

THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

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The Connection Between Personal Piety and Interested Labor in Missions.

Between a high state of piety in the heart, and a constant earnest interest in the missionary enterprise, there is an intimate and indissoluble connection. They bear to each other the relation of cause and effect. The one cannot exist without the other. Genuine religion necessarily inspires an interest in, and begets efforts for the spread of the gospel. On the other hand, that devotion, or professed devotion to missions, which does not spring from the existence of piety in the heart, is spurious, and cannot be lasting. We propose to illustrate these principles, briefly and simply.

The spirit of piety is the spirit of obedience.—The Saviour, with great emphasis and point, says to his disciples, "If ye love me, keep my commandments." The Christian is the servant of commands. It is of course a faithful servant—a genuine Christian, in proportion as he implicitly, promptly, constantly, obeys all his Lord's commands. No other quality can atone for the want of the spirit of obedience. It is "better than sacrifice;" just as the whole of a thing is more extensive than any part. It is the very essence of genuine religion—the one thing needful—the great unobtainable evidence of true piety. This seems a plain point, and it might appear unnecessary thus to urge it, but the fact is, there is no small amount of practical skepticism on this subject. There are very many who profess to be Christians, and seem really to think themselves so, with whom there is no earnest interest in, or obedience to, the commands of the Lord as developed in his word and promises; with whom there is no earnest effort to do his will, when clearly ascertained. It would be well to know, and feel, that we are Christians just so far as we desire in all points promptly, implicitly, constantly to obey our Lord's known will. The spirit of obedience is the great characteristic of true piety.

Now here is the demand of the Saviour to preach the gospel to every creature. It must be most appreciated by that Christian who has most of the spirit of obedience—most of the spirit of piety. True, it is a command long neglected, but it is not then less a command. True, nearly the whole Christian church have slept over it for eighteen centuries. But is it for that cause less authoritative? It is a command. That is enough for the obedient Christian. It must be unhesitatingly obeyed. "The Master has said it." True devotion, sincere piety, requires no more. He who has required baptism, prayer, brotherly love, has also most directly and emphatically enjoined upon his servants to proclaim the gospel through the whole world. If we may make any distinction with regard to plain commands, the last named is the most forcible. It was given under circumstances peculiarly solemn and affecting. Just as his own earthly mission was concluded, and he returned to the bosom of his Father, the Redeemer committed to his servants those interests, for the promotion of which he had lived on earth, labored, suffered, and died. What pretensions to obedience—to piety, on that individual made, who neglects this last, and most emphatic, and unequivocal command of his ascended Lord?

Again: The Christian is like Christ. He possesses Christ's spirit. He who professes to be a Christian, in whom is not found the image of Christ, in whose character there is not a moral likeness to Christ, in whose heart dwell not those feelings which distinguished the Divine Redeemer, such an one possesses no evidence of the genuine character of his hopes and professions. On the other hand, that individual who feels existing in his own breast, and feels influencing in his own life, those principles and motives which actuated the great Redeemer, has the best of all reasons for believing that he has a community of interest and character with him.

Applying this principle to the subject before us, we find, that in proportion to a man's piety or assimilation to Christ, he will be interested in the missionary cause. For this one, and this, and this, of

all objects the nearest and dearest to the Redeemer's heart. Of this he has given and is giving the clearest proof. He was himself the first great missionary. He reigned heaven, left the bosom of his Father, gave up the worship of angels, became a man, dwelt in the world, had no place to lay his head, suffered contumely and insult, became obedient unto death, even the death of the cross,—all this to secure and proclaim salvation for the lost. This was Christ's Spirit. This is the true missionary spirit,—the spirit of self-sacrificing devotion. How much sacrifice have you made, are you willing to make, to have the gospel preached to every creature? If little, then are you little like Christ, then do you possess little evidence of acceptance with him.

Christ's mission was begun and continued from love,—pure, earnest, undying love,—love which was stronger, as the world was more wretched and sinful,—love boundless, and yearning with tender anxiety over all the lost. His love to men, his interest in their redemption, did not terminate with his earthly mission. He has promised (and oh, it is a thought full of admonition and encouragement,) that he will not be an unconcerned spectator of the preaching of the gospel. He will be with his servants. The cause is dear to him, and he watches its progress with anxious interest. "Till the end of the world," he will be with his servants, himself to assist, in the consummation of that work, to which he proved his love by the shedding of his blood. Christian reader, suffer the enquiry,—How much do you love the world? How anxious are you that the world may not perish, but through Christ, may have eternal life? If little, then verily you are little like Christ—you possess little, if any, true piety. Does your heart yearn over the whole world? Do you labor much, pray much, give much, for its salvation? No. Well, it is a sad conclusion, but no less true, that whatever else you may have, you have little evidence of piety. How much more, then, do you love the world, and first of all copy that unselfish love, that boundless, enterprising, active benevolence, which shone so brightly in his character.

The more piety a man possesses, the more will he get of the good of religion, the more will he understand experimentally, the value of the gospel, the more will he appreciate the privileges it confers. In proportion as he esteems it himself, will he feel the importance, the propriety of giving it to others. This doubtless affords the explanation of that and mystery that professed Christians are so apathetic, when the claims of the missionary enterprise are brought before them. They are not much happier, and have not much brighter hopes, on account of their supposed embrace of the gospel, and consequently, they do not feel that the heaven would be much better off with it. On the other hand, that Christian who feels from what he has been rescued, and to what he has been elevated, has a personal conviction of the worth of the gospel, and of the benefit it would be to the heathen. He who sees himself exposed to endless death, suspended over the brink of the pit, snatched as a brand from the burning, made a son of God, an heir of everlasting life,—who rejoices in forgiven sin, in a sanctified nature, in the hope of heaven, and then sees others as he was, and knows that the gospel can make them as he is; such an one, with such views (and they are what all Christians feel more or less,) must burn to give this gospel a world-wide dissemination. He who values Christ much,—who has much religion himself, will necessarily wish to confer so precious a boon upon all who are in any way within his reach.

Christian reader, first drink thyself at the fountain of eternal love, and become consumed with its sweet waters, and then shalt thou be prepared, with constant consciousness, to cry, both personally and by proxy, Ho, every one that thirsteth! Faith is a component element of Christian character. Between a good measure of this, and of love for the spread of Christ's kingdom, and the salvation of a ruined world, there is a close connection. The Bible, Old and New Testaments, is filled with promises of the final overthrow of Satan's empire, and the complete triumph of the King of Kings and Lord of Lords. It is stated, too, with equal frequency and distinctness, that this glorious result is to be accomplished by means. It has pleased God by the faithfulness of preaching to save men. Christ will draw all men unto him, yet he must be lifted up, held out on the gospel pole,

and exhibited in all the glory of his character, in all his transcendent love to lost and guilty man. He is the Christian who reads the Bible, and who knows that God will keep his word, in giving the heathen to Christ, and that means are to be used for the attainment of this end, must see the importance, the propriety, the necessity, so far as he is concerned, for effort, and must feel an anxious interest, as to the result of labor performed. True piety must have faith, and faith must beget a sense of personal responsibility, which will lead to earnest, interested labor, to secure that which is promised, and expected. Reader, thou hast no more hope, piety than faith,—thou art which will patiently, faithfully labor to obey thy Lord's command, and promote his glory in the world. If thou art doing nothing, caring nothing for this; if thou art not looking for and laboring for the salvation of sinners, and the exaltation of Him whose right it is to reign, thou art deficient in that living faith, which always characterizes true piety.

Christian reader, you love Christ, obey him. He has commanded you to do what you can in the missionary cause. If you would be like Christ, cherish that spirit which brought him from the dead. If the gospel has done anything for, it is worth nothing to you, haste to spread its heaven-design of love and blood-bought blessings to the whole world. If you believe that Christ lifted up shall prove the great center of attraction in the moral universe, and that he must be lifted up,—not by angelic aid, but by human instrumentality, by your body walk, by your gifts, and your prayers, and by your personal, unremitting labor, hold up to all within the reach of your influence, Christ Jesus, and him crucified.

Oh for more piety, that there might be more interest in missions, and more effort to promote them.—*Mis. Journal.*

The Christian church seems very much inclined this day to adopt the fashions and sentiments of the world. It were well could she imitate some of the spirit of enterprise which characterizes secular operations. We mean it would be happy if the church were as zealous and active for the glory of God, as men are for the prosecution of their schemes.

When tunnels are to be cut through mountains, roads dug, lines of railway laid, and steamers dispatched to plow the briny deep, money is counted by millions, hundreds and thousands of men are laboriously engaged.

Let a war of ambitious conquest be waged, taxes are increased, the contents of an overflowing treasury are expended, and thousands of young men, the flower of our land, flock to the standard, and find premature graves in a stranger clime.

Look at the energy with which party politicians prosecute their schemes, and urge the claims of their favorite candidates for political preferment. They spare neither expensiveness nor labor to attain their ends. Their money is not given grudgingly. They labor with a willing heart. How earnest! How enterprising!

Now, we ask, is it consistent for the several hundred thousand Baptists of the South, professing to hold themselves and property at God's disposal, to have only about twenty missionaries in the whole Southern world—that only some half dozen out of the hundreds of young ministers of the South, come forward offering to go and preach the gospel where it has never been heard?

Under these questions. Shall the children of this world change be wiser and more zealous than the children of light?—*Mis. Jour.*

From Indiana Quinny Association.

REPORT OF INDIAN MISSIONS.—Your Committee on Indian Missions suppose that it needs no argument to convince brethren, at the present day, of the importance of civilizing and christianizing—the former owners of our cherished and beloved land. We find that the Indian Mission Association has made a cheering advancement during the past year. Its receipts, in cash, have been nearly \$12,000. Baptized 174; have 16 churches, 5 schools and 163 scholars, 32 Missionaries and Assistants, and 1062 communicants.

Your Committee recommend that a collection be taken, to aid the Indian Missionary Association. JERSEY ELLEMAN, Chairman.

The Progress of Christ's Kingdom.

The following is the closing paragraph of an article in the last Christian Review, entitled "The Last Fifty Years."

Our thoughts run forward to greet the men who shall stand in our pulpits, to preach the gospel of Christ on the first Sabbath of the next century. We welcome them ere yet they may be born to the unspeakable privilege of living in a new epoch of time. We who write and read now in a selfish life, will take no part in the earth in the worship of that day. Our children, now in the land and promise of life, will be in our place, with its altered with the honors of age. On the morning of that Sabbath, the familiar hymns which we now sing in our homes and sanctuaries, will be begun in the crowded cities of our sea-board, repeated by millions of a religious people in towns and cities through our extended interior, rolled onward with the progress of the hours farther to the West, till, with the setting of the sun, they die away amid the soft murmurs of the Pacific. The islands of the sea will catch the strains, and as morning breaks again on the orient, there will be multitudes in swartly India to recede the praise, and roll it onward again around the world. The day of universal jubilee will surely come. Every year bears the world nearer to its promised Sabbath. Generations pass from the earth, but time does not stop. Man and the world he inhabits are subject to change, but the Word of the Lord endureth forever. The rock may be worn away by the encroachments of the sea, the mountains leveled by the attrition of ages, the stars may lose their light and the sun his glory, but the promise of God standeth sure and changeless on its immovable foundations. "He shall come down like rain upon the mown grass: in His days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. His name shall endure forever; His name shall be exalted on high; and all nations shall be blessed in Him. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever, and let the whole earth be filled with his glory. Amen and Amen."

Consistency in Benevolence.

Consistency in benevolence is as important as in anything else. And it requires that each object of benevolence should be aided according to the claims. While the injunction is to "be ready for every good word and work," it is left to good sense and piety to guide in the distribution of offerings to various objects according to their relative importance. The Christian who is thus consistent considers beforehand the relative importance of the objects which are to come before him, so that when the proper time comes for him to help them, he may distribute his offerings wisely.

It is to be feared, however, that the number of those who are thus consistent is very small, and that many of God's professed people make little or no discrimination in these matters. Some give all they have to give to one or two objects, and these, perhaps, not of the first importance,—which, if they were, it would be less inconsistent,—and then have nothing to give to other and equally or more important objects. Some will give more towards building a meeting-house, they scarcely know where, than for the cause of Foreign Missions,—or more for some local cause in this Christian land than for the salvation of the millions of perishing heathen.

These things ought not to be so. Nor would they be thus a great while, were pastors generally to do their duty in setting before their flocks the relative importance of the various objects of Christian benevolence, and particularly of those greater enterprises that have been endorsed by, and are identified with our domination. T. B.

SOUTHERN BAPTIST CONVENTION.—We anticipate a full attendance at the biennial meeting of the Convention in May next, in the city of Nashville. Numerous delegates have been appointed in different parts of the South. This anticipated meeting of the Lord's servants must, on various accounts, be invested with importance. Several missionaries will then be publicly set apart to the work of preaching Christ to the heathen, while plans for extending his dominion at home and abroad will demand the earnest attention of the delegates. Let much prayer precede this meeting.—*Mis. Jour.*

The same hospitality which is extended among the American Indians as a public virtue, is equally practised by private persons. The following interesting instance of this was communicated by Conrad Weiser, a British interpreter, to Dr. Franklin. He had been naturalized among the Six Nations, and spoke well the Mohawk language. In going through the Indian country, to carry a message from the British governor to the council at Onondaga, he called at the habitation of Canasatego, an old acquaintance, who embraced him, spread furs for him to sit upon, placed before him some boiled beans and venison, and mixed some rum and water for his drink. When he was well refreshed and had fed his pipe, Canasatego began to converse with him, asked him how he had fared the many years since they had seen each other, whence he then came, what had occasioned the journey, &c. Conrad answered all his queries; and when the discourse began to flag, the Indian, to continue it, said, "Conrad, you have lived long among the white people, and know something of their customs; I have been sometimes at Albany, and have observed that once in seven days, they shut up their shops, and assemble all in the great house; tell me what it is for? What do they do there?" "They meet there," says Conrad, "to hear and learn good things." "I do not doubt," says the Indian, "that they tell you so; they have told me the same; but I doubt the truth of what they say, and I will tell you my reason. I went lately to Albany to sell my skins, and buy Muscovado, knives, powder, guns, &c. You know I generally used to deal with these Nations; but I was a little induced this time to try some other people's customs. However, I called first upon them, and asked them what he would give for beaver. He said he would give no more than four shillings a pound; but, says he, I cannot talk on business now, this is the day when we must together to learn good things, and I am going to the meeting. So I thought to myself, since I cannot do any business to-day, I may as well go to the meeting too, and I went with him. There stood up a man in black, and began to talk to the people very rapidly. I did not understand what he said, but perceiving that he looked much at me and at Mianum, I imagined that he was enquiring at which of them so I went out, and drew near the man who said he could not talk on business, and he said to me, 'You are a white man, and the more so much

Present Works.

How very gratifying are pleasant words, to all the rich, the poor, the high, the low, all climates enjoy pleasant words. They cost nothing, they are free; all have the privilege of using them; but, alas! too few use them, some are almost strangers to them. In the words of the wise man, "pleasant words are as a honey comb, sweet to the soul and health to the bones." Yes, as honey is sweet to the taste, so pleasant words are sweet and cheering to the heart. Pleasant words are full of kindness, no bitterness in them, they truly cover of things that are good. Va that are meekness and glory, by their kindness, if you find one and depending, try to try to speak pleasantly to all around, and you will find they are indeed "health to the soul;" your own soul will be cheered and comforted by them. "The words of the wise are chosen words."—Proverbs 15:1.

In the village, which are chiefly of brick, are no
museums and zoology, with the gardens belonging
to the house, six or eight English acres. The
grounds are surrounded by a high wall. Crossing
the river, a low road east of the foreign factories
leads to the landing you enter the outer gate, pass

The Spirit of Sect

The moral world, without the gospel, is as the
natural world, without the sun.

Christian Benevolence.

Christian benevolence is comprehensive as the world in its spirit and object. The whole duty of man may be summed up in these two commandments—to love God with all his heart, and his neighbor as himself. This man could easily have done, had he continued in his original state of holiness before God; but in the fall he became both sinful and selfish. He naturally not only does not love God with his whole heart, but does not love him at all. But this is not all he hates God. Selfishness prevents him from discharging his duty to his fellow-man, and causes him to engage in the multiplied acts of tyranny and oppression, by which he prostrates his poor neighbor into the dust. It is the Christian religion alone that can restore man so as to enable him again to love God, and his neighbor. We are taught that if we have not the Spirit of Christ we are none of his. The benevolence of Christ contemplated man's temporal, welfare in this life, as well as his spiritual; and hence it is said of him that "he went about doing good." He regarded the whole man, body and soul, and his ministrations of mercy on earth, labored with affectionate zeal to promote the happiness of both. His benevolence embraced man with his thousand wants in this life, and followed him from the confines of earth to the threshold of his future and eternal state of being, and still made promises for his happiness. No Christian benevolence should contemplate man in all his necessities, in time and in eternity. That the Scriptures so regard Christian benevolence, is clear from many passages says the Apostle Paul, 2 Cor. 9: 7, "Every man according as he purpoeth in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." Again he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

Benevolence dwelling in the heart of our Heavenly Father is the basis of the Christian religion. It moved the Father to give his Son to die for us. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Without infinite benevolence the idea of salvation would never have been conceived. Man by his wisdom or his works, has never been able to secure the favor of God, or to provide, in the least degree, a remedy for sin. This God's love has done.

The gospel could not be perpetuated without benevolence. The sentiment advanced by the Saviour is true, that the gates of hell shall never prevail against the Church, but Jesus knew it would be in part sustained by the benevolence of his people. The ministry of Christ at home, must be sustained by the prayers and benevolent contributions of God's people. The missionary of the Cross in foreign fields must be supported in the same way. The Scriptures must be given to all nations by the benevolent labors and contributions of Christians. Such is our condition in this life that we need the character of benevolence inculcated in the gospel. Who, in this world of affliction, of adversity, and of change, does not at some time need the soothing attention of his fellow man? Who has passed through life, and not needed, in hours of sickness, the kindness of friends? Who that has not been distressed in mind, and greatly benefited by the counsel of judicious friends? We have the example of God, and of our Saviour, as well as of inspired prophets and apostles, to prompt us to acts of benevolence. God has given his Son, revealed his will so plain that the simple may learn the way of salvation if they desire. He is ruling all the affairs of this world for the extension of the kingdom of his Son, and the best interests of man. Christ, though he was rich, yet for our sake he became poor, that we through his poverty might be rich. Prophets and apostles have spent their lives for the good of their fellow men. The objects of Christian benevolence are scattered everywhere over the earth, North, South, East, and West. Blackened protest, in crowds, objects for Christian benevolence, and if Christians of this age discharge their duty there will be a crown of rejoicing laid up for them. The teaching of the Saviour in the twenty-fifth chapter of Matthew, illustrates the importance of this subject. "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

We have been led to the above remarks by reading an article from the pen of our esteemed brother

Russell Holman, in which he urges all the churches to give at least ten cents to the member annually, for Home Missions. As the Lord is greatly blessing our church-members in temporal things, we hope they will feel it their duty to consecrate a portion of their income to his service; in the various causes of Christian benevolence.—*Baptist Banner.*

From the South Western Preceptor.

To the Christian Race.

1. Enter Jesus bids thee welcome
In the fullness of his grace,
With the hand of love we give thee
In our hearts the warmest place:
Hence together
Let us run the Christian race.
2. Trade hard may oft bid thee
Furner on the narrow lane,
Fight the fight—a cruel waste thou,
Slacken not thy cheerful pace:
Turn together
Let us run the Christian race.
3. Joy that I feel beyond expression,
Find in Zion's loved abode,
Loves here are turned to treasures
Gladness smiles on every face:
Aye together
Let us run the Christian race.
4. Come and share our joys and sorrows,
Zion's friends bring no disgrace,
Bliss not then, to pass our prayers,
Loud unto her Saviour's grace,
And together
He will crown us in the race.

C M. S. Dm.

The first three verses should be sung as an introduction, and the others in parts: the first as the candidate goes down into the water, and the second when ascending.

—*and be baptized—*

The great Divine command,
And heed according to its word,
O Lord this day we said.

2 The young, the old the middle aged,
Here seek the water's life,
To tread the path the Saviour trod
Into the yielding tide.

3 O let the Spirit move abroad,
As once o'er Jordan's stream,
And rest on all who here arise
From the baptismal pool.

Baptism of a Child.

1 At thy inviting words of love,
"Let children come to me,"
Behold this child before us come
To give up all for thee.

2 O happy sight! when children tread
The path of faith and love,
And join that kingdom lost on earth
Which they compass here.

Baptism of a Youth.

1 With willing feet into the stream
Downwards this ardent youth,
Thus to remember thee, O Lord,
And keep thy holy truth.

2 Emerging from the mystic wave
To live a life divine,
O may thy Spirit keep the heart,
And make it wholly thine.

Baptism of an Adult.

1 Here at the early noon of life,
Thy precepts to obey,
Dear Saviour, this disciple comes
To tread the watery way.

2 Up from the flood with joyful step—
The heart with rapture glows,
The crown will bear—now in his way
The saint rejoicing goes.

Baptism of an Old Person.

1 At the eleventh hour, O Lord,
Behold the pilgrim stand;
A soul long lost, but now at last
To know thy command.

2 By grace divine, a child again,
Born never more to sin,
O lead the soul the wondrous way
In strength to grow thereby.

From the Christian Chronicle.

REVIEW AT AN INDIAN MISSION.—The Christian Advocate and Journal speaks of a review of religion in connection with the Christian Mission. "A goodly number" are represented as having found peace in following, and had their hearts set on fire by the preaching of the Gospel. The average number being an high salary, and the attendance quite uniform."

An Uncommon Congregation.

I was, not a long time since, reading an account of a congregation which assembled many years ago. It struck me as somewhat peculiar. I will mention some of its characteristics.

1. All the members of the congregation were at the place of meeting. I do not know whether it was a pleasant day or not, but they were all there. One did not say, on the morning of that day, "I have been at meeting pretty constantly of late—I will stay at home and read this morning." Another did not say, "I don't know what to think of the weather; it may rain: I think I will stay at home this forenoon." Another did not say, "I don't feel very well, and I have a great deal to do to-morrow: I will stay at home and rest." Another did not say, "It will be crowded to day, and I am so nervous that I cannot be there: there is a crowd." No such sayings were uttered by any of the members of the congregation. They were all at the place of meeting.

2. They were all there in time. They were all there before the minister came. There was none coming in while he was engaged in the introductory services. Not a door was heard, nor a foot-step, after he arose to speak.

3. They were all prepared to give attention to the speaker. There were none who said in their hearts, "I wonder if we shall have any thing interesting to-day—anything that will call off my attention from the meadow I am draining, or the house I am building, or those goods which I am to dispose of at a handsome profit." There were none who seated themselves with the expectation of falling asleep as soon as the preacher named his text. There were none looking about to see if they could discover any new shawls, bonnets or dresses. They were all prepared to listen to the preacher.

4. They were all willing and ready to hear just what God commanded him to speak. There were none who came to enjoy an oratorical treat. There were none who came to criticize and to find fault. There were none who came with the determination to attend to nothing and be pleased with nothing, unless it was in accordance with their preconceived opinions. They were willing to listen to the word of God.

5. They heard with the purpose of doing what was required of them. They did not say, "That was an excellent sermon," and pay no further regard to it.

Such were some of the characteristics of that congregation. How far it was like to those of our highly favored land, I leave to the reader decide. I will close my communication referring you to the book containing the accounts above alluded to: Acts 12.—*American Messenger.*

GEN. HAMILTON'S CONVERSION.—A young lawyer, in conversation with Bishop Chase, related the following fact respecting General Hamilton which had occurred but a short time before. The young lawyer had been an infidel, but his mind was now changed, and this narration was given in answer to Bishop Chase's inquiry how the change was brought about. "In pursuit of his professional duties General Hamilton passed from New York to Albany, to attend the highest courts and Poughkeepsie, in his stopping place for rest and social chat. We young lawyers delight to meet him at Hendrickson's tavern, and there breathe together the atmosphere of wit and satire. Not long since, he passed by: we gathered round him and he greeted us with his usual cordiality. But there was something altered in his wit—it was solemn, yet more affectionate. At length, to break the spell, I ventured to tell a story, the edge of which was ridicule against Christians and their creed. As I finished the anecdote, instead of the loud laugh, and responsive story, the General gravely asked me if I knew what I had been talking of? Confusion is the best name I can give my feelings and behavior before the great man at such a question from his lips. Feeling my embarrassment, he said he did not design to give me pain, but by his question, to call my attention to his own case.

"Not many months ago," said he, "I was as you are described of the truths of Christianity; but some circumstances turned my thoughts to the investigation of the subject, and I now think differently. I had been in company with some friends of a similar sentiment New York. I had indulged in remarks much to the disadvantage of Christians, and disparagement of their religion. I had gone further than ever before I had done in this way. Coming home, I stood late at night, on the door step, waiting for my servant. In this moment of silence, my thoughts returned to what had just passed at my friends', and on what I had said there. And what if the Christian religion be true, after all? The thought seriously was unusual, and it produced in my bosom the most stirring feelings. I was conscious that I had never considered it—nor even

with that attention which a small retaining fee requires in civil cases. In this I hold myself bound to make up my mind according to the laws of evidence; and shall not feel done of this sort, in a question that involves the fate of man's immortal being? Where every thing is at stake, shall I bargain all without inquiry? Willfully blinding my own eyes, shall I laugh at that, which, if true, will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent to my friends, the clergy, for such books as treated on the evidence of Christianity—I read them, and the result is, I believe the religion of Christians to be the truth."—*Arthur's Home Gazette.*

A NEW METHOD FOR COLLECTING SALARY.—A pastor in a neighbouring State had, for a long period, made ineffectual appeals to his society to induce them to pay him portions of his salary, which from time to time, had been withheld. At length his last cent was gone, and though the amount due to him from church and society had reached \$800, the prospect of receiving any part of it to meet present necessities was a forlorn one. Much disheartened, well nigh discouraged, he resolved to tender his resignation when the Presbytery should next convene. In the mean time he adopted the following expedient:—It was useless to carry empty purses. He folded and enclosed them, and sent them to the President of the Board of Trustees, accompanied with the following request:—"Intrusted to the Trustees of the Presbyterian Church in—until the pastor has further use for them." The appeal thus made was irresistible. Like the mantle of Caesar those furnished purses told a tale which moved to pity hearts which seemed unfeeling before. The pastor soon received his due, and still remains at his post, it is hoped, with purpose full.—*Purdies Recorder.*

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Western Methodist United Baptist Association,	
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Mr. S. Harvey, for Adv., per Rev. S. Harvey.	25
John McCoy	25
	\$0

T. Adams, for Advocate.	1 00
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Rev. C. D. Malley	1 50
A. B. Francis, for Adv., per Rev. C. D. Malley.	50
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