

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

Vol. III, No. 7

\* What would have been the history of the primitive Christians, had they been cursed with the love of money, as the Christians at the present day are? Taking into account their deep poverty, and the absence of all the present facilities for procuring their necessities, a very small circle would have bounded the extent of their labors, and a single page have sufficed for the history of their exploits. But, feeling the momentous nature of the object in which they were embarked, that the salvation or ruin of the world depended instrumentally on their conduct, they laid aside every weight, cast



all into the treasury of benevolence, and hold them free and ready to do their Lord's behests,—and he caused them to triumph in every place."

## THE INDIAN ADVOCATE.

LOUISVILLE, JANUARY, 1849.

The Rooms of the AMERICAN INDIAN MISSION ASSOCIATION, are on Fourth Street, between Walnut and Chestnut.

## SPECIAL NOTICE.

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DYER, Corresponding Secretary. Those containing remittances, to C. VAN BRANT, 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.

## Agents of the Board.

Rev. V. R. Thornton, Gen. Agent for Georgia.  
Rev. G. B. Davis, Alabama and Tennessee.  
Rev. John M. Ashburn, South Carolina.

## To our Readers.

Dear Friends, we are happy to greet you on the commencement of a new year, with an enlarged and greatly improved sheet; and hope that the efforts thus made to instruct and gratify you will produce on your part a corresponding effort to give a wider circulation to our little Journal. It is the slight arm of our strength and the Board has had so many evidences of its great utility to the cause of Indian reform, that we desire to give it a much wider influence; and this can only be accomplished by increasing its circulation. It is certainly a large sheet to be afforded for twenty five cents per annum, and the field which it occupies must commend it to all classes of American readers, and its circulation, instead of being a little upwards of three thousand, should, at least, be ten or twelve thousand.

We earnestly appeal to our friends, to obtain at least two additional subscribers, and forward their names to us.

We would also solicit short articles for its columns, from all who may be in possession of interesting facts of Indian history, or in any way touching their interests.

All such communications should be addressed to the Corresponding Secretary.

## Designation of Missions.

The Board having requested the Baptist Church in Somerset, Ky., to appoint a day for setting apart Rev. H. F. Buckner and wife as Missionaries to the Creek Indians, the church accordingly fixed upon December 28th for conducting the above services, which were attended to in the following order:

Reading 15th chapter Acts by Rev. T. J. Fisher.

Prayer by Rev. Samuel Dogan.  
Head of Fellowship by Rev. Daniel Buckner, the father of the candidate.

Charges by Rev. T. J. Fisher.

After which Ministers and members from the Baptist, Methodist and Presbyterian churches came forward and gave them the right hand of Christian fellowship.

As these services occurred during the progress of a precious revival, they were made doubly interesting, and we trust have left a lasting and favorable impression in behalf of our cause.

Brother Buckner, in speaking of the occasion, says: "It was a making scene. An Christian day—no God speed. We have seen to thank God and take courage from the merits of Christ's sympathy manifested by all present. The large house occupied by the Methodists was crowded by Christians of various denominations."

A Bill has been introduced into Congress to extend the United States laws governing the Indians, to the Territories of Oregon and California; and also for the appointment of Agents to reside among the different tribes. This will result in great good.

We are very sorry to learn that Brother and Sister Diller suffered much in their journey outward from St. Louis to their station. Their Sisters that were recently sent home.

## Apprenticeship, Marriage and Designation of a Missionary.

On Sunday night, December 31st, an exceedingly interesting meeting was held in the Second Baptist Church of this city, for the purpose of publicly setting apart Miss Margaret Baber, as a Missionary to the Creek Indians.

Long before the hour for service to commence had arrived, the house was filled to overflowing, and many were compelled to leave, not being able to find admittance.

After the usual introductory services, the audience was addressed by Rev. A. L. Hay, Missionary from the Creek Nation, giving a succinct history of the rise and progress of the Creek Mission. He was followed by the Corresponding Secretary of the Association, who was the first Baptist Missionary to that part of the Nation where Brother Hay is located; after which Rev. A. L. Hay and Miss Baber were united in marriage, by Rev. F. A. Willard, who followed the ceremony by an interesting and deeply touching address—made the more affecting from the fact that Mrs. Hay had long been a favorite pupil of the speaker. Mrs. Hay has been duly appointed by the Board as a Missionary, and is deemed by all acquainted with her, as a great acquisition to our corps of faithful laborers.

Mr. and Mrs. Hay left on the Thursday following their marriage for their station at North Fork, and are now, we trust, safely at their journey's end.

For a further account of this meeting, we refer our readers to an article copied from the Presbyterian Herald, found in another column.

## Editorial Changes.

Bro. Baker, late of the Christian Index, has retired from the editorial chair of this Journal; and is about to issue a monthly miscellany, simultaneously at Atlanta, Ga. and Richmond, Va.

The Index is now edited by a Committee appointed by the Georgia Baptist Convention.

Rev. James P. Spore, recently graduated from the Madison University, has assumed the editorship of the Southern Baptist; and has been given great promise of doing well in his new position.

Dr. Lynd has retired from the chair of Natural History of the Western Theological Seminary, to assume the duties of President of the Western Baptist Theological Institution. The appearance of the familiar "J. M. P." in its editorial department, shows that it has been left in good hands.

The Southern Board of Foreign Missions is about to issue a small monthly sheet, to be entitled the "Great Commission." It is a wise movement. Every Baptist in the South should take it.

## An Indian Student.

A sprightly and intelligent young Creek Indian, a namesake of the excellent President of Georgetown College, accompanied Brother Hay to the States on his recent visit; and when in Louisville, a few individuals, mostly members of the First Baptist Church, having learned that he strongly desired to obtain an education, that he might return to his people qualified to instruct them, immediately pledged themselves to support him at the above named institution; and he is now there pursuing his studies, and we trust that he will eventually return to his nation, fully qualified for the work of the ministry.

Brother J. L. Downer will please accept our thanks for his exertions in behalf of the Advocate. We wish many others would do likewise.

## Literary Notices.

Point of View and Thought in Poetry. By Sidney Spurr. 12mo. pp. 105.

Now in press by John V. Coville, Louisville, Ky., and will be issued before our next number goes to press.

Send New Periodical Family Magazine, January, 1849—no review.

Mr. Stone is indefatigable in entering for the public, and the champions of his publications place them within the reach of all who desire to read. The New Periodical Family Magazine, which he publishes, contains large amounts of matter, and is certainly well adapted to our times. It is published at the low price of one dollar a year, and it should be in every family where there are children to read.

Angell's Guide to Baptism in French. By the American Baptist Publication Society, Philadelphia, pp. 120.

Societies sometimes, as well as individuals, make a decided hit, and this we think the Publication Society has done in its recent publication of Angell's in German and French, for it seems that results have already been realized beyond all reasonable expectation. We hope the Society will continue the good work until every land where error has obtained a foothold shall have the means of knowing the truth, "as once delivered to the saints."

The book is "got up" in the usual good style of the Society.

The Southern Baptist Almanac and Annual Register for 1849. Published by the Treasurer Baptist Publication Society. 12mo. pp. 20.

This work is very well "got up," and besides the usual monthly tables, contains a register of Southern Baptist Associations, a variety of useful articles on baptism, church polity, &c. We object, however, to the insertion of the picture professing to represent the influence of the social signs on the human system. It is an old relic of heathenish superstition, now most generally left out of secular Almanacs, and certainly should never be permitted to appear in a publication designed to promote truth and Christianity. But, notwithstanding this, we hope the work will receive, as it deserves, a wide circulation.

Baptist Memorial for January, 1849.

Comes to us, as usual, well filled with interesting articles, and a plate representing the "Guardian Angels." The work is now published by Z. P. Hatch; and we also notice that Rev. B. Remington is associated with Brother Hutchinson in the Editorial department, with occasional assistance from Rev. Dr. Dowling.

## Monthly Sabbath School Visitor.

Is a small and neatly printed sheet, published by D. Anderson, Cincinnati, at the rate of six copies for one dollar, or fifty for five dollars; and is designed to promote the cause which its name indicates.

Contains, as usual, several spicy and pointed articles for the special benefit of modern innovators and supporters of error. The Review in this line has accomplished a work for which it should receive the thanks and support of the denomination.

## MISSIONARY INTELLIGENCE.

## Winn.

LETTER AND JOURNAL OF MISS S. A. OSBORN.

To-day, the larger children bring occasionally employed out of school, I find time, besides teaching the smaller ones, to write you a short report of my labor, and of the condition of the school.

You are already aware, that, in consequence of sickness, I taught only a few weeks during the summer. About the middle of September I resumed the instruction of the school—but not the morning—and have since taught, except two or three days, without interruption; though I have done little else.

For many months I have felt very uneasy, that, unless relieved of a part of the labor which I have from necessity performed, I should be compelled to relinquish the whole, and return home; and had there not been a change, I could not have remained until now.

The task of teaching from twenty to thirty Indian children, who had previously had no training, would, in most communities, be thought labor enough for one person; but to this add the instruction of those girls in sewing, and other appropriate work, and with their old the sewing for the whole school, with many other avocations which small children require, and without the constant care and anxiety which must be felt for each group, and few can be found who could long endure the task.

I have ever felt a missionary in writing plainly upon this subject, but it should be thought I was desirous to have all I do known, and my facility to continue as I begin is my plan for the writing as I now do. Brother and Sister Lykins have both felt anxious that I should be relieved of all except the school, and he has tried hard to engage some one for the purpose, but has not yet succeeded. The girls teach the current state of some one, as even as they are relieved from study, and it is an arrangement that they have the teaching of some kind and certain friends, who would teach them to read, and take care of their personal and domestic duties, so that they can attend to school. Would that I could perform all; then I should have not only the pleasure of doing much good, but would save another the pain of severing the strong ties of home.

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Is there not some good sister, with the devotedness of Miss Chenoweth, who would be willing to engage, at least for two or three years, to take charge of the clothing of the school, and the training of the little girls out of the school? Such a person is, I think, all we now need.

SABBATH, Dec. 17.—This morning the Indians began to collect before the Sabbath School was opened, so that by the time we were prepared to proceed with the classes, the room was so full we dispensed with the lessons, and brother Lykins preached from Matthew iv. 16. All the Wampan, and most of the women, were present, besides the Piankashaw Chiefs, and some others. Brother L. spoke with much earnestness, and unfeigned seriousness prevailed. One man has, for several Sabbaths past, appeared distressed; and on last Sabbath morning, though so cold no one else came, he rode four or five miles, and was present at the Sabbath School. "He is truly a sinner, and we trust that he feels himself to be such. His countenance, during the sermon, though he wept not, indicated deep emotion, and when brother L. asked any who desired prayer for the forgiveness of their sins, to make it known, he two or three times raised his head, as if he would go, and while we sang, he arose, stood a moment, as if to decide—right, and then went forward for prayer. Our hearts were touched, and when we bowed in prayer for him and two women, who also presented themselves, I trust that we felt that it was of God's mercy we were permitted to see the sinful weep for their transgressions. Another man was much moved, who has for many weeks been a regular hearer. We feel that we may yet rejoice over souls saved, even here. Pray for us. You shall hear again, if the work goes on.

Our little Lucy E. Pitts was, about the last of September, taken from us by death. Her father took her home while sick, or she might have recovered. I talked with her during her illness, but could learn nothing of her feelings, though she always appeared composed when I spoke of death, and once said she tried to pray. A little boy, too, a lame child, had been taken from us.

Next about girl, manifested much feeling. We may surely labor and pray in faith.

## Chesnut.

LETTER FROM REV. L. D. POTTS.

Our school is getting along very well, and the pupils have enjoyed almost uninterrupted health. In consequence of our meeting house not being finished, we have had to give up our meetings in our vicinity, but they are continued some four miles from this.

Mr. Brown has visited a neighborhood fifteen miles from this several times, and will continue to do so every four weeks. It is impossible to tell, as yet, the prospect for good. He has also attended the meeting four miles from this, and will visit other neighborhoods as soon as arrangements can be made for so doing.

I cannot travel and preach myself, but very little, if any. I am the only one here that knows any thing of medicine, and it is necessary that some one should be present at all times who is acquainted with the nature of diseases, and the necessary remedies to be applied; consequently that duty devolves upon me, not only in the family, but in the neighborhood.

But, my dear brother, we will do what we can, hoping that the day is not distant when we shall be permitted to welcome a fellow laborer, who will not be troubled with a school, but who will be able to go forth among this people and proclaim the gospel.

## Piankashaw.

LETTER FROM MR. J. LITTLE.

The Mission house has been furnished near a month. Brother and sister Diller arrived here near a week since; but circumstances are such that they are compelled to remain here for a week or two; first, because I am detained here by the sickness of my son, and second, because the weather is so stormy that it is deemed perfectly impracticable for them to go forward. They will remain here until Providence shall open the way for them to go to their new field.

I am pleased with the appearance of them, dear Brother Lykins, and trust they will prove a blessing in the great Indian, and then perhaps in the great world.

I expect at some meeting to see our sister Mary D. L. I hope, in the work of the Lord, she will be among our people, and we shall have the day in near at hand when they shall be blessed.



From the Tennessee Baptist.

ARMISTEAD ACADEMY, C. N.  
November 13, 1848.

BROTHER EDITOR:—I have learned from your paper, and other sources, that you are favorable to Indian reform. I therefore take pleasure in giving you some account of the Choctaws, with whom I reside.

The 11th day of October was the time specified for the Baptists residing in the Southern portion of the Indian Territory, to convene at this place, with their Ministers and delegates, with a view to form an Association of all the Baptist Churches among the Indians in this region. We had expected several Ministers and a large delegation from some distant places, but owing to their imperious duties at home, they failed; but we were, however, permitted to welcome our brother Hay and brother John from the Creek Nation. I was rejoiced to see them; then a mournful pleasure succeeded, when I reflected that they were near friends of our departed and beloved brother Isaacs.

But why should we mourn the absence of a friend, when we have unquestionable evidence that his spirit is made perfect in holiness, in the presence of God the Saviour.

The time for the meeting to begin having arrived, we hastened to the altar. It was now evening. Brother Hay addressed us from these words, "All things shall work together for good to them that love God."

As sentences after sentences fell from the lips of the interesting speaker, and was translated to our Choctaw friends by our faithful interpreter, I was made to rejoice and mentally exclaimed, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace, that bringeth good tidings of salvation, that saith unto Zion, thy God reigneth."

At the close of the meeting, one individual arose, as a manifestation of his desire to know the truth as it is in Jesus. Since that time he has been led, by an eye of faith, to "behold the Lamb of God, who taketh away the sin of the world."

The two following days were spent in forming the Association and in preaching. We had long desired to see our brethren engaged in the benevolence of the day, and it was gratifying, as the various objects were brought forward which engage the Christian world, to hear their spiritual brethren, from both South and North, and the spread of the gospel among the destitute Indian tribes. These followed in succession, both in the English and Choctaw languages. The Sabbath was devoted altogether to religious services. We had sermons from brethren Potts, Hay, Brown, and two natives. Brethren Holmes and Worcester, besides interpreting the English, preached in the Choctaw language—much interest was manifested in the assembly. One young lady professed her belief in a Saviour here, and desired to manifest that love by following her divine Lord in the ordinance of baptism.

We expect the young lady and some others will be baptized on the next Sabbath.

Brother Hay closed the meeting with a very impressive address to both mind and conscience. Then we commemorated the Lord's Supper, and gave the parting hand to some whom we never expect again to meet on earth. I am rejoiced to hear that Missionaries have been appointed to the Creek Nation, to assist brother Hay, in his arduous labors, where we have already indicated an exhaustion of vital strength. May the Lord continue to bless his laborers and give him health and prosperity, both temporal and spiritual.

We are greatly in need of a minister for this place. Mr. Potts and Mr. Brown devote so much time as they can to preaching the gospel. Mr. Potts cannot leave the superintendence of the Institution to be absent several days. Mr. Brown's school having increased to more than fifty, he cannot be spared for long time, but he goes out every Sabbath and returns on the Sabbath. We all desire to have a devoted Missionary sent to this place. The fields are already white for the harvest. O, who will come and help to gather the harvest—we long to welcome some one. We begin to feel the influence of age, and know that our declining age will soon end. We desire to see others, who will delight to teach this people. Who will think that any sacrifice, however great, is too much to give? May the God of heaven be pleased to hear our prayer in behalf of this people.

Yours, in Christian bonds,  
LEONARD A. POTT.

The Chickasaw representatives, consisting of Maxwell Foster, Gabriel Love, David Jones and Jackson Foster, who were recently delegated to Council, to represent their Nation with the Government, have left for Washington City.—Cherokee Telegraph.

Missionary Meeting.

A meeting of an exceedingly interesting character was held on Sabbath evening last, at the Second Baptist Church in this city. The special object was the marriage of Rev. Amos L. Hay, a Missionary among the Creek Indians, to Miss Margaret Bale, of this city, and setting her apart for the missionary work.

The meeting was addressed by Mr. Hay, who gave a succinct history of missionary labors among the Creeks since 1822; by which it appears that great discouragements have constantly accompanied these labors, until last year, when God's spirit was poured out, many of the prejudices against the whites removed, and numbers of the tribe brought to a knowledge and love of the truth. The Mission was for some time under the charge of a Creek Chief, or son of a Chief, by the name of Islands, who had become converted, and been ordained as a preacher by the Baptist Church; and who, after faithful and useful labors, died among them, shortly after a visit to this place during the last fall.

Mr. Hay had become connected with the Mission before Mr. Islands' death, and took charge of the church where he was pastor; and has been publicly adopted by the old Chief as his son, in the place of the one deceased. Some of the most distinguished Chiefs of the whole number in the Mission being over 600. Some of them—among them General Chilly McIntosh—and are active and useful members of the church. The whole Mission is represented at present to be in an exceedingly interesting and encouraging state.

Rev. Mr. Dyer, a former Missionary to the same people, made some touching statements of his labors when in their midst, and ended by a forcible appeal in behalf of the Mission among our Indian tribes generally; showing that now is the time for action, if that interesting people are to be benefited in any degree commensurate with the obligations of the white man towards them.

The marriage ceremony was then performed by Rev. Mr. Willard, followed by some excellent and affecting remarks, and the whole closed by singing and prayer.

There were several considerations which united to render the meeting one of peculiar solemnity and interest. No Christian of common observation and sound heart for the sake of his fellow-men, can contemplate the whole history and present state of the red man, without having his warmest feelings engaged in their cause; and then to hear the encouraging and heart-cheering accounts that were given, as to the success of labors among them, was calculated to enlist the sympathies and active co-operative of Christians still more and more. The whole was crowned by the exhibition of a noble devotion to the cause of our Meek Saviour, in a young and ardently pious female giving herself up to the cause, with a full consciousness of its trials, but also with a joyful anticipation of a glorious crown of victory after all these trials were ended.

The writer of this, not of her own denomination, who, in the capacity of her teacher in a Sabbath School and Bible Class, has had a good opportunity of observing her character, feels that in her the Mission will indeed receive a prize; and her companion one who is well calculated, not only to aid him in his arduous duties, and cheer him in his path of missionary life, but also to fulfill all his anticipations of domestic comfort and domestic joy.

May the richest blessings of their covenant God—the Father, Son, and Holy Ghost—be with them, follow them in their journey, run with them in their labors, crown them with abundant success, and finally accompany them to those mansions of peace which are promised to the faithful.—Frederick Herald.

**COUNCIL AT SANLE DE ST. MARIE.**—On the 11th day of August, there was held, at the Sanle de St. Marie, a Council of the Indians, relative to their land being ceded by the whites. The Council was called, upon the part of the Government, by Capt. Anderson, but in consequence of the short notice given there were but few Indians collected. Only three or four Chiefs from any distance at Lake Superior were present—they happened usually to be in the neighborhood. With the exception of these, the Indians were of the band who claim the country from the Mississippi, a river which empties into Lake Superior, up near to Tote de L'Anse, upon Lake Superior—the principal Chief of this band are Shingwauk, Joseph Jones, Agassan, Gashagash, Barman, Moway, Moway, and Moway. Of these from the upper end of Lake Superior, Pote de Chan was the principal, he being the head Chief of the Ojibwa, who claim from Tote de L'Anse upwards.

From the South Western Baptist Chronicle.

The Indian Tribes.

For the last two hundred years, the Indians have been decreasing, and so rapidly, that their entire extermination has seemed close at hand. When the Europeans came to North America, they numbered more than thirty millions, and peopled the whole country. Soon after, their numbers rapidly decreased; whiskey was introduced, and whiskey has killed more than the sword. Every tribe has acquired a taste for ardent spirits, and so contagious disease, in any land, has never proved so fatal as intemperance among the Indians.

Every few years, the Indians were removed from one country to another, until all hope of a certain dwelling was taken from them, and, time after time they taken the last look of their hunting grounds, and of the spot where their kindred are buried.

A brighter day, however, has dawned upon the Indians. They have now a country, beautiful as any over which they formerly hunted; and it is their land, given to them forever. They no longer look for removals. Now they are quietly and contentedly cultivating the soil. Many of them are acquainted with the simple trades, and are merchants, teachers, and ministers among their people.

Missionaries are everywhere successful; congregations very large, and numerous additions. Since the middle of January, 1848, 135 have been received by baptism into the Baptist churches among the Cherokees; 121 among the Creeks, who have seven Baptist churches, and 619 members. Numerous schools are now largely attended among the different tribes; and the various societies are sending out additional missionaries. The Indians contribute small sums for the support of the gospel, as they are able. "The glorious light of Zion is spreading far and wide" in the Indian country. If Christians will give "according as the Lord hath prospered them," that there be no hindrance in the work of Indian reform, then the various tribes will soon have the gospel.

A. L. HAY.

Dec. 2, 1848.

Removal of the Indians.

It will be seen by a reference to the following article, written by Dr. Malcom soon after the removal of the Indians to their new Territory, that none of its predictions have already been fulfilled, while others are in process of accomplishment; but the appeal with which it closes still remains in full force.—Editor Advocate.

Under the painful circumstances involved in the compulsory emigration of the Indians, to the territory appointed for them, on the west of the Mississippi, we may derive consolation from the following considerations:

I. The country to which they emigrate is good, and its extent and resources are ample, even in view of an increase of population for several generations to come.

II. The state claims which occasion their removal from the east, do not reach them in the west. There, they are secured in their places by the patent spoken of in the last number, which give them the same title, which any man possesses who purchases government lands.

III. White people will be excluded from their country, except such as may be deemed necessary to aid their improvement. The Indians are to make their own laws, and manage their own matters. They will cease to be degraded and hostile tribes; and become one people, though diverse in many points.

IV. The guardianship of the United States, will be such only as will be necessary for their protection from others, and to prevent among themselves the wrongs from approaching the weak in the incipient stages of their political existence. And should the time arrive, when, in their estimation and in our, it should be proper for them to become an integral portion of the United States, their representation will appear in our national councils.

V. Tribes and individuals, so fast as they receive from the temporary disadvantages of emigration, improve in their condition. By the adoption of institutions which characterize a civilized people, the Cherokees have already established a claim to that appellation. In this respect the Cherokees are inferior only to those whose emigration have continued longer. Other tribes are following in their race. Even some of the wretched Indian tribes are obviously improving.

VI. Had the Indians remained in their original places, surrounded by white population, they must have become extinct. Now, if Christians do their duty promptly, in the work of Indian reform, the elevation of the

10,000 belonging to the territory, to the condition of civilized and Christian man, may be confidently expected.

All the aboriginal races will be no longer viewed as distinct clans of beings, unlike all others, and ineligible to the blessings of civil freedom. They will be contemplated as a whole, and the system of colonizing will soon secure to them all the blessings of social and civilized life.

Here, then, is a field for benevolent effort, widened to the extreme of the vast West, and as far as the eye can reach, it is white to harvest. Missionary war is unfortunately needed. The Board of Indian Missions faithfully appropriates to this cause all the means designated for their use. But the whole is a trifle compared with the vastness of the case. Missionaries, however, are easily obtained for these stations. Of our "great company" were seen winding their way to these inviting fields.

H. M.

From the South Western Baptist Chronicle.

China-Canton Mission.

LETTER FROM BROTHER ADOLPH PARRY.

By the following letter it appears that Brother Parry has suffered by another attack of fever. He has found it difficult for some time past to procure his studies, and, by the advice of his physicians, will probably spend a few months at Shanghai, with the hope of confirming his health. In the mean time, he will be able to continue his efforts on behalf of the heathen, in connection with the Shanghai mission.

Macao, July 17, 1848.

DEAR BROTHER:—Your last letters of March 21, to our mission, and 22, to me, were received too late for me to answer them by last overland, as they came via Canton. I am greatly obliged for the encouraging words you present to us, to persevere in our labors. They are the sure promise of God, which we must ever keep in view. I like your suggestions, and will try to improve by them. Brother Johnson is too feeble to take any part in our mission meetings, and as brother Roberts is in Canton, and we cannot conveniently meet in time to consider your letter to the mission, I sent him a copy of it, and he suggests that we each reply to your inquiries.

I am myself almost too feeble to write. Soon after the date of my last to you, about a month ago, and sent by overland, we returned to Macao. Brother J. Johnson came to spend a few days with us after his sore affliction, in the loss of her who was his greatest earthly support and comfort. A few days after our arrival here, I was severely attacked with fever. By the blessing of God, through the means used by the skillful physician and attention of kind friends—and such I have always found since we came to this land—the disease was soon arrested. But I am still more feeble than when we came to this place in May. I have still some symptoms of lurking fever. I hope soon to recover from it.

As brother Roberts is now superintending the distribution of tracts and Scriptures, he will give you an account of our manner of proceeding with reference to editions. I may just state, then, for the present, we have determined to print and circulate such tracts as have been approved by the committee for recommending tracts published by the funds of the London Tract Society, and the American Tract Society. Of this committee brother Dray is a member. Brother B. is now superintending an edition of Luke. He follows Dr. McDermott's latest edition; but inserts the words brother Goddard has adopted for God and for baptism. This I think is the best we can do at present. We have circulated several thousand copies of Goddard's translation of John, and he has not completed any other gospel, I think.

**MISSIONS IN INDIA.**—In a speech before the Wesleyan Missionary Society, it was stated that there are now in India 500 European missionaries, 1,300 native preachers, catechists, and agents, 1,600 schoolmasters, and 24,000 missionary communicants. The number of nominal Christians who have renounced heathenism and professed Christianity, under the charge of various missionary societies, is now ninety thousand.

For the last seven years the amount of the contributions raised at the several foreign stations of the London Missionary Society, towards their own support, has exceeded \$15,000 annually; being nearly one fifth of the Society's income.

The Moravian brethren, though mostly poor, contribute on an average from four to six dollars annually for missionary purposes.

