth, he proclaimed himself, in word and deed, the light of the world; and he died, that he might be the propitiation for our sins, and not for ours only, but for the sins of the whole world. In perfect and entire harmony, then, with the original purpose of his incarnation—with the teachings and practice of his life—with the motive and object of his death, was his parting precept, "Go ye into all the world, and preach the gospel to every creature."

This command, so comprehensive in its nature, was given to the church as such. She was constituted the depository of God's truth, the almoner of Christ, to distribute peace and quiet throughout a sin-disordered world. In order to execute this commission, she is furnished with appropriate means. She has men called of God, to be the heralds of the Cross, who are furnished with intellectual and moral qualifications to obey the injunction. It could not be expected, nor was it designed, that the church should go individually to the ends of the earth to proclaim salvation. This difficulty is obviated by a supply of servants, who are under the direction of the church, to carry the nutriment of heaven and the water of eternal life to the perishing millions. The appellation given to the preachers of the gospel, emphatically expresses this relation: ministers of Christ and servants of the church. Hence Paul, when writing to the church at Corinth, remarked, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Hence ministers are prohibited from engaging in secular pursuits, except in extreme cases. Hence, too, ministers are licensed by the church, before they are authorized to preach the gospel, and they continue to be responsible to the church for their conduct as men and ministers. The trust, then, of evangelizing the world has been committed to the church, and her end will not be accomplished till the everlasting gospel be preached to all the dwellers on earth, and all nations become Christ's inheritance, and the uttermost parts of the earth his possession. In harmony with these views, has the Baptist church ever regarded the design of her organization. Considering the commission as given to the church, we have, from time immemorial, acted on the ground that she is to extend to all people the blessings of salvation.

We have only to review the history of our denomination to establish the fact, that the Baptist church has ever been a missionary organization.

The gospel was first preached in France, Spain, Italy, and most other countries in continental Europe, by the Apostle Paul, when he was, as he

says, (Gall. 2. vi.) a missionary to the heathen. In these countries the gospel, more or less pure, has existed till the present time. In Great Britain, the land of our ancestors, and especially Wales, into which most of our brethren were driven in the sixth century, by the persecution raised by Austin the Monk, God has never left himself without a witness. Churches, essentially Baptist, have existed, among whom many missionaries, whose names stand bright on the page of history, labored after St. Paul had gone to rest.

In Davis' history of the Baptists, page 85, he writes, "that for many years the Baptists had been greatly persecuted, under the tyrannical reign of Charles, and were prevented from meeting in large numbers. But under the administration of Cromwell, God gave them a release. They were allowed to assemble together, and unitedly to devise means and plans for the advancement and prosperity of the Redeemer's kingdom. In the year 1663, the brethren were emboldened to meet at Abergavenny, at which meeting collections were made and funds raised to send out missionaries. This association passed a unanimous vote, that by sending out and supporting missionaries, as they had done before the days of their persecution, they would revive the ancient order of things."

In Rippon's Register is the following official document: "Soon after the accession of William and Mary to the throne, the Baptists emerged from long and bitter persecution, during which many of their ministers had ended their days in prison, and many others, to escape a similar fate, had concealed themselves in different parts of England and other sections of Europe. In 1689, our brethren assembled together to meet in a great association, which was held in London. This association was attended by ministers and messengers from one hundred and seven Churches, eight of which were in Wales and the remainder in England. Some few of the items of business were as follows: The first day was spent in humbling themselves before the Lord. On the second day, they disclaimed all right to interfere with the liberty of the Churches. On the third day, they passed the following resolutions:

"Resolved, 1st. To assist Churches that are not able to maintain their own ministry.

"2d. To send ministers to preach in the city and among the destitute, and to visit the Churches. As to the means by which this fund was to be raised, it was resolved that it should be a free-will offering; that it was the duty of every member of every Baptist Church in England, to aid in this work as his ability should enable him, and the ministers should show a good example. It was also resolved, that an annual meeting should be held, at which a report should be made of the affairs and progress of the good cause."

Let us also look at a few facts connected with the history of our denomination in America. The Philadelphia is the oldest association in the United States. It was constituted in the year 1707. The district at first embraced a part of New York, the whole of New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and Georgia, at a time, too, when most of these States extended back to

the Ohio and Mississippi rivers, and therefore embraced the west and south-western States. "Being the oldest association of the kind in America," says the historian, "it was looked upon by all those subsequently organized as a pattern for imitation. It gave rules and even doctrines to most of the associations in the south and west."

We find in the official documents of the Philadelphia association, that the Rev. Messrs. Thomas and Sutton having intimated their wish to travel, in part, as missionaries through the southern provinces, it was deemed expedient that they should go out under the sanction and the recommendation of the association. "The ministers and passengers of the several Baptist congregations in Pennsylvania and adjacent countries, (say the minutes, under date of October 12, 1762) met in annual association, in the city of Philadelphia, and gave them the required sanction, which was accompanied by a recommendation of their characters as men and citizens by the Clerk of the Court, bearing the official seal." Their documents are too long to insert in this article.

The circular letter appended to the minutes of the association, for this same year, 1762, has the following sentence: "Strengthen the hands of your ministers, and be liberal of your ministerial gifts to vacant places." In 1764, the association recommended that the churches make quarterly collections, and that the proceeds thereof be sent up to the association and deposited in the hands of trustees; the interest of the aforesaid money to be appropriated to the support of such ministers as are sent out to distant places." The same year, Messrs. Daniel Smith and Nathaniel were ap-

In the year 1792, Dr. William Rogers communicated information to the association, concerning the situation and moral condition of the Hindoos. The association recommended that any donations the Churches or brethren might feel willing to make, to aid in evangelizing that degraded people, be sent to Dr. Rogers. In 1795, it was recommended to the Churches to make collections for the missionaries in Hindoostan. In 1802, it was recommended to the churches belonging to the association, to appoint a day on which a discourse should be delivered. In each of them, on the subject of missions, and a collection taken up, for propagating the gospel in destitute places. I will present one more historical fact.

The Charleston association, honored for its antiquity, piety, and efficiency, was constituted the 21st of October, 1751. In 1755, four years after its formation, there is the following document, (Purman's history of the Charleston Association): "The association, taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring States, (then provinces,) recommended to the churches to make contributions for the support of a missionary to itinerate in those parts. Mr. Hart was authorized and requested to procure such a minister, provided a sufficient sum should be raised. With this view, he visited Pennsylvania and New Jersey the following year, and prevailed with the Rev. John Gano to take the service, who attended the annual meeting and was cordially re-

ceived. The association requested Mr. Gano first to visit the Yadkin, and then to bestow his labors wherever Providence should appear to direct. He devoted himself to the work. It afforded ample scope for his distinguished piety, eloquence, and fortitude, and his ministrations were crowned with remarkable success. Many embraced and professed the gospel. The following year he received for his fidelity and untiring zeal a letter of thanks."

Thus, records of our denomination's national proceedings might be multiplied, showing that the Baptist church has ever been, from her establishment to the present day, a missionary organization. "This is the glory of our church. Whenever she shall lose sight of the great end of her constitution, her light will be extinguished and her glory departed."

KAPPA.

SANDWICH ISLANDS.—From last accounts received at the Mission Rooms from these islands, it appears that the natives are engaging, with increased energy, in building school houses and meeting houses, and raising funds for the support of teachers—both religious and school teachers—and actually contributing money to aid in sending the blessings of christianity to more destitute parts of the world. On the island of Mohokai the native Christians, during the past year, have raised between eight and nine hundred dollars for these benevolent purposes, besides erecting there new meeting houses on their island. At Waimea, island of Hawaii, Mr. Lyons reports under his charge, sixteen churches, containing about 2000 members; twenty-one common schools, with about 100 pupils, and the greater part of the children in Sabbath schools.—*Con. & Eng.*

### CURING A BRUISED TOE.

A certain Indian once teased a lady for some whiskey, which he and he wanted to cure a bruised leg, but said she, "I am afraid that you will drink it." He assured her that he would not; whereupon she gave him some. He took it, and looking first at his toe and then at the liquor, suddenly put the cup to his lips and swallowed it at a draught, and immediately exclaimed, at the same time pointing to his great toe, "There, whiskey, go down into my foot leg too."

### From the Annual Report TREASURER'S REPORT

It will be seen by reference to the Treasurer's Report, that the receipt of the present year, amount to \$6,704 17, which, added to the \$2,909, received from the Choctaw nation, for the support of Armstrong Academy, amounts to \$9,603 17. This exceeds the amount of last year upwards of two thousand dollars. The expenditures during the same period, including the \$2,900, from the Choctaw nation, amount to \$7,039 49, leaving a balance on hand, of \$2,563 68. Besides the cash above stated, a large amount of goods have been received, and expended at the several stations.

Nothing that is broken bears any value except the heart, which becomes the more valuable the more it is broken.

# THE INDIAN ADVOCATE.

LOUISVILLE, MARCH, 1848.

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

## OUR AGENTS.

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

Rev. G. B. DAVIS, Alabama and Tennessee.

Rev. I. T. THORNTON, Mississippi.

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 BUREN, 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.

## SEMI ANNUAL MEETING.

The Board have deemed it inexpedient to hold a semi-annual meeting in May next. The appointment is accordingly withdrawn.

We call attention to the excellent article of "KARFA," on our first page; and it gives us pleasure to inform our readers that we are authorized to expect something further from the same pen.

## OUR TREASURY.

Our friends are probably aware that at this season of the year, we are nearly exhausted; and our means are nearly exhausted; one of our agents, for the time being, has discontinued his services, and the other has for some time been confined to a sick bed, thus cutting off our main dependence. The result will be, that our operations will be greatly embarrassed, unless our friends make an effort for our relief immediately. We earnestly request all those having money in their hands designed for our treasury, to forward it without delay; and, also, of every Pastor favorable to our cause, to present the claims of Indian missions to their Churches, and take a collection for our relief.

## THE "OLD DOMINION."

During our mission to Washington, we paid a heavy visit to Richmond, Va., where we met a most cordial reception from Paxton and people; and although circumstances prevented our making any special efforts for the Indians, yet our treasury received an addition of upwards of two hundred dollars, as an evidence of what the friends in Richmond intend to do in June next, at which time we were urgently invited to return and test their liberality; and which, God willing, we intend to do.

## BROTHER CHO-SO-GEE.

(REV. JOSEPH ISLANDS.)

The last accounts from the Creek Mission represent the health of Bro. Islands as very precarious, and that his life is probably near its termination.—He has been gradually declining since his return home, and is conscious that he is near his end. The Board have rendered him all the assistance in their power, and do most fervently pray that his valuable life may be spared, in which prayer, they ask the united voice of all the friends of the Redeemer. If he dies, it will be owing to the neglect of the churches, in not giving the Board the means of sending him help sooner, and thus permitting him to break down a constitution naturally feeble, by attempting to supply his perishing countrymen with the Word of Life. Will this neglect be continued, and thus permit our excellent young brother, who is now toiling beyond his strength, speedily to follow in the footsteps of brother Islands to the grave!—How long can it be supposed, that a man can teach a school of twenty-two children, supply four churches, and the wants of twenty-five thousand people, amid want and exposure, and retain an unbroken constitution! This is one of the most inviting missionary fields in the world,—we wish to send a missionary there immediately—who will go! We wait for a response.

## PUTAWATOMIE STATION.

We are happy in being able to state, that a large portion of the Putawatomie tribe have become settled in their new home on the Kansas river; and that brother Simmerwell and sister McCoy have gone among them, and the school has been resumed; and from last communications, there is every prospect of a generally encouraging aspect.

## SECOND INDIAN TERRITORY.

By direction of the Board, we visited Washington the first of February, with reference to the above Territory. We found the members, both of the Senate and House, with whom we conversed, favorable to the object; and as soon as the war question shall have been disposed of, some action will doubtless be taken for its accomplishment.

## BAPTIST GUARDIAN.

This semi-monthly is again on our table. It is beautifully gotten up on fine paper, and devoted principally to family education, sabbath schools and missions; and while it continues under the control of its present accomplished editor, there can be no doubt of its success.

It is published by H. K. Ely, Esq., Richmond, Va., at \$1 00 per annum.

We copy the following article from the Southern Baptist Missionary Magazine, and in connection would take occasion to express the pleasure we felt during a recent visit to Richmond, at the interest manifested by the excellent Secretary of the Southern Board of Foreign Missions, in behalf

of benighted Africa. We enjoyed the pleasure of a visit to his rooms, and found that in addition to his ordinary duties, he was performing those of a Theological Professor, in the way of giving instruction to other candidates for missionary service in Africa.

## DESIGNATION OF A MINISTER FOR AFRICA.

On Sunday morning, Jan. 30th, the designation of brother B. I. Draton, as our missionary to Africa, took place at the first African church of this city.—It was a deeply solemn occasion.—Opening prayer by bro. Drayton; sermon and instructions to the missionary, by the Corresponding Secretary; prayer for the blessing of God upon our brother, by brother Ryland, pastor of the church. The assembly were then addressed in a sensible and pathetic manner by the candidate. Weeping and sobbing in various parts of the house, indicated that a deep tide of feeling had been produced. A collection was taken, amounting to \$27 53; after which, the congregation, with peculiar fervor, united in singing familiar hymns, and the parting hand was given to him whose face, in the flesh, they expected to see no more.

In the afternoon, a farewell meeting was held at the second African church. Prayer by bro. L. W. Allen; sermon by the Cor. Sec., address to the congregation, by bro. Drayton; after which our esteemed brother Heman Lincoln, of Boston, who was providentially present, in a few remarks, expressed his high gratification in witnessing the services in which he had then mingled, and in the former part of the day. A collection was taken, amounting to \$7 57. All found it good to be there. An impression was made which we trust may be beneficially felt among the African churches for years to come.

## COMMUNICATIONS.

The subjoined communication, from Sister Osgood, presents an interesting sketch of the condition of the Wen School, and of the baptism of one of its pupils.

A letter has been received from Major Harry, Superintendent of Indian Affairs in that region, who was present at the last examination, speaking of the school in the highest terms.

Dear Bro:—After closing a session of five months I am enjoying a short vacation in the state, hoping to recruit for the labors of a new term.—The toils, anxieties, and discomforts of this winter, have worn both my health and energy to such an extent, that I have many fears of being unable to perform all the duties which will devolve on me in future.

My school at the close numbered thirty; two of which were Putawatomie, from Miss McCoy's school. The Superintendent of Indian Affairs was present at our examination, and expressed much pleasure in the advancement of the pupils.

For want of room and writing desks, I was compelled to suspend the writing lessons, but in spelling and reading their progress is encouraging.

So far as the little girls have had instruction, they evince aptness in learning to sew, and Amanda sews well. I was often distressed by seeing the little girls running (I say) about out of school, and do not permit it, only from inability to do more. Sister Lytles also has her pupils too full to give much time to them. They require constant attention out of school, and could I bear such confinement, all my time should be devoted to their improvement.

We have twelve girls, all interesting. The boys, though some of them are nearly grown, are perfectly controllable. A class of three, in Arithmetic, have reviewed the fundamental rules, and were about through division of federal money. Edward H. Black, a boy of ten or twelve years, who has been in school about two years, is in long division,—reads and spells well. He is very diffident in conversation, otherwise few white boys, in country schools, appear so intelligent. Unaccustomed as they are to thinking on any subject, Arithmetic is, for them, a difficult study, and much practice will be required to enable them to apply the knowledge they may gain.

Lewis Livingston Leavelle continues to improve,—reads in the second reader, pronounces and spells well, and his appearance interests all who see him.

We have a girl whom Bro. Adams named Mary Ann Leavelle, but I was not pleased with the selection, and never wrote respecting her. She is scrupulous, and probably will not remain in the school, should she live, more than two or three years. I should have given the name to some one of the several little girls we now have, but have been waiting until I could determine which one was most worthy of so good a name. There is much uncertainty in the attendance of many. I will write you so soon as I can determine which one will be a permanent scholar, and you can inform Bro. L. I greatly admire his benevolence, and trust that a blessing will descend upon his efforts, for the Indians. Lucy Ellen Pitts is again in the school,—learns sewing readily, but can not read yet; her manners are much improved.

The first session, though laborious, has, in many respects been pleasant.—All have been regular in attendance, and while several have wept over their sins, one has enlisted in the service of Christ, and mingled with us in prayer and praise.

On the first Sabbath in this year Bro. L. administered the ordinance of baptism to Amanda. The day was very pleasant, the water cleared still, and altogether it was a lovely scene.

The Indians came early, and filled our house to overflowing. All were suitably attentive during divine service, at the close of which, our family and school, to preserve order, repaired to the water in procession, the Indians quietly following.

Many drew near the water, and others seated themselves on an eminence to witness the first baptism administered in their streams.

It was a moment of thrilling interest. The aged, the youthful, the untalented, and children of instruction were grouped together, and one there was whose mind illumined by beams of Truth divine, in presence of her kindred and tribe, went boldly into the water, acknowledging to them her love for Him who died to redeem her from eternal death. Her father said to her, "you have the good book, you know better than I what is right,—hold out faithful." Her step-mother wept much.

At night there was much fasting, and several of the scholars came forward for prayer. Good impressions have been made; may they be deepened.

Had we abundance of friendship and suitable accommodations for the school, a more encouraging field for missionary effort could not be found among the Indians.

LIBRARY.—The possession of a good library of books, especially those relating to Indian history, would greatly facilitate the operations of the Board; we would, therefore, earnestly solicit donations of books for the above purpose.

☞ We copy the following articles from the New York Recorder, and would tender our thanks to its talented editor, for the frequent and cordial notices of our operations, which have appeared in its columns:

Correspondence of the N. Y. Recorder.  
**COMPARATIVE CLAIMS OF INDIAN MISSIONS.**

New York, Jan. 30, 1847.

Having attended one of the Baptist churches this morning in this city and listened to a sermon on the importance of sustaining and carrying forward the missionary cause; I was struck with the fact that no allusion was made to the claims of the aborigines of our own country.

The ideas contained in a letter from a female missionary amongst the American Indians, are so appropriate as to the relative claims of different heathen, that I submit an extract from it to your consideration. After describing a custom of the heathen portion of the nation, offering whiskey to the spirits of their departed friends, and then joining with them in drinking and dancing, she observes:—

"This dance with the unseen, hovering spirits will be continued while the 'fire-water' lasts. O where is a religion in which there is the least saving efficacy aside from that taught by Jesus of Nazareth! In a recent letter of Mrs. Judson, copied from the Columbian Magazine into the New York Recorder, I notice the sentiment which is too much held by Christians generally; she says the Burman is not like

"The Indian whose unsteered mind, sees God in clouds and hears him in the wind, as though the red man possessed a creed which approximated, at least, to the Christian religion. Again, 'The Burman has not the Great Spirit of the Indian, but is really an atheist,'—still retaining the idea that the Burman is farther from the glorious truths of revelation, deeper sunk in ignorance and ruin, and going with more hasty strides to a world of woe than the Indian, and therefore the more urgent necessity of giving him the gospel." Well

but in the zeal to preach Christ crucified to nations beyond the sea, forget not the dwellers in the forest and prairie that stretch far towards the setting sun. The Great Spirit of the Indian is no better than the Gaudama of the Burman. The Great Spirit is not considered a supreme spirit, inasmuch as it can be, and often is, overruled by other spirits. All ideas relative to the Great Spirit are abandoned on conversion to Christianity, thus showing there is no power in it to save the soul. No people can be farther from the kingdom of God than those—none need more the salvation of the gospel. If the United States laid near the shores of India or China, the Church would stretch her hands, full of the blessings of the religion of Jesus, to the wild men of the prairie. "Distance lends enchantment to the view." Because they are so easy of access, they are left to go (as they are) into eternity."

**FIRED TO MISSIONS.**

**LATE FROM INDIAN MISSIONS.**

[The following letter is from a missionary of the American Indian Association, lately sent forth, whose name our readers will recollect:]

**CREEK AGENCY,  
Creek Nation, Jan. 6.**

I am now here, and have just taken the record of visiting the churches to which I shall preach, steadily. Never have I obtained a warmer reception than was mine. I was anxious to come, and am quite as anxious to re-

main. Here are people, many of whom have been without a missionary for years. A few natives have preached steadily; but without education themselves, the people have been little instructed, yet they have remained firm; very few have departed from Christian principles, and those have not been excluded, for the pious here will not have the disorderly among them.

The first meeting I attended was at North Fork Church, which is my home. We had a meeting of three days, beginning Friday and closing Sunday evening, which included Christmas. A meeting here is conducted differently from what it is in the States. The members living some of them a dozen miles from church, cannot go home until the close, and consequently at each monthly meeting we have a camp meeting. They have their wigwams around the church, and sometimes, particularly in warm weather, you may see fifty camps. The meeting commences at sunrise in each camp, by singing and prayer, and most of this in Indian. At nine in the morning, a prayer meeting is held in the church, and at eleven preaching. We meet again at three in the afternoon, and at night. Few leave until the close of the meeting.

During the meeting, many fervent prayers are uttered, and never have I listened to more melodious singing. The Italian is pronounced the most musical language, and the Italians the best singers. I have listened to Ital songs, sung by Italians, but am more pleased with the Indian music. The meeting at North Fork closed with much interest, and we hope some who were the subjects of prayer, will, at our next church meeting, present themselves for admission.

We have six churches in the Creek Nation; several neighborhoods have prayer meetings, and churches would be formed if the missionaries could be obtained. If the ministers were here, twenty large congregations might be sustained. I have four churches—twenty-four, forty, and forty-five miles from my house. In connection with these churches, I have a school. I teach four days, having Monday and Saturday for traveling. It is hardly necessary to inform you I have work to do with this amount of traveling and preaching. I am cheerful; the kind attentions I receive from Christian Indians, render my stay extremely pleasant. I am boarding with an Indian family, but can as yet understand but little of conversation. The Indian brother speaks English remarkably well, but none of his family, and few of the visitors, of whom we have had many since my arrival. All are anxious to see the white face. The Christian Indians are rejoiced to see me. The people demand an instructor, and will frequently come miles to hear the Bible read. Those who understand English gather around and ask me to read them the Bible. I spent last Sabbath morning in reading several important chapters to a converted Chief, who has recently joined the Baptist church. He listened with the deepest interest. Several Chiefs have made a profession, and others are quite attentive to preaching. The God of missions has greatly blessed and favored his work among the tribes, and if devoted missionaries could be obtained, all the tribes would soon be evangelized.

Yours,  
**AMERICUS L. HAY.**

From the Annual Report.

**CONCLUSION.**

In conclusion, the Board would take occasion to say, that the position it occupies in the great scheme of benevolence, is an important one, and peculiarly so as regards the Aborigines. This field, so far as the Baptist church

is concerned, is now left for our cultivation. The Board of the American Baptist Union, upon assurance that we would occupy the field, will not increase their missions among the Indians. The Board of the Southern Baptist Convention does not contemplate this as one of the objects within the scope of its constitution, which omission was undoubtedly made in order not to interfere with the plans and operations of this Board.

The field of labor contemplated in our constitution, though large and white to the harvest at first, by the result of the existing war with Mexico, has been greatly enlarged; and at the same time, causes have been put into operation, which will greatly increase the awful evils which have already exerted so destructive an influence on the destinies of the Indians. These circumstances, of course, render more imperative the obligation resting upon this Association, to come nobly up to the work of Indian reform. To enable the Board thus to act, an appeal must be made to churches throughout the land. This appeal the Board now makes, and that without respect to states, lines or sectional policy. It should be a cause of congratulation to the friends of our organization, that, while other important interests have been sundered into fragments by the exciting topics of the day, this Association has remained entire; nor is it the intention of the Board to let these considerations interfere in any way with its operations. We can, therefore, make our appeal to the Baptist churches throughout the land for continuance and support. It would be highly improper to make distinctions; all are living on the soil, and becoming rich by its products, which was once the inheritance of the red man; all alike owe him an obligation, and a debt of honor; and it would be unjust to call upon a part and demand that they should discharge an obligation devolving alike upon the whole.

We could present scenes of suffering more appalling and shocking to humanity, than those which have called forth so much sympathy and benevolence in behalf of Ireland; but they would, doubtless, as they ever have been, be passed by with scarcely a notice or a passing thought. We make our appeal to the sense of justice, and say to American citizens, if they wish not to be handed down to remote posterity as disregarding the sacred principles of humanity and justice; if they wish not to stand before the throne of the Great Eternal in the light of the Priest and the Levite, who passed the wounded man by with neglect; if they wish not to bear his awful voice utter the fearful malediction, "inasmuch as ye did it not unto the least of these, ye did it not unto me," let them respond to the call of the red man for help, speedily and liberally! The associations connected with every hill and valley throughout our country, re-echo this call; and who will longer dare to treat it with contempt or disregard! Let such an one, as he kneels to pray over the desecrated graves of the red man's race, listen to the wail of his departed spirit, as, in the last great day, he will charge home upon him, "I was hungry, and ye gave me no meat; naked, and ye clothed me not; in darkness, and ye brought not to me the light of the blessed gospel, to guide my feet into the ways of peace."

Let the neglecter of the Indian, as he turns up with his ploughshare the bones of the great and noble of the Indian race, from beneath a soil made rich with his blood, pause and sum up the debt which he justly owes to his abused dependants. Or, as around his own happy friends, (built, purchased where once blazed the council fire of a great nation,) he recounts to his children the history of the green

fields over which they tread, wail, once the poor Indian lived and loved, tells of the wonderful exploits of his fathers, in the fierce conflict to drive the Indian from his boyhood's home, as he relates the horrors of the war—wheep, pictures to them the bleeding scalp and the flaming fagot; let him also tell them what has made the Indian what he now is—the avarice and deception of unprincipled white men, the burning insults heaped upon his race, and the contempt and neglect with which his calls for redress and assistance have uniformly been treated.

Our work must be speedy, for the night will soon come, which will shroud the Indian in its robe of impenetrable darkness. His native plains will soon be desolate; the deer and buffalo will be exterminated; his means of support cut off. His sufferings will drive him to madness, despair, desperation and ultimate ruin. If we permit this state of things to come to pass, how terrible will be the result to us and our posterity. The evidence of his wrongs will appear in every mountain, hill and vale; his voice will be heard in the wail of every stream, and cry deplored from the ground; and will that eye which never slumbers, or that ear which is ever open to the cry of the distressed, fail to hear and regard the sufferings of the poor Indian? No, God will see and hear, and, unless we discharge our duty, call us to a fearful account in this matter. Vengeance belongs to him, and he will repay!

**OFFICERS OF THE AMERICAN INDIAN MISSION ASSOCIATION.**

**PRESIDENT.**

**T. G. BLEWITT, Miss.**

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**S. H. COLE, N. Y. S. W. LYND, Mo.**

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- F. A. Willard, Kentucky.
- B. C. Morse, do.
- W. B. Caldwell, do.
- J. H. Bagby, do.
- A. T. Heath, do.
- I. N. Halbert, do.
- Wm. Colgan, do.
- W. B. Jackson, do.
- G. R. Rowland, do.
- T. G. Keen, do.
- J. L. Waller, do.
- Wm. Vaughn, do.
- Y. R. Pitts, do.
- A. Peter, do.
- H. Malcom, do.
- J. M. Pendleton, do.
- R. B. C. Howell, Tenn.
- Basel Manly, Ala.
- V. R. Thornton, Ga.
- J. B. Taylor, Va.
- W. B. Johnson, S. C.
- B. M. Sanders, Ga.
- I. D. McGill, Va.
- Milton Stapp, Ia.
- John McCoy, Ia.
- J. Murphy, Illinois.
- George Cole, Ohio.
- R. Fuller, Maryland.

**SAILING OF REV. DR. DEVAN.**—The Rev. T. T. Devan, M. D., late missionary of the American Baptist Missionary Union to China, and now missionary of the same Society to France, sailed from this port on Thursday last in the Duchesse d'Orleans, for Havre. At the last monthly concert at the Rev. Dr. Cone's Church, Doctor Devan gave a comprehensive and very perfect account of the Baptist Mission in France, and was commended to the grace of God in prayer, in which the Home Secretary of the Union, the Rev. E. Bright, led the congregation.—N. Y. Rec.

MONDAWMIN:

OR,  
THE ORIGIN OF INDIAN CORN.  
An Ojibwa Tale.  
By SCHOOLCRAFT.

In times past, a poor Indian was living with his wife and children in a beautiful part of the country. He was not only poor, but inept in procuring food for his family, and his children were all too young to give him assistance. Although poor, he was a man of a kind and contented disposition. He was always thankful to the Great Spirit for everything he received. The same disposition was inherited by his eldest son, who had now arrived at the proper age to undertake the ceremony of the Keigashimo-win, or fast, to see what kind of a spirit would be his guide through life. Wunzh, for this was his name, had been an obedient boy from his infancy, and was of a pensive, thoughtful and mild disposition, so that he was beloved by the whole family. As soon as the first indications of spring appeared, they built him the customary little lodge, at a retired spot some distance from their own, where he would not be disturbed during this solemn rite. In the mean time he prepared himself, and immediately went into it and commenced his fast. The first few days he amused himself in the mornings by walking in the woods and over the mountains, examining the early plants and flowers, and in this way prepared himself to enjoy his sleep, and, at the same time, stored his mind with pleasant ideas for his dreams. While he rambled through the woods, he felt a strong desire to know how the plants, herbs and berries grew, without any aid from man, and why it was that some species were good to eat, and others possessed medicinal or poisonous juices. He recalled these thoughts to mind after he became too languid to walk about, and had confined himself strictly to the lodge; he wished he could dream of something that would prove a benefit to his father and family, and all others. "True," he thought, "the Great Spirit made all things, and it is to him that we owe our lives. But could he not make it easier for us to get our food, than by hunting animals and taking fish? I must try to find out this in my visions."

On the third day he became weak and faint, and kept his bed. He fancied, while thus lying, that he saw a handsome young man coming down from the sky and advancing towards him. He was richly and gayly dressed, having on a great many garments of green and yellow colors, but differing in their deeper or lighter shades. He had a plume of waving feathers on his head, and all his motions were graceful. "I am sent to find you, my friend," said the celestial visitor, "by that Great Spirit who made all things in the sky and on the earth. He has seen and knows your motives in fasting. He sees that it is for a kind and benevolent wish to do good to your people, and to procure a benefit for them, and that you do not seek for strength in war or the praise of warriors. I am sent to instruct you, and show you how you can do your kindred good." He then told the young man to arise, and prepare to wrestle with him, as it was only by this means that he could hope to succeed in his wishes. Wunzh knew he was weak from fasting, but he felt his courage rising in his heart, and immediately got up; determined to die rather than fail. He commenced the trial, and, after a protracted effort, was almost exhausted, when the beautiful stranger said, "My friend, it is enough for now, I will come again to try you;" and, smiling on him, he ascended in the air in the same direction from which he came. The next day the celestial visitor reappeared at the

same hour and renewed the trial. Wunzh felt that his strength was even less than the day before, but the courage of his mind seemed to increase in proportion as his body became weaker. Seeing that the stranger again spoke to him in the same words he used before, adding, "To-morrow will be your last trial. Be strong, my friend, for this is the only way you can overcome me, and obtain the boon you seek." On the third day he again appeared at the same time and renewed the struggle. The poor youth was very faint in body, but grew stronger in mind at every contest, and was determined to prevail or perish in the attempt. He exerted his utmost powers, and after the contest had continued the usual time, the stranger ceased his efforts and declared himself conquered. For the first time he entered the lodge, and sitting down beside the youth, he began to deliver his instructions to him, telling him in what manner he should proceed to take advantage of his victory.

"You have won your desires of the Great Spirit," said the stranger. "You have wrestled manfully. To-morrow will be the seventh day of your fasting. Your father will give you food to strengthen you, and as it is the last day of your trial, you will prevail. I know this, and now tell you what you must do to benefit your family and your tribe. To-morrow," he repeated, "I shall meet you and wrestle with you for the last time; and, as soon as you have prevailed against me, you will strip off my garments and throw me down, clean the earth of roots and weeds, make it soft, and bury me in the spot. When you have done this, leave my body in the earth, and do not disturb it, but come occasionally to visit the place, to see whether I have come to life, and be careful never to let the grass or weeds grow on my grave. Once a month cover me with fresh earth. If you follow my instructions, you will accomplish your object of doing good to your fellow creatures by teaching them the knowledge I now teach you." He then shook him by the hand and disappeared.

In the morning the youth's father came with some slight refreshments, saying, "My son, you have fasted long enough. If the Great Spirit will favour you, he will do it now. It is seven days since you have tasted food, and you must not sacrifice your life. The Master of Life does not require that." "My father," replied the youth, "wait till the sun goes down. I have a particular reason for extending my fast to that hour." Very well," said the old man, "I shall wait till the hour arrives, and you feel inclined to eat."

At the usual hour of the day the sky-visitor returned, and the trial of strength was renewed. Although the youth had not availed himself of his father's offer of food, he felt that new strength had been given to him, and that exertion had renewed his strength and fortified his courage. He grasped his magic antagonist with supernatural strength, threw him down, took from him his beautiful garments and plume, and finding him dead, immediately buried him on the spot, taking all the precaution he had been told of, and being very confident, at the same time, that his friend would again come to life. He then returned to his father's lodge, partook sparingly of the meal that had been prepared for him. But he never for a moment forgot the grave of his friend. He carefully visited it throughout the spring, and weeded out the grass, and kept the ground in a soft and pleasant state. Very soon he saw the tops of the green plumes coming through the ground, and more careful he was to obey his instructions in keeping the ground in order, the faster they grew. He was, however, careful to conceal the explanation from his father. Days and weeks had passed in this way. The summer was

now drawing towards a close, when one day, after a long absence in hunting, Wunzh invited his father to follow him to the quiet and lone some spot of his former fast. The lodge had been removed, and the weeds kept from growing on the circle where it stood, but in its place stood a tall and graceful plant, with bright coloured silken hair, surmounted with nodding plumes and steadily leaves, and golden clusters on each side. "It is my friend," shouted the lad, "it is the friend of all mankind. It is Mondawmin." We need no longer rely on hunting alone; for, as long as this is cherished and taken care of, the ground itself will give us a living." He then pulled an ear. "See, my father," said he, "this is what I fasted for. The Great Spirit has listened to my voice, and sent us something new, and henceforth our people will not alone depend upon the chase or upon the waters."

He then communicated to his father the instructions given him by the stranger. He told him that the broad husks must be torn away, as he had pulled off the garments in his wrestling, and having done this, directed him how the ear must be held before the fire till the outer skin became brown, while all the milk was retained in the grain. The whole family then united in a fast on the newly-grown ears, expressing gratitude to the Merciful Spirit who gave it. So corn came into the world, and has ever since been preserved.

The Algie name for corn. The word is manifestly a triary compound from *moada*, spirit; *min*, a grain or berry; and *win*, the verb substantive.

The Zen says, it will be recollected, is indigenous to America and was unknown in Europe before 1492.

INDIAN MISSIONS.—The Rev. Mr. TREAT, Secretary of the A. B. C. F. M., had a prosperous journey to the Cherokee country, where he spent the month of January, visiting all the stations of the Board; and also those connected with the Moravian and Baptist missions, obtaining all the information within his reach, relative to the state of things there, and conferring with the missionaries of the Board fully, respecting the special object of his visit. The prospects of usefulness, before the mission, he thinks, are decidedly improving. He left Dwight, on his way to the Choctaw country, Jan. 26th, where he is expected to spend most of the month of February, and thence return to Boston, where he is expected to arrive early in April.—*B. Trav.*

HOW TO MAKE A CHURCH MISERLY.—Keep out all agents—set your face against all contributions—complain of the extravagance of missionaries—keep away from the monthly concert lest you should be called upon to give something for the support of missions—and the heart of such a church will soon become as unfeeling as a rock. It is a fact worthy of being remembered—that those churches who give the most frequently, not only give the most in amount, but are the most benevolent—they love to give.—*Bapt. Guardian.*

GEORGETOWN COLLEGE, KY.

Georgetown is a village of sixteen hundred inhabitants, and is remarkable for its beauty, salubrity, 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 16 years, and has a full and able faculty, under the Presidency of Rev. Howard Malone, D. D. It has some endowments, ample buildings, and is not far from 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 Declamation.

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, \$20 to \$100 per year, exclusive of vacations.

The Preparatory Department is supported by no 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.

DONATIONS AND RECEIPTS.

From February 12 to March 12, 1848.

VIRGINIA.	
Rev. L. W. Allen, \$1; J. B. Valentine, 37 cts.; A Friend, 50 cts.	\$1 87
Third Baptist ch., Richmond, Mrs. Kingsford, \$2 60; A. J. Lounds, \$1 25.	3 44
John Farris, 50 cts.; F. Barns, \$1; G. Steel, 75 cts.	3 85
J. W. Winston, 75 cts.; G. Lounds, \$1.	2 25
Julia A. Wortham, 50 cts.; S. Hargrove, \$2.	1 25
A Friend to missions, per Rev. J. B. Jeter.	20 00
First Baptist ch., Richmond, Miss DeHa-Hughes,	30 00
Miss A. V. Barns, 25 cts.; Miss J. E. Barns, 27 cts.	10 00
B. W. Knowles, \$1; J. Turpin, \$1; E. N. Daburgh, \$1.	52
J. C. Crane,	3 00
Juvenile Miss. Society, 1st Bap. church, Richmond, per Mrs. Cath. Thomas, Texas.	10 00
For Indian missions, per A. Thomas, Texas. Southern Board For. Missions,	37 52
	50 50
	\$176 20

SOUTH CAROLINA.	
Welch Neck Association, per Rev. J. B. Taylor, Cor. Sec. Board For. Missions,	\$24 25

PENNSYLVANIA.	
James Louray, \$1; A. P. Norton, \$1; J. Hughes, 50 cts., Cosmopolite, \$1; R. Everson, \$2; W. Richards, \$1,	2 50
J. Van Saint,	4 00
	25
	\$6 75

WASHINGTON, D. C.	
Sister Quincy,	50

LOUISIANA.	
Cornelius Paulding, Esq., of N. Orleans, for the support of an Indian boy to bear his name.	35 00

NEW YORK.	
Sabbath School, Baptist church, Sing Sing, for purchase of library for mission school, per Rev. B. C. Morse,	10 00

INDIANA.	
Indian Mission Society, Franklin, per A. C. Compton,	12 00
Dr. Wm. Frame, Rushville,	4 00
S. M. Minter, Springville,	1 00
	\$17 00

Total receipts, \$269 70  
C. VAN BUSKIRK,  
Treasurer.

Goods.  
From Auxiliary Society, Franklin, Indiana, one box, valued at \$25 54.  
From Lockland church, near Cincinnati, Ohio, one box of new clothing, collected by the exertions of Mrs. Blair.