

# THE INDIAN ADVOCATE.

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

BY THE BOARD OF INDIAN MISSIONS |

LOUISVILLE, KY., MAY, 1846.

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## THE INDIAN ADVOCATE

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### SHALL WE GIVE, OR SHALL WE NOT GIVE?

With limited means of liberality it is right and proper, nay, it is a duty, to discriminate between different applications for our bounty, and out of many, when we cannot patronize all, to select some. "Shall we give, or shall we not give?" I find no fault with the hesitancy which this question suggests. If honestly proposed, it implies thought, conscience, benevolence. If the answer, "You would better give," is satisfactory, such inquiries will give. If it is not satisfactory, they will not give; and in not giving may be doing right.

When an appeal is made to our generosity, there is also, if it is rightly made, an appeal to our private judgment. When told that to give to a certain object is our duty, we must judge for ourselves, and not censure for another, we ought to give, what we ought to give, in when and to what we ought to give, and when we ought to give. On this subject, as on all others, we should endeavor to obtain a candid and intelligent conviction of our duty, and then act upon that conviction. We should not be liberal, merely because others are liberal; nor stinted because others are stingy. But in view of our circumstances, and of the claims of other objects, in view of the necessity and excellence of the cause for which our aid is solicited, and of the great good which our example may accomplish, for a good object, we should not, and not for a helping hand; or, if it be not in our judgment deserved, we should withhold our hand.

I am willing, my dear friends, that the claims of Foreign Missions may be judged by the principles and rules which I have here laid down. Are Foreign Missions good and noble in their aim? are they practicable? are they scriptural as their objects and means? are they wisely and humanely conducted? If they will not bear the light of these inquiries, nor stand these tests, then refuse your aid.—If they will—stand by and sustain them. And I would have these inquiries strictly and fully carried out. They will give a steadiness and a uniformity and a persistency to our support, which ignorant, impulsive, sympathetic partiality never gives. A charity of mere feeling is prostrate this year and parsimonious the next. A blind, uncalculated generosity gives more than it ought under the name of sympathy; the sympathy and the impulse given, it gives nothing. Whereas an open-eyed charity, seeing what it does and what it can accomplish, gives in their settings now, and will not be lacking but ready, when again called upon, to present its offerings with a wise and liberal hand. What then, are the claims of Foreign Missions? "Shall we give, or shall we not give?"

1. Is the attempt to convert the heathen humane, pious, obligatory, practicable, and of sufficient necessity and importance to justify the calls which are made on the Christian liberality?

It seems to me strange, that any one who believes the Old and New Testaments to be a revelation from God, can for a moment doubt that it is his duty,

as he has opportunity, to extend and propagate directly and indirectly the truths of this revelation. They who have felt its conscience-rousing, sanctifying, peace-giving and soul-comforting truths, cannot but desire that others should know and feel them, the near and the far off, the dwellers around us and the dwellers in the uttermost parts of the earth. This feeling of desire to give the word of God and the Christian ministry to others, has always existed, from the primitive ages down to the present period. Before the age of societies there was the age of individual effort; when pious men, counting not their lives dear to them, went among the Gentiles, preaching the unsearchable riches of Christ.

Nor is there any thing necessarily visionary in these efforts. They are practicable, and have been successful. The truths employed are suited to man's character and to man's condition, wherever he may be found. Hence the Apostle said, "I am not ashamed to preach the gospel at Rome also"—heathen Rome, "for it is the power of God unto salvation, to every one that believeth."

Imbued with this spirit, the first Christians at a very early period of the Christian era, went over to Britain and Wales and preached to the ancient Celts and Saxons—a race as rough and savage and uncivilized as any of the Indian tribes who wander through the forests of North America. And yet the gospel was received by them; it enlightened their dark minds; it subdued their lowest vices, it softened their ferocious tempers, it changed their social habits, it reformed their personal manners, it has made them what they and their posterity are,—the glory of the human race. Such are the elevating effects of the gospel wherever it is preached and received at the present day.

I need not say, these truths are designed and adopted to enlarge and correct man's views of God, and of their relations and duties to one another; nor, that they are no less adapted to raise and purify and transform man's character. They not only enlighten his darkness, but change the tiger to a lamb, the vulture to a dove; they bring the animal man into subjection, and place reason and conscience in authority; and while the tempers are attuned to gentleness and forbearance and sweetness and calmness, the mind has serenity and peace within, and is led forward to the high anticipation of heaven. It is supported and tranquilized under the ills of this life by the hopes of a better. Nay, it is calmed amid the agitations which others feel, by the assurance of the guidance of a wisdom that is infinite, the support of a power that is omnipotent, and the superintendency of a goodness that is immeasurable and unceasing.

If, but although the object is practicable and good, is not the distance a sufficient reason for our doing nothing, especially when there are nearer objects of charity at home,—and where there is so much around us which needs to be done? Shall we give to a foreign object, when home objects most teachingly appeal to our sympathies and impulsively claim our help and attention? "Shall we give or shall we not give?" To these inquiries I would reply:—

If giving to objects abroad, took from us the power and the means of giving to objects at home, then stay your hands; for it is a law both of nature and of grace,

that charity begins at home. But if you can both be compassionate at home and raise the degraded and down-fallen abroad, and if giving to one disposes you to be more charitable to the other, then there is not much cause for demur.—Now I suppose it to be an indisputable fact, that the Christians who have taken the liveliest and most constant interest in the physical comfort, the mental improvement, the moral elevation and the religious character of the poor and the destitute in their own country, have been the men who have felt most deeply for the deplorable condition of the heathen, and contributed most liberally for their enlightenment and salvation.

By a law of our nature, he who tenderly and religiously sympathizes in one good object is likely to sympathize in another. An act of kindness is the rod that touches the rock of the heart, and the waters of sympathy gush out and run in full and copious streams; branching out and fertilizing the parched plains in different and opposite directions. This has been the case in regard to missions. Show me a man who patronizes ministerial education, the distribution of tracts, home missions, and I will show you one who patronizes foreign missions. My reading and my personal knowledge in Europe and America, are verifications of the fact. The man who originated foreign missions and stirred up the public mind to their support, originated home missions; and the men who did nothing for foreign missions, cared nothing for the poor and vicious and ignorant at home. I have known the leading men of England and Scotland, either personally or by reputation, of all denominations for the last fifty years: as I have also known others for more than forty years in this country; and I sincerely know a solitary man who has set in motion, or been an active coadjutor with others in promoting home missions, that was not equally the friend and supporter of foreign missions; and I do not know a man of any reputation or eminence, either in Great Britain or the United States, devoted to foreign missions, who has not been among the founders, prime movers or supporters of domestic missions. I never knew a warm friend of foreign missions who was a cold friend of home missions; nor have I ever known a man who cared much for home missions, or did much for them, who was indifferent to foreign missions. In truth, there is not a Home Mission Society either in Great Britain or the United States among all the evangelical denominations of which I have any knowledge, that was not formed and that is not supported by the founders and supporters of foreign missions.—The truth is,—the one ought to be done,—the other ought not to be undone. This is the doctrine of Christ. He commanded his apostles and first ministers to teach all nations, "beginning at Jerusalem." This is the true order: begin at home, but so far as we can, let us with the saving truths of the gospel encircle the world.

But is there any command,—is it the will of Christ, clearly revealed, that we should make any sacrifices to make known the gospel to the heathen? It seems to me there is.

"Go preach the gospel to every creature."—"Go teach all nations." But to accomplish this, they who go, need to be sustained by their brethren. They

cannot cross the wide seas, they cannot devote themselves to the mental and religious instruction of the heathen, unless their wants are provided for. This, in the distribution of duties and of labors, seems to devolve on those who remain at home. They cannot go a warfare at their own charge. If, therefore, the heathen are to be converted, we must fulfill our part, we who remain at home. Here is a reason why Christians should give, and give liberally, though it cost something.

III. But cannot the heathen be left to the mercy of God? He will not condemn them for an ignorance they cannot help. Where little is given, little is required; and it will add to their accountability, to be more enlightened. Shall we give, or shall we not give?

It is a blessed truth that God is merciful and that he will not condemn men for an ignorance they cannot help.—But, then, it is a glorious part of his mercy, that he has given a revelation of his will, that he has given his law, told us what to do and what to avoid, and that he has given his gospel to teach us how we may lay hold on his goodness and be saved. And a part of his mercy to the heathen is, not to save them in their low vices and their sins, but in making it the duty of Christians to take his revelation to the heathen, and to turn them, instrumentally, from the power of Satan unto God.

God's great mercy to the heathen is, in making it the duty of Christians to go among them and preach the gospel to them, and in disposing and including them to do so. God is merciful to the heathen, not in conniving at their sins and allowing them to live in the lowest vices, and then making them eternally happy; but he is merciful to the heathen in calling upon us to pity them, to take to them those truths which will enlighten, purify, elevate and comfort them; and which will open to them, while it prepares them through your instrumentality for it, a blessed and holy immortality. Here, then, will we give, or will we not give?

IV. But is not the money misappropriated? Is it not spent on men at home, and arrested in its destination? These are proper questions; but if others know not the men, or believe not their professions, I believe that the boards of the different religious sects, many of the members of whom, of all denominations, I know, are pious, pure, benevolently minded men, anxious to do good; and that many of the managers expend for this object, some hundreds, and others thousands, of dollars every year from their own personal funds. For many years, in the early history of our own missions, the duties of treasurer and secretary were performed gratuitously; until the labor to be performed required all the time and thoughts and efforts of a few executive officers. And I am sure that in regard to our own officers of the Missionary Union a most rigid and strict regard to economy has been observed. Not a dollar has been expended that could well be avoided. For secretaries or treasurers in any other institution, in which talents and integrity were requisite, have labored for so small a recompense. It has not been, I believe, the pecuniary recompense, but a sense of duty and a desire to cooperate in extending Christianity among the heathen, that has induced many of the men who receive recompense for

their labors. But they give all their time to the work, and must be sustained.

I will not say whether the 99 missionaries with their 144 assistant preachers, having the oversight of 106 churches, 10,000 church members, and perhaps 2,000 scholars, are sumptuously supported. They never have received the support which I would have voted them. They are praying, self-denying, laborious, self-sacrificing men; fainting sometimes, and discouraged, that Christian people do not feel a deeper interest in the objects to which they have consecrated their time, talents, bodies, souls and spirits. God has blessed them, and is blessing them.—But they need our pecuniary assistance. "Shall we give, or shall we not give?" D. S.

Bap. Missionary Magazine.

THE INDIAN ADVOCATE.

LOUISVILLE.....MAY, 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

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

Rev. CLARE KING, Northern Kentucky.

Rev. R. C. NASH, Indiana.

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. SIMKEY DIXIE, 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.

BENEVOLENCE THE BASIS OF ALL TRUE GLORY.

Nebuchadnezzar predicated his glory upon the immense and expensive palaces and gardens which he had erected. "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and the honor of my majesty?" God made it the monument of his disgrace.—He which showed to the Babylonian messengers all his "precious things, the silver and the gold, and the spices, and the precious ointment, and all that was in his treasure." God made them a scare into him. And when Satan desired to tempt the Saviour from his duty and allegiance, he enticed him "up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them.—It was the signal of his discomfiture.—But when God, in answer to Moses' prayer, was about to display His glory, he placed his servant in the cleft of a rock, that no beautiful prospect of earth might meet his eye and blend with the pure heavenly vision, and conceal all his occurrence to gaze before him! He saw,

and was satisfied. Thus God in a most sublime and impressive manner, has given to earth the maxim that "BENEVOLENCE IS THE BASIS OF ALL TRUE GLORY!"

In accordance with this principle, he commands us to let others see our good works, and thus they will be led to glorify him. If, therefore, we wish to circle our own name with the light of glory, or would increase the declarative fame of our ineffable Redeemer, let us "go about doing good." Let the "poor Indian" participate in your benevolence; he has been stripped and robbed, be thou the good Samaritan to bind up his wounds and amass his arrows, and your "alms deeds" shall come up before God as an everlasting memorial, which shall shine above the brightness of the sun when the honors of the mightiest hero of earth have faded to blackness. The Christian's life should be one continuous panorama of goodness passing radiantly before the eyes of the world, self being kept in the farthest possible background.

"Thus shall we best proclaim abroad The glories of our Sovereign Lord!"

NEW AGENTS.

Bro. Clark King has received an appointment as an agent of the Board for two months, to be spent in the Northern section of Kentucky.

Bro. King is prosecuting his studies at Georgetown College, and two benevolent objects will be promoted by his agency,—the cause of Indian Missions will be advanced, and he furnished with the means of completing his studies preparatory to the ministry.—He will enter upon his duties immediately after the annual Commencement in June.

Bro. R. C. Nash has been appointed the agent of the Board for the State of Indiana, and is most affectionately commended to the fellowship and liberality of our sister State.

CHRISTIAN CHRONICLE AND SOUTHWESTERN BAPTIST CHRONICLE.—We welcome these twin brothers among our exchanges this month, both beautiful specimens of typography, and ably conducted in a conservative spirit, which does honor to the heads and hearts of their respective and talented editors. Long may they live to chronicle the events of this exciting age, and be eminently successful in vitally defining the principles of pure Christianity.

We call attention to the several interesting articles found in this number touching the condition and rights of the Indians. Will "Omoo" spread his observations before the public in vain? Will "Ezra's" introduction be unheeded, and the lot to gaze alone in her Master's fold? The article of "Z." is very interesting.

Mrs. Sarah J. Brown, a missionary of the Board to the Cherokee Indians, has just arrived in this city, on a short visit to her parents. From her we learn that Armstrong Academy has now fifty regular pupils, and that its affairs are in an unusually prosperous condition.

"THE SPRING AGAIN"

BY MISSY DORN.

The scent of Spring's on the gale,  
And beauty blooms,  
As Flora's smiles lie on the vale,  
Bathed in perfume;  
And on the breathing, balmy air,  
The feathered songsters, debonair,  
Fear their fall strain;  
Each laughing stream joins in the song,  
And lead the wood-capped hills prolong—  
'Tis Spring again,  
'Tis Spring again:  
With Winter's frown, let saddest come,  
And cankering care,  
And o'er the brow sweet smiles of peace  
Wreaths garlands fair;  
From joyous Nature catch the smile,  
And every dreary hour be gain—  
From care and pain—  
Join, join with bird and flowing stream  
In shouting forth the rapturous theme—  
'Tis Spring again,  
'Tis Spring again!

MISSIONARY INTELLIGENCE.

We make the following extracts from the first quarterly report of Rev. A. L. Hay, of the Creek Mission; they will, we have no doubt, be read with great interest. Let it be remembered that we have been engaged with this tribe in several bloody wars, but now they are anxious to receive from the hands of their former enemies, that Gospel which teaches "Peace on earth, and good will to men."

We confidently trust that the repeated and urgent calls from this deeply interesting field of labor, will meet with a hearty response from some of our young ministers, who will be induced by the same spirit which actuated Paul to say, "here am I—Send me."

My time is equally divided with four churches, visiting each once in four weeks, preaching on Saturday night, Sunday and at night again. The churches have suffered for want of a minister. A few have departed from their Christian duties. The number is few, however, and some of them have been restored, giving an evidence that they repent of their remissness of duty. Those who have walked unworthy of God, have been induced to do so by the use of "Whisky"—the bane of the land, which produces all our trouble—the greatest curse known to any land.

THE NORTH FORK BAPTIST CHURCH.

This Church numbers about 170 members, with few exceptions, a devoted and happy band of Christians, loving the Church, the prayer meeting and Christiana society far more than anything else. The meetings are well attended. The members live so remote from the church that but few can come at night to the prayer meetings at the chapel. To accommodate the members who live in various directions from the church, as far as 10 and 15 miles, eight prayer meetings are punctually observed by the members in the respective neighborhoods, on Wednesday, Saturday and Sunday nights. I believe there is not a member in any of the churches, male or female, who hesitates to make a public prayer, when asked to lead in prayer. The prayers and hymns are in the native language, mostly. The members of the church, are living in better houses, and have larger fields than their neighbors around them, who appear wretched, and who spend their time in amusement, and other trifling.

THE FOREMAN, OR 1ST BAP. CHURCH ON THE ARKANSAS RIVER.

This Church numbers more of the most influential families in the nation;

for six years they have been without a minister, but have enjoyed the labors of an excellent colored man, Brother Jacob, in whom the people have confidence. He is ordained, and has baptized many during the six years. The congregations are so large at this place that in mid winter we are compelled to preach under an arbor, which partly protects the people from the cold.—There are at least twelve here who are anxious seekers of religion. There are many white people here, it being the principal trading place in the nation.—The improvements are larger and better than in other parts of the nation.—Some of the farms number fifty and a hundred acres of cultivated land. This is the most important place in the nation, and without any delay, the Board should place a missionary there. Six prayer meetings are observed by the members of the church in their respective neighborhoods.

THE 2D BAP. CHURCH, ARKANSAS RIVER.

This church is composed mostly of black people, but some very worthy Indian brethren are members also, who are faithful in their duties, urging their people to attend church. The congregations are becoming large, many Indians now attend. At the last meeting ten came forward for prayer; I conversed with them, and believe some of them will be received into the church at the next meeting.

ELK CREEK NEIGHBORHOOD.

No church in this place. The Christian people living in the neighborhood, are members of the churches on Arkansas river. The brethren living so far from church, no place nearer than 18 miles, are anxious to be constituted into a church, which will be done soon. Efforts are now being made to build a meeting house, many families live there, and a large congregation can be secured.

POST OAK BAPTIST CHURCH.

I do not visit this church, I however, attended one of their meetings, and was much pleased with the brethren. I found them pious and punctual in their meetings. A pious and generous chief is a member at that place. They call for a minister, they are urgent. They meet on Sabbath, and one or more gives an exhortation. They would make a Christian minister happy, if he would attend them.

TUCKAACHEE CHURCH.

I have not visited the church, but know of their situation; long they have wished for a minister, but hope has come to them. Many the principal men of the nation are of this church. They have been the violent opposers of religion. They have hated the gospel, and say they might as well be dead. If a white man preached there, they have not had a white man to visit them; two black men are the only preachers in this neighborhood, of our denomination.

DEEP FORK BAPTIST CHURCH.

I visited the brethren at this church. They are truly devoted. I believe I am the only white man ever among them. I cannot go to them on my time is all taken up. They meet on Sabbath, and observe their prayer meeting.

BAPTISTS AND MEMBERS ENDOURED.

Six have been received by baptism at the North Fork Baptist Church, and two restored. Five received by baptism at the Foreman Church, and two restored. Three received by baptism at the Post Oak Church—making 11 by baptism and 2 restored.

A WHOLE LETTER.

At the North Fork Church, on Wednesday night, I gave a Scripture Lecture, a chapter for an evening. I find these very profitable, very few can read

and cannot study the sacred Scriptures themselves. These lectures are well attended, I believe with profit.

#### SABBATH SCHOOL INSTRUCTION.

(Once in four weeks as I visit the four churches mentioned in my report, I have the children and young people to assemble an hour before preaching, and I narrate in a plain and familiar way some Scripture history. I began with an account of the Creation. I believe the young people are well pleased; I know I am gratified to impart this instruction. In this way I am persuaded the young mind will form a correct knowledge of the Creation—of the wisdom and greatness of the Creator, and learn to love and adore the Great Author of their being.

#### THE DAY SCHOOL.

Knowing that ignorance keeps the mind enslaved, suppresses reason, and is an open door for fraud, both civil and religious. I came to the nation to instruct a few at least, to open the prison doors, and let them go free. I came, but found no house in which I could give instruction. A man was employed to finish the shell of a building. He commenced his work, but from sickness and a want of interest in the object for which the house was wanted, the work moved on too slowly. I succeeded in rallying a few in whose breast "the generous but almost extinct spark" for giving an education to the young, was cherished. In the woods we went, prepared our timber, and in four weeks after my coming, though mid winter, I had a comfortable room. My school commenced, being the first in this part of the nation. My pupils began in their Alphabets. I have the letters arranged into "the musical alphabet." The scholars commenced singing their letters, in one day eight learned their letters. In a few days all were spelling.

Fear of the scholars could read with such prompting. My school numbers 27 scholars, regular in their attendance. I am pleased and delighted with their proficiency. The four who could not read a sentence without prompting, now read with very little aid from me. They have carefully gone through the 1st Eclectic Reader; are now in the 2d Eclectic Reader; are studying Ray's Arithmetic, 1st part; Olney's Geography, and writing.—Eight of those who began in their letters are now reading. Most of those spelling will be prepared to read in three weeks. I have not known so great proficiency in the States among the white children. The school, the school, is all their talk. They are anxious to come, and I have no occasion for discipline. We are a happy household, each one trying to please the other. I go into the school with pleasure, and while I am hearing their recitations, I am often asking myself, where am I? Is all this a delusion? are these the tumbled and abused people? A noble people I have never known. You can't enslave them, but you can win them over by love. Their little children have the spirit of their noble sires.

In conclusion, let me urge friends throughout the States to do something for this people. Young men, come and preach to them and teach. Your hearts will be made glad. Send aid for my school. Churches take one school-ship. \$20 covers the entire expense. My little boys and girls shall have the same you wish to give them. One of my children has just become a Christian, and will be baptized next meeting. I am rejoicing with him.

#### CONFESSION.

For the Indian Advocate.

#### "WHAT DOEST THOU HERE?"

To day I find myself in the great Wilderness of the West, near one hun-

ded miles from where dwell the people of my own color. Around me I see strange red faced men, of different tribes, in uncouth garb; yet, of intelligent and noble look; but, with whom I cannot exchange a single word, or make known a thought. I also see little red children, with bright eyes, and lovely features; older ones, and many women with saddened countenance and subdued voice, as if they sorrowed and longed for a soothing balm.

They often smile on me, and grasp my hand as if deep feeling, even affection reigned in their hearts. And this sad scene, spreads over all this extended wild in which I am! Wherever I turn my eye, all, all is wrapt in darkness—heathen darkness!!

Once, my home was where the light of civilization and the Gospel shed their genial rays; I mingled with the children of God, I richly enjoyed the precious privileges of their society, and the smiles and caresses of many dear friends. But why came I here? Why did I forsake home, smothering the dearest earthly ties, or parting with Christians, friends, exchanging their loved society, for that of a fierce and savage race? O, it was that these too, might be won to Christ, and also taste the precious consolations of his love. And for this I wish to be heard; not only by those from whom I have torn myself away, but by all the readers of the Advocate. I wish to convince all that we are doing too little to justify the hope of success, in this great work. The field is too broad to be cultivated by the few laborers in it; the darkness is too dense to be driven before the feeble light, that may shine; more must be done, or the means and labor already expended, must, in a great measure be lost.

Dear Christian friends, I know you love the cause of Christ; I know that the Lord has made you abundantly able to do more—to do all that is requisite, to give the Gospel to all the Indians. I know you love souls, and rejoice in the extension of Christ's Kingdom among the nations of the earth; and I would blush, to intimate a doubt of your willingness to aid in the promotion of this precious cause. Why then, do we lack the means of vigorously prosecuting our efforts and efficiently laboring to bring the light of truth to shine as the light of the morning, upon this dark land? Dear Christian friends why?

The American Indian Mission Association, is the only institution in the world laboring entirely, for the salvation of the Indians. It is the only organization of our highly favored denomination, that can devote all its energies and resources, to the promotion of this object. All other missionary societies, make this a secondary matter. But ours is the AMERICAN INDIAN MISSION ASSOCIATION, and should, if it does not, direct the sympathies of almost a million of the ardent followers of the Saviour, to the Indians.

My dear Christian friends, think of those who, at the remembrance of home and kindred, and all the privileges of a Christian land, often retire in secret to weep; that these blessings are no more their, think too of them at midnight's lone and silent hour, weeping as they reflect upon the engaging associations of the Church and Sabbath School with which they were connected, and be assured, that painful as all this is, there is yet another deeper grief. It is, that of being deprived of the means of helping and instructing the heathen and perishing souls.

It is to you, brethren and sisters of the churches, and our brethren of the ministry, that we must look for aid, and on whom rest, under God, the salvation of the Indians. Without your liberality, the Board cannot sustain us. We feel that it was you who sent us

here, and that it is you who, through us, are laboring for the conversion of the Indians. Then we ask you, we entreat you, as though present in person, to do more for this suffering people for the cause of Christ, and evince your love to him, by fulfilling his commands

RUTH.

#### For the Advocate. THE INDIANS.

It has been long known, that the Indian venerates the bones of his fathers. To him such relics are a sacred trust, and the mound that holds them, is a holy spot. Not that the Indian looks forward to a time, when atom will join its fellow atom, and stand again on earth in renewed youth and strength, refreshed by the long sleep of ages, but he looks upon them as the only mementos of the loved and lost,—the absent to the spirit land, whether he expects to follow. To range the bright plains of a stainless clime, beyond the reach of want, of sickness, hunger or death. There the trees are always green, the waters clear, and whatever makes life pleasant abounds beneath cloudless skies. Such is the Indian's heaven; but he is far from believing that any but the good will reach that blessed shore. The wicked Indian is exposed to want, hunger, cold, wretchedness, in a far distant place. He thinks also of the Father of Life, the great and good spirit, who prompts to goodness, and bestows blessings.—He knows also that there is a spirit of evil whom he regards as no less powerful, and to whom he as often prefers his petitions.

To the Indian his dead friends are ever near. He believes in the frequent visits of spirits both for evil and for good.

They come when darkness gathers. They haunt him in his dreams. To avoid unpleasant visits, a few branches of red cedar are hung up in the cabin, and when one of the supposed visitors is present, a few of the twigs cast into the fire will instantly expel the intruder. The feast for the dead is a strong proof of their belief in the immortality of the soul. This feast may be held at any time, but is usually called for by some one of the departed, speaking in dreams to some friend on this side the shore of time. I will relate a circumstance which I know. I was once requested by an Indian family to preach at their house on a certain night. When I reached the place near sundown, I found a number of persons present, who were unaccustomed to attend meetings. I knew in fact that they were the principal supporters of the old Indian faith, and violently opposed to the "white man's religion." I was therefore much surprised, but asked no questions. I preached, and went through the usual services. After the meeting closed the Indians still remained; I began to see many suspicious preparations. There was evidently a feast on hand, but its nature I knew not. The best bed in the house was made ready for me, and I found they were anxious to get me to sleep.

I asked an acquaintance near what it all meant. He told me that a few nights before the old woman had a dream, one from the far spirit land, informed her that it had been many days since the dead had been feasted by their living friends. "We are now hungry," said he, "and would have a feast; true, times had things have changed. You are receiving the new religion, and learning to sing and pray. This is well. Prepare for us then a feast, and send for the Black Coat, and let him first sing and pray and preach; after that we will feast, you can then have both together."

The mystery was explained, but too late. I had already acted my part.—

Oh! that old deceiver, the devil is always inventing some lie to deceive the Indians. Well may their old tradition say that he "comes up on the earth to make them do wrong." Finding that I had performed the part assigned me, I went to bed, and soon fell asleep.— This feast is conducted in the following manner. They spend perhaps a whole day in cooking. A great quantity of meat is boiled, bread baked, and coffee prepared. At dusk a long table is set, and the provisions arranged upon it with the utmost solemnity and silence. When all is ready the dead are invited to come to the table and help themselves, while the living all retire to a respectful distance. It is indeed an impressive scene. Meeting in the shades of night to hold communion with their dead; it keeps alive within them a feeling of man's mortality, and the idea of a future state, but it really makes them no better. There are many ceremonies among the Indians of a religious nature, but I believe that this is not considered one of them. At least there is no particular form, or object of worship. There is a ceremony among the Shawnees known only to the initiated, in which there is much of the "mild religion." It is, what would be called with us, a "secret society." In this ceremony they are usually engaged three days. The uninitiated may not come very near. I have often tried to find out its form and object, but in vain. Those who could tell, cannot be induced to. While we may inquire with deep interest for the "traditional history of the Indians, and derive pleasure from its rehearsal, there is much that is melancholy in their present condition.—Wretched and miserable they are, and as they, in their beautiful form of speech, would express it. With them it is almost sundown. Their path is growing dim, and the darkness gathers. Christian, bound for the judgment bar where you must meet the Indian, if you have anything to give for his relief, give it now, and the blessing of those ready to perish will rest upon you. There is nothing but the Gospel, the blessed Gospel, that can deliver them from temporal distraction and eternal death. Soon it may be too late.

From the Baptist Banner.

INDIAN TERRITORY, April 10, '48.  
INDIAN SCHOOL.—Bro. Buck.—It may be interesting to your numerous readers, to know something of the "poor Indian," and his future prospects of good, or increasing woe. He cannot remain stationary, but must rise or fall, as the hand of Christian philanthropy is extended, or withheld. His prosperity must brighten, or become shrouded in darkness, in proportion to the efforts of Christians to render aid, or withhold it, and on this subject permit me to offer a few remarks.

Among the Indians of the Indian Territory, three denominations of Christians are engaged in preaching the Gospel, and establishing schools for the education of the rising generation.

From the best estimate that can now be made, it appears that at least fourteen hundred youths are connected with the various establishments of learning in the Territory, and under an efficiency of management, altogether new and encouraging.

The greatest number of pupils under the care of any one denomination, is under the A. B. C. F. M., the next, under the M. E. Conference, and the smallest under the Baptist. These efforts, within the Territory, embrace the Choctaws, Chickasaws, Okageas, Weas, Ottowas, Putnamites, Shawnees, Delawares, Oneas, Omahas, Pawnees, Sacs and Iowas, of Mo. River.

In addition to the present schools the M. E. Conference are to put into operation, during the present year,

one large Manual Labor School, among the Chickasaws, and a second among the Creeks. The B. C. F. M. are to establish similar institutions: one for the Creeks, and another for the Quapaws; and the Catholics, or Jesuits, who have just opened one for the Osages, are to control another for the Missisias.

The addition of these schools, to the present, with contemplated enlargement of those among the Cherokees, will increase the number of the pupils, in the Territory, to near two thousand. These institutions, to some extent, furnish instruction to all the tribes of any note, in the Territory, except the Pawnees, Sacs, Foxes and Kickapoo. For the latter, however, the M. E. Conference proposes the management of a M. L. school. The two remaining tribes, (Sacs, Foxes and Pautawatomie,) have liberal provision for schools, by treaty stipulations; and the letter of those tribes, it would seem, should be supplied by the Baptists.—Among them they once had a flourishing school, which formed the basis of all their subsequent improvement. The tribe numbers four thousand souls, and whatever is done towards securing a portion of their education funds, must be speedily done.

Heretofore the Catholics (Jesuits) have reported a large school among them, but it was not a boarding school and wholly nominal.

The Sacs and Foxes, also, have an ample fund, but are averse, through the policy of those among them, opposed to schools. They should be supplied with a missionary, who would learn their language, upon the attainment of which, the difficulties would be removed. Nor should the Osages be overlooked by our denomination. It is true the Jesuits have a school there, as they expect to have among the Missisias and Pautawatomie. But any teaching which tends to alienate them from us, as a people, and which is not truly American in its nature, as well as kindred to our nationality, cannot be to them beneficial, and, in the end, must prove an evil, instead of a blessing.—Among the southern tribes, where the Baptists are doing well, our Presbyterian and Methodist brethren, with a noble zeal, are exerting themselves: while extending their efforts to the northern bands along the Mo. River, as far up as the Osage and Pawnee, while those central tribes are virtually thrown on our hands; and if not soon supplied by the A. I. M. A., will fall into the hands of the Jesuits.

Other denominations, co-workers with us, have a right to expect us to do our duty and fall share of this noble work—a work to which the Baptists of the great valley cannot be indifferent; nor can they remain unmoved by the most affecting interesting scenes ever presented to our view, the red men of this whole Territory, rapidly rising under the light of civilization, and the blessings of christianity, until they become a free and happy people; when the war-drum shall be laid aside, and the bow and arrow exchanged for agricultural utensils. When the feast, the dance, and the bacchanalian revel shall be exchanged for the assemblies of those who have had their feet taken from the horrible pit and miry clay, and placed upon a rock, and a new song put in their mouth. Let Christians do their duty, and it may speedily be proclaimed they are saved.

But we should not fail to embrace within our benevolent designs, the Missisias, the Missouri, and the Red and Arkansas groups of wretched Heathen Indians. The first of whom consists of the great Cheyenne tribe, the Winnebagos, Apaches, Dakota Sioux, etc., who have been remembered by our Presbyterian brethren, and efforts, (partial it is true) commenced

for their relief, which with the blessing of God guarantees success. With these Indians, about five hundred pupils receive religious training, and instruction in letters; here also a number is claimed by the Jesuits.

In this remote region, the United States Government is about to concentrate various tribes, and will most probably form a second Indian Territory, opening at once, a wide door for successful missionary efforts, and throwing upon Christians of the Mississippi valley, the responsibility of their future destiny!

The Missouri bands, consisting of the Sioux, Mandans and Black Feet, number about sixty thousand, living on the north side of the Missouri river; and of the Ponies, Grosventres, Arickaree, Cheyennes (Crows and Assiniboines, inhabiting the south side of the Missouri river, numbering about twenty thousand. Among all these not a missionary is found, and not a school commenced.

A large majority of these Indians are friendly to the whites, and it is said, are anxious for instruction in agriculture. Our settlements are rapidly approaching them, and, if left in their present rude condition, wars with them must ensue, and they perish by the iron hand of superior power. They are now accessible and highly susceptible of improvement. Who will think of them! Are they less interesting than the Karens or the Burmans? Have they less claims upon our philanthropy or christian sympathies? I appeal to every philanthropist and every christian of our happy land, to think of them and devise the means for their rescue. It is pleasant to contribute to the spread of the Gospel in foreign lands, and joyous to hear of its triumphs with those separated from us by wide oceans.—But why neglect the heathen of our own, our home land, until, in self-defence, we shall be compelled to murder them, at the cost of many lives and millions of money! The Red and Arkansas Rivers group, embrace the Comanches and associate bands, including many who roam to and from Mexico. These may be estimated at sixty thousand; having neither schools nor missionaries; and, already are suffering from the evils apprehended relative to the Missouri group. Men are now in pursuit of them; not bearing the flag of peace and the Gospel, but the rifle and scalping knife: blood has already dyed the plains where they roam. The Bible and the Gospel must be given them, or Government must commence a war of extermination among them. Ignorant of our superior power, enraged at us as the invaders of their soil, they hesitate not to take up arms. Recently I saw a messenger sent from these bands to invite tribes on the Missouri tributaries to join them against us. "Come," said they, "assist us, and we will soon have the President a prisoner at our villages carrying water." Poor fellows, how little they know the fate awaiting them.

The border tribes, beyond missionary operations, found on this side of the mountains, are brave and war-like, yet have a great respect for religious teachers. None of them except the Comanche band, have been imbued against us; a fact of vast importance connected with their civilization. Religion and education, alone can save them. They should be Americanized in feeling; and this can only be done by American teachers.

Hundreds of foreigners mingle with them, who are giving their minds a wrong bias towards our Government. How can the policy of giving these poor ignorant people into the hands of foreigners be productive of any good? It must result in injury to them and us. The only remedy is to occupy the field, to give them religious instruction, and

train them in domestic arts, and by other acts of kindness attach them to the American people.

Will not our leading brethren survey this field, prayerfully, and in the spirit of the age, resolve to enlist the feelings of the thousands and tens of thousands who receive instruction from their mouths! Let them decide whether this great company of heathens shall have the GAZETTE or the SWORD! Let them not slumber, for one of the other must speedily go to them. Volunteers to kill will not be wanting, but where—O where are those to make alive!—Obs.

#### INDIAN MYTHS.

On the journey of the Flat Head Indians, in 1832, to inquire of the white man for God's book.

#### BY WELWELLYN.

From o'er the Rocky Mountains  
Where prairie wilds are spread,  
Where streams from forest fountains,  
Flow want to the ocean's bed,  
See savage men descending  
To Mississippi's vale,  
Their eager eyes still bending,  
An eastern light to hail.

For they have heard a story  
Of God's most holy book,  
And full of light and glory,  
On which their eyes may look;  
And they, like eastern men,  
Who journeyed from afar,  
Have travell'd weary stages,  
To find the Saviour's star.

"Have you that book from heaven?"  
The western wild men say;  
"To us shall it be given,  
To guide us on our way!  
We're wanderers, all our nation,  
Deep lost in gloomy night;  
Oh! let us know salvation!  
Oh! give us heaven-born light!"

Yes, red men, here out-learning,  
God's book shines strong and free,  
And still its radiance gleaming,  
Your children's eyes shall see;  
So, as lambs on your mountains  
Shall gospel-heralds stand,  
And o'er each Zion's fountain  
Streams gladness through your land.  
Chris. Chron.

ONE THIRD OF ALL SHE HAD.—The following is an extract from a letter received by our treasurer within the past month.

Here is twenty dollars which I send you to be appropriated to Dr. Judson's department of labor. I understood he could not go forward in his labors, as he desired, for want of funds. This pains me much. It is not from my abundance that I give, nor is it all my living that is now sent, but it is just one third of it. I am a widow and an invalid, with three children. My husband died last September, leaving us, as he said at his peaceful death, entirely in the hands of the Lord. His word says "Can thy bread," not thy surplus, "upon the water; and this I do, trusting in Him for the future. We cannot starve without his permission.—Mac.

INDIAN TERRITORIES.—A meeting on this subject has recently been held in Philadelphia. The object appears to be the civilization and christianization of the Indians occupying the territories acquired of Mexico. They recommended the "apportionment to the individuals and families of our red brethren specific allotments of land." The plan seems to comprehend the double object of giving the Indians a defined territory, and to the individual a landed property.  
Zion's Adv.

ONE WHO COULD NOT WITHSTAND.—I am a cripple and am poor, as regards the things of this life, but rich in faith. I love God because he first loved me.—I love his people, I love his word, because it tells me the truth, and my soul delights to feed upon it. I send you this, (\$2.) to help the cause of foreign missions, because I could not help it.—When I withhold giving the witness do not fret; for he that withholdeth more than is meet teacheth to poverty. This I

know, that God delighteth in a cheerful giver; and as long as he gives, I will give. May God bless you.—Mac.

MINNESOTA.—In giving Indian names to new Territories, it may be well to ascertain their meaning. The translation of the new Territory Minnesota, it is said means shank! and consequently her population will be called shanks.

ARRIVAL OF MR. VINTON.—Mr. Vinton and family arrived in this county via Cape Town, March 21. Mr. Vinton's health has been improved by the voyage, and though still infirm may be ultimately restored. In company with them are a Pige and a Span Karen, Christian brethren, with whose assistance Mr. Vinton is carrying forward his revision of the Karen New Testament in both dialects. Their residence, for the present, is at Suffield, Co.  
Missionary Mag

DR. DEVAN AT PARIS.—By letter from Dr. Devan, of March 18, we are informed of his arrival at Havre, March 7, and at Paris on the evening of the 8th. Subsequently he had visited Mr. Willard at Doney, returning to Paris on the 17th.—Missionary Mag.

RELIGION WHAT IT IS.—"Religion is not a didactic thing that words can give, and silence can withhold. It is a spirit, a life; an aspiration; a contagious joy from soul to soul; a spontaneous union with God. Our inward unfaithfulness is sure to extinguish it; our outward policy cannot produce it. To love and to do the Holy Will is the ultimate, not only to know the truth, but to lead others to know it too."

UNITED BROTHERS.—The Moravians, or United Brethren, in Great Britain, have only about 2000 communicants, yet one in twenty five of their active and talented members are sent out as missionaries.

#### GEORGETOWN COLLEGE, N.Y.

Georgetown is a village of sixteen hundred inhabitants, and is remarkable for its beauty, celebrity, and morality. Fine turnpike 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 15 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 Dictionation.

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, \$40 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 cannot attend, are not quite qualified to enter the Freshman Class, can make up the deficiency under the eye of the Faculty.

#### ROMANISM AND REPROBATION.

From April 15th, to May 15th.  
Bethel Church, Shelby county,  
per Rev. J. H. H. 914 35  
Long Ridge Church, Owen co., 6 75  
THURSDAY.

George Glover, 91 00  
FLORIDA.  
D. P. Everett, 91 00