

THE INDIAN ADVOCATE.

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

LOUISVILLE, JUNE, 1850.

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THE INDIAN ADVOCATE.

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For the Indian Advocate
Short Missionary Sermons.

BY REV. J. H. PENDLETON A. M.
NUMBER II.

The Heathen are not Saved without the Gospel

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Romans x. 13-15

That the heathen are saved without the gospel is a dogma unsupported by proof and of mischievous tendency. The Bible surely does not teach that its own instrumentality in the salvation of the nations is a heterodox sentiment. This would be an utterance of the Sacred Volume in disparagement of itself. "All Scripture is profitable," and cannot therefore proclaim itself unprofitable. That the dogma to which I have referred is pernicious in its operation results from its tendency to paralyze missionary effort. This tendency is inevitable. Those who believe that the heathen are saved without the gospel cannot feel much interest in sending it to them. This is too plain to need remark.

I deduce from the text the proposition that the heathen are not saved without the gospel.

To establish this proposition I refer to the Apostles reasoning in the verses before us.

His first position is, that whosoever calls on the name of the Lord shall be saved. The philosophy which says that "the name of the Lord is in itself a name of this position is exploded by the preceding verse all that call upon him." With God there is an exhaustless store of blessings, but these blessings are restricted in their communication to those who call on him. To call on the Lord implies a sense of dependence on him—a consciousness of our utter inability to save ourselves—and an earnest application to him for mercy. There is an abandonment of every other hope of salvation, and an unreserved reliance on the unmerited grace of God. The name of the Lord is invoked because there is no other name by which a sinner can be saved. Every one who calls on the Lord in the manner I have now indicated is saved—saved from the fearful consequences of sin, and will be saved eternally in heaven.

But the Apostle, having shown the inseparable connection between calling on the Lord and the attainment of salvation, commences a process of inductive logic which, like a resistless torrent, carries every thing before it.

How, inquires he, shall they call on him in whom they have not believed? The question shows the impossibility of the thing. There cannot be invocation where there is no belief. How can those who know nothing about Jesus Christ call on him? And even if they had knowledge of him, they could not call on him in the sense of the text, without feeling themselves to be sinners, and that if saved at all, they must be saved through the mediation of Christ. How then are the heathen called to call on the name of the Lord? They do not believe in him. They cannot call on him unless they believe in him, and they cannot be saved unless they call on him. Are they not then in a lost state? Can we, with the Bible before us, say that there is any rational hope of their salvation while they are unenlightened by the Gospel?

The Apostle asks a second question: How shall they believe in him of whom they have not heard? As faith comes by hearing, and hearing by the word of God, it is self-evidently impossible to believe without hearing of the object of belief. Who ever believed in Christ, the glorious object of belief, without hearing of him? The idolatrous heathen have not heard of him. They know nothing of his character—nothing of his mediatorial work. They are involved in an ignorance of him too deep for description. How then can they believe in him, not having heard of him? And how can they be saved by him unless their faith in him prompts them to call on his name? Are they not then? Can they be saved without the gospel?

There is a third question of the Apostle: How shall they hear without a preacher? Christ crucified is the theme of the gospel ministry. The heralds of salvation are required to go into all the world and preach the gospel to every living creature. The heathen, as we have seen, are ignorant of Christ. How is their ignorance to be dispelled, unless the news of salvation is proclaimed to them by preachers? The commission of the Redeemer must be executed by those who preach; for the injunction is, "preach the gospel to every creature." It may be said that preachers are only servants of the church. I concede it, but still it is true that the commission requires preaching in all the world. Multitudes of the heathen have not heard the gospel. No preacher has gone among them. They know nothing of the gospel message. How then can they be saved?

The Apostle presents a fourth question: How shall they preach except they be sent? However true the doctrine of a divine call to the ministry may be, I suppose it is not taught in this passage. The argument seems to be that preachers must be sent by the churches to the heathen before they can preach the gospel to them. This is the arrangement of Heaven. Missionary effort must have the cordial sanction of the churches. They must say with devout hearts and cheering voices "God speed" to those who go far hence to the Gentiles. They must send forth the messengers of salvation. How can these messengers preach to the heathen unless they are sent among them? When sent, the tidings they bear are so transcendently important and joyful that, according to the vividness of oriental style, the very "feet" of the messengers are "beautiful," as we learn from the verse succeeding the text.

Permit me to recapitulate the Apostle's argument. It is this: Calling on the name of the Lord is indispensable to salvation. Before we must call on the name of the Lord we must believe in him; before we believe in him we can hear of him; before we hear of him a preacher must first have been sent. Before men can preach they must be sent. In view of these facts so logically linked together, is not my proposition true, that the heathen are not saved without the gospel? Other considerations might be presented in support of this proposition, but my indelible purpose to be brief forbids.

—REMARKS.

1. How deplorable the condition of the heathen! They are without the gospel, and to be without the gospel is to be without hope and without God in the world. No rational expectation of their salvation can be entertained until they hear of Christ.

2. What an incentive to missionary effort does the text supply! The heathen are lost, and cannot be saved without the gospel. These two facts should agitate the churches like a moral earthquake, and induce the energy of adoption of the best means of spreading over this wide world the news of salvation.

3. Solemn are the responsibilities of Christians. They have in their possession a treasure which can enrich the world. Whether the world shall remain in moral pauperism depends materially on their opinion. They have in charge the bread of life, and they must decide whether the starving millions of earth shall be permitted to eat of it and live forever. God, in infinite mercy, enable his people to meet these fearful responsibilities!

INTERESTING INCIDENT.—We have seen in several of our exchanges an allusion to a recent benevolent act of Gov. Briggs, which deserves to be noted for the delicate and handsome manner of its performance. After one of the meetings held at Rochester, the Governor was walking home in company with a missionary brother recently designated to the foreign field. The air was chilly and penetrating, and the missionary having no outer garment, buttoned his coat closely about him to shield his shivering frame. The Governor was well prepared against all emergencies, having an ample cloak covering his warm surtout. Glancing at his companion's destitute condition, he took the cloak from his own shoulders, and adjusted it around the chilly frame of his brother, saying, "Such as I have, give I thee." The astonished missionary, in great confusion, declined receiving the costly gift, but His Excellency would take no denial, and added with much humor and earnestness, "I am only obeying the Scripture precept, 'He that hath two coats, let him impart to him that hath none.'" May the good "Old Bay State" long be blessed with its noble-hearted Christian magistrates.

From the Central Christian Herald. The Dakota or Sioux Mythology. LAC QUI PARLE, MINNESOTA TERRITORY. MAY 18th, 1850.

Having briefly noticed in my last communication the social state of this heathen people I proceed now to give some account of their religion. The prevailing religion of the Dakotas clearly indicates its origin. Whether founded upon tradition, or maintained under the presence of spiritual fellowship and of supernatural visions, the system itself betrays its origin, while its developments demonstrate its fatal tendency, and to the Christian portend its ultimate destiny in the progress of the Gospel of Christ.

I am aware that it is the opinion of many, and I am sorry to state, of some of those who profess to have known something of the plague of the human heart, that the untamed, savage Indian enjoys a native religion, the blessedness of which is often represented as approximating the paradisaical bliss and perfection of the first pair of the human race. But this is all poetry, and waving the technical use of the term, I would add that it is *blank verse*.

It requires no long series of argument, nor long reasoning, to prove that the religion of the Dakotas has for its source the corrupt and entirely depraved human heart, and that, like its source where it originates, it is corrupt and unwholesome in nature, miserably degrading in its practical tendency, and fatally ruinous in its consequences to the soul of its votaries. Having for its source profanation of pollution, the system, as might be expected, is characterized by streams of iniquity.

But more definitely, the religion of the Dakotas is essentially a polytheism, for they have many gods, some of which really exist, while many of them exist only in the imagination of their worshippers.

It is a religion that is chiefly under the ministry of devils—spirits of the air andimps of hell, combined up as by the wand of Prospero, symbolized by the conjuration and the conjuring, in the form of his conjurer in the medical department. And here I would add, that the religion of the Dakotas is an all pervading principle, deeply interwoven with, and giving shape and character to almost every custom and habit of life.

I will here notice some of the heathen deities of this superstitious and degraded people—gods, which they believe exist, and which, at certain times, and in diverse places, have been seen by the Dakotas.

The first of these gods which I would mention is *Wak-tan-tan-tan*—*The Great Spirit*. This god is supposed to be the creator of all things, except wild rice and thunder. This is their chief or greatest god. And in attestation of their supreme regard for him, they say that they swear by no other god.

Their views, however, of the superiority of this over other gods, perhaps differs but little from the regard they have for a chief above that they have for a common man. Now the chieftainship among the Dakotas is hereditary, and yet a chief's standing and influence depend very much upon his ability to speak well in council, and beg ammunition, guns, blankets, pork and flour for his people. It is this talent that distinguishes Little Six, the chief at Prairieville, and gives him the influence he wields among his people.

According to the testimony of the Indians, the Great Spirit has long been the object of worship among the Dakotas.

It is quite probably, however, that their views have changed somewhat since coming in contact with the white man and the light of Revelation. Still, however, the great mass of the nation ascribe to him few, if any attributes of character becoming a deity and just God. Nay, most of them worship him as a fallen monster, about which they profess not to know anything.

The great mass of the people, in their gross ignorance and superstition, worship him only when about to engage in battle. They suppose that his prerogative is to throw an enemy off his guard, and to make him easily taken captive. The prayer they make to him on such occasions is short and comprehensive: "O Great Spirit, help me to kill my enemy and take his scalp." So that we find the greatest and best of their gods is a god of war—and wholesale murder. It is not, therefore, strange that with this god—their bloody spirit, pressing over them, and delighting in the success of their aims and the effusion of human blood—murder, war, and all sorts of destruction of life and property should prevail. And so extensively too, among the wretched people.

Wak-tan-tan-tan—*The Great Spirit*. This also is the object of their religious worship. He lives near to us in winter, how he is called out of him, such as he approaches, and in the summer, returns from us. *Take you out the Wak-tan-tan-tan*. This god is supposed to be the god of the North. So when he comes, he drives the clouds north on a sled, and brings us winter and a rest of a harsh season.

Wak-tan-tan-tan—*The god of medicine*. He is supposed to be the spirit of embodied monster or evil. He is the object of hatred and song of the medicine men and dancers, of which they have many.

Take you up—*The sun, moon and stars*. He is supposed to be nature in almost every respect. He is personified as an old, bald headed man, wearing a kind of military cap, a bow in his hand, and a quiver on his back. He wears blankets and buffalo robes in the summer, and in the winter, a buffalo robe. The Dakotas make a great totem, and yearly consult him touching matters of war.

Wak-tan-tan-tan—*The god of thunder*. This god is like a great bird, and lives some where in the West. He is supposed to be the author of thunder.

Take them down—*The god of lightning*. This god appears in various forms. The Dakotas tell many long stories about his many war operations. They say that he has, throwing a wooden spear, put up war clouds. And not unlike most of their gods, he loves to smoke.

Wak-tan-tan-tan—*The little dweller in the woods*. This god lives in the woods, and his abode is in a hollow tree. It is this little mysterious personage that is supposed to possess the power of bewitching people, so that they get lost and wander from home.

Wak-tan-tan-tan—*The ugly devil*. This god is to be found game, buffalo, deer, etc., so that they may be easily killed. Devils are paid to this god by the natives when about to go out on hunting excursions. He is represented as being a little old man, who alone is wise to make fools.

These are only some of the gods, which the Dakotas believe really to exist, and in which they worship. There are myriads of other gods, which, although they suppose really exist, yet are more spiritual in their being.

They also worship the sun, moon and stars, like trees, trees, stones, guns, knives, etc. All these things they suppose are possessed of a spirit, which, and are worshiped by them, just as the Roman Catholics worship the Cross and the pictures and images of saints. The one is gross idolatry, the other the quaintness of this system of iniquity.

Hence, this people are thronged with gods corresponding with the objects of creation in number and variety. To these gods they ascribe the greatest profusions and the vilest passions. And whether they be sincere or not, the principle is the same. The whole system of their religion is wrong, and in their earnestness to praise of these gods, they rob God, their Creator, and perish in their sins without a Saviour.

I cannot close this article without first giving a brief sketch of a scene, which I witnessed soon after my arrival in this country. It was that the natives called *Wak-tan-tan-tan*—*The sun dance*, or, more literally, *dancing, looking at the sun*. According to their custom, the Dakotas in their devotions spend usually about thirty six hours, or two days and one night, in dancing, without eating or drinking in the mean time. It was on the second day of such an occasion, that I drew near and beheld the devotions of three men. They had previously dreamed that the sun was angry with them, and that thus they must propitiate his favor, or some awful calamity would come upon them. With their eyes intently fixed upon the sun, and their feet all in hinders from the intense heat of their god, and with a whistle in each of their mouths, and with a band of musicans, who with drums and loud wails, seemed to inspire the jaded spirits of the devotions, while it was enough to deafen the ears, and shock every sensibility of our nature.

My heart sickened within me, and as I turned away reflecting upon their devotions to their idol, I thought what a *Wak-tan-tan-tan* many who profess devotion to the living God! O, who will not pity this devotedly heathen people, and make renewed efforts for their salvation? M. N. ANTON.

DEATH OF PAGANI.—Julius Cesar died adjusting his robes, that he might fall gracefully. Augustus died in a compliment to Livia his wife; Tiberius in dissimulation; Vespasian in a jest.

THE INDIAN ADVOCATE.

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

The Rooms of the American Indian Mission Association are at No. 22, Center Street, between Green and Walnut.

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. TUCKER, 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. Vandiver, for Georgia. Rev. G. B. Davis, for Alabama and Tennessee. Rev. Andrew Moffat, for Mississippi. Rev. H. L. Bondy, for Tennessee. Rev. R. L. Thurman and Rev. S. L. Helm, for Kentucky.

Funds Needed.

The pressing and large demands which will be made upon our Treasury this Summer and Fall to sustain efficiently our operations, makes it necessary that we should once more call the attention of our friends to the consideration of this subject. This is the season when the Associations hold their annual sessions, and make their contributions for the spread of the gospel, and we bring this matter to the notice of the ministers and churches, hoping so to secure their attention and interest, that not a single Association will meet without taking some decided and liberal action in behalf of our operations.

The very liberal success which has attended our operations for several months past, is the best guarantee that God is with us in the work, cheering us on by the outpouring of his Spirit and blessing. The claims of the Indians on our justice and philanthropy were never stronger, and their necessities never greater. And then, the embarrassment of the Board, arising from lack of adequate funds, was never more sensibly felt. The demands of our missionaries for means of support, are pressing, and earnest, and just. The call for more laborers, is eloquently touching; and will not all these circumstances be sufficient to secure the attention and aid so much and justly needed? We would fain believe so.

We earnestly solicit ministering brethren, who may attend the meetings of our various Associations, to see that the cause of the "poor Indian" is promptly and properly presented, and that collections for our Treasury be secured; but more particularly do we urge upon all pastors, and others who may have it in their power, to obtain collections and donations in their respective churches, to be directed to our Treasurers, or paid through their district Association. This can be readily done; it only requires the attempt, and the thing is done; and who, we will ask, will be willing to forego such an opportunity for doing good?

The Board, to be freed from difficulty, must have at least six thousand dollars before the first of January next. More is greatly needed; less will certainly involve us in trouble, and greatly retard the advancement of our missions. We know that there is wealth enough in our denomination to give vastly more than this small sum, without the least embarrassment, and all that is wanted is the will. And shall this be wanting, when it is "more blessed to give than to receive?"

Remember the "poor Indian;" may, remember the self-sacrificing love of Christ, and then we know that our cause will be safe.

New Church Edifice.

The new church edifice of the Walnut Street Baptist Church of this city, is in a very forward stage of progress. It will be the most beautiful structure of the kind in the city, and occupies the most eligible point that could be afforded by the place.

It is expected that the bifurcated lecture-room will be occupied sometime in the month of September ensuing.

Cheering Results!

We have only to refer our readers to the missionary intelligence, contained in the present number, to give them the fullest assurance of the prosperity of our cause. They will there learn that nearly forty baptisms have been administered during the period of a single month, and that the state of religious feeling, at the stations enjoying these pleasant seasons, is very plainly indicative of a still larger accession. Surely, such glorious results ought to remove every doubt as to the propriety, or ultimate success of the work, and cheer us on to greater efforts and sacrifice in the enterprise of Indian reform. God is highly honoring our agency, and we should duly acknowledge the Divine hand, by being more energetic in the prosecution of our noble cause.

Indian Colonization.

We learned from the Commissioner of Indian Affairs, while on a recent visit to Washington, that it is the intention of the Government to relocate the different tribes in the vicinity of the Rocky Mountains, in one of those fertile valleys, where the buffalo roam for the rich pasturage. No better location could possibly be selected, and we hope to see the day when this scheme of the Administration shall be in successful operation. When this is the case, we shall expect the most favorable results—just what has, in a good degree, been secured by the colonization scheme west of Arkansas and Missouri. This is what our Board has all along desired, and the only fears we have are, that unfortunate delays may retard its accomplishment.

Liberal Things.

It will be seen, by a reference to our table of receipts, that our Alabama brethren are devising and doing liberal things for the poor Indians; and we trust that their zeal and liberality will serve to stimulate the brethren in other States to go and do likewise. From the contribution of our good sister Jenkins we shall be enabled to set another native preacher to work; and we have no doubt but that our excellent missionary, Miss Eliza McCoy, will be greatly encouraged by the liberal donation made by the ladies of the Talladega Baptist church for her support.

Our Mississippi brethren are doing good, also.

"Short Sermons."

We give, in this number, the second of a series of "short sermons," written expressly for the Indian Advocate, by Rev. J. M. Pendleton, whose name will be a sufficient guarantee of their worth and usefulness. We commend them especially to the attention of our readers.

The Corresponding Secretary has been absent six weeks, on business, which will account for any lack of promptness in replying to communications. He is now at his post again, dispatching business, which had accumulated, with as much rapidity as possible.

We regret to learn from a note just received from Rev. J. Smedley, our missionary at Pleasant Bluff, Choctaw Nation, that he has had the misfortune to have his collar bone broken, by his horse jumping on him.

We much regret the discontinuance of the South Western Baptist Chronicle. It was an ably conducted journal, and deserved a good support, and we hope that it may yet be reconstituted; we should hail its re-appearance with great pleasure.

The correspondents of Rev. S. Baker, will please address him hereafter at Nashville, Tennessee, he having become Pastor of the First Baptist Church in that city.

Our subscription list continues to increase with great rapidity. Let this be an incentive to encourage all to more persevering efforts for the wider diffusion of the Advocate.

We would particularly request of all persons having money in hand for the Treasurer of our Board, to forward it with as little delay as possible.

CHRISTIAN, WOMAN!—There is great need of it. An immense field is to be sown and cultivated by a very few hands. You cannot be spared. The world never called so loudly as now for Christian labor. Never did it promise richer rewards. The world is restless for the gospel. Men do not know how what is necessary to their souls. And you know. You must therefore convince them of their guilt, and at the same time direct to the supply.

Missionary Notices.

The Christian Review. Rev. E. S. Cutting Editor. No. York. Colby and Ballard.

It gives us great pleasure to notice this most excellent publication. It is, in our judgment, the most ably conducted journal which our denomination has ever had in this country, and the character of the articles in the January and April numbers now before us, will offer no disparagement by being put in contrast with the most celebrated trans-Atlantic Quarterly.

Brother Cutting is assisted by Prof. Gommel, and Drs. Williams and Kendrick. The Review is published in the neatest style of modern book-making, and each number contains 160 pages, and is afforded at the low price of three dollars per annum. We would especially advise all ministers to secure a copy, and it will be an excellent addition to the libraries of the lay.

It will give us great pleasure to act as the agent as we have been so requested by the Publishers, to forward any subscriptions which may be obtained in this vicinity.

The Covenant of Circumcision. Considered in Relation to Christian Baptism. By J. Terry Smith & M. Philadelphia, Am. Rep. Pub. Soc. 1850. pp. 66 12mo.

This little work is issued in the usual neat style of this Society's publications, and from the attention we have been able to give it, we deem it well calculated to throw much light on a subject which has been the occasion of much controversy, and which yet seems to be but slightly understood by a large portion of the Christian world. Huge and heavy systems have been erected on a false conception of its conditions, and they are still existing by the delusion; whatever therefore may serve to throw light on this question should be widely diffused, and such, we believe, will be the influence of this little book; let every one, therefore, bid it "Good speed."

Webb's Normal Reader No. 3. By J. Russell Webb. New York. Huntington & Storage and House & Law. 1850. pp. 216 12mo.

Sometime since we had occasion to call the attention of our readers to the school books of this author, in a notice of the above series; and we then expressed the opinion, that Mr. Webb's system was a most judicious improvement upon the old plan of teaching the art of reading, and we are fully confirmed in this conclusion by a perusal of the book now under notice. We do not hesitate to pronounce the system here presented the best ever in use. We could give our reasons for this decision did space permit, but that others may not have to depend on our opinions, we advise them to obtain a copy of the work, and let it speak for itself.

Western Baptist Review. Jan. 1850.

This number is the commencement of volume fifth, and the first bound under the new arrangement. The typographical execution is exceedingly beautiful, and reflects great credit on the enterprising publishers.

Brother Walker opens with a well written introductory, and also gives an able criticism on Noah's work on baptism; the remaining articles are highly interesting. The friends of the Review may congratulate themselves, and every effort should be put forth to extend the circulation of this journal, which calculated to exert a healthy, moral and religious influence. If this is done, we feel assured that still further improvements will be made in all its departments. Every Baptist family in Kentucky should have the Review.

WAS I GAY SERVANT.—Then I'll begin to work, labor in God's vineyard, study, write for the press, go about doing good, save sinners. "Settled, got settled?" What do you mean, friend, who expects to get settled in this life? We are strangers and pilgrims; our home is every where, and no where; we have no abiding place, no continuing city. Up, up, this drummer, up, hear thyself; sinners are at the door, starving to death; perishing for lack of bread, the bread of eternal life! Out, out, turn out, the field is the world, the world is the field. "O, I'm from home, in a strange place, when I got settled, shall I be glad." "Get settled," (hush) sinners, fields are white for harvest. Go to work now, reap every moment; do what thy hand findeth to do with all thy might. At home or abroad, by sea or by land, study to be useful, make every body happy; write, preach, pray, collect, cultivate, take a bundle of truths and books, out, out, turn out; go from house to house, pull sinners out of the fire! Who knows that while you sleep—waiting to "get settled," God may say, "The harvest is past, the summer is ended, and we are not yet reaped."

"Work while it is day, the night cometh when no man can work."

MISSIONARY INTELLIGENCE.

CHOCTAW.

LETTER FROM REV. J. GREENE, Dated April 26th 1850

Indian Chief—Willingness to labor for Christ—Electionary—Candidates for Baptism—Deaths—School Operations.

I have submitted your proposition to Brother Folsom, and he is willing to accept it. The election for chief is next July. He has informed some of his friends of his willingness to continue his chieftainship, but that he will not elect himself. I think, therefore, the opposite party will succeed. The Indians are getting quite as smart as the whites in working political machinery. Our Brother expressed a decided preference to act as your missionaries, than continue as chief.

Our Brother evidently manifests the right spirit in this important matter. I know him well. Not the least coaxing, &c., has been used by me. All his conduct has been, I think, free and disinterested. And I have acted the same to all in regard to appointments, &c., to get people to join the Baptist. Perhaps I have erred in this.

I think our prospects at Pleasant Bluff are more encouraging than heretofore. Several have expressed a wish for Baptism. Brother Walker has lately lost his wife. She died happy. Sandy Walker, (our old brother's son) has also lately lost his wife; and she I believe has made a happy exchange. Both these sisters were highly esteemed by all who knew them. Their death is a great loss to Pleasant Bluff, and their families. Our school has not succeeded so well as anticipated. Some of the parents of the children have removed from the Bluff too far for sending, unless we had convenience for boarding. This, however, I myself, cannot embark in; and the death of our two sisters, just mentioned, makes it impossible for Brother Walker or Tandy to take boarders. Could any plan be adopted for boarding, our school would go on as well as other schools. However, one good effect of commencing our school, and partly failing for want of boarding, has been to rouse the Indians afresh about education—and they have just finished the erection of a settlement school, unconnected with any particular denomination, about three miles west of my old place, and about twelve miles from the Bluff. They are also about erecting a second school house three miles east of my old school house, and seven miles from Pleasant Bluff. The teacher is a young man related to the chief (our Brother Folsom) and he has a school of some twenty-five scholars. This plan carried out will be most efficient in meeting the almost universal desire for education, and also prove most economical for a common English education. I am still more convinced that Pleasant Bluff, is one of the most eligible spots for a Boarding School.

LETTER FROM REV. B. D. PUTTS, Dated May 21st 1850.

A Question of Duty—Tendency of Africanists—Sentences—Synopsis of the Native Brethren—12 Baptisms—76 Baptisms since May, 1849.

In regard to devoting my whole time to preaching, I would say that in that case I should be compelled to leave the institution. Since I wrote to you I have seen one of the Trustees, and mentioned the subject to him. I have also spoke of it to several prominent natives. They are decidedly opposed to my leaving the academy, but I think are willing that I should employ a good, practical farmer and one that understands managing the boys as well as the farm; and let him take this off my shoulders and then I could devote most of my time to traveling and preaching. I will write you more on this subject soon.

My affection has had a tendency to draw me away from duty to the Indians. I feel that they have one friend less in the world, one less to pray for and with them, one less to counsel and advise them and one less to encourage and warn them. Surely there are sad reflections, and seem to demand renewed efforts in their behalf.

I feel my situation to be lonely and desolate, and that in many respects my usefulness and influence is somewhat impaired by this and bereavement. I hardly know what course to pursue; but I feel it to be my duty to do something that will remove every cause of reproach which might arise in my present situation. I pray my God that I may be directed therein.

With a heavy heart I filed my application 12 miles from here. It caused my mind to dwell often on the subject of my leaving, and on the other side of my dear children and about 1000 on the bank of friendship. These of the members I have seen show much sympathy for me. One said to me, I feel it if the members of our church was gathered here truly here a number to many of them. Last Sabbath two were baptized, making 18 since I came to join about six weeks since. Truly God

is good to us. These make 76 additions to our church by baptism since May 6th, 1849. "What hath God wrought?"

Crosby.

LETTER FROM D. M. NICHOLS, NATIVE PREACHER. Dated May 11th.

Appointment Accepted.—Clerkship of the Nation.—Free Baptisms.—Delightful Communion Season.—Fifty Inquiries.

I have often thought of writing to you, but for some cause or other I have deferred it until now. But as I am informed by brother Buckner that it is your desire that I would write to you, I will defer it no longer. I am happy to inform you that I was baptized into the fellowship of the Muskoke church last November, by brother Buckner. I am also informed by brother Buckner, that he was requested by the Board to employ me as an assistant, which I accepted according to the specified terms. As it may make a difference with the Board, I think it proper that I make known to you that I am employed by the Nation to do her clerking. I am fully convinced, myself, that it will not prevent me from being useful in the cause, but will be the means of giving me access to minds that I could not reach otherwise.

I have the pleasure of informing you that at our last church meeting four were baptized into the fellowship of the Muskoke church, by Elder Jacob, and one was restored. The congregation was quite large, and I suppose not less than five hundred souls marched in good order down to the water-side to witness the joyful scene. After the congregation returned to the house, the Commission, found in 1st Cor. xi. 24, was obeyed, and a more joyful scene, I never witnessed in all of my days before. I never saw a member during the administration of the ordinance, whose countenance was not indicative of more joy than words could express. Brother Buckner preached before baptism, and at the close of his sermon the dose was opened for those who wished to be prayed for, when there were about fifty come forward.

Brother Buckner is very much liked by the people of this Nation, and I am in hopes he will enjoy his health after the present year.

LETTER FROM REV. E. F. BUCKNER.

Dated May 10th.

Twenty-three Baptisms.—Interesting Communion.—Lampy.—Artificial—Natural and Unnatural.—Schools Wanted, with Books Wanted.—Employment of Time, &c.

Since my last monthly report, five have been added by experience and baptism, to the Muskoke church; nine to the 2d Church; and six to Big Spring; making twenty additions during the past month, to the churches in connection with this Mission.

Several have expressed a desire to unite with the church at our next meeting; and from many indications, we have reason to hope that prosperity awaits the Kingdom of Christ in this Nation. Every meeting is attended with some peculiar interest, and in that particular, appears better than any former one.

That which characterized our last, was the interesting communion which we enjoyed. The house was crowded with believers who had been baptized according to the command of Christ; many having to stand, for lack of room, while a large and well-behaved congregation stood without. After the members had commemorated the death of Christ, they sang a hymn, according to ancient custom; and while thus engaged, they seemed to be filled with the love and Spirit of God. I was forcibly reminded of the inadequacy of human language, to express the happiness of God's people, even while in this terrestrial world; and was delighted in musing upon the exceeding riches of "Shearon's own language," by means of which, the spirits of just men made perfect, will communicate to each other, a knowledge of the "far more exceeding and eternal weight of glory," which they will enjoy in the Heavenly Jerusalem. Some exclaimed in English, "who can say now, that there is no comfort in religion?" and all appeared to be struggling to emancipate their expanded ideas from the fetters of the Creek language. But they used no language, which all who have felt the Spirit of God, can understand without an interpreter, and which was far more expressive than their artificial one. The glowing smile, the hearty grasp, the Heaven-ward look, and fearful cry, are natural signs by which Christians of all languages can communicate to each other their thoughts, affections, and desires.

Christianity has always been the means for the improvement of the human mind. It is generally conceded that the more precision and interpretation, we better understand the National concerns.

I am frequently asked why my wife's brother did not teach school, and why only converts that we

have no books. He came here without an appointment, and without the desire of receiving one, for the purpose of studying under me, and of assisting my wife in teaching the young Indians how to read the word of God; and after waiting twelve months for books, which had been promised by Tennessee Baptists, he had to abandon the cherished idea for lack of them, and is now engaged as clerk in a store, because he cannot benefit the Nation by teaching. I confess that I am unable to account for the indifference of our brethren in regard to this matter. I know that money has been contributed in Tennessee, a year ago, for the purchase of books for this Mission, and that this fact has been published at different times, but not one book has ever come to hand. Should the editor of the Tennessee Baptist see this, I hope he will say whether or not any books have been forwarded. Good books of all kinds are greatly needed here: from the most profound work on Divinity, down to the Sabbath-school book and child's primer. We have every grade of intellect here, as well as almost every grade in learning; and there is a great thirst among the converts for intellectual improvement; but there are no suitable books. I expect to form a Bible-class next Sunday, in connection with the Muskoke church, but there is not a Sabbath-school book on this side of North Fork.

My time is entirely taken up in visiting the church, and to me immediately around me, so that, though I greatly desire it, I cannot visit brother Wallace and the church at North Fork. It grieves me that I cannot enjoy a social hour with my fellow-laborer from Kentucky, but such is the fact. May we one day meet, never to part again.

Miscellaneous Principles of the Apostle Paul.

1st. "Then were all dead." He saw the condition of mankind. "All dead," i. e., without the knowledge of God, without His image, and therefore subject to His wrath. Evidence of these painful truths was everywhere visible in their absurd and blasphemous notions of the Deity, and in their corrupt lives. Seeing these, the Apostle felt deeply in their behalf. His doctrinal view of their state was not a mere speculative opinion. It moved the warmest sensibilities of his heart. Hence his tender sympathies for them. Seeing that they were "poor and miserable, and blind and naked," he could not be indifferent or inactive. He must be up and doing. Would not the same be true of us if we had his faith, and his heart to feel for the perishing heathen?

2d. "Christ died for all." Cheering thought. This was the only light spot in the dark picture. Though all be dead, there is hope, yet "for all." This cannot mean that by His death He proposed to save every one. Facts as well as other Scriptures, forbid such interpretation. He does not save all. There is must mean for all, without distinction of nations, who would accept salvation on the terms proposed. In this view there was ample encouragement to go everywhere. Both Jews and Gentiles, bond and free, rich and poor may be saved. If this be true, I must preach the Gospel to the utmost extent. So he felt. He could not sit down in quiet unconcern, and see a world perishing for whom Christ died. Can any real Christian do this?

3d. "They which live should not henceforth live unto themselves." In calling me more was interested than my own salvation. I am to live "for him that loved me, and gave himself for me." This life so freely ransomed must be consecrated to the glory of my Master. Are not you, fellow Christian, under the same obligation? And will you do likewise?

4th. "The life of Christ constraineth us." He who, drawn by this powerful cord. Raised from death, and changed into the divine likeness, his heart swelled with grateful affection to the Redeemer. It was not altogether sympathy with the miserable, therefore, which impelled him. "The love of Christ constrained him." This may be considered the highest and purest motive to Christian activity. It makes duty pleasant; it renders trial light; and is most certain of success. When will the whole Church show, by her action, that she is animated by this noble principle?

EVANGELISTIC SOCIETY LABOR.—Dr. Wayland, speaking of the Christians who were deprived by the late prohibition of the church of Jerusalem, says, "This first band of disciples accomplished more for the civilization of the world than all the Christians of subsequent days united have done; they were one oak tree." "Because," says he, "every individual felt that the conversion of the world was the work to which he himself, and not an abstraction called the church, was responsible. Instead of relying on men for help, every man looked directly up to God for forward the work. God was then exalted, his power was confirmed; and very soon, in a few years, the standard of the cross was carried to the remotest corners of the then known world."

For the Indian Advocate.

Who is Poorer for Giving?

Mr. Editor.—Since 1812, every year, I can remember of having given a sum for the Lord's cause: missions, education, tracts, Sabbath schools, houses of worship, etc., etc., and my means are not yet exhausted. Hundreds who began about the same period have contributed annually their hundreds and some of them thousands, are yet among the wealthiest in the land. Think you they would be so, if they had contributed equal sums to promote immortality and vice?

Soon after I began to preach, and some appointments for a distant region were out—I expressed to a minister older than myself, that I feared a similar course would prevent my filling them. His objection was "you go and do the Lord's business and he will see to it that your temporal matters shall not suffer detriment." I have tried to conform to follow this advice, and have never had occasion to regret it. My temporal concerns have been prospered, and though I have given years of labor to the cause of benevolence, and entrusted worldly business to those who felt little interest in it, still it has been prospered and I have had something to give every year and not unfrequently every month besides years of gratuitous labor.

Once I did fall into regret, being an *oligophrase*, like Peter, because I could not see the truth before it was time for the seed to sprout. I had toiled many a wearisome day and night for a darling object; yet it seemed a failure would happen after all my labor and solicitude; but God's hand was under it. He brought it to show—caused friends to rally around it and greatly enlarge the sphere of its usefulness. I think I will not begin to murmur again so soon, even though clouds and darkness are lowering over objects dear to my heart.

Poorer? No, I am richer a hundred fold than I had hoarded my means, and used the popular phrase "charity begins at home." I can remember a large number which used it thirty-five years ago, yet they are not wealthier than myself, many are miserably poor and wretchedly unhappy. I am rich—in the reflection of having scattered my bread upon the waters, rich in a good conscience that I have given something that the Lord had bestowed upon me—rich in the bright hope of meeting in heaven (if ever I should be accounted worthy to enter that happy place) some redeemed heathen, either from Asia or the wilds of America, and some minister, with his charge, whom I have aided to obtain an education that he might "speak out acceptable words," and speak to the heathen, with "the tongue of the learned." I am rich in the reflection that I have, as old Dr. Finley used to say, "an *and* in a large number of the Lord's buildings." Let me see—I have a six penny, at least, in the Indian mission house; an eight penny in the foreign mission; a ten penny in Schools and Colleges, and the minor buildings. I cannot name—poor houses, asylums and other institutions of this benevolent age.

I cannot, as could the laborious McCoy, say in regard to Indian missions, "para magna fuit," but only *para imperii fuit*; for I have conversed and preached with the Cherokee, Creek, Choctaw, etc., etc., through interpreters. I have seen them bathed in tears when the glad tidings of salvation were announced to them. Will you ever be able to raise the stupidity of the nation to this great subject? or will they perish in their sins and heathenism on our very borders? Relations and neighbors have the earliest and strongest claims on our sympathies and charities. But the current seems set towards Asia, because, probably, efforts there were crowned with so much success when Carey and later missionaries had sown the good seed on the shores. I would not subtract a particle of interest for perishing heathen in those eastern regions; but if I could I would add pounds of zeal for the welfare of the aboriginal tribes on our western plains.

I question whether there is an honest man in these United States, who may have contributed for benevolent objects, little or much, who would dare affirm he is the poorer for it. Even those that have given merely "to be seen of men," or to put off an agent with the veriest pretence, have not hardihood enough to aver "I am the poorer." Poorer for doing right—what is incalculable all through the Bible! Impossible—Let a man spend one day in seven in working God and doing good—will he grow poorer? The month of abstinence dare not give such a sentiment. But let another refuse to avoid for fear of poverty, and violate the Sabbath in sport or ordinary labor; will he grow rich thereby? Too many Sabbath breakers that desired to save a day, have tried it to their heart's content—they are convinced that poverty follows in their tracks and that their business cannot prosper.

Poorer for giving? The Lord has promised to repay the man that contributes to his cause; and is not this sufficient security? What was young Cobb's experience? As most of your readers know he resolved to contribute largely of his gains, and in a few short years he was enabled to give some

\$40,000 to the Lord's cause! If any narrow souled creature who has been afraid to give should read these lines, let him try the experiment. Let him give a few more, as much as the poor widow gave a mite in the temple, and watch to see what the Lord does not do for some unobscured man.

Central African Mission.

It has been our privilege to hear from the brethren who are associated in the enterprise of attempting the establishment of a mission to Central Africa. Letters from brother Parsons up to the 1st of March, have been received from him, the point at which they were remaining. He had been sick but was recovering. Brother Goodell's wife with the babe. The following extracts from brother Parsons's letters will be read with interest by our readers. One is dated Monday, Feb. 14, 1850.

Soon after sailing from Providence we learned that the Smithfield would not carry us to Badjery, till she had sailed out to sea. We arrived at this place on the 18th inst. and found the weather very disagreeable. Here we met with the supercargo, who informed us that we should not sail for the forward coast till he had gone to Cape Palmas, and then to Sierra Leone, which would require 40 days. We then departed of reaching Badjery before the rainy season. While consulting what was the best mode, we learned that there is a large town called Bopora, about 100 miles back from this place, on a well watered, healthy, mountainous region, where we should meet with Mandingoes and Foulahs. We were assured that the people are kind and strangers, that numbers of them can speak English, and that Bopora is in direct communication with the interior. We have concluded to go back to this place and try to live till we become used to the climate, by which time we can collect information and ascertain the best means of proceeding. In the mean time we hope to study either the Mandingo or Foulah language, either of which will enable us to preach all the way into the heart of Africa. As soon as we get further information, it will be communicated.

Another letter from Vonwarw, February 35, thus refers to the people whom they had seen.

"We have been waiting here more than a week for caravans to come from Soma, three or four days walk interior. They have arrived, and we set out in the morning. My health is much improved. The brethren are well."

"We have met with numbers of Mandingo men. They surpass our highest anticipations of the civilized people of Central Africa. It is not uncommon for them to read and write Arabic, with facility. The specimens of their iron and other manufactures which we have seen, are good. They are Mohammedans, but have thus far to bear the gospel, which I have preached twice through our interpreter, who is a good one. After the first talk, I heard them conversing on the subject among themselves a time or two. At least I heard them call the name of Christ. Some of them came one day to inquire the name of his mother, which they had forgotten. They are punctual in their Mohammedan prayers, and sometimes they pray so loud as to be heard all over town. Their dress is a robe, short breeches and cap. We have seen a few who wore sandals. They are the most handsome and intelligent men I have seen. Some of them reside here, but there are numbers at Soma and Bopora. Their country is several days journey interior, and their language extend very far, perhaps almost or quite to Hausa. I begin to question them whether we had not better begin with the Mandingoes. The Foulahs are in a few days of us. The people here say they have long hair. If the Lord spare us we will collect all the facts we can."—*Claytonville*

CLAYTONVILLE, IA., May 17th, 1850.

BROTHER DICK.—You will please give the following a place in the Indian Advocate.

At our church meeting, held with the Lost River church, Orange county, Indiana, on last Saturday and Sabbath, the claims of the American Indian Mission Association were presented to the church by the undersigned, and the brethren and sisters contributed the sum of ten dollars and ten cents, which has been paid over to the Treasury of our State Society, brother Eaton, in Jeffersonville, Indiana.

Yours, with high esteem and Christian regard,

J. D. CRABS.

N. B. The church at Lost River wish the above sum to be paid over by the Board on the salary of sister Eliza McCoy.

J. D. C.

DEPARTURE OF MEMORANDUMS.—Rev. E. B. Bine, wife, and two children; Rev. H. J. Van Lennep and wife, and Rev. J. W. Parsons and wife, recently left Boston for missions at the East. Rev. T. W. Tolley and wife, of the Southern Baptist Convention, arrived at New York from Shanghai, China.

Indian Civilization

Among the most interesting and important duties of the office of the Indian Agent is the civilization of our Indian tribes. During a long period, considerable efforts were made, and large sums of money expended, towards effecting this great purpose, but without any commensurate effect. The causes of this failure, and the nature of the obstacles, have since been found, and the best means of overcoming them, having, however, become better known, and understood, and other and more appropriate measures having been adopted for accomplishing this object, a new impulse has been given to the work, with results of the most gratifying character. The dark clouds of ignorance and superstition, in which these people have so long been enveloped, seem at length to be clearing away, and the light of Christianity and general knowledge is shining upon their minds and intelligences. The measures to which we are principally indebted for the great and favorable change that has taken place, are the concentration of the Indians within smaller districts of country, where the game soon becomes scarce, and they are compelled to abandon the pursuit of the chase, and to resort to agriculture and other civilized pursuits, and the introduction of manual labor schools among them, for the education of their children in letters, agriculture, the mechanic arts, and domestic economy. These institutions being in charge of missionary societies, various religious denominations, and controlled by intelligent and faithful preachers of both sexes, selected with the concurrence of the Department, the Indian youth are also carefully instructed in the best of all knowledge, religious truth, their duty towards God and their fellow beings.

In the annual report of my predecessor last year, he stated that there were, in successful operation among different tribes, sixteen manual labor institutions, with eight hundred and one scholars, and eighty-seven boarding and other schools, with two thousand eight hundred and seventy-three scholars, including both the sexes, and that provision had been made for the establishment of ten or more institutions on the manual labor principle. The returns for the past year are not entirely complete, but it is believed that there has been a considerable increase in the number of youth under instruction.

Nearly the whole of the large amount required for the support and maintenance of the schools now in operation is furnished by the Indians themselves out of their national funds—and so deeply are some of the tribes becoming impressed with the advantages of educating their children, that they are making every effort in their power to provide means for the increase of the manual labor institutions, and where this cannot be done, neighborhood schools are being multiplied at individual expense. So anxious are the Christians upon the subject, that they have adopted the arrangement, that those having children at the manual labor institutions will furnish their clothing, instead of the expense being defrayed from the general fund, in order to economize their means for a wider diffusion of the benefits of such establishments.

A great moral and social revolution is thus now in progress among a number of the tribes, which, by the adoption of similar measures in other cases, might be rapidly extended to most, if not all, of those located on our western borders; so that, in a few years, it is believed that in intelligence and resources they would compare favorably with many portions of our white population; and instead of dropping and declining as heretofore they would be fully able to maintain themselves in prosperity and happiness under any circumstances of contact or connection with our people.

Most of the tribes are, however, poor, and without the ability to provide themselves with schools and other necessary means of improvement; while the amount annually appropriated for the civilization of the Indians—ten thousand dollars—is wholly inadequate to enable the Government to accomplish much for their benefit. As has heretofore been strongly done, I would, therefore, urgently recommend the increase of that sum to at least fifty thousand dollars; as an act of liberality and humanity towards a helpless and destitute people, whom we have displaced, and whose former possessions we enjoy; and when, under the fostering care of the Government be extended to them, must continue to decline and soon disappear, leaving us as a legacy, a constant source of regret, if not of self-reproach, in our having done too little to avert their melancholy fate.

In conclusion, I would beg leave to say, that there is an encouraging ground for the belief that a large share of success will, in the end, crown the philanthropic efforts of the Government and of individuals to civilize and to christianize the Indian tribes. With some, it is true, of efforts have hitherto proved unavailing, and the same when here

hurred on almost to utter extinction before their downward tendency could be arrested. With others, however, the fostering and parental care of the Government has accomplished the main design of substituting the pursuits of civilized life in the room of those of the savage, and infusing among them just modes of thought, and a proper appreciation of moral responsibility. Having effected this, the future of the Indian is, in all respects, promising, and is now no longer a problem whether they are capable of self-government or not. They have proved their capacity for social happiness, by adopting various constitutions upon the model of our own, by establishing and sustaining schools, by successfully devoting themselves to agricultural pursuits, by respectable attainments in the learned professions and mechanic arts, and by adopting the manners and customs of our people so far as they are applicable to their own condition. To insure such gratifying results with tribes not recently brought within the jurisdiction of the United States, we have but to avail ourselves of the experience of the past. This experience has taught us that there can be no civilization without a rigid exclusion of ardent spirits, and no laws can be too stringent to effect that object. It has further taught us that the payment of large annuities in money is virtually a provision in favor of traders and not of the Indian; for the money all most instantly finds its way into the coffers of the former, having in many instances, been obtained for the few paltry considerations, while the latter, after a few days of riotous living, awakes from his debauch the miserable victim of cupidity that has first brutalized, and then sent him forth to starve. It is true that there are many of our traders who are in all respects honorable and high-minded men, but a few of a contrary character can render fruitless the best efforts of the philanthropist. I would therefore recommend, that in all treaties hereafter to be made with the Indians, the policy of giving goods, farming utensils, provisions, &c., in lieu of money, be insisted on as far as the same may be found to be practicable; and that whenever tribes, with whom we have existing treaties, and whose annuities are payable chiefly in money, can be induced to consent to a substitution of such commodities as experience has taught us administer most to their comfort and happiness, proper measures be taken to bring about so desirable a change.

There will necessarily arise, out of the improved condition of the Indian tribes, new relations between them and our Government and people. This course are now, and that others soon will be, qualified to participate in the national legislation, there can be no doubt; and I would therefore respectfully, but earnestly suggest that the attention of Congress should be invited to the subject, so that the initiatory steps may be taken to bring about an event so complimentary to the wisdom and justice of the American people, and so consoling to the hearts of those who have for years been struggling almost against hope itself. Such a result would be a triumph both of Christian benevolence and of political justice.

AN INDIAN BREAKFAST.—On the 17th we were paddling along at daylight. On putting ashore for breakfast, four Indians on horseback joined us. The moment they alighted, one set about holding their horses, another to gather small sticks, a third to make a fire, and a fourth to catch fish. For this purpose the fisherman cut off a bit of his leather shirt, about the size of a bean; then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in the place of a hook or fly. Thus prepared he entered the river a little way, set down on a stone, and began throwing the small fish, three or four inches long, on shore, just as fast as he pleased, and while thus employed, another picked them up and threw them towards the fire, while the third stuck them up around in a circle, on small sticks, and they were no sooner up than roasted. The fellow then sitting down, swallowed them—heads, tails, bones, fins and all—in no time, just as one would swallow the yolk of an egg. Now, all was but the work of a few minutes, and before our man had his kettle ready for the fire, the Indians were already eating their breakfast. When the fish had hold of the bit of leather, or bait, their teeth got entangled in it, so as to give him time to jerk them on shore, which was to us a new mode of angling; fire produced by two bits of wood, was also a novelty; but what surprised us most of all was the regularity with which they proceeded, and the quickness of the whole process, which actually took them less time than it has taken me to note it down.—Burr's Adventures in Oregon.

DEATH OF INDIANS.—The Indian Hans died with piteous groans about Chevon and his boat; Voltaire with unaltered impressions and dignification; Paine with cheeks of agonizing rancor.

The promise of God is the birth of the purpose of God.

Go to the Prayer Meeting.
You pray. It is well. You pray in your family. You pray in secret. To the way to live, to fear not and be strong. But do you attend the weekly prayer meeting? Or, if you attend occasionally, do you attend at the expense of self-denial? Or, is so vital prayer a by-business with you; one of the accidents of religion, and of but small or no definite consequence? If so, pause, while asked whether, in the whole range of the Christian's duties, there is any one, in the performance of which he seems more assimilated to the disciples who stood nearest Christ's person while he was on earth, and who wept when he left it, and who gathered together with one accord in an upper chamber, to invoke the descent of the promised Spirit? Is there any communion sweeter than that of Christians with Christians, and Christians with their Saviour, when they are kneeling in one another's presence, and saying amen to one another's prayers? Do Christians ever come forth with more of the air of Christ-taught disciples, and better able to win the confidence of men, and withstand the temptations of the world, the flesh, and the devil, than when they come forth from the retired place of private, social prayer? And if I may appeal to you, as one who had had some experience in this matter, I will ask, whether experience has taught you, that the title and may be depicted prayer-meeting is joyous and profitable from its vicinity to heaven?

The prayer meeting has been called the thermometer of the spirituality of the church. And every observer of the history of any individual church, knows perfectly well that when the prayer-meeting is full of life, the church is; and that in proportion as the former languishes, the latter is "withered over." In all this, however, there is nothing remarkable, when we consider the marked prominence which by the Founder of the Church, is given to the duty of prayer. "Prayer is appointed to convey the blessings, God designs to give." In this there is something more than poetry. Or rather in this there is no poetry. It is only prose in rhyme. But the sentiment of it is deep, and commends itself to every Christian.

We have heard of revivals in various places. What would the evangelical Christian think, and what would be his emotion, if told that some of these revivals have been conducted without prayer? He must needs think the revivals would be a strange pattern. He would feel that he himself should be unwilling in saying that it was no revival at all. "Prayerfulness and abstinence are bound together with an iron necessity. Hence we say to the soul who would have salvation, 'seek it,'—'pray for it.' We do not of course say that prayer is all, but we do say it is indispensable. Just so, if a church would prosper as a body, it must seek prosperity,—pray for it. If it would win souls it must pray for them. We do not say it must do nothing but pray. It must join works to prayer. But the latter is indispensable. And how can Christians offer prayer more to their own personal and mutual benefit, and in a way more pleasing to God, and effectual and availing, than in the private, social, weekly prayer-meeting? We do not set this duty up above the duty of secret prayer. But we do say it is a duty of vital importance, and hence should not be neglected. Then go to the prayer-meeting. Go Christian—go backslider—go inquirer—go to the prayer-meeting.

Sweet the hour evening sweet,
When the saints together meet,
When the Saviour is the theme,
When they meet to pray to him.

Morning Star.

DOMESTIC AFFECTION.—What an immense power for good is embodied in the domestic affections. It is neither poverty nor wealth, prosperity nor adversity, renown nor obscurity, ease nor toil, that live at the fountain of true happiness, but a reciprocity of domestic enjoyments. When parents live for happiness and well-being of their children, and children live to gratify and honor their parents, and brothers and sisters have unity of purpose, and are one another's first confidants next to their parents; when on the verge of adult age, home with its silent cords of restraint is preferred to the boarding house or fashionable hotel, with its latitude of opinion and licensed excess; when all the members of the family feel a common interest and act under the impelling force of mutual affection; when by unanimous consent the door of the home sanctuary is closed against the ungratified, however wealthy, and the profane, however fascinating; when the pure light of religion is reflected from each renovated heart, and its holy precepts regulate every action; then it is that the angel of the covenant hovers lovingly around the domestic shrine, watches the holy fire upon the altar, and as a messenger from Heaven, puts the protecting shield upon the heads and the feet, so that the destroyer of happiness shall not enter there. Rarely do we doubt that in every American family shall be found this sweet and blessed atmosphere of domestic affection.

Too Long Prayers.—We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the dedication of the Temple. The deliberate offering of this would surely occupy eight minutes. One of the shortest, that of the publican,—"God be merciful to me a sinner," may be offered in one breathing; and it was heard and answered—"Lord, save I perish," and—"Lord help me," are patterns of earnest, effectual prayer. Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

RECEIPTS.
From May 15th to June 15th.

Table with columns for location (e.g., New York, Mississippi) and amounts. Includes entries for First Baptist Church New York City, Rev. J. C. Keeney, and others.

Table with columns for location (e.g., Mississippi, Alabama) and amounts. Includes entries for Rev. J. C. Keeney, Rev. A. McKean, and others.

Table with columns for location (e.g., Kentucky, Virginia) and amounts. Includes entries for J. W. Sailer for Advocate, John N. Garrett King and Queen county, and others.

Table with columns for location (e.g., South Carolina, Texas) and amounts. Includes entries for Joseph T. Fitch, H. W. McIntosh, and others.

Table with columns for location (e.g., Indiana, Tennessee) and amounts. Includes entries for Young Baptist State Convention, Rolling Prairie Church, and others.

Table with columns for location (e.g., Missouri) and amounts. Includes entry for W. M. Jackson.

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