

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, NOVEMBER, 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,

Cor. Secretary Am. Ind. Miss. Association, LOUISVILLE, KY.

Those containing remittances, to

CHARLES S. TUCKER, Treasurer Am. Ind. Miss. Association, 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, 71 Main Street, and pay it there.

Agents for the Board.

- Rev. V. R. Thornton, Gen. Agent for Georgia. Rev. J. M. Bennett, for South Kentucky. Rev. G. B. Davis, for Alabama and Tennessee. Rev. Andrew Moffat, for Mississippi. Rev. S. H. Bandy, for Tennessee. Rev. John James, for Kentucky.

Visit to Washington.

We have just returned from a very successful and pleasant visit to Washington. While there we had several interviews with the Department charged with Indian Affairs, and we were gratified with the kindness manifested towards ourselves personally, and the Association which we had the honor to represent. We also the prompt and liberal manner in which the business we had in charge was attended to by all the officials with whom we met; and it gives us special pleasure to mention the cordial attention of Col. Luke Lea, the newly appointed Commissioner of Indian Affairs. We feel well assured that a better selection for this important post could not have been made. His views on our people, liberal, and well founded, while his interest in behalf of the suffering Tribes is deep and abiding. He kindly informed us of some of the outlines of the policy which will be pursued by him in future operations for the improvement of the Indian race, and in every instance they received our most hearty approval. In his forthcoming report some important changes will be recommended, and a more liberal policy towards the Indians advocated: we shall look for its appearance with great interest. Col. Lea is a firm advocate of the Colonization system, and will push it forward with all possible speed, both as regards the location of the North-western tribes, and those on the great plains. We are also under obligations to Mr. Mix, the chief clerk in the Commissioner's office, for many kind attentions.

Encouragement.

The liberality manifested in the receipts of the present month, is a source of great encouragement to the Board. It has come most timely, thereby relieving us from much of the embarrassment under which we have labored for some time, and if the same ratio of benevolence can be kept up for time to come, we shall be enabled to go forward with renewed energy and success in our good work. That this may be the case, let those churches and brethren who have not already made a special gift for the Indians, go at once to work with a will, and the consummation so devoutly wished for will be attained. Let each pastor consider himself a special agent for the Indians, and the blessing of those ready to perish will come upon each one who is faithful.

A Model Association.

We have looked over the Minutes of the last meeting of the Georgia Baptist Association, held at Warrington in October, with great interest. Its doings show great energy, and a due sense of responsibility; and the result is, what might be justly anticipated, a good degree of prosperity, both in spiritual progress and benevolent operations. Its aggregate white membership in 1848, and the total of contributions \$2,274 91—being more than one dollar for each member. We question whether there are many more Associations in the United States which can say so much. And what is peculiarly gratifying, over \$400 of the above sum was contributed for the poor Indians. Truly this is a noble Association.

Visit to Philadelphia.

During our recent trip to the East, we spent one Sabbath in Philadelphia with much profit to ourselves and to the Mission. We were cordially received by all the brethren, and could we have filled them, every pulpit would have been open to us; as it was, we had the pleasure of addressing brother Burrows' congregation in the morning, Dr. Ide's in the afternoon, and brother Kennard's at night, and every time were listened to with marked attention; and although circumstances were very unpropitious, a substantial response was made to the appeals in behalf of the poor Indian. Brothers Kennard and Burrows were made Life Members by their churches, and permanent arrangements made for future aid. In Dr. Ide's church we received upwards of sixty-four dollars, constituting brethren J. C. Davis and Thos. Watson Life Members.

We hope to enjoy the pleasure of another visit to the city of Penn., to prove more fully the interest felt by the brethren there for the poor Indian. We have very many warm friends there, among whom is the former Recording Secretary of the Board, Rev. T. S. Malcom.

Ordination of a Native Preacher.

Brother Chilly McIntosh, better known as Gen. McIntosh, head war chief of the Creek Nation, has been regularly ordained to the work of the gospel ministry, and is now in the employ of the Board as one of their native preachers.

Brother McIntosh is a man of good address and education, well read in general history and literature, and has been for a long time a devoted reader of the Bible. His age and intimate knowledge of the manners, customs and laws of his Nation, fit him preeminently for usefulness, and we look forward, with ardent expectation, to the results of his valuable co-operation in advancing the social and spiritual interests of his people.

Georgetown College.

We are happy to learn, that, after many unavoidable delays, President Reynolds has removed his family to Georgetown, and entered fully upon his college duties.

Dr. Reynolds has two golden-haired sons, who have just completed their college course, and there is no doubt entertained of his becoming a most efficient and popular preaching officer.

The College, we are informed, is now in a prosperous condition, and all things moving forward with renewed zeal and success, giving assurance of fully realizing in the future the golden promise of the past. May the Lord shower the richest blessings on this cherished "school of the prophets."

Post-Office Failures.

We have received several letters, complaining of the failure of the Advocate, to which we can only reply, as we have done before, that the fault mainly lies in the mails. Our printers are unusually careful in mailing our papers, and, on inquiry, we have found, in almost every case, that the numbers have been regularly placed in the distributing room of the Post-Office in this city.

We no deeply regret this circumstance as any one can, and ardently hope that our friends will understand the difficulties which lie beyond our reach, and not withdraw their support from our cause for this vexatious reason.

An Apology.

We are under the necessity of apologizing to our readers for the late appearance of this number of the Advocate. Business of pressing importance called us to the seat of Government in the early part of October, and the attention necessary for its proper adjustment detained us there until the last week of the month; and there being no one in the city whose duties would admit of giving his time to the issue of our paper, it was unavoidably deferred.

The report that the American Bible Union had abruptly commenced the work of retranslating the Scriptures into English, is unfounded; only some preliminary steps having, as yet, been taken.

A few copies of the Baptist Almanac for 1851 have been sent to the Mission Rooms for the accommodation of those who may wish to possess one.

See the cheering news in our column of "Missionary Intelligence."

Borders of Dr. Whitman.—Two Indians have recently been convicted of the murder of Dr. Whitman, Mr. Whitman, and other missionaries in Oregon three years since, and sentenced to be hung.

Literary Notices.

Began's Analyzing Works. Philadelphia American Baptist Publication Society. 1850 pp. 410.

The first thing which strikes our attention about this book, is the exceedingly neat style in which it is issued, in every respect equal to the best specimens of modern book making.

The work is made up of those writings of the "immortal dreamer," which were designed to awaken the mind to reflection regarding the interests of the soul; such as the "Greatness of the Soul," "Sighs from Hell," &c., which have so long been proved as preeminently well calculated for this purpose. Of course, it is not necessary, at this late day, to speak of the merits of Bunyan. The approbation of the greatest or the most learned can add nothing to the fame or sterling worth of his inimitable works. The Publication Society is doing a great and good work in thus collating these arrows of truth, forged by the skillful hands of the unlettered "Tinker of Redford." Those who have unconverted friends, in whose welfare they feel interested, could not do them a better service than to place this excellent work into their hands.

A Prolapsical Church no Home for a Baptist. By Rev. R. T. Misonneron. Philadelphia: American Baptist Publication Society. 1850 pp. 48.

This little work presents in a strong light the great inconsistency of those who hold Baptist sentiments, and yet, through a misguided charity remain as members of a communion whose influence is directly against their own views. The work is timely and we hope it will be widely circulated.

Missionaries.—A correspondent of the Missouri Republican, writing from Independence Oct. 18th says that by the last mail from Santa Fe, the Rev. Mr. Nicholson lady and daughter, left that place for New Mexico as Missionaries in that country among the Indians and Mexicans. They were sent out by the Methodist Church.

Christ's News.—The National Council is progressing with the business of the session—amending some laws, and passing some new ones.

Missionary Intelligence.

Cherokee.

At a meeting held at the Agency, Nov. 2. A. B. Furze, Agent, presided, and 1000 were present.

Interesting Meetings.—Three Baptisms.—School. We have had several very interesting meetings since I last wrote to you. Three have been added to the church by baptism, and several came forward for prayer.

Our school has been in session since the first of October, and the students all appear to be doing well.

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the ordinance of baptism; after which we returned to the house and gave the right hand of fellowship to the candidates, and partook of the Lord's Supper, after which we sang a hymn and went out, according to the Lord's example.

At night we met again, but the house was too small for the people, and a large number were left out in the yard; but when we sang they sang, and when we prayed, they knelt and prayed also, and we had a very happy time.

I will here give you a full account of baptism during this year.

Baptized into the Big Spring Church, two black and thirteen Creeks; into the Second Baptist Church, one black and eleven Creeks, making twenty-seven.

LETTER FROM D. N. WINTHROP, NATIVE PREACHER. Dated Apple Town, Oct. 29th 1850.

Eleven Baptisms.—Baptism of His Mother, the Wife of the Head Chief.—Baptism of a Pupil of Hon. R. M. Johnston's School, a Son-in-law of the Head Chief.—Meeting of the Indian Baptist Association.—The Cause of Religion still Flourishing.

Since my last report we have had three church meetings and two baptisms. At the first church meeting six persons were received, upon their experience, for baptism, but the ordinance was not administered until after the second church meeting, at which time four more came forward to have the rite administered unto them, who were received for the ordinance.

Those ten were baptized at the same time by Rev. H. F. Backner. The night was encouraging, and I think had a good effect upon the waiting congregation.

Among the ten baptized was my mother, who had been a member of the Methodist Church for twenty years. She is also the wife of the present principal Chief. He had a daughter that was baptized at the same time.

At our last church meeting there was only one who gave in his experience. He was received and baptized on the Sabbath following by Bro. Jacob.

His name is Brown, and he was educated at the Choctaw Academy, in Kentucky. He is a son-in-law to the head Chief, and a half brother to Rev. Chilly McIntosh.

Our Association took place on the 4th of September, and lasted till the 6th. The congregation was large, and well attended, and manifested a great interest in the good success of religion.

The cause of religion is flourishing here, and I think this Nation will soon become Christianized.

Why I want Missionary Intelligence.

- 1. Because I thereby learn to what extent the Saviour's command to preach the gospel to every creature is being executed by his faithful servants. 2. Because I love to see, as I thereby do, the power of the gospel in its triumphant conflicts with the deepest depravity of our world. 3. Because I thus find a most delightful and instructive series of illustrations of nature of religious experience, as shown in minds emerging from the deep gloom of paganism. 4. Because I love to see crumbling the walls of those gigantic systems of delusion which have so long cursed mankind. 5. Because I love to see how the gospel, as the fairest and most effective agency, introduced among the most degraded all the blessings of civilized life. 6. Because I love to see with what prompt and heroic self-sacrifice the educated and refined sons and daughters of Zion will bury themselves in the deep darkness of pagan countries, in the outline work of the salvation of souls. 7. Because I love to bring my own heart into contact with that burning love and zeal for the glory of God and the good of man which breathe through all the channels of missionary intelligence. 8. Because the countless facts respecting the vicissitudes of the heathen, confirm and establish my mind in the correctness of the Bible description of the condition of the heathen heart. 9. Because missionary intelligence increases the missionary spirit, or which is the same thing, the pure benevolence of the gospel, and is therefore a sure and steady way to all the graces of Christianity in the human soul. 10. Missionary intelligence elicits information concerning remote quarters of the globe, and thus contributes to us by any other agency, or by none at all, and satisfactory. 11. Because such intelligence seems to draw out my heart in deep and tender sympathy with a work the most glorious in which the human mind can engage. 12. Because it gladdens my soul with the assurance that that great plan is going on by which there is a continual increase of the population of heaven.—J. Y. Burleigh.

To the Friends of the Redeemer.

PEWAWATONIC BAPTIST MANUAL LABOR SCHOOL.

October 25, 1880.

Occurring, as I do, a position in the vanguard of our common Lord, among the heathens of our land, from the force of circumstances around me, I feel constrained to address you, and I wish to say,

1. That a crisis has come upon the interests of Baptist missions in the North of the Indian Territory, and that we are breaking down for want of means, and losing ground for want of men and means to occupy stations already commenced, and to enter upon others already open before us. But before saying more I wish to remark that the Board cannot help us, because their treasury is empty. For us, in our trials, they have manifested all the sympathy and kindness we could ask; but without means, what can they or we do?

That the friends to whom I now appeal may the better understand our wants, I desire briefly to state the condition of our affairs. The mission, with which I am connected, is the continuation of the old Carey and Thomas mission of the North of Indiana and Michigan, among Peawatonic and Ottawas. Under a contract with the United States Government to conduct a Manual Labor School, the mission two years ago was transferred to this place. Ample buildings have been prepared, and a large farm opened, by means furnished by the Government, and an allowance secured for the school that it shall have been properly put under way. But we lack the means to effect this only remaining requisite, to enable us to move on, so as to realize the proffered aid of the Government. The school has been started and conducted on a limited scale for near two years. It now consists of over fifty pupils on the register, about the usual proportion of which, for Indian pupils, are in attendance. To these, I am now actually furnishing bread by the sale of personal property in Missouri. For the school and mission, the only female missionary, except the school teacher, has been, for weeks, doing the cooking and washing; nor has it been much better during the past two years. For want of means our trials and difficulties have increased upon us to an extent almost insupportable.

In connection with this station, I feel that it becomes me to speak of that of the Wen mission, in charge of Rev. D. Lykins. He, in like manner, is distressed for want of means. His school, otherwise, is of the most promising character, as may appear from the testimony of brethren sent by the Missouri Indian Mission Society, for its examination. Last spring or summer he was directed by the Secretary of the Board to curtail, or rather reduce his school to about one half its usual number. His anxiety to hold on to this, most direct of all means, of permanently benefiting the Indians, (schools) has led him to sell the only land he had. This has occurred at a time when there is offered to our denomination, to be conducted by him, an additional Manual Labor School, with buildings completed and an endowment for the school of \$1400 per annum.

The Peawatonic and Wen missions are the only ones of the association, North of Cherokee and Creeks, and to which it might seem proper for the churches of Kentucky, Indiana, Missouri, Illinois, and Ohio to contribute. We have witnessed, with the utmost grief, the difficulties of obtaining for them any thing like a competent support, and hence realized, with deeper and more heartfelt anguish, that even these missions must soon disappear, if the churches cannot be further interested in their prosperity. It is painful, my brethren, to witness this wearing away and gradual diminution of efforts for the relief and salvation of the poor friendless heathens, made more and more miserable by our own wealth and prosperity, and especially so to me, after having spent so many years in trying to avert a result so dreadful to the Indians, as their entire extinction, and to Christians so fully prize-worthy. I have from time to time commended the few in the field, however, ever tested and distressed, to hold on, and not forsake the poor orphan sufferers gathered into their schools, and those dependent on them for the bread of life, hoping that your hearts would sympathize be touched by a sense of the sufferings of the Indians, and of your duty to them. And some have nobly maintained this. Theology of Christian warfare, bearing, as I firmly believe, an amount of trial, toil, and discouragement, unknown to many other missions; but what will it avail the cause of Christ, among our people, if we do in these "years" without being reinforced? It is true the faithful missionary may win the crown and go up rejoicing from the field of battle; but while he claims this, he denies the success of the cause in which he has labored—the reverse of other souls as well as his own.

Was it really and well labored in these who stood and beheld their fellow-ship of a fellow-spirit, and on Quaker's bridge, before a powerful army, without attempting to aid them?

And can it be less so on the part of Christians to leave us, to contend alone with odds no less fearful? And while soldiers of a patriotic cause existed until the ground became slippery with their blood, and faces wet with tears, and died in their own gore, rather than dishonor their country's flag, shall we be less faithful? We feel that we should not. We must not.

But the time has come when we should let the churches know the worst: that their cause—the cause of Christ—is losing ground, and that all the sacrifices which we can make, will not save it. Brethren will you not help us? Soldiers in Christ, will you not think of the many lonely Indian, little ones now fed, and clothed, and instructed by your female missionaries, which without aid must be speedily sent back to their cheerless abodes of want, and be driven again into an atmosphere of moral pestilence? We cannot longer carry on the work and provide the means.

We feel certain, could we see you face to face, that you would aid us. Take this, then, as offered upon our knees before you, begging you to save these Indian missions from extinction, and our hopes of Indian reform from annihilation. In the South, the Lord, among the Indians, has been pouring out a full cup of blessing, such I verily believe, would be the result here with the proper effort; soon we could almost sustain ourselves.

So many appeals have been made to the churches, that I feel great reluctance to say a word; but I feel that it would be criminal in me to witness long, the declension of Indian missions, in silence. Judgment has gone down, and slumbers in the ocean; McCoy rests with you. Their companions and co-workers have gone to their reward; and when I look around for those names, so long my contemporaries, they are no more of the mission phalanx, and I feel to lay you off, in the words of one of them, whispered back from the arms of death as he went away:—"Brethren do not let the Indian mission decline."

Affectionately your brother,
J. LYKINS.

From the Choctaw Telegraph.

COUNCIL HOUSE, October 6, 1880.

MISSION ERRORS: I suppose you would like to hear from the Council. Well sir, we are all here, doing all we can, but can't see what we have done. The Council met according to the time, and was divided off into different committees. We went every morning and attended to the reading of petitions. They are referred to the proper committees, who examine and make a report on them for further investigation. Nothing is done as yet. The Committee on the Constitution is nearly through. Then the tag of war will come. The plan for one Chief is I think, a dead horse; though it was passed in the committee. Removing the capital of the Choctaw Nation to Donkville is a plan of many of the members are in favor of it, but can't say whether it will be done or not. The National Court are convened yesterday, (Monday.) National Judge, A. Wade. Supreme Judge, R. McCurtain of M. D. L. Thomas, of A. C., and J. B. Turnbull, of P. D., presided. A criminal by the name of Apinabbi who has been twice condemned and each time when an appeal, here received a final condemnation.

The sentence of death was read to him by Judge L. Thomas, as follows:

"You have been tried by the laws of your country, and it is with deep regret that we have passed the sentence of death on you, because it is the law." The criminal in a clear and audible voice responded, "Uhhoo." (It is right, turned round and addressed the people, especially to the half-breeds, in these words, "Give your sons good advice and train them up with good counsel." I thought it was a good talk, good admonition. His execution will take place next Thursday week, (that is if he don't get away.)

There was a great many people at the trial, and a good deal of praying on both sides. It occupied a whole day. He said he was a man. When he came to this dark world it was his fate that he should not die a natural death. There are words of a dying man pronounced by his soul, and the eternal world which he must soon enter. He went home with the light-brown whooping. Poor man! he was justly condemned. He had without any cause killed his fellow man.

Some of the members are sick. Plenty of confidence, and quite a large share of them are consumed by us. Can't tell when we will break up. Perhaps some time next week.

Very respectfully yours,
T.

LETTERS FROM.—Donk Soth says, "It is with little and of people as it is with narrow-necked bottles, the less they have in them the more noise they make in pouring it out."

For the Indian Advocate.
Short Missionary Sermons
No. v.

BY REV. J. H. FENWICK, A. M.

THE GREATNESS OF THE MISSIONARY WORK.

I am doing a great work: NEMEMIAH VI. 3.

When Nehemiah was engaged in the construction of a wall around Jerusalem the enemies of the Jews wished to divert his attention from the important work. They proposed that he should suspend his operations and have an interview with them. He suspected their mischievous designs, and replied to them, through messengers, in the language of the text: "I am doing a great work." The greatness of the work made him utterly unwilling to leave it.

My purpose, at present, is to accommodate the text to the missionary enterprise. Truly may it be said, that this is a great work. Every one engaged in it may, with transcendent propriety, adopt the language before us: "I am doing a great work."

In proof of the greatness of the missionary work, I may refer to the fact that it contemplates the accomplishment of great objects. I shall mention a few of these objects:

1. IT PROPPOSES TO GIVE TO ALL NATIONS A KNOWLEDGE OF THE CHARACTER OF GOD.

Many millions of our race are destitute of this knowledge. What Jesus said at the close of his necessary parable is still true: "O, righteous Father, the world hath not known thee." Of many portions of the globe, it may be affirmed, with sad emphasis, that "darkness covers the earth, and gross darkness the people." So ignorant are they of the character of the true God, as to addict themselves to the worship of senseless idols. The adoration which is exclusively due the ever-living Jehovah, is bestowed on images, "graven by art and man's device." What profound, what stupid, what wide-spread ignorance is this! The work of missions contemplates its removal—proposes to pour the light of divine truth on those that Egyptian darkness, thus illuminating the intellect of heathenism, and elevating its moral conceptions. The friends of missions consider it an evangelical axiom, that a knowledge of the character of God lies at the very basis of true religion. There can be no piety without it. Now, as the missionary enterprise contemplates the diffusion of this knowledge among all nations, I argue that it is a great work. Who will dispute its greatness?

2. THE WORK OF MISSIONS HAS IN VIEW A WORLD-WIDE DEVELOPMENT OF THE METHOD OF JUSTIFICATION THROUGH JESUS CHRIST.

The nations are not only involved in ignorance but in guilt. There is a universal consciousness of guilt. Hence the erection of sacrificial altars every where—the performance of the most painful pilgrimages—self-inflicted tortures—suicidal postures before Juggernaut—superstitious bathings in the Ganges, &c. &c.

All these things show that there is in the judgment of the heathen, a necessity for something analogous to an atonement for sin. Their views are of course indistinct, unsatisfactory, and deeply imbrued with superstition. All the world is guilty before God. And how are the guilty to become the subjects of divine favor? How can man be just and God? This question is as old as the patriarchal age, and the gospel alone can answer it. Christ has been "set forth a propitiation through faith in his blood," and on this account, "God can be just and the justifier of him that believeth in Jesus." This is the only way of justification. The guilty conscience finds no true peace except in the blood of the cross. Sacrifices, pilgrimages, and penances are unavailing. "Other foundation can no man lay than that is laid, which is Jesus Christ." And does the Cross reveal the only method of justification? Does its hallowed blood indicate the only way in which the inhabitants of earth may go from God's footstool up to his throne? The evangelical response to these questions is intensely affirmative. How important, then, how infinitely important, that the method of justification through Jesus Christ be made known among all nations. The missionary enterprise contemplates a world-wide development of this method of justification, and is, therefore, a great work.

3. THE WORK OF MISSIONS HAS IN VIEW THE GLORY OF GOD IN THE SALVATION OF IMMORTAL SOULS.

It is admitted by all who acknowledge the force of Paul's reasoning in the 10th chapter of Romans, that the heathen are not saved without the gospel. Their souls are immortal—worth more than the earth—and yet there can be no rational expectation of their salvation, unless the tidings of the gospel be made known by means of missionary effort. Let the Word of life be sent abroad among the nations, and, reasoning from the analogy furnished by the missionary department of the history of the Christian dispensation, we will be forced to the conclusion that that word will not return to its Au-

thor's vessel," but will instrumentally accomplish the salvation of multitudes. The salvation of every sinner brings glory to God in the highest. "The Father, the Son, and the Holy Spirit are conjointly glorified. The divine glory is an object of infinite moment. No consideration of greater magnitude can operate on the mind of man or angel. The Omnipotent Intellect, itself, in the boundless range of its contemplations, has found nothing of such exalted importance, and Jehovah is, therefore, under a moral necessity, if I may so speak, of acting with reference to his own glory, and subordinating all other things to its promotion. Now, if the salvation of every soul brings glory to God, who can adequately conceive the sum total of the glory rebounding to his name from the salvation of a multitude of redeemed spirits, which no man can number, "out of every kindred, and tribe, and tongue, and people?" The thought is delightfully overwhelming. As the missionary enterprise contemplates the glory of God in the salvation of souls immortal and unnumbered—and as the divine glory is an object of superlative importance—I still argue that the work of missions is a great work.

REMARKS.

1. If the missionary enterprise be a great work, it ought to be prosecuted with untiring energy. Let not the attention of its friends be diverted from it. Let them remember Nehemiah's resolute refusal to leave the work in which he was engaged.

2. If the work of missions be a great work, gold and silver cannot be so well employed as in its promotion. Who can do better with gold than to use it in sending to the nations the Volume which is "more to be desired than gold, yea, than much fine gold?"

3. How many have no adequate conception of a great work. They think it something great to amass wealth—to found colleges—to erect churches—to sway sceptres. These things are too little to be put in the category of greatness. But the work of missions is great and will so appear on the "great day."

AN INDIAN CHIEF'S MESSAGE.—From a letter received by us from Rev. Evan Jones, of the Cherokee Mission, we learn that the missionary friends there are all well, and that the religious prospects among the Indians are quite encouraging. Mr. J. has sent us the Message of John Ross, Principal Chief of the Cherokee Nation, delivered before the National Council in October last. It is a model document in every respect than one. It is brief, making but a few short newspaper lines over one hundred; to the point, recognizing accountability to God, and thanking Him for mercies received, and disposing of business in one or two paragraphs well framed; dignified, cautious, and full of common sense. Sorrow is expressed for the death of President Taylor, who was personally known to the Cherokee, and for whom an affectionate memory is cherished. The moral and social condition of the country is referred to, and, while it is admitted that the weight of character and influence is on the side of law and order, it is made cause of pain that "there is a class of persons growing up, who, to idle and intemperate habits, add the practices of wanton mischief, petty thefts, and, in some cases, more serious and flagrant crimes—to the great annoyance of the sober and orderly portion of the community," and of hope that "some measures be used to check and put down these disgraceful and ruinous practices, and to restore the perpetrators to courses of sobriety and usefulness." A curtailment of the expenses of the government is recommended, and the taking of a census of the people. On the whole, Chief Ross gives us a very respectable state document, one that Presidents, Governors, Mayors, &c., might do well to imitate occasionally. We rejoice to hear that the Cherokees are doing so well.

THE WYANDOTTES.—The minutes of the late yearly meeting of Friends held at Baltimore, says: We have been informed from the Indian Bureau at Washington, that the Wyandott tribe of Indians to whom some assistance was formerly extended by this meeting, and subsequently removed from their residence at Sandusky, in the State of Ohio, into the country between the Missouri and Kansas rivers, had concluded to relinquish their nationality, and to hold their property hereafter in severally, and furthermore had requested to be admitted as citizens of the United States. The committee appointed to treat with them on the occasion, reported: "That the Wyandott people have so far advanced in civilization as to be capable, generally, of managing their own affairs, and are qualified and calculated to become useful citizens—a large portion of them being already engaged in agricultural pursuits." In accordance with these views, their several requests were acceded to by the government, and these Indians have been adopted as citizens of the United States.

Poetry.

The Poorest Burial.

BY REV. GEORGE W. WALKER.

The following song will soon be published by Peters, Welch & Co., Music Publishers in this city, and to be a beautiful melody.

But then, loved one, we have laid thee
Where the wild wood maketh sighs
Thou perform the bid we made thee
Where the withered foliage lies
Far away from native dwelling,
We must chant thy requiem,
For the hearts with sadness swelling,
Thou wilt join the funeral hymn.

On the morrow we must leave thee,
Lonely in thy woodland grave,
Where the rite a tomb shall weave thee,
Creeping where the branches wave
All thy love! Let nature breathe it,
When the vernal hours return
Write thy name with flowers and wreath it
Round thy holy forest urn

From the Macedonia.
"Go Teach All Nations."

When Jesus gave this command to his disciples he fully comprehended at import, and knew what it would cost his church. He knew the hostile feeling that prevailed the Jewish nation, and that it would be arrayed against the infant church. He knew the power of imperial Rome, and knew that its empire would rage and burn, and vainly strive to crush the church of his love. He knew the darkness, ignorance, and cruelty of the barbarous nations that filled the world—yet he uttered the mandate, "Go ye, therefore, and teach all nations." He saw every prison, every block, every stake, every cross, every instrument of torture that would be put in requisition to stay the triumph of the gospel. Yet he gives the command without any limitation.

The disciples who first received it knew its import, and what it would cost them. Look, ye Christians of the nineteenth century, upon these disciples of the cross! See how nobly they discharge the trust confided to them! Earth never witnessed such men before. History has nothing to commend such men before. Alexander's phalanx, Caesar's legions, or Napoleon's guards, had not men like these. Men with ears that had listened to the preaching of Jesus, with eyes that had gazed upon his sacred form, that saw him on the cross, and followed him on his journey to the place of his glory, and with hearts filled with his spirit and burning with love—such were the men in whom Jesus confided. He knew the devotion and fidelity of these men, and made them the honored instruments of carrying out the great plan of redemption. He entrusted the destiny of a world of souls to them, made them the medium, through which to communicate the blessings of an everlasting kingdom. Gloriously did they discharge the high trust, in a few years they planted the church in many lands; but, ere they went up to their rest, in obedience to Christ, they committed the unfinished work to faithful men. To us, the Christians of the nineteenth century, has the glorious gospel descended, with this last command of Jesus, and the wide world is waiting to receive it.

Some of the mighty host of God's elect, feeling a little of the apostolic spirit and responsibility, have gone to the work, have toiled and fallen on foreign fields. Others have taken their places of men seeking out the scattered tribes, whose ears have never yet heard the gospel's glad sound; some of the church, animated by the same spirit, nobly give of their substance to sustain and aid in the conquest of the world.

But is it not painfully evident that the church and the ministry, now, are widely different from the church and ministry of primitive times? Where now, do we see the burning zeal, the more than stoic exertion, the holy benevolence that characterized all the love to Christ, stronger than death; the untiring toil and suffering to extend the kingdom of heaven, preaching Christ from house to house, from the prison, the bleeding rack, the burning faggots, and the bleeding cross of apostolic times? Is it not evident that we have greatly degenerated? Do not many of the ministry evade this command or oppose it, while many a Christian never felt its import? Would not many, bearing the sacred name of Christ, offer that high command, sooner than attempt to comply with its all-wise demands?

Suppose that Christ should again descend and make more amenable his church; and, in view of the tenderness and reluctance, manifested by many with reference to this command, address them:—"What, my little children, have you become weak with my service? Are you indeed reluctant to follow me in the conquest of this ruined, wretched world, for which I suffered? I have waited

long and witnessed your indifference and cold apathy in preaching my gospel to the destitute nations, and I can endure this state of things no longer. Shall I grant your seeming request, O ye ministers of reconciliation? Dye ye indeed wish to resign your commissions, retire from the work of the world's conversion, and have me appoint a new agency? And you, my church, the purchase of my blood, wish to be excused; you no longer desire to be the salt of the earth, the light of the world? I entrusted you with the ministry, that you might fill up the measure of my sufferings and share my glory. Your desire is granted. I am not wanting in agents. My throne is surrounded by willing spirits, not one of whom but delights to do my pleasure." May we not conclude that every knee would bow, every eye fill with tears, and every lip respond; "No, dear Master! Do not so dishonor us! Shouldst thou take this work from us, and leave us to live in sloth, and die without expressing in our lives the greatness of our love to thee, heaven would have no place for us. We could not associate with those devoted saints who 'loved not their own lives.' We have been cold and unfaithful disciples, we have withheld our offerings, restrained prayer, and put forth few or no efforts to win souls. Yet do not take this work from us. The property with which thou hast entrusted us, the talents which thou hast given us, our souls and our bodies which thou hast purchased, we present them all to thee, as our reasonable service." L. I.

From the Macedonia.
The Hidden Talent.

The slothful servant was condemned because he hid his Lord's money. The complaint against him was, not that he had squandered the money or lost it, but that he had wrapped it in a napkin and hid it in the earth. He has many imitators. They *invest*, as they properly call it, that is, literally, they *wrap up* their Maker's money in a variety of ways, so that it is apparently out of sight, though by no means "out of mind," as they may learn some day hereafter.

It is hidden in the earth. Not always literally, but yet none the less truly, so hidden. It is swallowed up in securing earthly things; honors, enjoyments, and present gratifications of all kinds. It is expended in ease, amusement, equipage, and festivity. It ministers to ambition and worldly rivalry. It does a thousand unaccountable things, for it is a vastly impulsive and active substance, beyond stones or diamonds.

The servant whose cover is related in the parable had only one talent. We are ready enough to see or suspect that the wealthy, men with ten or more talents, hide their Lord's money, while blind to lesser secrets of the same untrustworthy sort. The fault of the wicked servant was, not that he hid so much money, but that he hid *any*—still he dealt unjustly with money that was not his own. If it had been his, he might have disposed of it as he pleased; but it was a trust, and he should have so treated it, with all fidelity. For disregarding this obligation, he was called to account and severely dealt with. There may be those to whom so little has been entrusted—perhaps not even a talent, but only a few mites—that they consider themselves liable to a much less strict account than those who have more. But the judgment will not depend on the magnitude of the trust. It is enough that the money in question is not theirs but the Lord's. Every farthing and mite must be accounted for when the reckoning day comes. If it has been unproductive, it will then draw down condemnation on the unworthy servant.

"Time is money," as well in celestial as in terrestrial currency, and the same is true of many other things. In fact if we consider it well, we shall be surprised to find how much we have that belongs to the Lord. The sum is immense. It has come in frequent and increasing instalments, and has swelled beyond our computation. But the account has been kept with exactness, and, when "the books are opened," as they will be in the great day of final audit, we shall see the sum of the whole matter. How many will be found insolvent, without hope of discharge.

THE INDIAN CHILDREN'S GIFT.—About two years since a Society was organized in the mission school at the Norwalk station among the Cherokees, with the design of following the instructions of our Saviour, "Freely ye have received, freely give." Nearly all the members of the school are members of the Society, and pledge themselves to give at least fifty cents each per year, while some give much more. This is given at some sacrifice, as they have no other way of earning it than by overwork during play hours. Since its organization the Society has raised sixty dollars, and recently forwarded twenty dollars as a donation to the American Tract Society.

Verifying the Bible

One case doubtless why there is such a lack of Sacred Scriptures, which afford pleasure in their perusal, is to be attributed to the want of a judicious selection of topics for illustration. Most of our Sacred Poets, and nearly every one who aspires to be enrolled in the number, instead of looking into their own hearts, or scanning some phase of human nature, and guiding the soaring imagination by the immutable laws of the Maker of all things, and of their being, and then by these aids forming new combinations, which shall bring before the mind thoughts and images which would otherwise be hidden, resort to the Inspired Volume, and finding here such glorious emanations, they, with a presumption, which is scarcely less than arrogance, attempt to improve the Sacred Poetry of Heaven! All such efforts must equally fail. Here, indeed, the Poet finds an elevation too high and holy for his emulation. Some of our greatest writers have been guilty of this folly. We have had paraphrases of Job, the Psalms, the Songs of Solomon, Isaiah and of John; but who reads them? Every such production has fallen into "the tomb of the forgotten," save the dregs which pass under the cognomen of the "Psalms of David in Metre," and the only reason we can devise why this abortion is kept from oblivion, is to give a standing illustration of the truth of our proposition. Making paraphrases of the Bible is labor spent in vain; the original cannot be surpassed nor even equalled, and therefore the imitation will be deemed to neglect, inasmuch as the greater always overshadows the less. The Poet who hopes to gather fame from these frail attempts will only eclipse the little light which he may otherwise possess. What star would succeed in attempting to show its own light by getting near the sun? Sacred Poetry must consist not in efforts to improve the inspiration of Revelation, by making them speak the glister of topics and figures, nor in attempts to simplify that which God has made so plain that that "vane may read," but in developing the hidden mysteries of the heart, when under the operations of divine truths, in the various conditions of joy and sorrow, youth and age, life and death, from the chequered rick of human existence. The Poet who can thus enter into the scenes of the soul, and embody and set forth before the eye and the mind clear images of the world that lies hidden behind its veillings, will ever find readers who will appreciate and do him honor; and although such a style of poetry is not so much in vogue, as that of the poet, yet the former is far more profitable than the latter.—Rev. S. Dyer.

The Goodness Harvest.

The annual harvest has been gathered in. The toils of the husbandman now contain the treasure of the fields; and the promise and hope of seed-time have been realized in the abundance of the annual returns of labor. God has blessed the earth with increase.

1. But let us remember the harvest of souls. There is a great spiritual gathering to be made from among all people and all nations: "the field is the world." Lift up your eyes and behold the goodness of the work!

2. The harvesters are few. A man, here and there, is tilling amidst the abundance of the grain. Vast domains, rich in the vigor of an immortal growth, are inviting culture and reaping; but there is none to go forth. The fields of earth are almost unworked at a penny a day, but the ripening harvest of unyielding spirits cannot command harvesters even with the wages of divine promises.

3. Harvest must be put forth. The farmer bears the heat and burden of the day to reap for his family and himself; he very diligently makes the most of time and seasons—and shall the Church of God sit paralyzed in the midst of the inviting harvest of a world that must be saved or lost?

4. When the harvest has been secured the farmer is thankful for the trials and toils which he has endured, and thanks God for the reward which has crowned his labors. And how great shall be the Christian's joy at the thought of a life devoted to the advancement of the gospel of Christ—to the sowing and the reaping of the good seed of the kingdom! That time is not yet, but it is not far off. The spiritual harvest is not all gathered in—there has yet work to do. Work now, not then, and not hereafter!

RECEIPTS.

From October 26th to November 3 (A.)

Table with columns for names and amounts. Includes James M. Burton, Virginia, F. Turlay for India Advocate, Alabama, etc.

Table with columns for names and amounts. Includes New Bethel Indian Mission Society, H. Young Treasurer, A. M. Alexander for Advocate, etc.

Table with columns for names and amounts. Includes Le Baptist church Philadelphia, J. C. Lewis, Thomas Williams, Broad Street church Philadelphia, etc.

Table with columns for names and amounts. Includes Collections by Rev. A. Morvat, Rev. William H. Furver, Lewis Albridge Treasurer Yalobamba Association, etc.

Table with columns for names and amounts. Includes Georgia Association, Central Association, Mrs. A. T. E. Vandusen, Rev. C. M. Irvin, etc.

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By the committee J. C. Davis and Thomas Watson his secretary. \$24 00 was paid for the purchase of the Advocate, and is to be repaid to the support of Rev. Peter Folsom, subject of the above.

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