

THE INDIAN ADVOCATE.

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

17 The Rooms of the American Indian Mission Association are on the corner of Jefferson and Third Streets, opposite the Post-Office building.

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

CHARLES S. YOCKER, 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, 471 Main Street, and pay it there.

Agents for the Board.

- Rev. V. R. Thornton, Gen. Agent for Georgia. Rev. A. T. N. Vandever, for Georgia. Rev. G. B. Davis, for Alabama and Tennessee. Rev. Andrew McFat, for Mississippi. Rev. S. H. Bundy, for Tennessee. Rev. R. L. Thurman and Rev. B. L. Helm, for Kentucky.

The World Subduing Power of the Cross.

If any man love the world, the love of the Father is not in him. This is an hard saying; who can bear it? Man are in the world, subject to its immediate influence, and compelled, by the stern necessities of their nature, to engage in its active scenes. All of his natural appetites receive their means of gratification from resources which stand directly and intimately connected with it; how then, is it possible for any man to sever his affections from the world? It seems at the first view, next to an impossibility; yet, every man appears, instinctively, to be impressed with the idea that this absorbing, gorying love of the world, most, in some way, be overcome, and the heart and mind centered on something more worthy of their high origin, and noble qualities; and the object of this superior affection is the Great Father of all. The Bible everywhere assures us that there can be no communion of "God and mammon" in the moral constitution; but we are to seek for those things which are above, and not the things which are on the earth, and although man may attempt to commensurate this unholy alliance in the bestowment of his affections, he will never succeed; if he loves the one, he must of necessity hate the other. If any man love the world, the love of the Father is not in him.

This being the case, it becomes a matter of no small moment, how this love of the world, to which man is so naturally and strongly inclined, can be overcome, and the affections freed, so that God may become the supreme object of love and desire. Man has often attempted to apply the remedy. Finding the intellectual powers so susceptible of affording enjoyment infinitely above sensual indulgence, reason has been decided; and the Philosopher efforts to despise the world, while at the very moment he is bowing to one of its most gorying passions, pride of intellect. The hermit retires to his secluded cell, or makes his abode in the silent desert, apart from the communion of his brethren, that, by holding intercourse with the sublime works of nature he may root out of his heart the world-loving spirit; but he has ever found that these are the most unfeeling places for the accomplishment of this great purpose. God has said, "It is not good that the man should be alone;" and he will seek in vain, who strives to overcome one principle of his nature, by doing violence to another.

But the question will recur, how can this innate love of the world be overcome? The Apostle has fully and emphatically answered the inquiry: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us and I unto the world." Here is the remedy—the cross! Let man but view the world in the light of the cross, and he will be ready, with the Apostle, to count all things but loss for the excellency of the knowledge which he obtains by its illumination. Things seem will then lose their value, and those unclean lusts up in the point of vision in their eternal bearings. Time will be lost in the boundless prospects of eternity. In full accordance with this sentiment, is the testimony of John: "Who is he that overcometh the world, but he that believeth that Jesus is

the Son of God? John stands before the cross; he knows the power of the world to hold the soul in bondage to its lusts and appetites. He everywhere sees the evidences of its mighty victories over the multitudes of the human race, by which God has been dishonored from the hearts of men, and the world, as an unremitting tyrant, occupying the seat of power, leading them on to their ruinous end; he hears the far off echoing of the song of the angels, having the everlasting gospel to preach; and he remembers the dying words of him on whose bosom he had leaned at the paschal supper, "I have overcome the world;" and gathering new strength from these assurances he exclaims: "This is the victory that overcometh the world, even our faith!"

Let the star be the first light that gladdens the eye, and how would it revel in its brightness; but when the sun is once risen, the star will be forgotten in the brightness of his glories. The world is beautiful and attractive, and it is first presented to our senses as an object of affection, and we yield it our hearts, and they become wedded to its pleasures; but let the joys and hopes, which cluster and glow around the cross, once be fully revealed to the eye of faith, and the world will become but a spot on the sun of our affections—clings to the expanding wings of our imaginations, as we strive to soar to the full height of what it holds forth to excite the soul with heavenly anticipations.

The Cross has been the principle by which thousands have already trampled over the power of the world; enabling them to live in it as though they were not of it. Amid the fumes of the stable, or the bloody arena of the amphitheater, in the dungeons of the Inquisition, the Cross has yielded its consolation, and shed the inspiration of its hopes. It has checked the mad ambition of the devotee of vanity, causing him to seek exaltation by entering the valley of humiliation. It has put out the fire of revenge by the soothing tones of "Father forgive them, for they know not what they do." The hands of sinners open widely as the self-sacrificing spirit of the Cross finds its way to the heart; and love to God and charity to man abound in all the fervency of their heavenly-born principles, and go hand in hand with the advancing spirit of this glorious emblem of the world's redemption. Superstition, which has been the basis of the world's darkness, and the source of its bondage under which they have so long groined, and self-righteousness strives no longer to meet the requirements of the law, but bows as guilty, and seeks the sheltering purity of a Saviour's righteousness. Glorious immortal Cross! view that holy joy of the appointed Lamb: "With the lifting up of this divine symbol; for he saw that there would issue from it, a power which would effectually "draw all men unto him;" that by this he would subdue the world, and make it his possession. In this trust, he endured the Cross, despising the shame; and shall we, who have professed to yield to the power of the same truth, withdraw our allegiance, and submit ourselves once more to the dominion of the world? Remember the exhortation: "If any man love the world, the love of the Father is not in him."

Resignation of our Treasurer.

It is with much regret that we are compelled to announce to our friends and the public, the resignation of brother C. Van Bushirk, Esq., Treasurer of this Association from its first organization. He has served the cause long and faithfully, and that without recompense or reward, more that which he has enjoyed from the consciousness of doing good; all his now retiring is not because he would draw back from the good work, but increasing years, and the attendant infirmities, admonish him that rest and quietness are absolutely necessary to ensure an occupation in some degree from the "labor and sorrow" to which these are subject, who, like him, have passed the bounds of three score years and ten."

On accepting brother Van Bushirk's resignation, the Board unanimously tendered him a vote of thanks for his valuable and faithful services. In concert with him, in his retirement, the prayers of our best wishes of every member, for his continuance in life, health and prosperity.

Agents for Kentucky.

Rev. R. L. Thurman has consented to vacate his agency for the Board in this state, and his services were commended to the attention of the church.

We have the pleasure also of giving information that Rev. B. L. Helm has been appointed our general agent for Kentucky, and it is expected that he will accept the office. If this should be the case, we look for great results from his efforts, to bless the souls of the people of this state, and we trust Rev. Helm is well and ably known.

Death of Miss Potts.

It is with a pained heart, that we announce the death of Mrs. E. B. Potts, into a missionary of this Board to the Choctaws, which event took place in this city on the morning of Tuesday, April 30th, at half past nine.

Sister Potts was on her way to Massachusetts, to enjoy once more the sight of her native hills, and the warm affections of her friends; but the Lord had ordered otherwise.

She was attacked on the Friday previous, with fever and diarrhea; and although the acute symptoms were at once relieved, she continued to sink, in despite of the powerful stimulents which were administered by two Physicians who attended her. She expired in Louisville about one o'clock in the morning, and as soon as possible she was removed on shore, and Dr. W. B. Caldwell, a member of the Board, called in; but the Doctor said, Come up higher, and she "asleep in Jesus!"

On board of the boat she was well attended from her first illness by a number of ladies, among whom, it gives us great pleasure to name Miss Bulkley, a member of the Baptist Church in New Castle, Ky. This excellent sister watched over her dying missionary with sleepless and untiring care from the first attack, while on the boat, and then sought her bedside on shore; and as the spirit left the body, she closed the eyes of the dead with the tenderness and love of an own sister. Such evidences of Christian love "shines of Heaven's sunlight," which amid the gloom and crime of this evil age, appear so scarce as that God has not entirely withdrawn his spirit from the hearts of mankind.

The last moments of our departed sister, were "peace!" Her faith was triumphant. A few moments before her death, she caught the eye of sister Potts, who was standing by her side, and whispered, "It is sweet to go glory!"

On the following day, at 9 o'clock, her funeral was attended at the Walnut Street Baptist Church; brother La Rue, Thurman, Kirkley and Dyer taking part in the services.

The history of sister Potts is full of touching interest, and will not attempt here even to give an outline, but promise our readers hereafter a full sketch, which we trust will be the means of awakening a deep interest in behalf of her kindred and people, far and near, and thus bring forth many a blessing.

New Treasurer.

We are happy in being able to announce to the public, the election of brother Charles S. Tucker, of the firm of J. P. Curtis & Co., Brothers, as the Treasurer of the Association, in room of brother Van Bushirk, resigned. Brother Tucker has accepted the appointment, and the books, papers and funds of the Board have been transferred to him, and our friends are requested herewith to make their remittances to him. His office is at No. 471, Main Street. Heretofore, most of the drafts of the Board have been paid through the firm of which brother Tucker is a member, and we have ever found him obliging and liberal. We feel assured, that the Association will have every reason to be thankful that so worthy a successor of our late excellent Treasurer has been obtained.

Our Paper.

As we promised last month, we send forth the Advocate greatly improved. Its size has been considerably increased, and the type used is entirely new; we ask brethren to give it a careful examination, and if found deserving, both in the object which it strives to advocate, and the style and ability of its publication, we crave the aid of all in giving it a wide circulation. It is our cheapest agency, and we desire to place it in the hands of every Baptist family in the United States.

Take it, brother, sister, and get your neighbors to take it also.

Our Wants!

We must continue to remind our brethren of the increasing and pressing wants of the Board. We have been compelled to withhold the just compensation of our missionaries, because our Treasury is entirely exhausted, giving thus a promise that their claims should be speedily allowed; but the necessities of our agents for the past two months, has placed us beyond the power of the Board to meet these claims. We beg the brethren to attend to our wants, and make our good effort to aid us in our necessity.

Alabama.

Business of importance will call the corresponding Secretary away from the post for a few weeks, and this will be no apology for any want of prompt attention to the communications of the Board.

A Great Enterprise.

We were surprised and delighted by reading in the Tennessee Baptist of the 25th of April, an elaborate paper, presented to a meeting of brethren in Nashville, on the propriety and feasibility of establishing at San Francisco, California, an American and Chinese Baptist Mission and Publication Society. The report was drawn up by Drs. J. W. King and W. P. Jones, and is an able and lucid document, and presents this stupendous enterprise in a very strong practical light. We are sorry that our brief space will not allow us to give even a synopsis of the argument used; and we refer to the subject, to express our hope that measures will be taken to give it a wide circulation, that the brethren may come to Nashville, to the Convention next May, prepared to act in the matter promptly and intelligently.

Missionary Appointment.

At a recent meeting of the Board, at the earnest solicitation of brother Beckner, brother D. N. McIntosh, a native borned preacher of the Creek Nation, was appointed to labor under the patronage of the Board.

Brother McIntosh was educated by the Episcopal Bishops of this state, and is represented as a remarkably intelligent and pious young brother. He has purchased him a large theological library, and will give himself wholly to the work of the ministry.

Brother McIntosh is supported by some excellent brethren in Covington in this state; and we expect much good will attend his labors.

A Revival among the Nestorians.

A great and precious work of grace has been enjoyed by the Nestorians. The revival commenced in a school taught by Mr. Curban. It is remarkable that the extensive work enjoyed one year ago began on the same day of the month, and in the same school. Mr. C. gives the following description of the meeting held next morning after the first manifestations of the divine favor.

"The next morning, at prayers, the solemn, anxious and weeping solicitude of the school gave unequivocal proof that the Lord was again in the midst of us. During the exercises the intensity of feeling could find vent only in sighs, groans and moans suitable weeping. And from that time the work advanced with rapidity, and in a few days it apparently reached a depth, intensity and maturity, that were not witnessed in a month longer time, after the commencement of the last revival. On the Friday following, there was public confession of specific and general sins, more overwhelming and affecting than language can describe. It seemed to be a thorough breaking up of "the fallow ground," and as such, a truly hopeful indication of a great and abounding work of grace.

Almost simultaneously with the commencement of the work in the Seminary at Saie, a deep interest appeared in the female Seminary in Oroschick, which has gradually increased until the present time. The last Sabbath is represented as having been a day of altogether unusual interest in the city. The members of the female Seminary, influential native helpers, and, indeed, nearly all the large congregation, were moved to tears under the exhibition of divine truth."

FEMALE BENEVOLENCE.—The ladies of Alabama have, in different places, manifested a commendable benevolence towards the Indians the present year. A short time since it was noticed that the ladies of the Cherokeeville church, had contributed \$100 for the support of Miss H. Davis, missionary teacher among the Choctaws; subsequently, it was stated, that the ladies of the Mandavia church had contributed \$50 in support of Indian Missions generally; and now we have the pleasure of announcing that our churches of the Baptist church in this place contributed, a few days since, \$100 to Rev. G. B. Davis, the agent, for the support of another female missionary among the Indians. We understand they will likely determine on Miss Osgood among the Woes.—Alabama Baptist Advocate.

TRANSLATION OF THE SCRIPTURES INTO CHINESE.—The Cherokee Advocate, in acknowledging the receipt of the copies to the Hebrews and to the Romans, in Chinese, adds:

"The translation of the Scriptures into our mother tongue is a great means of disseminating light and knowledge among our people, as those are a great utility who do not speak or read English, that can read the Chinese. It is not convenient to use an entire Chinese congregation, and the meeting conducted entirely in the Chinese language, by the aid of the translated Scriptures and hymn books."

MISSIONARY INTELLIGENCE.

Pennsylvania.

LETTER FROM R. W. SANDERS.

Dated April 18th, 1850.

A bright day dawning—School advancing—Desire to Hear Preaching on the Sabbath—Interesting Conversation with a Chief.

In looking over this vast wilderness, and beholding the deplorable condition of a large portion of the Indians, my heart is deeply affected; and I am led almost involuntarily to exclaim, Lord meet this poor blighted race of immortal beings, continue to wither and fade away without the "Word of Life" shall the unhappy influence of those with whom they so often come in contact, and their fate forever?—Christianity, whose very soul is universal benevolence, cries "No!" Every faithful child of God, whose heart is filled with the spirit of his master, responds "No!" The minister of Jesus Christ, feeling that the salvation of a single soul is infinitely more valuable than the mighty universe, says in his heart it cannot be; I will fly to their rescue; I will most gladly make an entire sacrifice of all the pleasures and endowments of friends and home, and civilized life. But, O! let me carry the message of life, and tell of a crucified Saviour to those who are daily perishing. I rejoice that such unworthy instruments as we are permitted to engage in a work so glorious as that of carrying light and truth into heathen lands. No doubt in the great day of eternity many redeemed spirits will rejoice, and swell the notes of redeeming grace and dying love, in consequence of the faithful labors of those who pointed out to them the "Way of Life."

This then is a glorious work, and one in which all may engage. We cannot all go on Missions to heathen lands; but yet by a proper use of the means with which God has blessed us we may sustain those who are already in the field; we may, we may by our exertions send others, who are willing and ready to engage in the work. "The earth is the Lord's, and the fulness thereof." O! when will Christians wake up to their duty on this subject.

It is now nine months since I landed here at the station with my family; during that time we have had many discouragements in the prosecution of our duty, but no brighter day begins to dawn; our prospects are daily brightening. The interest of our School is greatly advancing; but what gladdens our hearts, and gives us fresh vigor, is to see the Indians contemplating the promises of the preaching of God's Word. There has, ever since, been my connection with the mission, an almost entire indifference among the Indians with regard to preaching. How delighted the changed far, well, recently, our congregations were small; now they are increasing. To-day I have had the pleasure of obtaining, when we would call a large congregation, principally Indians. General excitement cannot be proved. My prayers that the Words of Life may find a place in their hearts, and bring forth fruit unto glory of God. On last evening I had a very pleasant conversation with Pat-a-gashuck, one of the principal chiefs of the nation, who is now with us on a visit. I have not room in this communication to insert it, so I think it will be read with interest by all who love the cause of Christianity among the Indians.

R. W. SANDERS.

Cherokee.

LETTER FROM REV. S. P. BUCKNER.

Dated April 2nd, 1850.

Interesting Meeting—New Baptisms—Others Waiting for Baptism—A Question of Duty.

Last Saturday, accompanied by sister Davis, I visited our place of preaching twelve miles from here. Quite a large congregation met in the evening and we had an interesting meeting. Five presented themselves for baptism. On Sabbath our congregation was still larger, and five others presented themselves for baptism; these also with one other, received some time before, after meeting was over, were baptized with Christ by baptism. At the afternoon meeting, the head of a tribe, who gives to eleven individuals, they being one of them. This year we had but few converts from the heathen of this people. The presented themselves for baptism, and others will probably present themselves to the church at my next visit. Through the exertions of labor bestowed upon this lot of our work is very limited, yet God has blessed and blessed it. I sometimes feel that I cannot give up the subject, and give my whole time to preaching, and preaching, as I cannot in my present situation do both; and attention too which is indispensably demanded. But I cannot determine on it at present, though if the time comes, I should like to hear the opinion of the Board on the subject.

I write you a few words this morning the death of Henry McCowan and Mr. Bogue's youngest child. We have had one more case of cholera since, but he has not recovered, and there are several others.

Greens.

LETTER FROM REV. S. P. BUCKNER.

Dated April 1st 1850.

Baptizing—Encouraging Prospects—Prosperous Church—Missing Communications.

I baptized three into the fellowship of the Methodist church on yesterday, which was the 31st of March. The congregation was large, well behaved, and serious. Several were present who, until then, had never heard the gospel. The cause of Christ is not steadily advancing in this part of the nation, and every meeting is marked by some additional indication of approaching prosperity. We had a church meeting about the middle of last month; but as no one joined, and as it was the only time we had failed to receive candidates for baptism during the preceding twelve months, we determined to have another, which resulted in the baptism of two brethren and one sister, all "native Creeks." Our church, like the tree of life, has "yielded her fruit every month;" and we have abundant reason to hope that the fountain from which she receives living water will soon send forth many streams to make the moral "desert rejoice and blossom as the rose."

Several of my communications have not been published. One that I remember contained an account of a very interesting meeting during the Christmas holidays, at which I baptized five native Creeks.

Cherokee Mission.

From a letter in the Christian Times, dated, Stark-Bridge among the Cherokees, March 6th, 1850, we make the following extract:—

There are now connected with the Baptist Mission six ordained Cherokee elders, two only of whom can talk English, and twenty-six brethren and exhorters, if I may so call them. These assist at meetings and hold meetings themselves in the absence of the ordained elders. But one of them, as far as I know, can talk English.

The Baptists in this nation have fourteen houses of worship, estimated, exclusive of some small or unfinished buildings, at \$3,900. Among them is one handsome brick building, well finished and furnished with a good stove; another of hewed logs, 78 feet by 24; another of hewed logs, 60 feet by 30; another of hewed logs, 40 feet by 30, with a framed shed in front, 40 feet square, another of hewed logs 30 feet square. Around all these, except the brick house, are more or less log houses or cabins, occupied only during camp meetings. All these and their other places of worship were erected entirely by the labor, or the earnings of the Cherokees, nearly all Indians. The members of this church not only rent their own meeting houses, but also contain all their large meetings, which is an inestimable aid, considering their present mode of living. To provide for from six to twelve and fourteen hundred persons and their houses four days, is no small matter.

In compliance with the requisition contained in a late circular from their Board, an estimate was made of the expense of all their protracted meetings last fall. In this estimate they reckoned horse feed, sugar, coffee, flour, meal, meat of various kinds, and perhaps butter, but made no account of vegetables, of which generally large quantities are consumed, and the estimate was \$1,629. Over and above this, the missionary collection was \$80, wanting a few cents. And though there are, it is said, eleven or twelve hundred members connected with the church, yet they are mostly common, full Indians, with scarcely a rich man among them.

Greys or Humans.—Are the heathen guilty—covered with blood and black with crime? Do they exhibit many traits that are repulsive and heinous? Would our visit to them all them with rage and bitterness, and tempt them to cruelty? What then? are we to relax our efforts for them, because they are ungodly? No! did not Jesus Christ. Let us learn from his example, and imitate his spirit. That man, who may be called a missionary, and yet is incapable of being influenced in his feelings by ill-treatment, contempt, abuse and rage from the heathen, is not worthy of the name.

There is nothing peculiar in the spirit of missions, except what possibly there may be in the spirit of Christ—that it is what all must possess to be disciples, and without which no one can ever hope to win. It is a spirit humble yet elevating, self-denying yet joyful, infinitely fervent yet reasonable, meek and yet infinitely. It is all this indeed, but yet nothing more than what is required of every Christian; and therefore no cause can be more absurd and unnecessary in essence, than this missionary cause. It is not my duty to go to the heathen, for I never had a missionary spirit; for no professed to be a Christian, and yet remain blind, on the ground of not having a missionary spirit, or in other words, of not being a Christian; of not being in possession of a fair title to heaven. O remember, Christian reader, that the best desire to be converted shows a deplorable lack of the spirit of Christ.

We take the following extract from a private letter, addressed to us by a much loved and very aged missionary among the Indians, with whom we once enjoyed the pleasure of an intimate acquaintance. He is in the service of the American Baptist Missionary Union, but feels a deep interest in all efforts for the salvation of the poor Indians among whom he has long and faithfully labored. He has had abundant evidence of the pernicious influence of the practice of teaching for doctrines the traditions of men.

Through your kindness I have for some time past been favored with the Indian Advocate, the organ of your valuable society, and have been much elevated by the interesting intelligence it contains. I rejoice to hear that the Lord is crowning the labors of your society and your missionaries with such success; and blessing the Indians with such merciful displays of His rich grace. May He continue to give increased tokens of his appreciation to your labors, and multiply converts among all the tribes of the Indians even as the drops of the morning dew. Whether they are, (as some of our fathers believe,) or whether they are not, the descendants of Abraham, they are a part of "all nations," and must have the gospel preached to them. Our duty is to give to them the word of life. To preach to them the gospel of God freely, fully, and faithfully. To leave no part of the counsel of God that can be properly made known to them in the dark. The Son of God is to be preached to them as our LORD, our Redeemer, our Savior, our rightful Sovereign, and the grand object of our faith. In his character and conduct as a human being. He is to be exhibited as our example, a pattern for our imitation, and the supposed converts should often bear the powerfully sensitive exhortation of the Apostle, "Be ye followers of God as dear children." And certainly they should be taught to shun no cross, neglect no duty, mark out for themselves no dryer, nor less rugged and thorny path, than he has marked out for them. When I hear the noble Apostle saying to his brethren, "Be ye followers of me even as I am of Christ," I can't evade the impression that he viewed our Lord as He manifested himself in the flesh and walked before the world, as a pattern for His people to follow, and that he felt himself bound by the principles of the gospel, and the love he cherished for his Lord to follow His example strictly. And from the whole tenor of his instructions to the saints, I am led to believe that he felt himself bound by the principles of the gospel, and the love he cherished for his Lord to follow His example strictly. And from the whole tenor of his instructions to the saints, I am led to believe that he felt himself bound by the principles of the gospel, and the love he cherished for his Lord to follow His example strictly.

And when I hear the same inspired Apostle praise his brethren for keeping the ordinances as he delivered them unto them, and hear him at another time exhorting to his brethren how some of those ordinances were to be kept, as in Col. ii. 12, truly I think he did follow Christ, even in that exceedingly self-denying strictly, and designed that all who listened to his instructions should do the same. And I should be sorry indeed to be the man who should give to the Indians, who are converted from heathenism to Christ, the least encouragement that they might in any wise depart from the pattern, or receive something else called by the same name, but differing from it in form, character, and metaphorical instruction.

Some of the brightest glories of Christianity that are visible to mortal eyes, are seen in some of the most self-denying acts of the disciples, when these acts are performed with suitable humility, meekness and devotion to Christ.

But why do I dwell so long upon this subject?—My only apology is, because my mind is strongly impressed with the importance of giving to those converted from heathenism to Christianity right instruction in relation to Christian duty—such instructions as we are sure will abide the trial. And no one pretends to deny that to teach them to believe and be immersed in teaching according to revealed truth. But thousands who read the scriptures, and are devotedly pious too, conscientiously believed that no other doctrines in relation to the subject is taught.

INDIANS AND JURY TRIAL.—The United States Circuit Court for the District of Missouri, is now in session in St. Louis. Two Indian murder cases are to be tried. Two fine Indians, the murderers of Colburn, the Santa Fe Indian, is the first case, and a Pawnee Indian, the murderer of Pined and another American soldier, is the other. The Pawnee is in great perplexity whenever brought into court, thinking his conviction is at hand. He cannot be made to understand the genius of a trial, nor can his Indian witness be made to understand the obligation of an oath. They may be committed the murder, and they become puzzled with the demands of their Great Father (the President) in giving him up, and wonder why it is that he is not forthwith executed.

A Chippewa Chief.

The Washington Union says that Mr. Muncie arrived at Washington, week before last, and went to the National Hotel, where the following were his remarks.

Upon his entry into the hotel he was introduced to Mr. Henry Clay, who received him with great pleasure, and they mutually expressed their gratification at the meeting. Mr. Clay conducted him into a ladies' parlor, where he introduced him to several of our ladies, and other gentlemen. Mr. Clay said that he could not help paying the attention his splendid and broad chest, his manly figure, and his bold countenance.

I have to look upon you, said Mr. Clay, you are the stronger man. Our strength is in our numbers. I hope, but our strength is your strength also. He inquired if Maungwudjiss was married, and replied that he stated that his wife died in England and had spent some years with his family in Europe. Had become acquainted with some members of a royal family in England, also with the King of Louisiana, Philadelphia, and others, and he showed a recent gold medal presented to him by Louis Philippe.

Mr. Clay humorously remarked that, as the chief is now a widower, he was entitled to have the sunniest and prettiest lady in the room for a wife. He made a great laugh.

Mr. Clay requested him to dance before the ladies, and he excused himself on account of the absence of his drum and war club; otherwise he would have been glad to please the ladies. The Senator then replied that the ladies must dance themselves, so as to charm the chief, and that they did at once, and he chattered thanked them for the pleasure they afforded him.

On Sunday morning Mr. Calhoun died. He had been acquainted with Maungwudjiss, and in looking upon the calm, peaceful and beautiful corpse of the departed great man, the chief was much affected.

On Tuesday, Maungwudjiss went to see the President, by appointment, and there delivered the following speech, in substance, having presented a pair of large snow white shoes, such as are used by his tribe.

VENERABLE FATHER. Having traveled over many countries beyond the sea, and having been welcomed to the hearth stones of many of the chiefs and sovereigns of Europe, I cannot refrain from expressing my gratitude to the Great Spirit for his goodness in conducting me again to the home of my fathers, and I desire, before returning to the bosom of my kindred, to grasp in friendship the hand of the great father of this people.

To this the President replied, that he was very happy to extend the hand of friendship to the representative of the Chippewa Nation, and expressed a warm personal interest in their welfare. He concluded by presenting the chief a large and elegant silver medalion, as a token of respect and regard.

CONVERTED INDIAN.—"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth, in the year 1837, "that many of you are disappointed, because I have not brought my Indian dress with me. Perhaps if I had it, you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rife on my shoulder, a tomahawk and scalping knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in the Christian's fifth chapter, and seventh verse: 'Therefore, if any man be in Christ, he is a new creature; old things are done away, behold all things are become new.' When I became a Christian, feathers and paint 'dove away.' I gave my silver ornaments to the mission cause. 'Scalping knife, 'dove away.' 'tomahawk 'dove away.' That is my tomahawk now.' So he, holding up, at the same time, a copy of the Ten Commandments, in the Ojibwa language, "Blanket 'dove away.' Be-hold," he exclaimed, "in a manner in which simplicity and dignity of character were combined. Be-hold, all things are become new!"—Alden's Writings on Missions.

AN ELEGANT FIGURE.—The Mecklenburg Jeffersonian says:—"Like one of those wondrous touching stones reared by the Druids, which the finger of a child might vibrate to its centre, yet the might of an army could not move from its place, our Constitution is so nicely poised and balanced, that it seems to sway with every breath of opinion, yet so firmly seated in the heart and affections of the people, that the wildest storms of treason and fanaticism break over it in vain."

An Indian complained to a retailer that the price of liquor was too high. The latter, in justification, said it cost so much to keep a hogshead of brandy as to keep a cow. The Indian replied, "May be he thinks as much water, but he no eat as much hay."

The Indian Mission.

Indian Mission.

The red man, a mark on every stream. Once stirred the limpid water: His homes were spread along the vale, And on the hills his graves...

Medicine Dance

There was one young female, whose beauty, agility, and rich dress attracted our particular attention. Her person was loaded from head to foot with strings of wampum, large silver bracelets, a profusion of earrings, and other ornaments...

The Him, Her.—When the Rev. Dr. Patton was in England, he died with several gentlemen who used a great variety of arguments to make him give up his old water principle.

Savage and Civilized Life.

We are now nearing the dividing line of civilized and savage life. We can look across the river and see Indians on their own soil. Their canoes are seen gliding across the Mississippi, to and fro between savage and civilized territory.

Here comes a female in civilized costume; her complexion is tinged with a light shade of brown, and her features bear a strong resemblance to those of the Indian. She is a descendant of French and Indian parents—a half-breed from Red River.

Maiden's Rock.—About noon we passed Maiden's Rock, or Lover's Leap. This is a promontory on the East side of the lake, the upper portion of which is a perpendicular rock, about 200 feet high, and the lower portion a precipitous slope, extending from the base of the perpendicular rock to the water's edge.

MARRIAGE AMONG THE ST. JOHN INDIANS.—The Eastport (Me.) Sentinel publishes the following under the head of "takings of a recent trip up the St. John River:"

Perhaps all of my readers are not aware of the peculiar custom of this tribe, in regard to marriage. On passing through their village, near Fredericton, I learned that their manner of wooing (or rather non-wooing) and wedding, was in this wise: When a young Indian wishes to take a wife, not which time he has no idea who his superior-superior companion will be—he makes his wish known to his parents.

SCAFFOLD TOWNS.—Five miles below St. Paul, we came in sight of Kapsuin, or Little Crow Village, on the West bank, inhabited by a band of Sioux. There are about forty lodges in this village, and a population of about 300 souls.

A WORTHY ACT.—We lately saw a small vial of gold from San Francisco, which, in addition to its being a fine specimen of the natural production of California, presented much interest, from the manner in which it came into the hands of its present possessor.

THE BAPTIST BROTHERS OF MINNESOTA.—The striking instance in which the missionary enterprise on favored the piety and increased the happiness of those who first engaged it, may be illustrated by the following quotation: "There was a period of my ministry," said the devoted Andrew Fuller to a friend,

marked by the most pointed, systematic effort to comfort my various people—but the more I tried to comfort them, the more they complained of doubts and darkness. I have not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the peevish heathen in India; I felt that we had been living for ourselves, and not being for their souls.

RECEIPTS. From April 1864 to May 1864. P. N. Bush and R. Jordan Cornington, for the support of D. N. McLean, 61 66...

Table with columns for names, amounts, and categories like RECEIPTS, MEDICINE, and MISCELLANEOUS. Includes entries for P. N. Bush, R. Jordan Cornington, and various other contributors.