

# THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, JUNE, 1849.

Vol. III. No. 12.

## THE INDIAN ADVOCATE

Is published monthly, under the patronage of the AMERICAN INDIAN MISSION ASSOCIATION.

### TERMS:

Twenty-five Cents, for one year, 25 00  
Single Copies, 25

From Irving's Strict Book.

Tracts of Indian Character.

"I appeal to any white man, if ever he entered Logan's cabin hungry, and he gave him not to eat; if ever he came cold and naked, and he clothed him not."—BRUCE OF AN INDIAN CHIEF.

There is something in the character and habits of the North American savage, taken in connection with the scenery over which he is accustomed to range, its vast lakes, boundless forests, majestic rivers, and trackless plains, that, to my mind, wonderfully striking and sublime. He is formed for the wilderness, as the Arab is for the desert. His nature is stern, simple, and enduring; fitted to grapple with difficulties, and to support privations. There seems but little soil in his heart for the support of the kindly virtues; and yet, if we would but take the trouble to penetrate through that proud staidness and habitual taciturnity, which lock up his character from casual observation, we should find him linked to his fellow-men of civilized life by more of those sympathies and affections than are usually ascribed to him.

It has been the lot of the unfortunate aborigines of America, in the early periods of colonization, to be doubly wronged by the white man. They have been dispossessed of their hereditary possessions by mercenary and frequently wretched warfare; and their characters have been traduced by bigoted and interested writers. The colonist often treated them like beasts of the forest; and the author has endeavored to justify him in his outrages. The former found it easier to ascribe to them than to himself the most atrocious crimes; and the latter found it easier to ascribe to them than to himself the most atrocious crimes.

The rights of the savage have seldom been properly appreciated or respected by the white man. In justice he has too often been the dupes of artful traffickers; in war he has been regarded as a ferocious animal, whose life or death was a question of mere precaution and convenience. Man is cruelly ungrateful of life when his own safety is endangered, and he is sheltered by impunity; and little caring to be exposed from him, when he feels the sting of the reptile and is conscious of the power to destroy.

The same prejudices, which were indulged then early, exist in common circulation at the present day. Certain learned societies have, it is true, with laudable diligence, endeavored to investigate and record the real characters and manners of the Indian tribes; the American government, too, has wisely and humanely exerted itself to inculcate a friendly and forbearing spirit towards them, and to protect them from fraud and injustice. The current opinion of the Indian character, however, is too apt to be formed from the miserable legends which infest the frontiers, and hang on the skirts of the settlements. There are too commonly composed of degenerate beings, corrupted and debauched by the vices of society, without being benefited by its civilization. These proud independence, which formed the main pillar of savage virtue, has been shaken down, and the whole moral fabric lies in ruins. Their spirits are humiliated and debased by a sense of inferiority, and their native courage eared and dented by the superior knowledge and power of their civilized neighbors. Society has advanced upon them like one of those withering ains that will consume the land, and leave a whole region of fertility. It has enervated their strength, unbridled their passions, and impoverished upon their original barbarity the low vices of civilized life. It has given them a thousand superfluous wants, while it has diminished their means of mere existence. It has driven before the the animals of the chase, who fly from the sound of the ax and the smoke of the settle-

ment, and seek refuge in the depths of motor forests and yet untrodden woods. To do we too often find the Indians on our frontiers to be the mere wrecks and remnants of once powerful tribes, who have lingered in the vicinity of the settlements, and sunk in precarious and wretched existence. Faintly, repining and hopeless poverty, a cast of the mind unknown in savage life, corrupted spirits, and blights to every trace of the quality of their nature. They become drunken, indolent, feckle, thievish, and pestiferous. They loiter like vagrants about the settlements, among spacious dwellings replete with elaborate comforts, which only render them sensible of the comparative wretchedness of their own condition. Luxury opens its ample board before their eyes; but they are excluded from the banquet. Plenty smiles over the fields; but they are starving in the midst of its abundance: the whole wilderness has blossomed into a garden; but they feel as reptiles that infest it.

How different was their state while yet the undisputed lords of the soil! Their numbers were few, and the means of gratification were in their reach. They saw every one around them sharing the same lot, enduring the same hardships, feeding on the same aliments, arrayed in the same rude garments. No one then rose, but was open to the honest stranger; no smoke curled among the trees, but he was welcome to sit down by its fire, and join the hunter in his repose. "For," says an old historian of New England, "this life was void of care, and they are so loving, also, that they make use of those things they enjoy as common goods, and therein so companionate, that rather than one should starve through want, they would starve all; thus they pass their time merrily, not regarding our pomp, but are better content with their own, which some men esteem so meanly of. Such were the Indians whilst in the pride and energy of their primitive nature: they resembled those wild plants, which thrive best in the shade of the forest, but which, when exposed to the sun, wither and die."

In discussing the savage character, writers have been too prone to indulge in vulgar prejudice and passionate exaggeration, instead of the candid temper of true philosophy. They have not sufficiently considered the peculiar circumstances in which the Indians have been placed, and the peculiar principles under which they have been educated. No being acts more rigidly from rule than the Indian. His whole conduct is regulated according to some general maxims early implanted in his mind. The moral law that governs him are, to be sure, but few; but when he conforms to them all; the white man abounds in laws and religion, morals, and manners, but how many does he violate?

A frequent ground of accusation against the Indians is their disregard of treaties, and the treachery and wantonness with which, in time of apparent peace, they will suddenly fly to hostilities. The intercourse of the white man with the Indians, however, is too apt to be cold, distrustful, oppressive, and insulting. They seldom treat them with that confidence and frankness which are indispensable to real friendship; nor is sufficient caution observed not to offend against those feelings of pride or superstition, which often prompt the Indian to hostility quicker than mere considerations of interest. The solitary savage feels silently, but acutely. His sensibilities are not diffused over so wide a surface as those of the white man; but they run in steeper and deeper channels. His pride, his affections, his superstitions, are all directed towards fewer objects; but the wounds inflicted on them are proportionately severe, and furnish motives of hostility which we cannot sufficiently appreciate. Where a community is also limited in number, and forms one great patriarchal family, as in an Indian tribe, the injury of an individual is the injury of the whole; and the sentiment of vengeance is almost instantaneously diffused. One council fire is sufficient for the dissemination and arrangement of a plan of hostilities. Here all the fighting men and warriors assemble. Elongate and supposition combine to inflame the minds of the warriors. The orator arouses their martial ardor, and they are wrought up to a kind of religious desperation, by the visions of the prophet and the dreamer.

An instance of those sudden exasperations, arising from a motive peculiar to the Indian character, is extant in an old record of the early settlement of Massachusetts. The planters of Plymouth had defeated the natives of the tribe of Pesonogewit, and had plundered the grave of the Sachem's mother of some shine with which it had been decorated. The Indians are remarkable for the vengeance which they entertain for the wrongs of their kindred. Tribes that have named generations exiled from the shades of their ancestors, when by chance they have been traveling in the vicinity, have been known to turn aside from the highway, and, guided by wonderfully accurate tradition, have crossed the country for miles to some tombs of their tribe were anciently deposited; and there have passed hours in silent meditation. Influenced by this sublime and holy feeling, the Sachem, whose mother's tomb had been violated, gathered his men together, and addressed them in the following beautifully simple and pathetic harangue: a curious specimen of Indian eloquence, and an affecting instance of filial piety in a savage.

"When last the glorious light of all the sky was underneath this globe, and birds grew silent, I began to settle, as my custom is, to take repose. Before mine eyes were fast closed, methought I saw a vision, at which my spirit was much troubled; and trembling at that doleful sight, a spirit cried aloud, 'Behold, my son, whom I have cherished, see the breasts that gave thee suck, the hands that lapped thee warm, and fed thee off. Canst thou forget to take revenge of those wild people who have defaced my monument in a despicable manner, dishonouring our antiquities and honorable customs? See, how the Sachem's grave lies like the common people, defaced by ignoble race. Thy mother's death complain, and implores thy aid against this detestable people, who have newly intruded on our land. If this be endured, I shall be ashamed to call myself an Indian.'"

At this point, the spirit vanished, and I, all in a sweat, not able scarce to speak, began to get some strength, and recollect my spirits that were fled, and determined to demand your counsel and assistance."

I have adduced this anecdote at some length, as it tends to show how these sudden acts of hostility, which have been attributed to caprice and perfidy, may often arise from deep and generous motives, which our inattention to Indian character and customs prevents our properly appreciating.

Another ground of violent outcry against the Indians is their barbarity to the vanquished. This had its origin partly in policy and partly in superstition. The tribes, though sometimes called nations, were never so formidable in their numbers, but that the loss of several warriors was sensibly felt; this was particularly the case when they had been frequently engaged in warfare; and many an instance occurs in Indian history, where a tribe, that had long been formidable to its neighbors, has been broken up and driven away, by the capture and massacre of its principal fighting men. There was a strong temptation, therefore, to the victor to be merciful; not so much to gratify any cruel revenge, as to provide for future security. The Indians had also the superstitious belief, frequent among barbarous nations, and prevalent also among the ancients, that the names of their friends who had fallen in battle were smothered by the blood of the captives. The prisoners, however, who are not thus sacrificed, are adopted into their families in the place of the slain, and are treated with the confidence and affection of relatives and friends; nay, so hospitable and tender is their disposition, that when the alternative is offered them, they will often prefer to remain with their adopted brethren, rather than return to the home and the friends of their youth.

The cruelty of the Indian towards their prisoners has been heightened since the colonization of the whites. What was formerly a compliance with policy and superstition, has been exaggerated into a gratification of vengeance. They cannot but be sensible that the white men are the usurpers of their ancient dominion, the cause of their degradation, and the gradual destroyers of their race. They go forth to battle, smothering with

injuries and indignities which they have individually suffered, and they are driven to madness and despair by the wide-spread desolation, and the overwhelming ruin of European warfare. The whites have frequently set them an example of violence, by burning their villages, and having waste their slender means of subsistence; and yet they wonder that savages do not show moderation and magnanimity towards those who have left them nothing but mere existence and wretchedness.

We stigmatize the Indians, also, as cowardly and treacherous, because they use stratagem in warfare, in preference to open force; but in this they are fully justified by their rude code of honor. They are early taught that stratagem is praiseworthy; the bravest warrior thinks it no disgrace to lurk in silence, and take every advantage of his foe; he triumphs in the superior craft and sagacity by which he has been enabled to surprise and destroy an enemy. Indeed, man is naturally more prone to subtilty than open valor, owing to his physical weakness in comparison with other animals. They are endowed with natural weapons of defence with horns, with tusks, with hoofs and talons; but man has to depend on his superior sagacity. In all his encounters with these, his proper enemies, he resorts to stratagem; and when he perversely turns his hostility against his fellow-man, he at first continues the same subtle mode of warfare.

### A Glance at the World.

More than three-fifths of the race of man are idolaters, though we are near the termination of the sixteenth century of his history, and of the nineteenth century of the Christian era. Nearly sixty generations of men, numbering forty thousand millions, have lived and died since Jesus Christ "brought life and immortality to light through the Gospel." There are now (say) one thousand millions on the earth, of whom 630,000,000 are idolaters, 200,000,000 Mohammedans, 6,000,000

A few millions more than one-fourth have hominially recognized Jesus Christ as the Saviour of mankind. Of these 130,000,000 are members of the Romish Church, 56,000,000 Greek, 8,000,000 Armenian, 70,000,000 are nominally Protestants.

There are 194,000,000 bearing the Christian name; to whom the Bible is a sealed book. Of these not more than 40,000,000 are professors of any kind of Christianity—one-sixth of nominal Christians—one-tenth of the population of the world. Of these, not more than 25,000,000—one-fifth of nominal Christians, one-fourth of the entire population—are the evangelical followers of Christ. Therefore we have reason to believe that at this very hour, thirty-nine-fourths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the modern missionary effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen:

2,000 missionaries, and 7,500 assistants;  
4,000 churches, with 250,000 converts;  
3,000 missionary schools;  
250,000 children and adults belonging to them.

300 dialects into which the Bible is translated.

32,000,000 of Bibles scattered over the earth in languages spoken by 600,000,000.

But such a table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which two hundred and fifty thousand can exert, scattered among the heathenized millions? If the Bible left to its leavening influence could work out in time the evangelization of the world, what shall be said of the power which thirty-two millions are everywhere exerting at this moment.

## THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, JUNE, 1949.

THE BOARD OF THE AMERICAN INDIAN MISSION ASSOCIATION, are on Fourth Street between West and Chestnut.

## SPECIAL NOTICE

Letters on business connected with the Indian Mission Association, should be addressed to:

Rev. SIDNEY DYER,

Corresponding Secretary,  
LOUISVILLE, KY.

For contributions, send them to:

C. VAN BUREN, Esq.,

Treasurer,  
LOUISVILLE, KY.

It is respectfully requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's Office, 321 Main Street, and pay it there.

## Agents of the Board

Rev. V. R. Thompson, Gen. Agent for Georgia  
Rev. A. T. N. Vandiver, Georgia  
Rev. G. B. Davis, Alabama and Tennessee  
Rev. John M. Ashburn, Virginia

## Significant

It is somewhat significant that the only Indians that have really made permanent advancement in civilization and religion, are those tribes from whose borders all Roman Catholic influence has been excluded. We may refer, in proof of this fact, to the Choctaws, Chickasaws, Chickasaws, and Creeks, among whom we believe, their better was a Catholic missionary, and consequently, Protestantism has been left to prove its efficacy in reforming and elevating these benighted sons of the forest; and nobly has it accomplished its task. They stand before the world as a "living epistle known and read of all men," that the Gospel, unaccompanied by priestly maneuvering and base interpolations, is the power of God to the salvation of all tribes, under the same benign influences, are rapidly passing through a transition state to a like position of moral elevation and political prosperity. Now if we remember that the Papists were the first to send their missionaries into the great valleys of the West, and that for many years, under the Governments of France and Spain, they had the entire control of this field of labor, and yet that they are unable at this time to present a single tribe permanently benefited by their system of operations, we cannot help seeing that the circumstance is significant. We can point to tribes where they still have the whole control of the educational resources of the Indians, and where they have carried on their operations for a long series of years, and yet they can present no material results as proof of the wisdom and efficacy of their system for the renovation of the red man. The fact cannot be denied—they have made an entire failure, so far as any permanent benefit to the Indian is concerned. That system, which, in its fullest development, spread a cloud of darkness over nearly entire Christendom, and left the people to "perish for lack of vision" until the light of the Reformation penetrated the gloom, and that still holds in a state of savagery and ignorance many of the most ancient portions of Europe, is not one calculated to meet the approval and wants of the "Nature's noblemen" of the wilds of America; and while on the upper lakes, we had more than one evidence that the Indian heartily despises the silly maneuvering which the emissaries of Rome present for his acceptance and belief.

Notwithstanding their singular want of success in this field of labor, it has ever been one to which the priests of Rome have had a particular liking. Ignorance is, to them, a high recommendation; and believing that it is "folly to be wise," they have successfully accomplished their work, by obscuring the little light which Nature had shed on the poor Indian's pathway, and then securing to him in the highest degree the enjoyment of the "Mist of Ignorance."

We owe the Indians much, and we should see to it that they are made acquainted with the truth, and then they will no longer be held in the bonds of their native ignorance, nor suffer themselves to be imposed upon by the blind guides of the Man of Sin.

## American Baptist Missionary Union.

The thirty-fifth anniversary of this benevolent organization was held with the Season Street Baptist Church, Philadelphia. From the Annual Report we take the following extracts, which present the amount of its resources, and the extent of its operations during the past year.

**Receipts and Expenditures.**—The receipts of the year ending March 31, 1949, have been \$6,055,526 29, and the expenditures \$6,011,121 62—leaving a balance in favor of the Treasury of \$44,404 67, with which liabilities existing at the beginning of the year have been reduced to \$24,491 06. Of the receipts, \$7,500 were grants from the American and Foreign Bible Society, for Bible translation, printing, and distribution in Asia and Europe; \$3,000 from the American Tract Society, for Tracts in Europe and Asia, and \$4,000 from the United States Government, for civilization of Indians of North America. Additional to the above, \$5,000 have been received as a thank offering from two individuals, and constituting a special fund to be applied in promoting the preaching of the Gospel among the Karens.

**Recapitulation.**—The number of missions in 17, of stations and out stations 198, missionaries and assistants 109, with 191 native preachers and assistants, whole number of laborers, 308. Six missionaries and 5 female assistants have been sent to the missions, 1 missionary and 2 female assistants have died. The number of churches is 148, with more than 11,500 members, and of schools 50, with 1,500 pupils. The total reported to the churches by baptism, so far as reported, have been 2,000, in Asia 1,500, in Africa 9, in Europe 347, and in the Indian Missions 144.

## Cholera among the Indians.

We regret to learn that this scourge of the nineteenth century has broken out among several tribes of Indians, along the route of the California emigrants. It will, doubtless, make fearful ravages among them, as they made life exposes them to a greater liability to its attacks than the whites, and their entire want of knowledge of a proper mode of treatment, and their want of sanitary precautions, have led to the discontinuance of one of our schools.

## Marriage of a Missionary.

Rev. John M. Ashburn, under appointment of the American Indian Mission Association, as a Missionary to the Putawatoma Indians, West of the State of Missouri, was married in Robertsonville, South Carolina, April 26th, to Miss S. Norway Jaudon, of the above place. Brother and sister Ashburn will spend the summer in Virginia, and in the fall repair to their station, where a most inviting field awaits their coming.

## New Creek Manual Labor School.

Contracts have just been signed between the Board and the United States Government, for the erection and conducting of a large Manual Labor School among the Creek Indians, at which are to be educated eighty pupils, divided between both sexes. The Board has appointed to the Superintendency of this institution, a brother whom "praise is in all the churches," who, it is hoped, will accept the invitation.

## Retirement of Brother Dille.

Owing to peculiar domestic afflictions, brother Dille has deemed it best to retire from the Putawatoma station, and the service of the Board. We regret then early to part with one who was so desirous to labor for the good of the poor Indian, but we trust that the event will be overlooked for good.

## Appointment of Missionaries.

Rev. B. M. Gordon and wife, of Missouri, have been appointed by the Board as Missionaries to the Putawatoma station, to supply the place made vacant by the retirement of brother Dille. Brother Gordon is expected to enter on duty upon the duties of the station.

## Agent in Virginia.

Brother Ashburn, Agent of the Association, is expected to spend the summer in Virginia, and we most affectionately commend him to the protection and liberality of the church in that State.

Dr. Simon Chalmers and Brown, of the Cherokee Nation, arrived in Louisville just as our paper was going to press.

## South-Western Baptist Chronicle.

It gives us great pleasure to welcome this ably conducted journal, after a short suspension, once again upon our table, and withal much improved in appearance. Of the desirableness of a Baptist paper at New Orleans there can be no doubt, and we most heartily wish the proprietors all possible success in their noble enterprise. The South-Western Baptist Chronicle is one of the few papers which we take up with an assurance of being pleased and instructed; and we most cordially commend it to the patronage of the South and West.

We observe that the Proprietors have been pleased to place our name among its agents, it will give us great pleasure to serve its interests to the extent of our ability.

## The Western Watchman.

We regret that this excellent periodical has been suspended for a short time, owing to the office, from whence it was issued, having been consumed by the recent terrible conflagration at St. Louis. We are assured, however, by a letter from the Editor, Rev. J. M. Peck, to the Editor, that it will arise again, like a Phoenix out of its ashes, to take its place as a "Watchman" on the walls of Zion.

## Baptist Recorder.

We have recently been greeted with the appearance of this weekly sheet, which hails from the hills of the "Old Dominion," and is under the editorial control of Rev. Joseph Walker, and we are exceedingly well pleased with its acquaintance. It has more point and originality than is generally the case with similar publications; and if we have a right to judge from "common fame," it is a very different affair from the paper which whilom bore this name.

## MISSIONARY INTELLIGENCE.

## Creeks.

LETTER FROM REV. A. L. HAY,

Dated May 30, 1849.

We are well; more busy than ever, having thirty-five scholars in school; fourteen of whom board in the mission family; their progress is very satisfactory. Many more are coming to the school, but we are full to overflowing.

Our meetings are well attended, and many are truly serious.

Death has again taken from among us a valuable brother. Brother Jesse died on Saturday morning last, having been unwell since last fall. He enjoyed communion with God continually, and by his death, as well as by his sufferings, testified of the consolations of the Gospel. He died much beloved, and has left many friends.

I visited brother Buckner last week, and found him enjoying the meetings in a high degree. His congregations constantly increase.

We are permitted to copy the following letter from sister Hay, addressed to her brother-in-law of this city. It will be remembered that sister Hay left Louisville in January last for her present station.

NORTH FORK, April 26th, 1849.

Having an afternoon to myself, I have concluded to devote it to writing to my dear brother and others. Quite surprising! Is it not after delaying so long? But new scenes, new faces, and new duties have so engrossed my mind and time, I have not found an opportunity to correspond with any one. To you, I devote my first leisure hours.

Doubtless you have all been anxious to hear particulars respecting my journey, home, &c. Through Sarah's letter, you heard from me at Napoleon. Probably since then, as I wrote to Lydia at Creek Agency. However, I will give all the particulars again.

Our journey, after leaving Napoleon was very tedious and disagreeable. The river was low and full of ice. We lay exposed five days at Webber's Falls, in the Cherokee Nation. During that time, Mr. Hay had all the symptoms of cholera. He recovered, but was again taken sick at Creek Agency with the bilious fever. It was two weeks before we could proceed homeward. We stopped at Mrs. Collins', a Methodist Missionary family. Mrs. Collins was very kind and attentive to us. It is forty miles from Creek Agency to this place. I rode it on horseback. We crossed some magnificent prairies, and pretty streams. We did not reach our destined home till the last of February, instead of January, as it is in the Advocate. The weather during our journey was very severe. Here it has been very cold up to the present time. The climate is no warmer here than in Kentucky, but the

winds are higher, and the changes more sudden.

But about my home. I am sitting at the front window. Before me is a beautiful lawn carpeted by nature; groundwork, bright green, studded with violets and strawberries. To the left lies a beautiful valley, fringed with vines and huge old oaks. To the right rises some magnificent mountains, now robed in beauty by Spring. At the back of the house lies another valley, a portion of which we shall enclose next year as part of our premises. On the left of the house is the vegetable garden. In front, the lawn, and to the right the flower garden, (that is to be when I get seeds.)

The house itself consists of two rooms, and a shelter at the back, under which we eat. A log kitchen lies at some distance from the house. We expected to put up bedrooms, but the Society has not the means.

Our family consists of the following: Mr. Hay and myself, a merchant, who keeps store near us, and seventeen scholars boarding here. Only three of the children are girls: one seven and two ten years old. I have a black girl for help, but she does not know much. With this family, and teaching school, you may know I have not much leisure time.

Our school consists of thirty-five scholars, and is very interesting. The first class are in Mitchell's Geography, Ray's Second Part of Arithmetic, and Fourth Reader. The intellects of the Indians equal, if they do not surpass those of white children. I have learned none of the language yet; I know some half dozen words only.

Dear brother, I have much I wish to tell, but I have not time. I love the Indians very much, and have no other wish than to dwell among them, as long as I can be useful. I am very happy here; and I have many comforts which but few missionaries enjoy. My health is remarkably good; many blessings do I have to be thankful for.

LETTER FROM SISTER L. A. D. BUCKNER,

Dated May 30, 1849.

Twenty-seven Baptisms—Increased Religious Interest—Crowded Congregations.

Mr. Buckner has gone to North Fork to assist brother Hay in holding a three days' meeting.

Last Sunday he visited Big Spring church, where brother J. Perryman preaches, and reports 19 baptisms at that place since February. All the persons baptized are native Creeks. That church is in a prosperous condition. There were 10 who came forward for prayer. On the 13th inst. he baptized 8 into the fellowship of the First Church, making 21 additions to that church since we came, besides 3 additions by letter and 3 by restoration. At all the churches and preaching places, and on all occasions, there are persons who come forward for prayer. At the First Church not more than two-thirds of the congregation can get in the house on ordinary occasions; and better order was never observed by any people. My brother is still prevented from conducting his school at Big Spring, for lack of books, but we are expecting some soon from Nashville. We wish all our friends to know that we are well, and better satisfied than we anticipated.

## Putawatoma.

LETTER FROM MR. LYNN,

Dated June 20, 1849.

Deaths by Cholera—Discontinuance of the School.

Ten days ago, the wife of Mr. J. C. McCoy, being at our Putawatoma Mission Station, sickened of cholera, and within eight hours from the time of attack, in spite of every remedial measure resorted to, died. This was the second fatal case at the station. Mr. McCoy having previously lost a very valuable servant of the same disease. All occurred in the opinion, that it was my duty to immediately suspend the school, and send the pupils home. This was accordingly done. With the poor afflicted McCoy—who had not long before lost an only brother—and his mother-in-law, we left the station. The houses and property are left in the occupancy of the contractor on our buildings—a good religious man.

## Wm.

Rev. D. Lykins writes, under date of June 20, as follows:

Our meetings are well attended, and a good state of feeling still exists. An increasing attention to religious things prevails. The church is all around us, but not nearer than twenty-five miles.

Mr. Gordon, an accepted Missionary of the American Board for China, has just returned from the distant field of his labors. They had been expected about a month, and were preparing for their departure to Canton.



## For the Indian Advocate.

"Our Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the gospel." What a sacred grandeur invests the disclosures of the glorious gospel of the blessed God. Instantly we feel ourselves in the holy atmosphere of infinite love, and scenes of redeeming grace crowd upon us, and constrain us to exclaim, "Where sin abounded, grace has much more abounded." Sin, alas, filled the world with unmitigated gloom and woe. "Darkness hath covered the earth, and gross darkness the minds of the people." Who can describe an universal, unbroken night of spiritual death? Heathen, yea, refined philosophy, only deepens the gloom. "The world by wisdom knew not God." But the world's extremity was God's opportunity. The hand of Jesus lifts and removes the pall of death from a guilty world! "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Upon many of the dark places of the earth the Sun of Righteousness hath arisen with healing in his wings. The star in the East has irradiated the West. The God of love has visited his people in these ends of the earth; light, life, immortality, and heaven, have reached our Aborigines. They now experimentally triumph in Him who makes them free indeed. The poor unfettered Indian (whose ancestors for ages adored the Great Spirit in sun, in storm, and sea) now gaze upon God's glory in the face of Jesus Christ. The lofty spirit of the red man now becomes the spirit of a child, and with tears of rapture he exclaims, "The Great Spirit is my heavenly Father, and Jesus is to me the fairest among ten thousand, and the one altogether lovely." Yea! the Indian, we repeat it, the Indian not only is persuaded he has in him an undying soul; but he feels he possesses an immortal religion; a pure, vigorous, uncorrupted principle; Christ in him the hope of glory. The life-giving Spirit has made him a new creature. He rejoices with trembling while he thinks "his body is the temple of the Holy Ghost." Now he experiences that mortification of soul which leads to that immortal inheritance of the saints in light, where he will see his Saviour and be like him. He is not afraid to die. O, with what serene exultation he thinks of dying in Jesus, and rising in him to his resurrection and life. Thus the expectations of his grateful soul while on the bed of sickness and death: "Jesus will raise poor Indian from the grave; the body of poor, sick, weak, sinful, dying Indian to be raised from the dead! too much, too much, for unworthy Indian. 'This mortal shall put on immortality; Christ says so; he died for me; he quickened my dead soul—two minutes. Another wonder will be, he will not only quicken my mortal body, but take me to be with him on his throne; this is best of all: to reign as king and priest with Jesus; coming graciously taken from a dunghill to wear a crown; glory to Jesus! I see now; he smiles and calls me; how narrow the stream of death appears; life and immortality brighten it; only one step between me and glory; how soft the bond of death; no sting; death is abolished; swallowed up in victory; dying is but going home; home; bless God! bless God! sweet death! sweet death!"

The Missionary has often witnessed such delightful experience among the Indians. Indeed, none appear to realize more fully than they the words of the Apostle: "When, having not seen, we love; and though now we see him not, yet believing we rejoice with a joy unspeakable and full of glory." And such manifestations of heart-felt religion is a rich reward to those who have felt its necessity laid upon them to labor among this interesting portion of the human family. We can say, how inexpressible the pleasure of trying to do good. But the smile of approbation from our Lord and Master is infinitely more delightful than every thing else. To consent to think of meeting in glory those to whom God has made no mistake. Let us remember, brethren, that the lips of Jesus: "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

\* Some of the dying expressions of brother Joseph Isham.

WOMEN AMONG THE CHEROKEES.—A correspondent of the Alliance and Visitor, writing from the Cherokee Nation, thus speaks of whiskey selling there, and its legal consequences:

"Yesterday I was at the house of a Cherokee lawyer. He is a tall, and was one of our children. He told me that he had just returned from the Court at Cherokee town, on Red River, and that one of the

cases tried in Court was for selling whiskey in the Nation. A young man had sold about half a gallon. But for some reason he was put on trial for selling only half a bottle. The Jury rendered a verdict against him, and he was fined ten dollars, with the costs, amounting to fifteen dollars. The people approved of the judgment, and an uncle of the convicted man expressed his entire approbation of the verdict."

## For the Indian Advocate.

DEAR BROTHERS:—Amid the heart-rending scenes caused by the late visitation of God in the epidemic cholera, I wish to record one of some interest to many sympathizing hearts.

Mrs. VIRGINIA MCCOY, daughter-in-law of the late lamented and revered Isaac McCoy, and wife of Mr. T. C. McCoy, came to the Putawatimio Baptist Mission, on the Kansas River, in company with her husband, who had secular business there. The epidemic had suddenly smitten down many in the village where they resided, and it was fondly hoped that a change of place might conduce to their safety. The younger Isaac McCoy, a young man beloved by all, but especially by his relatives, had fallen; and a brother of this notice had but been carried to the tomb, and they came, with hearts deeply smitten, to us. Mrs. M. seemed to fully realize the uncertainty of life, and the importance of being "ready" whenever the Master should call. Though not in vigorous health, she yet appeared as well as usual. Having completed a dress for one of her children, and being asked by a friend what she designed to do next, she replied, "I do not like to say I will do any thing next, life is so uncertain." The day following she was unwell, but thought no more so than often had been the case. On Sabbath evening she took a small amount of medicine, and slept well until morning, when, on arising, symptoms of cholera immediately developed, and baffled every effort to arrest her departure. She died at two o'clock, P. M., the same day.

At the approach of death she manifested the utmost composure. She said she felt no alarm at dying; that she trusted in God, and was resigned to his will—to either live or die as he saw best for her. She remarked, that she had often felt that it would be very hard for her to leave her children, but that she was now enabled to give them up to the mercy of God. To her husband she said, "It will be your loss, not mine. You know how to take care of the children, tell them to be good." One said to her, "Your trust is not in an arm of flesh." "No," she replied, "it is not; I never felt more composed and calm at any time. I think I cannot get well." She was fast sinking into collapse, when she said to her husband, "You have done all you can for me, come sit by me." He came, and throwing her arms for a few minutes around him, as if severing from the last link of earth, she turned on her bed, and in a few minutes her spirit left its tenement, leaving the sentiment deeply impressed upon our minds, that

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean, my head  
And breathe my life out sweetly there."

Mrs. McCoy was the second daughter of Col. William A. Chick and Elizabeth his wife, formerly of Alexandria, District of Columbia, and came ten years since became the wife of her now deceased husband. To good education, was, in her case, united the most quiet and pleasant disposition. To her husband and children she was most ardently attached; and her lovely disposition had so won his esteem and affection, that his heart but thought the more, in view of his irreparable loss. Though so amiable and worthy, Mrs. M. had never really found the Saviour, nor given her heart to God, until during a protracted meeting last autumn she was enabled to do so. Hoping that her husband would soon follow her example, she had united with no Church when she was called away.

Her death has opened many wounds which have often bled, and agonized hearts who bleed from recent wounds. But she died as few are allowed to die. It seemed to us she had anticipated the coming of her Lord, was waiting, and was ready. Even her husband, though not religious, was made to rejoice in the evidence she left that dying to him, was going home, and he now earnestly desires that blessed Saviour whom persons so obedient his dear companion in the hour of dissolution. The Lord grant that he may find him as ready to be met, and that we all may find to be brought under the mighty hand of God, and be enabled to go to him, where we trust, she waits in the bosom of her Saviour and God. X. Y.

From the Baptist Recorder.  
American Indians.

It is doubtless correct to designate the aborigines of our country by the term *savage*, but we must not infer from hence that their moral nature is more depraved than that of the whites. Neither that they are not susceptible of improvement, nor that they are not as capable as the whites of developing all the elements of a generous, sympathetic fellowship, when supplied with the same means of acquiring knowledge, and ascertaining the true relationship which one rational being sustains to another, and all sustains to God.

That the savage has in him the germ of true nobility—that he understands the laws of reciprocal kindness—that he can love and hate, do magnanimous deeds, and take the most deadly revenge—in short, that he is a man, and manifests the moral qualities of man, according to the circumstances under which he is reared, and the kind of tuition he has received, is attested by the unfoldings of his history.

The first Englishman that came over in the ships sent by Raleigh, were treated with the utmost kindness by the savages, but this friendliness was disturbed, (as "How's History of Va.," asserts,) by the following circumstance and its results:

"At Aquasco, an Indian stole from the adventurers a silver cup; and on being detected, he did not return it as speedily as was desired, (July 16.) For this enormous offence the English burned the town, and barbarously destroyed the growing corn. Who were the savages in this case? The wild men of the woods or the polished Englishman? Which was the greater crime, when tested by moral philosophy, and making due allowance for the difference of opportunities and situations—the stealing of the silver cup, or the cruel retribution? Who knows but that this unmerciful redress on the part of the British, was the cause of the unmitigated hatred which the Indian cherishes in his bosom against his 'pale faced' neighbor."

He had welcomed the foreigner to his wigwam—set before him his venison and parched corn—opened his buffalo robe on the earth for his guest to rest his weary limbs upon—and yet, after all these exhibitions of distinguished hospitality, because one rude, contemptuous Indian of a tribe stole a silver cup, his town was consumed by fire, and his crops destroyed! What, not under the restraining grace of God, would not have rendered such injustice? Who wonders that the red men of the west unbared the tomahawks, kindled the warfires, and sowed by the funeral pines of departed warriors to be revenged on the whites? They acted just as the white man would have done had their conditions been reversed.

Nations, as well as individuals, should be careful when, and for what they offend. Offences given at such time is infectious—inflaming from heart to heart, and kindles a fire there which no subsequent overtures can extinguish. The indignity stirred up the blood till the pulse of a whole tribe—yes, of a race, beats for exterminating war.

But the American Indians can be reformed, and saved, too, by the Gospel of Christ. They had a religion when this continent was discovered. "Their Supreme God was the great Okee." They believed in the immortality of the soul; consequently they expected rewards for the virtuous, and fearful punishments for the wicked." The Gospel of Christ corrects their perverted ideas of the nature of God's dealings with man and man's accountability to him. Then send them the Gospel that they may be saved as well as we.

The fact is, and it is useless to deny it, the Indians, on our borders, have been too long neglected. They have not received equal attention with other families of man, were distant. They are so near us. We exposed ourselves to their depredations, and made familiar with their disgusting habits of life. We do not feel for them as we would if we knew less about them. Were they further away, distance would lend enchantment to the view." Then appeal after appeal would ring from the pulpit—pamphlet after pamphlet would be flung from the press—the missionaries cry would be heard, who will ever save the Indians any parish for lack of knowledge.

Now, we must have every man, woman and child in the land interested in the cause of Native Missions—we believe, too, that Foreign Missions have a reflex influence on Native Missions—that those who love to give to the heathen abroad, will be most likely to contribute for the benefit of those at home—that we have long since lost conviction that our home missions, and especially the

Indians have not had an equal share of missionary liberality. We may be mistaken in this.

It is pleasant, however, to reflect that the Indians are receiving more attention than formerly. Several tribes have new missionaries among them. Some of these have grown gray in the service. Others have died at their posts and gone to glory. We love all missionaries for their work's sake; we place him who devotes his life to labor of improvement in the front rank.

From the South Western Baptist.  
Indian Tribes.

For years the friends of the Indians have feared that they would be again forgotten, removed, and by the rapid tide of emigration pouring upon the vast West, they would be hurled into the Pacific. But emigration is going to benefit them—California is now settled by whites only, and a few years will be given the Indians for their improvement; then, if not educated, and still ignorant of farming and the useful trades, their condition will be extremely wretched. Christians will have time to give them the Gospel and Christian teachers. They are quite prepared for the missionary. Brother B. C. Mason, Secretary of the American Indian Mission Association, arrived lately, and was told by the principal Chief, in Council, that the people, which schools, and were glad he had come. The congregations are large. Now all that is wanting is a sufficient number of missionaries, and soon the Indians would be civilized and prepared for occupying their country as advantageous as their neighbors, the whites.

But Indian reform is now but fairly commenced. Many of the tribes have not as yet a missionary; they are without schools, and live upon what they kill in hunting. Occasionally we see here among the Creeks some of the wild tribes. Compared with them, the Creeks appear another race of people. The Gospel alone has elevated the Creeks so far above their race, that they no longer appear Indian by the side of their neighbors. But a few years since the Creeks drove the missionaries out of their country, and inflicted punishment on those who held religious meetings. Now the Gospel everywhere in the Nation is "glad tidings," and heard with thankfulness.

Christians, shall not these wandering tribes have the Gospel? You have but a few years in which you can do them good. Now they are alone, removed in a great measure from vices which will be seen by them when surrounded by white men. You have the greatest encouragement for giving them the Gospel, for it is received more readily among them than among any heathen people. Now they wait for it, and men are ready to go among them. What is wanting is funds sufficient for extending the mission work.

AMERICA L. HAY.

Creek Nation, March 27, 1849.

## An Apt Illustration.

At the Foreign Missionary meeting held in the Tremont Temple during the late Anniversary week, Professor Stone, of Cincinnati, spoke of the peculiar obligations resting upon the Christians of this new world to sustain the work of Christian missions. He said that we stand in the van of the world's new development, being founded on the latest ideas of progress, and illustrating the point as follows:

Many of the audience, doubtless, witnessed the military procession, yesterday. If so, they noticed, as they always will, that the front platoon, especially about the music, was crowded upon by a host of idle, ragged boys, tattered Indian leaders, and specimens of every sort of ragged humanity; and so closely did they crowd upon and intermingle with the regular soldiery, that a stranger to such scenes would be very apt to suppose them a constituent part of the warrior array.

So when great principles are in their regular line of march, and mind is making really rapid progress, the front rank is always cluttered and defaced with innumerable idle, loitering, indolent, and vagrant, opinions and systems which strut their brief hour and display their uncouth attire to the sound of music which is not theirs, and in a procession with which they have no legitimate connection. The undercurrenting look on, come with admiration eagerly swallowing the whole with their eyes and hearts; others with disgust, as eagerly rejecting the whole; while these only whose views are centered to discern both good and evil, are able to distinguish the precious from the vile, and rejoice in the one, while they shun and despise the other.—*Watchman and Reflector.*

## POETRY.

## Meditation of the Pious Indian at Sunset.

BY J. NEEDLEY.

At this noble mount, at close of day,  
Led an delights fair nature's scenes to view—  
Stretching in calm sublimity away  
Through boundless regions of ethereal blue.

The grateful earth is bathed in ethereal air,  
Landscapes of sweetest loveliness abound,  
The gentle zephyrs fan the flowers fair,  
And wait their mingled fragrance all around.

Scenic magnificence enrobes the West,  
The towering clouds with changing splendor  
beam—  
And while the kind of day retires to rest,  
Soft floods of golden light around him stream.

Bright image of the Being I adore—  
When thy indulgent glances pass away,  
Another sun will rise to set no more,  
And morn and eve be lost in endless day.

Jesus, while up to thee I raise my soul,  
I feel the radiance of thy love divine!  
While worlds and scenes of grandeur round me  
roll—  
Thou hast created all—and thou art mine!

Need I repine, with such a friend as this?  
Who bids his angels all my steps attend?  
Whose smiles impart unsutterable bliss,  
And his love heavenly around me kindly bend!

Though for awhile in Western climes I stray,  
Far from the homes, the graves, the friends I  
love—  
Though farther still I may be forced away,  
To wander like the perambulant dove—

There is a world where love and freedom reign,  
And the poor Indian will not be oppress'd;  
Ere long those peaceful regions I shall gain,  
And in that everlasting home be bless'd.

\* Genesis viii. 9.

## Board of Foreign Missions of the Southern Baptist Convention.

We gather the following extracts from the Annual Report of this Board, presented at the recent meeting at Charleston, South Carolina:

**FINES.**—At the last Annual Meeting of the Board, a balance was in the Treasury of \$14,863.15. The amount received from all sources during the year is \$16,927.21, making a total of \$31,791.06. The expenditure was \$26,110, leaving a balance of \$5,681.06 now remaining in the hands of the Treasurer.

By an examination of the Treasurer's account, May 1, 1818, it will be seen that the receipts have this year fallen short of those of last by \$2,578.18, while the expenditure of the present year over that of the last year, including the Chapel Fund, is \$9,275.09. Without regard to the Chapel Fund, the amount received the fiscal year just closed has fallen short of the expenditure by \$3,889.54.

**MISSIONS OF THE BOARD.**—Within the last three years, just ended, more than twenty laborers, including female and native assistants, have been recognized as their Missionaries.

## CHINA.

**CANTON STATION.**—Missionaries, J. J. Roberts, F. C. Johnson, George Peary, B. W. Whilden, H. Goodale, Mrs. Peary, Mrs. Whilden, Miss H. A. Baker, four assistants—total 12.

During the past year the Canton station has been subjected to serious interruptions from the precarious health of brethren Johnson and Peary. The former of these was for several months almost disqualified for the study of the language, and has been therefore unprepared for the work of preaching to the people. By many, it has been deemed important that he return home from the fear that he would find it difficult, if not impracticable, usefully to prosecute the missionary work. He will probably return to this country. Brother Peary's health has also been seriously impaired, and by advice of physicians and the Missionaries, he and sister Peary reluctantly left Canton to remain at least for a season, in the higher latitudes of Shanghai.

Brother J. J. Roberts has continued at Canton prosecuting the mission work, though not without various annoyances and obstruction arising from the feverish condition of things in that city. In the expectation of hostility between the English and Chinese, which might continue for several months, and in view of his long absence from this country, brother Roberts thought it not impossible that he might return home with the expectation

after a brief period, of renewing his efforts in China. He proposes, however, that the Board shall aim to carry out a continued system of operations in the dissemination of gospel truth in that great city, by preaching, teaching, printing, &c.

Ere this the Board hope that brother Whilden and family have arrived at Canton, and that preparatory labors have been commenced by them. When he shall have arrived it is probable that brother Roberts will decline his proposed return to this country. It is expected the mission at Canton will soon be joined by brother Goodale, and sister Harriet A. Baker, a female teacher, both of whom have been designated to that field. With the Divine blessing, we may confidently hope they will not labor in vain.

**SHANGHAI STATION.**—Missionaries.—J. L. Shuck, M. T. Yates, T. W. Tobey, Mrs. Shuck, Mrs. Yates, Mrs. Tobey, and two native assistants. Total, 6.

Allusion has already been made to the fact that this station had been required to pass through painful severance. Those of the brethren who had commenced operations in that widely extended field, were looking forward with solicitude and hope to the arrival of brother and sister James. But their hopes were destined to be crushed. Soon after it was apprehended that one of the circle would be compelled to return to this country, thus reducing by one half their number. The health of sister Tobey becoming so seriously affected as to induce at times a degree of mental alienation, the labors of her husband have been subject to continual interruption. It has been at length determined by the physicians, and by all who have had any knowledge of the case, that the best interests of the mission cause demand an immediate return. They will probably reach this country in the fall.

The brethren of Shanghai, though subject to those and other trials, have been industriously engaged in their preparatory labors. They are beginning to speak to the people in their own language, the words of salvation. Nor are they without encouraging indications of the Divine benediction. The people seem willing to hear. Large congregations are assembled from time to time, sitting respectfully and listening attentively to the new doctrine.

Reference to the letters and journals of our missionaries at Shanghai will exhibit a cheering prospect of success. Several promising male and female, have already presented themselves as professed converts after the truth. One man is spoken of who closes his shop on the Lord's day, and goes to hear the word of the Lord preached. "What will be the final result of these cases," writes one of the brethren, "is known only to the great searcher of hearts. Our hopes are not very sanguine, and our faith is not very strong, yet we do most solemnly pray and desire to see some souls soon converted. Our hearts and eyes are turned to God, that he would pour out His Spirit. I think there is on the part of every member of our mission a desire to give ourselves wholly to the work of teaching and preaching Christ among the heathen. But we are very feeble. I beg a special interest in your prayers. My sincere desire is to win Chinese souls to Christ. May I more and more feel that my efficiency is of God."

## AFRICA.

**MISSIONARIES.**—John Day, A. P. Davis, B. J. Drayton, J. H. Cheesman, S. Perin, Wm. A. Johnson, W. W. Stewart, with six additional teachers and interpreters. Total, 13.

**BEKLEY STATION.**—This station is occupied by brother John Day. Though his health has been at different times feeble, but little interruption to his missionary work has been experienced. Under his care is a school of about forty-five boys, some of these are converts but most are natives. They are required to labor a portion of every day.

In addition to the management of the school brother Day has applied regularly to church at Bekley, and as often as possible has gone into the interior preaching among the native towns. "I think," he writes, "a large extent of the Bantu country is ripe for the reception of truth." As far as I have seen, which is about 26 miles in the interior, and say 150 miles coast-wise, I have found the preaching of the word acceptable. I have preached to 1000 persons, 70 miles in the interior, and speaking he could be heard by the whole, not a village, not a city, not had done, every ear attentive every eye fixed. All around where I labor, there is perfect order. They hold solemnly before him Maker and count to him. I am ready to cry, why! O why, why do you not convert to God. A stranger would sometimes think they are fit for the collection of the Gospel.

**BA-BA COVE.**—At Bama Cove, and among the contiguous native towns brother A. P. Davis is laboring as our missionary. He has been permitted to preach the word of life to multitudes of the degraded heathen around him, besides which, the church at Bama Cove, and the school have received his fostering care. He has also made tours on the coast below as far as Cape Palmas, and around among the churches and stations on the St. Paul's river. Several have been baptized by him.

**MONROVIA.**—The church at Monrovia being without a pastor, by permission of the Board for one of its missionaries. Brother Drayton, was engaged for several months in preaching for them, while a portion of his time was employed in the vicinity of that town.

**CAPE PALMAS.**—Subsequently by the direction of the Board, brother Drayton passed down the coast and was located at Cape Palmas. By our last communications from Africa, we learn that he had commenced supplying the languishing church at that place, and was arranging for a series of efforts on behalf of the surrounding heathens.

**NEW VIRGINIA.**—New Virginia, situated a few miles from Monrovia, on the St. Paul's river, was the scene of labors in which the lamented brother F. S. James moved. He was engaged in conducting a school and preaching at New Virginia and in the surrounding towns. His labors were judicious and untiring. Nor was he without tokens of God's blessing. From the time of his entrance into our service, he was permitted to baptize many joyful believers.

**NEW GEORGIA.**—At this place a flourishing school is sustained by the Board under the care of brother Wm. A. Johnson.

**NEW ORLEANS.**—The school at New Orleans is conducted by brother W. W. Stewart.

**EDINA.**—The Board have been induced by their own solicitation and by the recommendation of brother J. Day to appoint at this place brother John H. Cheesman, who will labor as their missionary in the circum-pent region. He will intercede among the Bantu, by whom he is much beloved, preach to the church at Edina and visit the destitute churches on the coast, inspect the schools connected with our missions, &c., &c.

**CENTRAL AFRICA.**—The Board have been led to contemplate Central Africa as a most promising field of missionary labor. Their attention was first called to it by brother J. T. Bowen, who has since been appointed to canvass in operation, and to constitute measures for its cultivation. This brother, a native of Georgia, but more recently a resident of Florida, had for some time been looking at the probabilities of a successful entrance into this thickly populated region, and becoming satisfied of its feasibility, his thoughts were turned to the question of personal duty in the case. He decided to attempt the difficult task. An offer of himself was made. The Board were engaged several months in obtaining information and considering all the bearings of the question. They received after much prayer to God for His saving direction, to enter upon the undertaking. Many difficulties presented themselves to their view, but none so formidable, as to forbid the attempt, especially when the will of God in reference to a region of distant.

It is expected that brother Bowen, in company with a white fellow-laborer, and two or three colored brethren, will repair to this field in the fall of this year.

A Grand Council of the Prairie Indians, inhabiting the territory between the Rocky Mountains and the Indian country west of Missouri and Arkansas, is to be held this summer. The object of the council is not stated, but it is believed to have reference to the new movements in California and New Mexico, consequent upon the recent change of title of those territories, and the discovery of deposits of the precious metals. The Little Rock Democrat advises Government to take measures in time to ensure to emigrants on the prairie and to the citizens residing on the frontiers of the border States, the protection of a strong military force. It says: "The great influx of population, of large numbers from the States through the cheapest hunting grounds of the Indians, must be viewed by them with no small degree of concern, and we feel it to be our duty to call the attention of our Government to the extent of affairs in the great country west of us."

\* **THE TAMES WATSON.**—A white missionary the following at the three chief cities of a great man, viz: to be in Christ: to be like Christ; to be with Christ.

## God Reviveth a Churchful Owe.

"How is it, Betty," said an elder of the church to a poor woman in Wales, who always contributed something whenever a collection was taken: "how is it I always see you drop some thing in the plate? where do you get it?"

"O, Sir, I do not know," she replied: "the Lord knows my heart and my good will to His cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and, when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little; take this sovereign, and do what you will with it."

"A sovereign, Sir," said she; "I never had so much money in my life as a sovereign; what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one of the elders, who gave him half a sovereign, and another gave him five shillings, both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do.

"Put my name down for a sovereign."

"A sovereign!" said he, "why, where did you get a sovereign from?"

"O, Sir," said she, "I got it honestly; put my name down for a sovereign."

She gave him the sovereign, and, in about two weeks from that time, she received a letter from Doctor Commons, informing her that a friend had just left her one hundred pounds. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that withholdeth, shall be watered also himself." Proverbs xi. 24, 25.

Charity is an universal duty, which it is in every man's power sometimes to practice; since every degree of assistance given to another, upon proper motives, is an act of charity; and there is scarcely any man in such a state of imbecility, as that he may not on some occasions, benefit his neighbor. He that cannot relieve the poor, may instruct the ignorant; and he that cannot attend the sick may restrain the vicious. He that can give little assistance himself, may yet perform the duty of charity, by influencing the order of others, and recommending the positions which he cannot grant, to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirty a cup of cold water, shall not lose his reward.—Dr. Johnson.

The red men of our western wilds look to us for the Gospel of Christ, and there are special obligations which bind us to provide them with the means of grace. We have acknowledged the obligation, and organized a distinct association for the purpose of doing this work. The Indian Mission Association has now in its employ several missionaries, who are successfully prosecuting their labors of love. They feel encouraged to go forward and invite the cordial and prayerful co-operation of Southern Baptists and all who love the cause of our Lord Jesus Christ.—Minutes of Georgia Baptist Convention.

## RECEIPTS.

From May 1st to June 1st.

| RECEIPTS.                                                                                                                                                                                            |          |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| KENTUCKY.                                                                                                                                                                                            |          |
| Rev. S. Deane, for Advocate,                                                                                                                                                                         | \$1 00   |
| Rev. G. N. Robinson,                                                                                                                                                                                 | 1 00     |
| ILLINOIS.                                                                                                                                                                                            |          |
| Baptist church, Kane, for N. H. Peary,                                                                                                                                                               | 2 00     |
| SOUTH CAROLINA.                                                                                                                                                                                      |          |
| S. Jordan, for Indian Advocate,                                                                                                                                                                      | 1 00     |
| Col. by Rev. J. M. Ashburn,                                                                                                                                                                          | 500 00   |
| ALABAMA.                                                                                                                                                                                             |          |
| Rev. F. Callaway, for Advocate,                                                                                                                                                                      | 4 00     |
| Col. by Rev. G. N. Davis, Ag't,                                                                                                                                                                      | 200 00   |
| MISSISSIPPI.                                                                                                                                                                                         |          |
| James Elder, for Ind. Advocate,                                                                                                                                                                      | 50       |
| MISSOURI.                                                                                                                                                                                            |          |
| Rev. Robert Gordon,                                                                                                                                                                                  | 1 00     |
| Total Receipts,                                                                                                                                                                                      | \$610 00 |
| One copy has been sent, viz: from Female Indian Mission Society, New Castle, Ky.                                                                                                                     |          |
| * Of this \$50, contributed by the Ladies of the Southern Baptist Church, to contribute Rev. G. M. Galt, to the Baptist Church and congregation of Brown, in southern Rev. James Lyon, Lib. Mission. |          |
| Galt to southern Green Brown, Rev. Lib. Mission.                                                                                                                                                     |          |