



THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary. LOUISVILLE, APRIL, 1850.

The Rooms of the AMERICAN INDIAN MISSION ASSOCIATION, are on the corner of Third and Jefferson Streets, opposite the Post-Office.

SPECIAL NOTICE.

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DYER, Corresponding Secretary, LOUISVILLE, KY.

Those containing remittances, to C VAN BOSSHE, Esq. Treasurer, LOUISVILLE, KY.

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, 311 Main Street, and pay it there.

Agents of the Board.

- Rev. V. R. Thornton, Gen. Agent for Georgia. Rev. A. T. N. Vandiver, for Georgia. Rev. G. B. Davis, for Alabama and Tennessee. Rev. Andrew Moffat, for Mississippi. Rev. S. H. Bundy, for Tennessee.

Why Should the Work Cease?

If our friends will compare the receipts of the present month with those reported in our last number, they will perceive that there is a great falling off, whereas the circumstances of the operations of the Board demand a large increase. We are doing a great work, and we have received a measure of blessing which we hardly dared to expect; and now we ask, "Why should the work cease?" Shall the response be, "Because the professed lovers of the Redeemer love their money too well to bestow it for the purpose of speeding onward this good cause?" God forbid that such an unwholy and unchristian spirit should ever obtain a lodgment in any heart...

Our Paper.

The rapid increase in the circulation of the Indian Advocate, since the last annual meeting, is a most encouraging feature in our operations. Subscribers are pouring in by hundreds, and it will give our patrons pleasure to learn, that our little periodical is now a source of small revenue to the Association—the receipts being more than sufficient to pay the expenses of publication. We trust, that this will stimulate many others to systematic efforts in its behalf.

Who will send us the largest list of subscribers? Make the trial, brother, sister—success will crown your efforts.

Baptisms.

It will be seen, by a reference to our missionary intelligence, that over twenty baptisms are reported by our missionaries, and that the latter are manifested at several stations indicate the repeated occurrence of these blessed seasons. These tokens of Divine favor should stimulate our friends to redoubled exertions, and an increased liberality.

The Oldest Man Ever Immersed.

"The editor of the Indian Advocate says: We once had the privilege of immersing a candidate whose age was one hundred and twenty years. We think that this is most likely the only instance of immersion, at so great an age, that has ever occurred."

This Baptist minister must have been a poor wanderer of the Bible, which tells us of vast numbers being immersed, who were not only a hundred, but eight or nine hundred years old."

We clip the above, with the comment appended, from the Concord Congregational Journal. The editor of the Indian Advocate, as well as the editor of the Journal, have both strained at gnats. The Advocate man, by using the word immerse instead of baptize, has laid himself fairly open to criticism; and we hope some of the wise ones, who are clamoring for a new English version of the Scriptures, will look at the question in all its bearings before they bring it before the Society. Men eight or nine hundred years old were immersed, and we have Bible authority for saying so, for they were buried, not in water, but according to the rites of sepulture as practiced in their day. Jacob was immersed at the age of 147 years in the cave of the field of Machpelah. But our friend Wood, of the Journal, who does not love the Baptists any better, to say the least of it, than he is bound to by his Bible, has not displayed any remarkable wit in his comment. We hope, for his own sake, he will find some better and more scriptural way in which to assail the Baptists, if he chooses to continue to throw his darts at them. And most sincerely do we hope the editor of the Indian Advocate will adopt the scriptural, well understood word baptize instead of immerse. The Baptists love that word, baptize, and they will never consent to give it up for any other word in the English language."

We clip the above piece of friendly advice and erudite criticism from the Christian Secretary; and we tender our acknowledgments to our brother, the Editor, for his kind intention towards our humble self; but really, after having comprehended the full scope of his intention, we must confess that it has not added much to our small stock of ideas, nor convinced us that we were wrong in our use of the word immerse. Baptize and immerse are both foreign words, and have been adopted into our language for a very long period, but under very different circumstances. Immerse retains, in full force, its original meaning, while baptize, as it is generally used, expresses only the administration of a religious rite, without giving a distinctive idea as to the mode of administration—it may be by sprinkling, pouring, or dipping. True, we, as a denomination, insist that it has a definite signification, in accordance with its original import; but we are not the exclusive standard in matters of Philology. The aged individual, the notice of whose immersion has called forth these remarks, nearly a century before we had the pleasure of administering the ordinance to him, had been baptized, in the common interpretation of the term; and had we used the same word, no one but those acquainted with us would have known in what particular manner the rite was performed; but the very use of the word immerse was quite sufficient to assure the Congregational Journal that it was a Baptist minister who was the administrator. We think, therefore, that if the Journal and the Advocate have "strained out the gnat," the Secretary may be "swallowed the camel." The fact, that Jacob was buried in the cave of Machpelah will, we think, convince but few Baptists that they ought not, therefore, to use the word immerse; at least, we, in spite of the criticisms and "sincere hopes" of our good brother of the Secretary, shall still persist in giving it the preference.

As regards the "good bit" of the Congregational Journal, on the New York Recorder is pleased to call it, we must confess, that, although we are the mark against which it was aimed, we are so very dull as not to perceive it, and we shall be pleased if our friend of the Recorder will withdraw our obtuse sensibility.

"This Baptist minister" is not so poor a wanderer of the Bible as not to know, that God never immersed the whole world, with its very original inhabitants, in a flood, but we can see no point between this circumstance and the administration of the rite of immersion to a believer. Verily, this Journal man must be a Solomon, and he of the Secretary a new relation!

We will mention, in this connection, that our brother, of the Christian Secretary, has never intended to us the usual courtesies of the Press, by placing the Indian Advocate on his exchange list, which, with but two exceptions, has been kindly done by our denominational press; we were, therefore, indebted to a friend for the perusal of the number containing the above extract, which he penned for our special benefit.

The Baptist Banner.

Arrangements have been completed which change the proprietorship and the editorial relations of the above named Journal. Rev. Wm. C. Buck, who has so long presided over its columns, has disposed of all his interest, and resigns from the editorial chair on the 1st of May. It will thereafter be under the control of brethren John L. Waller, A. W. LaRoe, and E. L. Thurman, who are joint proprietors and editors. The Western Baptist Review is to be published in connection with the Banner, and both are to be issued from the printing office of Hall & Brother, of this city; and when we state that they are the publishers of the Indian Advocate, it will be a sufficient guarantee that the work will be done in a superior manner.

The Banner will be greatly enlarged, and printed on new type; and it is the intention of the new proprietors to make the typographical appearance of both the Banner and the Review equal to any similar publications.

As regards the new editorial corps, brother Waller has been long and widely known as one of the ablest writers in the denomination; and he comes to the work with reinvigorated health and spirits. Brother LaRoe is already known to the readers of the Banner; and we feel confident that brother Thurman will soon establish a high reputation in his new vocation. He is one of the earliest graduates from Georgetown College, and comes to his work with a thorough disciplined mind.

We now bespeak for these important State and denominational organs, the united and vigorous co-operation and support of all the members of Baptist churches in the State, and elsewhere so far as it can be extended. If this assistance is given, we feel confident that we shall be enabled to publish a Review worthy of the denomination.

Program.

Our various religious journals seem to have caught the true spirit of this progressive age; they are donning new and beautiful dresses, and are practicing the system of "annexation," by adding columns to columns in their dimensions. Among those which have recently given such gratifying indications, we may mention, that "prince of Baptist journals," as the Southern Baptist calls it, the New York Recorder, the Christian Index, the Southern Baptist, and our neighbor, the Journal and Messenger; and finally, but not least, we promise our readers that the Advocate shall not be behind hand. In a few days we shall improve the already very neat appearance of our little sheet, and add something to its dimensions, and we trust, that our subscribers will try and add largely to our subscription list in return.

A New Work on the Indians.

It gives us great pleasure to learn, that Rev. R. H. Taliaferro, of Galveston, Texas, is engaged in preparing a work for the press, entitled, "The Legal and Moral Claims of the Indians." From what we have seen of brother Taliaferro's ability, in the articles which he has already given to the public on these subjects, we feel confident that he will produce an excellent treatise, one that will be read with great interest, and that can be relied on; and we would especially recommend it to the attention and patronage of the friends of the Indian, and the public generally. We shall look for its appearance with great anxiety.

How Agents.

We are happy in being able to announce to our friends in Tennessee, that the Board has secured the services of Rev. S. H. Bundy as an agent. Brother Bundy will enter at once upon his work, and so he is well known by the brethren, it is only necessary that we should heartily commend him to their consideration and Christian liberality. The spirit with which he enters upon his work will be seen by a reference to his list of appointments, found in another column.

We expect, in a few days, to have a good number in the place of brother Thurman, as Agent for Kentucky.

Literary Notices.

Life in Exile; or, Christian Activity and Labor Illustrated and Commented. A. S. S. Union.

A most excellent little work, and well adapted to promote diligence in the practical walks of Christianity. It is comprised of six discourses, by the Rev. James Hamilton, of the Scotch Church, originally delivered to his congregation in London. It is a serious thing to die, but if men would only make life an earnest and serious matter, death would be disarmed of more than half its terrors; and this excellent publication, if properly read, will do much to promote such a happy consummation. We highly commend it to our readers, who can find it at the Depository on Fourth street in this city.

Baptist Memorial and Monthly Record, April, 1850.

Sometime since, we had occasion to notice the improved appearance of this very useful periodical, but it seems that the publishers are still on the march of improvement, for the April number comes to us with a new and beautiful cover, and in other respects much superior to those heretofore issued. It is every way worthy of the support of the denomination, which we trust it will secure.

An Address delivered at the first commencement of Union University. By Rev. J. H. Eaton, President.

There is no attempt to say great things in this address, but it is nevertheless one of the best productions of this kind that we have read for a long time; and the brethren in Tennessee should be thankful that they have a President for their young institution so deeply imbued with good strong common sense as well as classic lore.

Eighth Annual Report of the Kentucky Institution for the Blind.

This report shows an increased degree of prosperity in the affairs of this infant, yet noble institution. The catalogue shows the number of pupils to be thirty-eight. We have repeatedly enjoyed the pleasure of a visit to the weekly exhibitions, and we have been delighted at the evidence of proficiency in the pupils, and the general appearance of neatness and order which uniformly prevails; and we are sure that we but glimpse the general sentiment, when we say, that it is unsurpassed by any similar school in the country.

New Version Question.

We acknowledge the reception of the extra New York Chronicle, containing the reasons for a corrected version of the New Testament; but as the question is being fully discussed by the weekly papers, we deem it unnecessary for us to enter the lists.

Letter from S. H. Bundy.

McMILLVILLE, March 28th, 1850. DEAR BROTHER DYER:—Your favor of the 23rd inst. has just come to hand, to which I hasten my reply. I can truly say, nothing has ever occurred in my religious history, which so powerfully and suddenly moved upon my feelings, as did your communication. From my first impression, relative to the ministry, I have cherished the deepest sympathy for the brethren, and particularly "the red man of the west." My heart has often smelt, when contemplating the history and condition of the Indian; and with joy have I anticipated, the glorious results of the present efforts of the Indian Mission Association.

During the past summer, I became interested upon this subject, that I was induced to intimate to brother Howell, that I should be much pleased to be able to do something in furtherance of the Indian Mission cause; and felt so if I could not refuse an appointment to labor among them, if the cause demanded my services. An agency in behalf of the Indians is more agreeable to me than any thing connected with the mission, on account of my family, and, without any hesitation whatever, permit me to inform the Board, that I accept their generous appointment with all my heart!

I desire, then, to tender the Board my thanks, and assure them, that I am fully sensible to the high and important trust, which they have confided to me; for the discharge of which, I pledge them my best exertions. I am aware of the firm, that the agency will call me from my family and home, and my time; and require much labor, and many sacrifices; but I have long since counted the cost—"Who's the time for labor," and "our reward is in Heaven." I value my labor, my life, only so it is useful in the advancement of my master's cause.

I shall commence my labor as soon as I hear from you, and am more perfectly informed upon the subject.



POETRY.

From the Indian Advocate.

An Extract.

Near the Northern Lakes—a messenger... Where Mamiebe\* calls his bride... And Pakatana of sandy lands... Wakunda's; children wondering gazed...

\* Mississippi.
Missouri.
Otago.

THE SACRIFICE'S NEW CANOE.—The Sachem of Pautuck was very friendly to the English, but the efforts for his conversion were not successful till he was between fifty and sixty years of age.

"Sirs, you have been pleased for four years past, to apply yourselves particularly to me and my people, to exhort, to press, and persuade us to pray to God. I am very thankful to you for your pains. I have all my days sailed in an old canoe, and now you exhort me to leave my old canoe, and embark in a new one. I have hitherto been unwilling to do so; but now I myself yield to your advice, and enter into a new canoe, and do engage to pray to God hereafter."

Mr. Elliott told him that while he sailed in the old canoe, he sailed on a quiet stream, but the end was destruction; in his new canoe he might have to sail against the stream, and perhaps meet with storms, but the end of his voyage would be everlasting rest.

The Sachem persevered in the course on which he so seriously entered.—N. Y. Observer.

A COMMON PATTERN.—A gentleman, who had been active in aiding a mission by collection, was met the following day by one of different habits, who chided him for the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent, on one knee how, while there were so many unemployed starving poor at home.

It is neither this nor that, which this case of objects exactly mean, but simply to tell their consciences by liberality proceedings of liberal men, whom, if they could nevertheless, they must for very shame, in some degree, imitate.

Edificant Piety.

In Importance in the Gates of Hell. No amount of men or money, or organization, or means, can subvert this world to the reign of Immanuel, till we have a thousand Christians enjoying the full measure of Christ's working within them, where we now have one, and till the spiritual family at large shall present to the eyes of the world that type of piety, which arises from the absolute triumph of the divine over the human. The carnal elements of our character must be quickened into glowing life, like the dead corpses of Ezekiel's vision, after the winds of the Spirit had animated them, before we can be at all qualified for organized, aggressive, and concentrated action against the evils of this God-abandoned world.

INDIAN MORALITY.—They (Indian hunters) generally remain attached to the part of the district where they are born, obtaining their supplies on credit and paying for them in skins.

MARONET'S SERMON ON CHARITY.—Is one of his traditional sermons, transmitted by disciples, in the following epitome on the subject of charity:—When God created the earth it shook and trembled with its mountains upon it, to make it firm. Then the angels asked, "Oh, God, is there any thing of thy creation stronger than these mountains?" And God replied, "Iron is stronger than the mountains, for it breaks them." "And is there any thing of thy creation stronger than iron?" "Yes, fire is stronger than iron, for it melts it." "Is there any thing of thy creation stronger than fire?" "Yes, water, for it quenches fire." "Oh, Lord, is there any thing of thy creation stronger than water?" "Yes, wind; for it overcomes water and puts it in motion." "Oh, our Sustainer! is there any thing of thy creation stronger than wind?" "Yes, a good man giving alone; if he give with his right hand and conceal it with his left, he overcomes all things."

Who Will Go.—"Lo I am with you always." What precious words are these? And for whom are they designed? By whom were they uttered? They were spoken by the Son of God, and are addressed to those who publish his gospel to the world.

NEW DIFFICULTY.—The Minnesota Chronicle publishes a correspondence of some importance between Hon. H. H. Sibley, Delegate from Minnesota to Congress, and Hon. John M. Clayton, Secretary of State, relative to the trade in spirituous liquors carried on with the Indians on the North-western frontier of the territory by the Hudson's Bay Company.

Give Now.—Defer not thy deeds till the results of death has covered thy form. Ten dollars given to-day, are better than fifty left in thy will. It is not benevolence to give away what thou hast no further need of; and no liberality will purchase further felicity for the mean and avaricious heart.

Comments.—The Baptists in the Cherokee nation have fourteen houses of worship, six ordained native preachers, and twenty-six licentiates and exhorters. The Methodists have 2,000 members.

THE MESS.—A Ministry in Jamaica was questioned the other day on a Member's A, and asked, "Who are the mess?" A very courteous, "Those who give such answers to rough questions."

"All do Emulations."

Not long since, a missionary meeting was held among the negroes in the West Indies, at which the three following resolutions were passed: 1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. At the close of the meeting, a leading negro took his seat at the table in order to mark down the sum each came forward to give. A large number came and laid their contributions upon the table, some more, some less. Among the number who came up, was a rich old colored man as rich as all the others put together, who threw them down on the table a small silver coin. "Take dat back agin," said the African receiver of the money seated at the table. "Dat may be accordin to de first resolution, but not accordin to de second." The rich old man accordingly took it up, and hobbled back to his seat in a great rage. One after another came forward and almost all giving more than himself, he was fairly abandoned, and again threw down a piece of money on the table, saying, "Dat, take dat." It was a valuable piece of gold, but it was given so ill-temperedly, that the man at the table again answered, "No, dat don't do yet. It may be accordin to de first and second resolutions, but not accordin to de last; and again the old man took up his coin. Still annoyed at himself and all around him, he sat a long time, till nearly all were gone, and then came to the table, and with a pleasant countenance, (the man was a Christian) willingly gave a large sum to the treasurer. The receiver, as he marked down the amount, exclaimed, "Well, den, dat an accordin to all de resolutions!"

Who wishes to know how to give and be happy? Let him follow the example of the above rich old African.—Commission.

FRUITS OF MISSIONS.—In the Sandwich Islands the converts from heathenism are contributing liberally to promote the spread of the gospel in the Oregon Territory. One of the missionaries of the American Board remarks:—"Our poor people have just sent fifty dollars to Oregon, to aid the cause of home missions. This sum was the avails of the monthly concert contribution for a part of the last year. The church members are now trying to do what they can for the support of this cause. I suggested to them the propriety of turning off their donations for the present year, to that object; and they seem pleased with the idea."

"After contributing some thirty dollars at the monthly concert, the leading members in the church, with general doxors, came forward and put down, one five dollars, another four, another three, &c., as their annual subscription. More than a hundred dollars were pledged by a few individuals the first day; and the subscription has been increasing daily for several weeks. It gives me great pleasure to see them endeavor, with so much cheerfulness and determination, to do what they can."

NEW DIFFICULTY.—The Minnesota Chronicle publishes a correspondence of some importance between Hon. H. H. Sibley, Delegate from Minnesota to Congress, and Hon. John M. Clayton, Secretary of State, relative to the trade in spirituous liquors carried on with the Indians on the North-western frontier of the territory by the Hudson's Bay Company. Mr. Sibley complains that this British Company sells its liquor to the Indians who hunt in our territory, which renders null the efforts of our Government to prevent the introduction of the destructive fire-water into the Indian country. He asks that the matter be brought to the notice of the British Government. Mr. Clayton replies, under date of December 11, three days after the date of Mr. Sibley's letter, that the United States Minister in London has been instructed to address a remonstrance to the British Government on this subject.

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RECEIPTS.

From March 15th to April 15th.

Table with columns for location (e.g., Georgetown Baptist Church, Martha Hollingsworth, Linaus Austin), amount, and total. Includes sub-sections for INDIANA, SOUTH CAROLINA, PENNSYLVANIA, MISSISSIPPI, and MISSOURI.

Total, 6223 96

American Sunday School Union Report, 100 North Street, London.