

THE INDIAN ADVOCATE.

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

BY THE BOARD OF INDIAN MISSIONS.

LOUISVILLE, KY., AUGUST, 1848.

Vol. III.—No. 1

THE INDIAN ADVOCATE

IS PUBLISHED MONTHLY,

Under the patronage of the
American Indian Rights Association
TERMS:

Twenty copies for \$5 00.
Single copies 25 cents.

57 We extract the following graphic description from O'Callaghan's history of New Amsterdam, the name originally given by the Dutch to the city of New York. It is very interesting as an item of our country's history, but more especially so from the great and almost miraculous contrast which the location of the scene now presents.—Who, in traversing the crowded and busy streets of our nation's metropolis, would ever suppose that only one hundred and eighty-three years ago, it was the theatre of the scenes here described!

The facts here presented also illustrate the character of the Aborigines of our land. If treated kindly, they are kind in return; if injured or insulted, they burn for revenge.

This, as in most instances of difficulties with the Indians, the white man was the first aggressor;—a poor Indian woman was ruthlessly murdered for taking a few peaches from the garden of the Attorney-General, and his breast was the target for the first arrow shot in the contest, according to the Indian's law of retaliation. But the arm of the

white man is now the centre of western civilization!—Ed. Adv.

THE INDIAN FORAY OF 1665.

"A party of savages, Mohicans, Pa-chamias, with others from Esopus, Hackingsack, Tappan, Stamford, and Onkeway, as far east as Connecticut, estimated by some to amount to nineteen hundred in number, from five to eighteen hundred of whom were armed, landed suddenly before daybreak, in sixty-four canoes, at New Amsterdam, and whilst the greater part of the inhabitants were still buried in sleep, scattered themselves through the streets, and burst into several of the houses, on pretence of looking for 'Indians from the North,' but in reality to avenge the death of a squaw, whom Van Dyck, the late Attorney-General, had killed for stealing a few peaches from his garden. The Council, magistrates, and principal citizens assembled in the fort, and calling the chief Sachems before them, inquired the cause of this irruption. They succeeded in prevailing on them to quit the place by sundown, and to retire to Nut Island. Instead, however, of observing their promise, when evening arrived they became bolder, shot Van Dyck in the breast with an arrow, and killed Captain Leenderston to the ground with an axe. 'The hue and cry of murder now rang through the streets.' Urged on by Van Tienhoven, the military and halberd corps rushed from the fort, attacked the Indians, and forced them to take to their canoes, leaving three of their men dead on the shore. The Dutch lost Cornelis van Loon and Jan de Vischer. Three others were wound-

ed. The savages now crossed over to the western side of the river. 'In a moment a house at Hoboken was on fire, and the whole of Pavonia was wrapt in flames.' With the exception of Michel Jansen's family, every man was killed, together with all the cattle. A large number of women and children were taken prisoners. Elated by success and maddened by an increased thirst for blood, the savages next passed over to Staten Island, the population of which now amounted to ninety souls, by whose industry eleven boweries had been brought into a state of high cultivation. Of all these sixty seven escaped.

"During the three days that this storm raged, the Dutch lost one hundred people, one hundred and fifty were taken into captivity, and more than three hundred persons besides were deprived of house, home, cloths, and food. Twenty eight boweries and a number of plantations were burned, twelve to fifteen thousand shepels of grain destroyed, and from five to six hundred head of cattle killed or driven off. The damages inflicted on the colonists were estimated at two hundred thousand florins, or eighty thousand dollars.

"A visitation so dreadful, it may easily be conceived, spread the greatest consternation abroad. All the country people except those of Amersfort, Breucklen, and Midwood, and the negrohamlets, took wing, and fled to the Manhattan. A body guard of ten Frenchmen was engaged to protect the residence and family of the Director general, 'as the citizens were reluctant to go to a great distance beyond the fort.' The settlers at the Esopus abandoned their farms en masse. Gravesend and the English villages partyed also of the

Director general with intelligence that the Indians intended to destroy the Dutch in these places, as they had warned them to separate from the Swannekins, 'lest in killing these they may injure the English.' The colonists of Rensselaerswyck likewise felt the alarm, and fearing that the wild contagion might spread among the Mohawks, prudently renewed, by opportune presents, their ancient friendship with this fierce tribe.

"Considering it wiser to secure one's own house than to aim at the possession of one at a distance, especially as the loss of the first might be caused thereby," the Council at Fort Amsterdam dispatched an express to the South River recalling the Director general, for bodies of savages continued prowling over the island, firing and burning whatever came in their way. Whilst this terror still prevailed, Stoyessant returned to the Manhattan, and by his energy and cool aided much in reassuring the colonists. He sent soldiers to the out-settlements, laid an embargo on the vessels then about to sail, and ordered such of the passengers as were able to bear arms not to depart 'until it should please God to change the aspect of affairs.' A plank curtain was thrown up, to prevent the Indians from scaling the city walls, to meet the expense of which six thousand three hundred guilders were raised 'from the merchants, traders, skippers, factors, passengers, and citizens generally.' No persons, on any account, were to go into the country without permission, and unless in a number sufficient to ensure their safety.

"The savages having now spent their

fury, found that the number of their prisoners was rather an incumbrance than a gain. They were desirous of being disembarrassed of them, for their stock of provision was limited and the winter was approaching. Captain Post, the superintendent of the colony on Staten Island, being among the captured and considered a man of influence, was sent in with a proposal for a ransom. He did not return as soon as was expected, and another messenger followed, with word that all the prisoners should be brought to Paulus Hook in two days. 'Come and see' was the invitation to treat for their release. In a few days Post brought from the chief of the Hackingsack fourteen of the Dutch prisoners, men, women, and children, as a token of his good will, in return for which he requested some powder and ball. The Director general sent him a Wappinger and an Esopus Indian in exchange with some ammunition, and promised a fresh supply when other Christians should be brought in. He at the same time warned him and the other chiefs against receiving any message from the fort, unless the bearer exhibited a signet with which he was furnished. No ambassador, unless a sachem or chief in whom the Director could place confidence—'none of the rabble nor any significant fellow'—was to pass a nut.

"Claes Jansen de Ruyter and Peter Wolferken van Couwenhoven accompanied Adriaen Post to the Indians with the above presents, and returned with twenty-eight Christians, and another charge that from twenty to twenty-four more would be restored on receipt of a proper quantity of fizes, guns, wampum, and ammunition. It was vain to expect that any Dutch prisoners would be exchanged for Indians. Such a rule was foreign to the practice of the red man. The Director general wished now to know how much they could be willing to take 'for all the prisoners en masse, or for each individually.' They answered seventy-eight pounds of powder and forty staves of lead, for twenty eight persons. This offer was accepted, and as a further mark of his good will, thirty-five pounds of powder and ten staves of lead additional were sent; but no more prisoners were returned."

From the New York Recorder,
South an Evangelist.

The General Interest in Missions—the Tribes—American and Foreign Bible Society—present condition of the Tribes—the Indian Country—urgent demand for pious lay members as Traders.

NORTH FORK, Creek Nation,
June 7th, 1848.

TO WHATEVER nation or tribe the missionary goes, there is felt for him a deep interest by Christian communities. The missionary knows he is not forgotten. He knows that intelligence from his mission is eagerly sought. The missionary among the almost countless tribes of Indians—for they have been so long neglected that the number is not yet precisely known—labors with cheerfulness, knowing that American Christians are taking a deeper interest in his work. We have these words from the managers of the American and Foreign Bible Society:—"Our ready and cheerful co-operation shall be promptly extended to all efforts, by whomsoever made, to give the Word of Life,

faithfully translated, to the American Indians." These are words full of meaning, coming from that society which has endured much for the Word of God faithfully translated.—We wish the faithful translation of the Word of God, and, therefore, we rejoice that the society named is at all times ready to aid the missionary among the tribes. We believe our doctrines pure; they would not have been if plain words had been transferred, instead of being translated.—Then let the denomination send their missionaries every where, with the faithful translation of the Word of God in their hands. Send them in every direction, and as they go, let them declare "the truth as it is in Jesus."

The present condition of the many tribes should awaken the deepest solicitude among Christians. To awaken a deeper interest, I give the present prospects of the Indians in the Territory. A dozen years have passed since this country became the permanent home of the Indians. To this land it is hoped by the Government, all the tribes will be removed, and every missionary here most earnestly desires this. The Territory embraces 120,000 square miles, and at present an Indian population of 250,000. This is a vast territory—the best selection for Indians. The climate is mild and pleasant during the year.—The country abounds in beautiful and fertile prairies, with sufficient timber for farming and fuel. If the country was heavily timbered, a long time would pass before the Indians would open a farm, not being accustomed to labor. Here all that is needed is the fence; the land is already cleared.—

Many large areas of land have been seen among many tribes. Their houses are of logs, and are warm and convenient. Among the Cherokees, Choctaws, Creeks, Delawares, Shawnees, and some other tribes, great quantities of produce are sold. These tribes are well supplied with farming implements, and many wagons are among them. On Sabbath day, at many of the Churches, a number of families have their catenages. At many of the trading houses, Indians are employed as salesmen, and the simple trades are followed by some in the various tribes. Coming to the Indian land is not going beyond the limits of civilization. With this amount of improvement, every thing here is still in the transition state; the dozen years coming are to fix the condition of the tribes. They have ever needed the Gospel, and men of piety and morality. If they do not receive the Gospel, and such men as mentioned, during the dozen years coming, they are for a long period in a great measure ruined. For white men will be among them in great numbers in a few years. If Christian men do not come, others will. At present there are about 600 white men among the Choctaws; and save the missionaries and men connected with missions, there are not twenty out of the 600 who are Christians. These men come some to make money, others to lead a life, as they term it "free from care,"—that is, of drinking, gambling, horse racing, &c. These men generally have married Indian women.

The Indians have awakened the inter-

ests of American Christians—many contribute largely and freely; this is needed: but what is wanting more than anything else is, pious laymen among all the tribes, as traders, mechanics, and farmers. There is employment for mechanics and farmers at good wages, and numerous places for trade can be found all over the territory. Here living is very cheap: every white man permitted to come into the territory is allowed the free use of so much ground as he wants for growing every thing for his consumption. Will not pious laymen come to this country, where they would live comfortably, surrounded by pious Indians just emerged from pagan darkness? Here a profitable business is done by the trader, and with the gains much happiness would be enjoyed by making happy some worthy people. Here the man of wealth could be his own almoner and feel at every gift, "It is more blessed to give than to receive." Business men of the East, come to this inviting country: men of wealth, retire here from business. Assist the missionary in the temperance cause, the Sunday school, the distribution of Tracts and Bibles. The American Indian mission, which sent me out is anxious to have a dozen more missionaries among the tribes. Many tribes have not yet heard a sermon.—Recently I baptized those who came thirty miles to receive baptism; they had heard but two sermons, and live where no minister comes. Intemperance is destroying great numbers. The missionary stands alone in putting it down. The real wants of this people can be known to every American Christian. The pious lay member, knowing their true condition, is called upon to come to the Indian land. This is a duty. The entire Church is a missionary association.—Each member is to engage in the work of evangelizing the world, by his contributions, his prayers, his sympathies with those laborers as missionaries, and to go as laymen to the heathen lands. The work of evangelizing the Indian tribes must be less rapid, until laymen join the missionary.

A. L. HAY.

THE INDIAN ADVOCATE.

LOUISVILLE AUGUST, 1848.

SPECIAL NOTICE!

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIMS 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.

NEW VOLUME.

This being the first number of a new volume, it is therefore a very appropriate time to commence or renew subscriptions; and we hope that our friends will avail themselves of the opportunity, and greatly extend the circulation of the Advocate. Let every friend of the cause remember that every subscription to the Advocate, not only serves to extend information on the subject of Indian Missions, but adds so much to the resources of the Association.

WHAT HAS GOD WROUGHT!

It is with the most delightful and heartfelt emotions of gratitude, that we call the special attention of our readers to the deeply interesting communications of brethren Sandley and Hay, which will be found under the head of "Missionary Intelligence," in this number of the Advocate. One such scene is more than a recompense for all the labor and expenses of a years operations.

One fact connected with the operations of this Association the present year, which deserves special notice, and thanks to him who is "wonderful in working," is the number of influential chiefs who have been converted to God, and added to his people. Not less than six of this class have recently been reported; among whom, is one of the four elective chiefs of the Choctaws, who, together form the decisive power of the nation, and Gen. Chilly McIntosh, the head war chief of the Creeks. This latter chief is a noble looking and very intelligent man. He is very interestingly referred to by Col. McKenney in his great work on the North American Indians. He was at the head of that part of the tribe which first emigrated to their new country, and has always been friendly to the whites.

In view of such gratifying facts, will not the denomination generally take manfully hold of the work, and by largely increased contributions, enable the Board to carry on the work of Indian reform upon an extended and liberal scale?

OUR TREASURY.

Our financial year is drawing near to its close, and we begin to fear that the Board may become embarrassed for want of funds to carry on its operations. This will be the case, unless we receive into our Treasury at least two thousand dollars between this and the Annual meeting in October next. The Board has been compelled to repair and build at nearly all its stations; and is just entering into contracts with the Government of the United States, to take the management of one of the largest manual labor schools in the Indian country, which will make a large draft on its resources; these facts, with an increase of missionary force made, and to be made, will tax to the utmost, every resource to which we can turn. Our brethren must help us liberally and speedily, or great harm will result to our cause.

67 We earnestly solicit every pastor interested in the salvation of the Indians, to take immediate steps in their churches and congregations to raise funds for our Treasury, and forward the same to us, before the fifteenth of October.

REMOVAL.

The rooms of the American Indian Mission Association, have been removed from Third to Fourth street, between Walnut and Chestnut.

OUR AGENTS.

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

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

Rev. CLARK KING, Northern Kentucky.

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

NEW MANUAL LABOR SCHOOL.

The details of the contract with the Government, respecting the above school, not having been yet fully completed, we must defer the matter until a future number. Its general features, however, will be nearly as follows: The school is to number ninety regular boarding pupils, equally divided between males and females, for the support of whom the Government will pay annually the sum of four thousand five hundred dollars, and the Board is to make up any deficiency which may occur. The Government will also furnish at the outset, for buildings, improvement of the farm, &c., the sum of five thousand dollars, and a proportionable amount is to be paid by the Board.

AMERICAN AND FOREIGN BIBLE SOCIETY.

We tender our grateful acknowledgments to the Board of this noble Institution, for a large appropriation of Scriptures for the benefit of the Creek Nation. They were much needed, and we have no doubt, but that great good will result from their distribution among the poor Creeks, many of whom are now able to read, and others rapidly attaining this delightful art.

We should be pleased to say something about the Society's operations, but as our former friend, the Corresponding Secretary, has forgotten to furnish us with the "documents," we of course have not the necessary information.

Bro. Wyck-off, have you forgotten us?

PAMPHLETS AND MINUTES.

We have received from the Southern Baptist Publication Society, a large and well printed pamphlet, acting forth the "Advantages of Sabbath School Instruction." Its author is the Rev. C. D. Mallary; and from the hasty perusal we have given it, we consider it eminently well calculated to promote the object for which it was written. It should be in the hands of every Sabbath School teacher in the land.

We also have on our table the last minutes of the "Virginia Baptist Anniversary," and the "Georgia Baptist Convention," recently held at Griffin, Ga. These documents show that our brethren, in these states, are energetic, systematic and liberal, in promoting the cause of the Redeemer at home and abroad; and are examples worthy the emulation of the South and West. Our Georgia brethren are warmly devoted to the cause of Indian Missions, and we observe nearly four hundred dollars reported in the minutes for this cause. We hope that our Virginia brethren will manifest hereafter a similar interest in behalf of a people so intimately connected with the history of the soil on which they live.

NEXT ANNUAL MEETING.

The sixth Annual meeting of the American Indian Mission Association, will be held in Augusta, Ga., commencing Thursday, October 29th, 1848.

The friends of the poor Indian from all parts of the country, are earnestly solicited to attend and participate in its deliberations, and aid by their presence and counsel the work of Indian reform.

THE MAILS.

Irregularity seems to be the order of the day respecting the mail operations, and consequently the patrons of the Advocate, in common with all others, have to complain of irregularity in the reception of their papers. We can assure our friends that their Advocates are regularly mailed each month, and if they fail to reach them the fault is not with us.

We generally keep some extra numbers on hand, and if any of our subscribers desire to keep regular files of the Advocate, and fail to receive them, if they will inform us of the dates lacking, we shall take great pleasure in supplying them.

NECESSARY INTELLIGENCE.

CREEKS.—Letter from Rev. A. L. Hay, Protracted Meeting—Conversion of the Chiefs—Baptisms—Adoption of Bro. Hay by an Indian Chief—Baptism Churches—Call for more help.

A meeting of four days commenced with the North Fork Baptist Church, Creek Nation, July 7th. At the beginning of the meeting large numbers were present, and much interest was manifested. Few left the ground during the four days of its continuance. Sixty camps on the ground, and on Sabbath about 1000 people, Indians of five tribes were together, Cherokees, Choctaws, Chickasaws, Seminoles, and Creeks. Never saw a more attentive assembly. The weather was beautiful, and no one received the least injury from camping out. At sunrise we held a prayer meeting, preaching at 11, and at 4 in the evening, and again at night. During the meeting 20 united with the North Fork Church, 3 made a profession of religion who will join the Elk Creek Baptist Church. Gen. Chilly McIntosh united with the North Fork Church. He is the most talented Chief in the nation and universally beloved. He joined before preaching on Sabbath morning. He spoke last evening in giving his Christian experience, to the satisfaction of the whole assembly. He spoke of his conviction and sorrow for sin; when about years old. Often his convictions were almost irresistible, but until that morning he had suppressed them. He has known that he had often prayed during the last few months, but could not indulge the hope of pardon for sin until after the sunrise prayer meeting that morning. He made known that his remaining days would be devoted to the service of God.

Another chief, Anarks Barneet, requested the prayers of Christians, and believe before the meeting closed, made a profession of religion. No man in the nation has been more devoted to Indian amusement. He has renounced them all. He no longer leads the dance. Thirty left the meeting, as seekers of religion. Many more were deeply concerned on the subject of religion, who did manifest their concern. About 350 people of the Sacrament. Some from 7 Baptist Churches were present, and enjoyed the privilege of communing together. The funeral sermon of the devoted missionary Bro. Islands, was preached by Bro. Sandley, who with four native preachers remained until the meeting closed. Before this, the profession made by the two chiefs mentioned, is known over the nation, and had a happy effect. I have just returned from places where some are opposed to religion. Bro. Gen'l. McIntosh's profession has produced the greatest concern, he being a favorite chief. Good will result from his conversion. His son, an excellent interpreter, has been an active member, he has a good English education, I expect to have

pleasure of making known, that he has commenced preaching.

At the close of the meeting, (Monday) Bro. Islands, the father of the missionary, who was the first pastor of the church, placed me before the congregation, and said, "that he loved his son, his late pastor, tenderly, devotedly. His son knew that he could not live long, and went to the states to obtain a minister to take his place. He returned with that minister, and he now stood before them. He now adopted him as his son, and would love him as such, and would sustain, and comfort him in sickness. At no time in life have I possessed such feelings. To be adopted by a distinguished chief, with his strong arm around me, a sure protection, proved to be more than a pledge of love. Happy is the missionary, the pastor of a church of 210 devoted members, adopted in the son of a great chief. The missionary is far from relatives, but surrounded by such friends, how can he be disappointed. Then to this field, let our more missionaries come, and come now. There are now 7 Baptist Churches in the Creek Nation, with 550 members. I have been here seven months, during the time 75 have united with the different Baptist Churches. I am the only white Baptist minister here. I have often asked for one or two men for the Creek Nation, most I ask in vain! And teachers are greatly needed here. Several chiefs were together last week, and said "they believed all the people were for educating their children." Young men, would you be very useful? would you do much good? come then to the Indian land, come, until every tribe shall be taught. The Indians will soon be surrounded by white people. When instructed, they must divide away again.

LETTERS FROM REV. J. SHERBELL.

Prospects at Fort Smith—Chief turned interpreter—Visit to the Creeks—great meeting—Funeral Sermon—Conversion and Baptisms.

Bro. Hay had just started to the Arkansas to see Bro. J. Perryman, and on I thought it would be giving you a detail of some things since I last wrote, and particularly of our last meeting at the Creek camp ground, which closed last Monday. The Tuesday previous, Brother Hay met me at Fort Smith (it being his school vacation) having business there. He preached once in the Union Meeting House, and the evening following in the colored Baptist Church, where we had a lively time. The prospects in Fort Smith for a second Baptist Church are encouraging. We visited those who were wishing to become members, and several being in the country, we postponed the organization of the church for the present. Fort Smith being on the line, I have thought it right to supply this place once a month in connection with my appointments on the Fortnes; and I presume in so doing I have not stretched my plan too far. The prospects on the Fortnes are promising, as it respects the forming of a small church. Constituting Christian Churches is too common a thing to allow here—and Baptist principles forbid precipitancy in the matter. No doubt I could obtain out a few to join us if I make use of the usual means to obtain—but I have yet to learn the propriety of forming Christian Churches on more excitement and ignorance. How wide the thought—we act for posterity.

On the following Sabbath, (July 24,) Bro. Hay preached for me at Pleasant Bluff, things are encouraging here. Our Bro. Felton, *Cherokee Chief*, acted, for the first time, as interpreter to the preacher of the Cross. My feelings were a strange mixture of melancholy and delight. Here six or seven years ago abandoned. Near to this spot sleeps my choicest

earthly treasures, but on this beautiful bluff now waves the banner of mercy—and now the chief of the district thinks it no degradation to stand side by side with the humble minister of Christ. The attendance was good—and the service I believe not only interesting, but profitable. On Monday the Chief accompanied myself and Bro. Hay and Walker to fix upon the spot for the intended School and Meeting House. We fixed upon the site you I believe selected. Eighty dollars have been subscribed, and no doubt sufficient will be raised to furnish a building at least 25 by 20 feet. I preached in the evening, and the following night Bro. Hay preached at Widow Perry's. On Wednesday evening we reached North Fork, where I again preached. Next day matters were arranged for the Camp Meeting. The weather was threatening, but God sent the storm another way.

The meeting regularly commenced on Friday evening. I preached the introductory sermon from 1 Cor. 1: 18, and Bro. Hay followed with a very appropriate address, and the meeting closed with much apparent seriousness, and deep feeling. A considerable number however remained mingling their prayers and praises till a late hour. Early on Saturday morning, prayer and praise again rose to God, and after breakfast the congregation again assembled—when Bro. Andrew Frazer addressed the people in a most solemn and feeling manner—and after exhortation prayers and hymns, dismissed for refreshment. Assembled again in the evening for Church business; and a most interesting meeting it was. A number came forward and publicly told what God had done for their souls. All seemed to feel their individual responsibility, and the greatest affection and unanimity prevailed. The meeting continued rather late, but the interest manifestly increased.

On the morrow, July 9th, the Sabbath dawned, and the voice of prayer and praise again ascended to God. But my heart was sad. I awoke with increased oppression of mind. Hundreds were expressing to him something from me about my beloved Bro. Joseph Islands, and his two noblest brethren and their wives, together with the wife of General C. McIntosh. The thought of judiciously combining these six devoted souls in one sermon, particularly our Bro. Joseph Islands, made me feel what I never felt to me before—my own insignificance. I know however the people did not expect great things from me—and I resolved to make a plain and simple statement, and say nothing but what my departed friends would approve, were they to compose part of my auditors. After breakfast, assembled again to attend to the funeral services. It was thought best again to open the door for candidates for Church-membership, previous to the funeral services. This was done, and I never saw a more solemn feeling manifested. The invitation to join the church was given by Bro. Hay. The first man who came forward to give himself to God's people, was Gen'l. Chally McIntosh, as he approached the stand a devoted sister in the church, and a relative, sprang from her seat, and clasped the Gen'l. in her embrace. A smile played around the face of the chief, and the congregation was instantaneously thrown into great excitement. Then the wife of Bro. Islands came forward—and then Anacha Barnett, a very remarkable looking man, who long had been a leader for Satan, then another and another presented themselves as candidates for Christian Baptism. I cannot describe my feelings while Gen'l. McIntosh was telling his experience, and also the others. When our young Bro. Win. McIntosh saw his father come forward, he arose and addressed the large congregation in the most earnest and impassioned manner. The effect was striking

indeed. All the experience were most satisfactory. After a short intermission the people again assembled to hear the funeral sermon. We were obliged to enlarge the altar, or tent, on Saturday, and still it was too small. I suppose between 700 and 1,000 persons were present. The text was—"Mark the perfect man and behold the upright, for end of that man is peace." At the close of the sermon there was a solemn pause. Soon however one of the brethren gave vent to his feelings by commencing the sweet words "On the hills of Zion, &c., repeating "Farewell my brothers, I'm going home, &c., &c." I never saw any thing more solemn and affecting.

After a short pause we proceeded to the water, when our Bro. Hay solemnly immersed eight in the name of the adorable Trinity—and besides these, twelve more were received for Baptism during the meeting, who will be baptized the first Sabbath in August, when Gen'l. McIntosh will be immersed.

After the Baptism, took dinner, and then met to give the right hand of fellowship, and administer the Lord's Supper. I commenced the service by singing and prayer, and after giving a short address, and breaking and distributing the bread, I left the close of the administration for Bro. Hay, who very feelingly and solemnly performed his part. Oh! this was a meeting season! Nothing, nothing, like the dying love of Jesus.

"Lord as thy cross I stand and gaze
Nor would I ever thence depart."

What a change! several hundred communicants from among the aborigines of America! These not long ago both poor wanderers of the forest, and poor wanderers from God! now setting down to commemorate the dying love of Jesus! and exclaiming—

"Why was I made to hear thy voice,
And enter while there's room?"

And hundreds were witnessing the scene! I can say for myself I never was so moved down, and never more encouraged to give myself up to God. Oh! the simplicity and glory of God's ordinances! Indeed all the communicants appeared filled with the love of Christ—and admiring awe appeared to fill the spectators. Oh! my Saviour, in my all the world thanks of the rich repeat! The administration closed with a hymn.

On account of the scarcity of water it was thought best to close the meeting on Monday. I tried to preach a suitable closing sermon, as ministerial help was very small, to what was expected. I presented the Apostles example for imitation from Gal. 6: 14, "God forbid, &c." In my discourse I thought it right to commend my Bro. Hay to the affection and support of the Church, and urged their prayers and faithful co-operation as the best test of their Christian love. An opportunity soon presented itself at the close of my sermon. There stood my Bro. weeping for joy as if his heart would break, and the people cheering about him like bees, not to sting him, but to deposit their pure honey of Christian affection. I really enjoyed the scene! and I expect the people and Bro. Hay have fallen so much in love with one another, that parting is out of the question. After singing, and our Bro. had wiped his eyes, a call was made by him for witnesses, and some thirty presented themselves, among whom were some influential individuals who long had been the objects of much Christian solicitude, and daily prayer, and around of Bro. Hay's pupils. All prayed and sang hymns, the meeting closed in the midst of unabated interest.

LETTERS FROM THE REV. R. B. POTTS, SUP. OF THE ARKANSAS ACADEMY.

Our examination took place June 30th, and gave very general satisfaction. There was quite a number present.

Our religious meetings in the neighborhood are very well attended. I have baptized three of the Indians within the last three weeks, and think it likely that there will be others at our next meeting one week from today. I am not able to preach about in the country as much as I should like, my whole time is taken up with the Institution. There are so many things to attend to, that I cannot leave home. I have been from home but once since my return, and I have no expectations that the time will come when I shall be able to go any distance excepting on business of the Institution. Our meetings have been held one mile from this place during the summer, and have been better attended than at any time since we have been at this place. Though there is no religious excitement with us, there are some things that indicate good. Those that attend our meetings seem to be more attentive to what is said, and talk more on the subjects of religion, than formerly. I hope that these things are the harbingers of better times.

We hope to form an Indian Association in October, to be composed of the churches on Arkansas District and the Creek nation. The meeting to commence at this place on Thursday, before the 31st Sabbath. I trust that good will result from it, will our brethren remember us at a "Throne of grace" at that time.

I have selected a boy as you directed. I have something to say on this subject, but must defer it to another time, as I have many things to attend to, and Mr. Jones having left for his father's in Texas, so I am alone.

My wife's health is so far improved that she is able to go about a little and attend to some of our domestic affairs.

In consequence of building a new school house I shall not be able to meet my liabilities without drawing on the Board for \$500, which amount I wish to draw for as soon as it can be done, of which you will please notify me as soon as possible.

Designation of a Missionary.

Religious exercises, in connection with the ordination and designation of Rev. Harvey Goodale, as missionary of the Southern Baptist Convention, were held in the first Baptist church on Thursday night, Aug. 3. The order was as follows. Introductory exercises by Rev. J. L. Reynolds, moderator of the presbytery. Sermon by Rev. E. Kingsford. Prayer of supplication by Rev. M. T. Sumner. Charge by Rev. J. B. Taylor. Presentation of the Bible and right hand of fellowship by Rev. J. B. Jeter. In consequence of the expected departure of Bro. Goodale from the city, and the haste with which the arrangements for this service had to be made, sufficient notice could not be given. The congregation was, therefore, not very large; but all present appeared to be deeply interested. The able and instructive discourse and the solemn and affecting addresses which were delivered were admirably suited to impress the audience with just conceptions of the dignity and responsibility of the enterprise in which our young brother was about to embark. Towards the close of the service, Brother Goodale delivered a warm and stirring address. It was his, eyes were his last appeal, for he left the city early next morning. During his brief stay in Richmond the youthful missionary won "golden opinions" of all, and greatly endeared himself to his brethren.

Arrangements will be made for the designation of Rev. B. W. Whilden, in Charleston S. C. He with Brother Goodale are to be stationed in Canton. It is peculiarly gratifying to the friends of missions to perceive that while God in his mysterious provi-

dence is striking down our beloved brethren in China, he is raising up others to occupy the ranks of the fallen. Our faith as a denomination has recently been subjected to severe trials. Nevertheless we rejoice that the Lord reigneth. He who presided over the death of the martyr Stephen, and drew the "chiefs of the apostles" from the ranks of his murderers, will, we trust, give to his own providence a trumpet-tongue that shall rouse our slumbering Zion, and summon fresh conscripts to the army of the living God.—*Baptist Guardian.*

INDIAN LEGENDS.

The Grave Light.

Or Adventure of a Warrior's Soul.
FROM THE OJIBWA.

There was once a battle between the Indians, in which many were killed on both sides. Among the number was the leader of the Ojibwas, a very brave man, who had fought in many battles; but while he was shouting for victory, he received an arrow in his flesh, and fell as if dead. At last his companions thought he was dead, and treated him as he were. They placed his body in a sitting posture, on the field of battle, his back being supported by a tree, and his face toward the enemies' country. They put on him his head-dress of feathers, and leaned his bow against his shoulders, for it was before the white men had brought guns for the Indians. They then left him and returned to their homes.

The warrior, however, heard and saw all they did. Although his body was deprived of muscular motion, his soul was living within it. He heard their lament his death, and felt their touch as they set him up. "They will not be so cruel as to leave me here, he thought to himself. I am certainly not dead. I have the use of my senses." But his anguish was extreme, when he saw them, one after another depart, till he was left alone among the dead. He could not move a limb, nor a muscle, and felt as if he were buried in his own body. Horrid agonies came over him. He exerted himself, but found that he had no power over his muscles. At last he appeared to leap out of himself. He first stood up, and then followed his friends. He soon overtook them, but when he arrived at their camp no one noticed him. He spoke to them, but no one answered. He seemed to be invisible to them, and his voice appeared to have no sound. Unconscious, however, of his body's being left behind, he thought their conduct most strange. He determined to follow them, and exactly imitated all they did, walking when they walked, running when they ran, sleeping when they slept. But the most unbroken silence was maintained as to his presence.

When evening came he addressed the party. "Is it possible," he said, "that you do not see me, nor hear me, nor understand me? Will you permit me to starve when you have plenty? Is there no one who recollects me?" And with similar sentiments he continued to talk to them, and to upbraid them at every stage of their homeward journey, but his words seemed to pass like the sounds of the wind.

At length they reached the village, and the women and children, and old men, came out, according to custom, to welcome the returning war party. They sent up the shout of praise. *Kumaudjing! kumaudjing! kumaudjing!* They have met, fought, and conquered, was heard at every side. Group after group repeated the cry.

kumaudjing! kumaudjing! kumaudjing!
They have met, fought, and conquered.
The strong and the brave,
See the eagle phrases and.
And the red trophies ware.
kumaudjing! kumaudjing!

The war-banner waves.
They have fought like our fathers,
And seem to be slaves,
The sons of the noble,
They seem to be slaves.

And he—where is he, who led them to fight,
Whose arrow was death,
And whose war-club was night.
Kumaudjing! kumaudjing!
The hero is near,
He is tying his enemies' scalp to his robe,
And wiping the enemies' blood from his spear,
He is near—he is near,
And, hark, his *Sasak-man* *or*
Now bursts on the ear.

The truth, however, was soon revealed; although it caused a momentary check, it did not mar the general joy. The sight of scalps made every tongue vocal. A thousand inquiries were made, and he heard his own fate described, how he had fought bravely, been killed, and left among the dead.

"It is not true," replied the indignant chief, "that I was killed and left upon the field of battle. I am here. I live. I move. See me." Nobody answered. He then walked to his own lodge. He saw his wife, tearing her hair, and lamenting his fate. He asked her to bind up his wounds. She made no reply. He put his mouth close to her ear, and called for food. She did not notice it. He drew back his arm and struck her a blow. She felt nothing.

Thus foiled he determined to go back. He followed the track of the warriors. It was four days' journey. During three days he met with nothing extraordinary. On the fourth, toward evening, as he drew near the skirts of the battle field, he saw a fire in the path. He stepped on one side, but the fire had also moved its position. He crossed to the other side, but the fire was still before him. Whichever way he took, the fire appeared to bar his approach. At this moment he espied the enemy of his fortunes in the moorain, or *har-headed snake*. "My son," said the reptile, "you have heretofore been considered a brave man—but beware of this fire. It is a strong spirit. You must appease it by the sacred gift." The warrior put his hand to his side, but he had left his sack behind him. "Demon," he exclaimed, addressing the flame, "why do you bar my approach. Know that I am a spirit. I have never been defeated by my enemies, and I will not be defeated by you."

So saying, he made a sudden effort and leaped through the flames. In this effort he awoke from his trance. He had lain eight days on the battle-field. He found himself sitting on the ground, with his back supported by a tree, and his bow leaning against his shoulder, as his friends had left him. He looked up and beheld a large *Gina Niew*, or *wood-eagle*, sitting in the tree, which he immediately recognized as his guardian spirit, or personal Manitou. This bird had watched his body, and prevented the other birds of prey from devouring it.

He arose and stood for a few minutes, but found himself weak and emaciated. By the use of simples and such forest arts as our people are versed in, he succeeded in reaching his home. When he came near, he uttered the *Sasak-man*, or war-cry, which threw the village into an uproar. But while they were debating the meaning of so unexpected a sound, the wounded chief was ushered into their midst. He related his adventures as before given. He concluded his narrative by telling them that it is pleasing to the spirits of the dead to have a fire lit up on their graves at night, after their burial. He gave as a reason, that it is four days' travel to the place appointed for the residence of the soul, and it requires a light every night at the place of its encampment. If the friends of the deceased neglect this rite, the spirit is compelled to build a fire for itself.

*War-cry.

Light up the fire upon my grave
When I am dead.
'Twill softly shed its burning rays,
To guide the soul its darkling ways.
And over, as the day's full light
Goes down, and leaves the world in night,
These kindly gleams, with warmth possess,
Shall show my spirit where to rest
When I am dead.

Four days the funeral rite renew,
When I am dead.
While onward bent, with type and woe,
I seek the red man's last repose;
Let no rude hand the flame destroy,
Nor mar the mense with false joy;
While night by night, a ghostly guest,
I journey to my final rest,
When I am dead.

No moral light directs my way
When I am dead.
A hunter's fate—a warrior's fame,
A shade, a phantom, or a name,
All life-long thro' my hands have sought,
Unlaid, unlettered, and untought;
Deny me not the boon I crave—
A symbol-light upon my grave—
When I am dead.

IMPORTANT FROM OREGON.

We are indebted to our friends of the Wyandotte, for Missouri river papers. From the *Advocate*, published at St. Joseph, we learn that a party of ten men arrived in that village, direct from Oregon, having performed the journey in eighty-seven days. By them we have received the Oregon Spectator up to April 6th; from which we learn, that the Oregon regiment are defending the Territory from the depredations of the Indians with vigilance and courage. They labor under great disadvantages, and are exposed to danger and hardships, for want of a sufficient supply of provisions, and ammunition, horses, &c. On the 10th of March, a battle was fought between the Indians and Whites, in which it is supposed that some forty or fifty Indians were killed, and many wounded; eight or ten of the whites were wounded, none mortally. Provisions and ammunitions being nearly exhausted, pursuit of the Indians was abandoned.

Colonel Cornelius Gilliam, commander-in-chief, was killed by the accidental discharge of a rifle, after the battle.

Commissioners have been appointed by the Government of Oregon to treat with the Indians; they have held several councils and many of the Indians are disposed to make peace.

The Governor has issued a proclamation calling for an additional force of 300 men. The Government and citizens are looking with anxiety and expectation to the United States for aid.

This party brings information from the Salt Lake, that the Mormons in that settlement number about fifteen hundred. They have several thousand acres in cultivation, in wheat, corn, &c., seven thousand acres of which is under fence. They met the emigrants that left this point in May last, in the neighborhood of Sweet Water, all getting along very well.
St. Louis Revueille.

GIVING THE GOSPEL ANOTHER PUSH.
—An Indian of the Wyandott tribe, attending a monthly concert, and hearing what missions had done for other tribes, rose and said, "When he thought of all that had been done by the missionaries, his heart was almost too full for him to speak. They had come to his tribe about the same time that others went to the Choctaws. But they met a very cold reception. In a council of the nation they were advised to go away. They were told that their religion did not suit the Indian—that their God was not the God of the white man. But they persevered, and God blessed them; and the result with them—the most northern tribes—had been the same as just described by his brother

from the most southern. They too had their missionary society; and when the first member an old warrior laid down his subscription, 'There,' said he, 'take that, and give the Gospel another push.' And so should we all feel, when we contribute of our substance or our endeavors. We are giving the Gospel another push, until, by the blessing of God, it will encompass the earth and fill every land with thanksgiving and praise."

DISCOVERY OF INDIAN RELICS.—The Dundee Record states that Mr. Garrett Clawson, of Hector Falls, near Seneca Lake, recently ploughed up the bones of an Indian, together with a small copper kettle, a tobacco box, tomahawk, bullets, &c. The tomahawk was brass, pointed with steel, and seemed to serve the double purpose of "the pipe of peace, and the hatchet of death. Considerable interest was manifested by those who had collected around the spot where they had so long lain in peace—for each was anxious to obtain some relic of him whose history had thus been buried with him—"something to remember him by"—and a general division of bones took place, one choosing one, and another another part of the remains, as seemed to strike their fancy. This is it with the Red man's fate—robbed of their lands—driven from their homes and not even permitted a quiet resting place when dead.

THE RED MAN IN CONVENTION.—In the second annual convention of the diocese (Episcopal) of Wisconsin, held on the 14th of June, among other business, a chief of the Oneida tribe of Indians, a man of considerable intelligence, was elected a lay delegate to the next general convention. The tribe was represented by four of our red brethren at this convention.

DONATIONS AND RECEIPTS.
From July 12th, to August 21st, 1846.

KENTUCKY.

W. Mitchell,	\$2 50
Rev. R. Thurman,	1 00
Rev. H. Thomas,	1 00
J. Lloyd, 1. W. Cooks, 50 cts.,	1 50
Mrs. James Clay,	96
	<hr/> \$6 96

MISSISSIPPI.

Mrs. T. G. Hewitt,	\$5 00
Rev. I. T. Tichenor,	5 00
	<hr/> \$10 00

ALABAMA.

By Rev. G. E. Davis, Agent,	
July 31, Collections reported,	\$500 00
Aug. 3, Collections and Donations,	50 00
Aug. 15, Collections and Donations,	50 00
	<hr/> \$600 00

A portion of the above constitutes the following persons' Life Members, viz:

Rev. J. R. Humphries,	
Rev. F. Callaway,	
Rev. A. T. M. Handy,	
Rev. B. Manly, jr.,	
Rev. J. C. Jones,	
Rev. P. H. Lundy,	

GEORGIA.

From Rev. V. R. Thornton, for Advocate,	\$1 00
---	--------

VIRGINIA.

Per Rev. J. B. Taylor:	
Mrs. Susan Southwood, for the support of an Indian boy,	\$7 37
Waynesville Baptist Church,	4 22
Hermitage do do	2 70
Middlesex Ladies Society	5 00
James Basher,	5 00
James Thomas,	5 00
	<hr/> \$29 79

Total Receipts, \$639 75