

THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, MARCH, 1851.

Vol. V. No. 9.

THE INDIAN ADVOCATE.

PUBLISHED MONTHLY.

Under the patronage of the AMERICAN INDIAN MISSION ASSOCIATION.

TERMS:
Twenty-five copies for one year. \$5 00
Single copy, for one year. 25

For the Indian Advocate.
Short Missionary Sermons.

NUMBER VI.

BY REV. J. M. FORDHAM, A. M.

MONEY CONSACRATED TO THE CAUSE OF THE MESIAH.

"To him shall be given of the gold of Sheba."—PSALM LXXII. 15.

This is designated a "Psalm for Solomon," but in reading many portions of it we involuntarily exclaim, "Behold a greater than Solomon is here." The Messiah is evidently referred to. It is "his name that is to endure forever"—"men are to be blessed in him"—and "all nations are to call him blessed." Continual prayer is to be made for him, that is for the extension of his kingdom, and daily praises to be bestowed on his name.

"To him," says the text, "shall be given of the gold of Sheba." The Messiah is enthroned in the heavens and has no personal need of the gold and silver of earth. This language must therefore be interpreted as having reference to the advancement of his cause in the world. For this purpose gold shall be given. The first point to which I invite attention in the discussion of the subject before us, is this:

Money is susceptible of consecration to the interests of the Redeemer's kingdom. I assume it as true, beyond dispute, that the promotion of the cause of Christ must be by miracle, or by the use of means. It will be conceded that the age of miracles has past, and that no national conversion of the world is to be expected. This concession being made, it follows that means must be employed in the advancement of the kingdom of Christ. This kingdom is to become universal. Its boundaries are to be world-wide. The assurances of the Divine word justify these declarations. But how are these assurances to be verified? Can the kingdom of the Messiah embrace all nations, unless the gospel first be preached to all nations? And can the gospel be preached to all the world if preachers are not sent into all the world? Can they be sent into all the world without money, or its equivalent? Can they live, after reaching their fields of labor, without money, or its equivalent? Evidently not. For if the age of miracles is past, missionaries have no reason to expect that God will shower down "mannas" from heaven for their sustenance.

Among the means to be employed in evangelizing the world, the translation and circulation of the Scriptures must hold a prominent place. And how are the Scriptures to be translated, printed and circulated, without money? Books cannot be printed in our own country without money. How then can they be printed in heathen countries without it? Can any one tell? If so, a listening world will give audience, and gladly become acquainted with the curious process.

Now if the translation and circulation of the Bible, and the preaching of the gospel be essential to the world's evangelization, and if the use of money be essential to the performance of these works, who does not see that money is susceptible of consecration to the interests of the Redeemer's kingdom? Who does not see the propriety of the injunction, "Honor the Lord with thy substance and with the first fruits of thy increase?" Who can wonder that God says, "the silver and the gold are mine"? To the Messiah shall be given of the gold of Sheba. Hence I argue that money may be, and must be employed in the extension of his kingdom.

A second point for consideration is this: The chief value and utility of money arises from its susceptibility of consecration to the interests of the cause of Christ. Men of the world may regard this as the declaration of an enthusiast, and those made in the church may refuse to give it practical evidence, but it is true, and its truth may be demonstrated. It will be said that money is indispensable to the prosecution of secular enterprises, and that it keeps the commercial world in a state of intense animation. Let this be admitted, and

what then? Can it be affirmed with truth that this fact gives money its chief value and utility? No, such an affirmation cannot be made, unless it can be shown that the objects of commercial enterprise are more important than the interests involved in the world's evangelization. But can this be shown? Never, never. All the interests of republics, kingdoms, and empires all the interests of a commerce which whitens every sea, and deeply affects the destinies of nations, dwindle into insignificance in the presence of the objects contemplated in the universal reign of the Messiah. "What is a man profited if he gain the whole world and lose his own soul?" The gain would be contemptible—the loss irreparable. The purposes to which all the money in the world is applied, (except a small portion of it,) "live and move and have their being" in time's narrow orbit. They transcend not the limits of the grave. Plans are devised and executed with exclusive reference to the present world. The system of Christianity contemplates man as an immortal being, hastening to the retribution of the invisible state. It recognizes the incalculable value of the soul—the awful danger to which it is exposed—and the infinite desirableness of its salvation. It has in view the glory of God in the rescue of countless myriads from the miseries of the apostasy. May I not ask again and again, what worldly objects are comparable in magnitude to objects to be secured by the extension of the kingdom of Christ? Are not men's temporal interests infinitely inferior to their spiritual and eternal ones? And if the advancement of the Redeemer's cause involves the promotion of the highest interests of men, does it not follow that the chief value and utility of money arise from the fact that it may be consecrated to that cause? It is needless to enlarge on a point so plain.

REMARKS.

1. We should be profoundly grateful that money can be employed in promoting the cause of Christ. What would money be worth if it could not be thus employed? "Money is vanity," then answer. It has been said by Knapp, the missionary, that the conversion of two hundred Koreans was traceable to a tract which cost only a cent. Who can tell the value of that cent? Its worth can never be known until eternity furnishes the basis of the calculation.

2. Every one should lay by him in store for objects of benevolence as God prospers him. This should be done ordinarily on the first day of the week. Where circumstances forbid a weekly, let there be a monthly or an annual estimate of our dues to the cause of Christ. The general adoption of this plan would supersede the necessity of Collecting Agents. We ought not to have such Agents—that is to say, the churches ought to do their duty without the visits of Agents. The amount annually expended on agencies in the United States is enormous.

3. When Christians enter fully into the spirit of the text, they will appropriate much less of their gold to personal purposes. They will give it to the cause of the Messiah. The day will come when it will be considered a reproach for a Christian to die rich. It will create a suspicion that he has robbed God during life. And the suspicion will probably express itself thus: How could a man die in affluent circumstances who had cast adequate offerings into the Lord's treasury while he lived?

THE WIDOW'S FARTHING.—A poor woman, just after a missionary meeting held in the country, called at the lodging of a minister who had been engaged at the meeting, and told him she had been prevented from attending it, but she hoped she was not too late to present a little contribution she wished to make to the Society. The poverty of her appearance induced the minister to say he feared she could not afford to give anything; but the poor widow told him, that though a widow, and with four children to support by her meagre, she had a little to give to the missionary cause; and, untying a bundle she brought, gave him three hundred and thirty farthings. The minister asked how she got so much, and so many to give him. She told him she had made it a practice to lay by one farthing every day for above a year past, excepting such days as she was prevented working by illness, and here was the whole store for the cause of God. How much could be raised for God's great work in the world, if every one of His people would only give one farthing a day!—*Chil. Miss. News.*

Things that Cost Nothing.

The evening shadows lengthened fast, the sun at last was out of sight, and one by one the small bright stars peeped upon the inhabitants of this sinful universe. The shining moon wrapped her head in silvery clouds, and moved in solemn silence through the spangled heavens. Struck with the grandeur of the scene, I sat down and mused on the movements and wonderful mechanism of the planetary world. While I was thus occupied, a meteor darted through the sky, which seemed on its way to enhance the beauty of the deep blue vault. I inquired for what ends such magnificent existences, and concluded that these bright luminaries served not merely to give light, but to please and instruct mankind; yet how valueless we hold them, merely because they cost nothing.

Nathan called and his summons interrupted the train of my reflections. I laid me down and slept. I awoke, for the Lord sustained me. Refreshed by the night's repose, I proceeded to my daily employment, little thinking of the necessity to investigate the weary frame, for it cost nothing.

The morning sun arose in splendor. His beams pierced the thick darkness, and clothed all nature with light. The stars, unavailing longer to exert their feeble strength, one by one had disappeared, leaving Phœbus alone in his glory. But what are men's brains? The free gifts of God. They cost nothing; yet then should we take account of them?

The sower goes forth and sows his seed: his countenance is rudely, his eye hopeful. A gentle shower moistens the earth. He listens with pleasure to the falling drops, but no gratitude is awakened in his bosom. The leafy branches speak the return of spring. The weary traveler throws himself to rest beneath the shade of some old oak tree and while the gentle zephyr fans his feverish brow, he sleeps. On awaking never once does he thank the Almighty Giver; three farthings cost nothing. A flower raised its tiny head, and expanding to the breeze, displays varying hues which excel the glory of diamonds. The pallid dew-drops gleam on its petals, but we trample the little blossom beneath our feet, without a thought of him who clothed it with its beauty: it costs nothing.

We go where the pure water gushes from some hidden rock, and take the refreshing draught, we listen to the babbling brook, and turning homeward we follow the wanderings of the little river, let to our own meadow, where the cattle on the brink bend their heads and sip the bright fluid. But we prize not the refreshing stream as a gift of God: it costs nothing.

Thus we find that world to be a magnificent structure, whose builder and maker is God. All that is beautiful, grand, and sublime, seems here collected together, and one object which the benevolent Maker seems to have had in view was to please the senses of his creatures. Why are the flowers clad in such variegated tints? Why are the wings of the butterfly decked in such golden colors? Do they render his flight easier or his life longer? Why are our forests covered with little songsters who warble forth their silver notes from day to day? Why are all these, unless to give pleasure, and to lead the mind to admire and adore the great Author of all. Verily no other reason can be given.

"But chattering off, with little consciousness pure, How marks not Thy marks not the mighty hand, That, ever busy, wheels the silent sphere."

Methods if man had formed one half these objects of nature, never would we look on them with out referring to the originator, and in our hearts feelings of gratitude would rise. How much more then should our hearts be filled with such emotions when we consider that the same creator is the "framer of our bodies and fashioner of our spirits."

Great in magnitude are the blessings above mentioned, but a greater gift than these is ours. Calvary's brow was once a scene of tumult, and there upon the sacred cross hung the creator of the universe. His disciples forsook him and fled, for man could do nothing. Yes they left him to tread the wine press of his Father's wrath alone. Amidst his groans were heard the words "It is finished," and man's salvation was now complete. But should some refuse to receive this precious gift, and so too often regard it with indifference as it cost us nothing.

Christian, if there be left in your bosom a spark of gratitude, towards your Creator and Savior, O! consider his goodness, dwell on Calvary's bloody summit, till your heart glows with love to

the Author of all good, and never again think those things valueless which cost us nothing.

Systematic Benevolence.

"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."—2 Cor. 16: 2.

In this simple rule and the habit of action formed under it, you have a treas well of divine construction, on which your benevolence is gradually to lift itself up, spread abroad its branches, and bring forth its clusters.

Let us commend it then to general adoption, by specifying some of the advantages of it.

1. The first of these is that it brings our work of charity within the Sabbath, causes our efforts to be weighed in the balances of the Sanctuary, and our "prayers and aims" to go up together as a memorial before God. It calls the mind to rest on this subject when most susceptible, when disturbed by worldly cares, when most free from temptations or worldly gains, when most engaged in contemplating the mercies of God, and the obligations resulting therefrom to make return of love.

2. There is great advantage in the frequent repetition of the act, secured under this rule. It is as often as the sabbath comes, the mind is called to exercise itself in a gift of property to God, or to the poor, there must be more exercise of the heart, a greater amount of thought and feeling about charity, than if we gave no larger sums at longer intervals.

3. The provision that a private charity treasury shall be kept, into which the gifts shall be made before they are called to be given out, works important results upon the mind. It facilitates our doing the work "heartily as unto the Lord." It turns the direction of our gifts first to him. If we give for charity when there is no distinct solicitation our object of charity before the mind, God himself is near us as the object of the gift. Our reference to him is likely to be more distinct, than if some count of human distress stood between us and him. We come to the work simply because God requires it and we need it.

4. This provision secures the advantage of benevolence to every one, if he will. "Let every one of you lay by him in store, as God hath prospered him." This assures us that God will look with equal favor on the small gifts of the poor and the large donations of the rich, and nothing in fact is more needed to move the masses of the church to action than this.

5. This rule further commands itself by its superior efficiency in raising funds. This, and the secondary branch of God's great work of benevolence upon this world, is as important as the conversion of the world. The first adoption of the rule in a given church may be followed by an unmarked increase; for its power lies in forming and bringing to bear the settled habits which must have time to form.

6. Another material advantage of action under such a rule is, that it secures to us a fund always at hand to meet the calls for charity as they come. In deciding whether to give for a particular object, selfishness cannot come in and plead against it; for it has no interest in the question. The money in hand, to be given or not given, is already the Lord's, and not ours; and acting as his stewards, we only decide how much of the Lord's money we will give on the occasion presented. Here is a means of becoming cheerful givers—of escaping from the control or bias of selfishness, while educating the conscience and heart to expansive love.

7. Action under this rule secures the impulses and growth of our benevolence to come from the most spiritual and evangelical motives. Paul did not make the fact that somebody will suffer if we do not give, the main reason for our giving, and thus leave the main-spring untouched. He did not rely on the energy and eloquence of agents, giving the statistics and the panorama of the world lying in wilderness, and from these appealing to natural sympathies; but he took hold of an order of motives that are capable of rousing the whole energy of the heart. None ever felt more deeply the wants and woes of a dying folk, but he presents motives still higher and more controlling.

8. Every Christian ought to enter into the habit of systematic benevolence, under this divine rule, in order to qualify himself to do what he can to remedy one of the greatest deficiencies in the present habits and action of the church.

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, FEBRUARY, 1851.

THE BOARD 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, 671 Main Street, and pay it there.

Agents for the Board.

Rev. V. R. Thurmond, 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. B. H. Bondy, for Tennessee.
Rev. John James, for Kentucky.
Rev. W. M. Manning, for Mississippi.
Rev. J. C. Post for Indiana, Ohio, Illinois and Michigan.

American Indian Mission Association.

The Eighth Annual Meeting of this Association will convene in the city of Louisville, Ky., on Thursday, April 10th, 1851, in the new church edifice of the Walnut Street Baptist church. The sermon will be preached by Rev. R. B. C. Howell, D. D., of Richmond, Va., or Rev. J. M. Peck, Rock Spring, Ill., alternate.

A full attendance is solicited from all parts of the country, as the brethren in Louisville will afford ample accommodations, and take great pleasure in offering their hospitalities to the largest delegation.

It is earnestly urged upon all friends of the Indians to make provision for a large attendance, and, especially to send up liberal contributions to meet the pressing wants of the Board.

Delegates, on arriving, will find a committee to locate them during their stay, at the Lecture Room of the church, corner of Fourth and Walnut Streets, consisting of brethren, Rev. G. Gates, F. Hogan, Wm. GARNETT, J. H. BERRY, C. QUILEY.

Baptist papers are requested to copy this notice.

Death of the Recording Secretary of the Board.

It becomes our painful duty to announce the decease of Rev. THOMAS SMITH, Jr., the Recording Secretary of the Board, and pastor of the Walnut Street Baptist church of this city. This sad event occurred in New Orleans, on the 6th of the present month. Soon after brother Smith's settlement in this city, the premonitory symptoms of Pulmonary Consumption were developed, and filled the church, the Board, and his friends with painful apprehensions. Every means which human agency could make available were resorted to, to arrest the fatal calamity; but from the first the disease kept steadily advancing to a fatal issue. We are too deeply stricken to write much more. God's will be done, but truly, "his ways are not as our ways."

If death could have found a more conspicuous mark, we know not where he would have looked for it. Naturally highly gifted, thoroughly cultivated by full training and severe mental discipline, blest with the noblest qualities of heart, sanctified by a deepened piety, gifted with a warm and natural eloquence, which moved every heart, and with all, joined to a benevolence which knew no bounds, and a zeal untiring, he was the subject of warm affections and the center of the brightest hopes; but the Master called, and he has gone to a higher sphere of service and reward.

Missionary Appointment.

At a recent meeting of the Board, Rev. Isaac F. Herrick, a member of the Theological class of Howard College, was appointed as a missionary of the Association. Brother Herrick was formerly a student at Hamilton, New York, and also more recently a co-laborer of the American Tract Society. He is deemed by those best acquainted with him, as particularly adapted to the work of Indian Missions, in which he has long been deeply interested. His particular destination has not yet been fully settled upon.

Moral Condition and Claims of the Indians.

Unhappily for the Indians and for their friends, the most of their intercourse with the whites has been of the trafficking kind; and as they are generally so poor, and too much sequestered from the great highway of trade and commercial enterprise, to attract the attention of the more intelligent merchants, they usually have been visited by the lowest description of traders; and what is still worse, their distance from the well established restraints of justice, has attracted multitudes of sharpers and reckless adventurers, whose caution has been exhibited only in a carefulness to exclude from their knowledge every thought and sentiment which might in any way serve to better their condition, or facilitate their improvement. Most of this class of characters have exhibited the lowest species of chicanery, sneaking artifice, and basest passions. The very natural consequence has been a wider and deeper demoralization of the tribes subjected to those influences. They have imbibed all the meanness and grosser vices, which are of themselves sufficient to transform civilization itself into barbarism, without acquiring a single virtue to counteract the evil. They have had ample practical illustration of the divine proverb: "Evil communications corrupt good manners." The first rays of the dawning intelligence derived from the whites which have strayed the horizon of their darkness, have been transmitted through a medium bedewed with pestilential vapor, which has chilled their moral sensibility, and left them bewildered and more hopeless than they were in their simple native state.

On those who can feel and appreciate the temporal and spiritual benefits derivable from an enlightened understanding and a cultivated heart, devolves the imperative duty to adopt some efficient means to counteract this contagion of vice, and to impart to these innocent victims of a schooled and artful depravity, something more refined and ennobling than the mere detail of traffic. That many and most grievous ills have been brought upon them by a contact with the refuse of our white population, there can be no doubt; and it is no very flattering thought, that they form their opinions of the white race in general, from the character of the class with which they have generally held intercourse. The rapid and unaccounted passing away of the tribes, is full proof of the baleful evils to which we have adverted. Inebriation, new forms of disease, resulting from degrading habits of vice, and hardships made necessary by their changes of habit, location, and altered means of support, have been more destructive than all the wars in which they have ever engaged.

As we have indirectly, by reason of our neglect, occasioned their wretchedness and degradation, it certainly behooves us to reanimate them in their primitive condition, and if possible, recover them of all the advantages of their primitive innocence; or, what is more feasible, and would be infinitely more beneficial to them and creditable to us, to reclaim them from their native ignorance and blindness by a liberal diffusion among them of the blessings and light of Christianity. But every plea in behalf of the despised, proscribed, and neglected aborigines has become trite and lost its point of power, or we have some armed defense to ward it off, or blunt its force, until it matters not how urgent the reasoning, or timely the appeal, it falls like a stroke on the air, leaving no impression and producing no results. We accustom ourselves to think of them rather as beasts of prey, to be extirpated by the severest measures of force, than as brethren of the same common family and travelers to the same final judgment.

We multiply reasons to absolve ourselves from responsibility towards them, or frame excuses for our justification in failing to discharge it; but while we thus remain inactive, the work of death goes on with unabated rapidity throughout their borders; vice luxuriates on the sensibilities of the heart; the pale lived libertine gleams over the number of victims immolated on the shrine of his lust; and the horizon of their future grows darker with impending clouds of despair. It is one of the darkest spots on the escutcheon of the seven hundred and fifty-four thousand Baptists of North America, that they can afford but ten or fifteen thousand dollars yearly for the improvement of the aborigines of the soil whereon they live, and from whence they derive their untold wealth. How can we appear at the throne of Him who is "Love," with such a weight of selfishness upon our souls? Have we not just cause to fear that our ears will be greeted with "Isaiah's" cry? "ye did it not unto one of these, ye did it not unto me."

South Western Frontier.

The above work is now going through the press, and will be ready for delivery by the 10th of April, so that churches desirous of using the book, can send for the number of copies required, by the delegates to the American Indian Mission Association.

We feel confident that it will be found to meet the wants of the churches in the South and West, both as regards the intrinsic excellence of the hymns, and the low price at which it is offered. As a specimen of typography, it is superior to anything printed this side of the mountains, and will compare with any section of the country.

It will be offered at \$1.50 a dozen, single copies 50 cents.

Orders may be addressed to the Editor of this paper, or to Huls & Shannon, Publishers, 85, Fourth street, Louisville, Ky.

Fuebles of New Mexico.

We are indebted to Rev. B. M. Hill, Corresponding Secretary of American Baptist Home Mission Society, for the following interesting facts respecting the above named Indians, communicated to him by brother Reed, a missionary of the above Society at Santa Fe. The Board have, for some time past, had their attention turned to this point, and have been gathering all the information attainable, respecting the desirableness of locating a mission among the Pueblos; and they have made such progress as fully to satisfy them that it is a duty which should be performed with the least possible delay; they will accordingly, go forward in the enterprise just as soon as the benevolence of the churches will justify them in incurring the additional outlay required for its accomplishment.

Will not our friends, when they read this, give an extra pull on their purse strings, and send a liberal amount for this great object? Who responds? Will! We have the man—send us the means, and he will be soon on his way to New Mexico:

—And now I wish to turn to the Indians of this country. First, the 10,000 Pueblos. To the introduction of the Gospel, and the establishment of schools among them, there is not a single impediment but the lack of money and means. They are desperately sickening us for teachers. Let it be remembered that all these Indians are settled in towns, consequently there would be no difficulty in gaining access to them, and in keeping schools going. Another important object to be gained by establishing the Gospel and schools among the Pueblos is, through them to reach the unsettled tribes, with which they are on friendly terms. And some tribes I have no doubt may thus be reached, and in no other way a potent. Again, not only the Pueblos, but several other tribes are universally acknowledged to be a more intelligent class of people than the New Mexicans. A powerful military expedition will probably be sent against the Navajos next Summer, and they will be subdued, or be made to treat for peace on such terms, and give such securities for their good behavior in future, as will make it for their interest to keep sacred their obligations. They are aware of all this, and a delegation from one band of that tribe has been here to sue for peace. The chief with whom I had a long talk, asked for a teacher to come and live with his people."

Catalogue of Howard College for 1850-51.

We have looked over this Catalogue with much interest, as it is the first of this institution which we have seen, and we were very desirous to learn something of its condition.

In the faculty we recognize four able professors and a tutor, among whom is Rev. T. F. Curtis, the author of the truly excellent work on Consumption.

The classes are as follows: Theological, 12; Classical, 41; English, 84; Preparatory, 36; Total, 113.

The terms are very low, and to theological students, gratuitous. Let young men who desire an education, remember Howard College, Marietta, Ala.

Agents for Indiana, Michigan, Illinois and Ohio. We are happy to announce to our friends in the above named States, that the Board have secured the services of Rev. J. C. Post, of Jacksonville, Ill., as their Agent for the collection of funds in those States for our Treasury, and we most cordially commend him to their attention and liberality.

Students of New Works.

Brother Herrick, of New York, has just published, and we have read this number with much pleasure, especially the opening article, entitled "The Bible." We notice that nearly every number contains a fine steel engraving, and this, added to the large amount of excellent reading material, certainly renders it a very cheap publication at our dollar.

Those wishing it, can send their dollar to Z. P. Hatch, No. 126, Nassau Street, New York.

Smith's Magazine, April, 1851.

In a country and an age like the present, there will exist a strong relief for a periodical literature; something made up of short articles, which one can read through in the breathing spells, snatched from the hurry of business. We have long had such a literature, it is true, but unfortunately it has been generally of such a character as to render it liable to serious objections; and although we scarcely dare hope to see this state of things wholly reformed, yet we rejoice at the great improvement in this respect, made in the above named Magazine. We have read the last few numbers carefully, and have found little or nothing to object to. Its leading articles have been decidedly religious, and all of a high and chaste moral tone, and of great literary excellence, while the illustrations given are equal, if not superior to any published in America. If any one desires a monthly issue of this kind, we do not hesitate to recommend to them to choose "Bartain's Union Magazine."

Missionary Intelligence.

Creeks.

ANNUAL REPORT OF REV. E. P. RUCKER.

Creek Agency, Jan. 16th, 1851.

With pleasure I comply with your request, by sending an annual report of this Mission. My last embraced the time from Jan. to June 1849, inclusive. The baptisms at the Muskoke church alone, had been: Mar. 13; Jan. 7, Feb. 8, Apr. 4, May, 4, and June, 6,—Total 42. From that time until now, Elder Jacob and I have baptized at the churches connected with this mission as follows: July, 3; August, 8; September, 12; October, 5; November, 12; December, 5; February, (1850,) 5; March, 7; April, 5; May, 2; June, 10; July, 2; September, 10; October, 4; December, 4;—Total 94. During the same time brother Perryman has baptized at the different churches, 30, making a total of 124. Of the 94 baptized by Elder Jacob and myself, 69 were Creeks, 22 blacks, 2 in the Choctaw nation, and one white man. Of the same number, 3 belong to the Second Baptist Church, 2 to Pleasant bluff; 2 to Church; and 88 to the Muskoke Baptist Church. The number of members belonging to this church was 312; and by adding the 25 baptized since then, we have 337. As to the numbers excluded, dead, dismissed by letter, restored, and received by letter, I have kept no account. In March 1850 we built a comfortable meeting house at Broken Arrow, in which town there is an arm of the Muskoke church containing 30 members. During the past year, I have assisted in the constitution of 1 church, and in the ordination of 1 minister.

D. N. Mc Intosh and his brother Lewis, who were baptized in November 1849, have been licensed to preach. The former has been preaching with great acceptance more than a year, and the Muskoke Church, by a unanimous vote, has invited a presbytery to inquire into the propriety of ordaining him to the Gospel ministry. The latter has been absent, as a delegate to Washington, since a short time after his baptism, until a few months ago.

In December last, he also accepted license to preach the Gospel, and is laboring with great promise of success, in Broken Arrow and the adjacent towns. Brother Lafayette Marshall (a half breed) has been licensed to preach the gospel, by the Baptist Church at Choctaw. Each of these brethren enjoy the advantage of a liberal education; understand both Creek and English; and possess great influence, both on account of his mental attainments, moral worth, and his relationship to the chief men of the nation. Besides these, we have one other licentiate (brother Yatsupah a full blooded Creek) who has rendered valuable assistance. He can read portions of the New Testament that have been translated into Creek; has a general knowledge of the scriptures, and possesses a zeal that is made effective by his long established reputation for unwavering perseverance. I have kept no memoranda of the amounts contributed by our churches during the past year for benevolent purposes, but I know that they have been large in proportion to the number of members. I can remember that we have purchased a horse and saddle for brother Yatsupah, and that we have given him \$6 00.

We have given to an interpreter \$70 paid to Elder Jacob on horse. On several occasions, we have collected \$30 for church expenses, (this is about an average collection at the Muskoke church) besides supporting our association and two camp meetings. I ought also to state that such meetings have never more expensive than in the States. From ten to twelve hundred people sometimes

stay at the place of worship for two or three days, who are wholly dependent upon the accommodation of the church. In short, I know of no people more willing than the Creeks to obey the divine commandment, "freely ye have received, freely give."

In regard to prospects, encouragement, &c., I can only repeat the language of my monthly reports. The field has never appeared more inviting than at present. Opposition to the Gospel daily becomes less formidable. Our congregations continue to be large and attentive, while some are baptized almost every month. Nothing discourages me so much as the want of health. I have been hindered greatly from attending to my missionary labors by the sickness of myself and family, and recently, my lungs have become seriously injured from preaching in the open air by night and day, (which I have been forced to do for want of large houses,) and from other exposures; but I am so interested that I cannot quit the field. May the Lord smile upon all who take an interest in Indian Missions.

Wm.

ANNUAL REPORT OF MISS S. A. OSGOOD.

HARVEY INSTITUTE, Feb. 15, 1851.

DEAR BROTHER:—Again it becomes my duty to report to you the progress of this school since your last anniversary meeting: its present condition, and our hopes and encouragements for the future. With a few exceptions, our pupils have been regular in attendance; and the result is a perceptible improvement, both in their manners, and the various branches of learning and labor, in which they have been taught.

Specimens of needle work from the girls, and of penmanship from the boys, will enable you to judge of their capacities. In the sewing department, four little girls, from eight to twelve years of age, have rendered much assistance.

Four girls, whose advancement fitted them for usefulness in the school, are absent, and will not return here, but will attend the school at Milledgeville, where they now live.

Our most interesting little girl was taken from us, last June, by death, and she now reposes beneath a lone tree, in view of the school room window; but her spirit has joined the happy throng in heaven.

Our oldest girl, Amanda, married about a year ago, and has been so diligent in her husband's school, and an shining interest in the school. Her departure as a Christian has ever been gratifying to us; and we hope she will exert a good influence in her family. The feelings of our oldest boys will learn from letters which they have written, and which you will receive without any change or correction. Their broken, ardent style will be more interesting than I could make it by criticism. I suggested to them the interest their friends would feel in receiving some expression of their feelings in regard to what they have received, and they at once desired to write. These two were baptized two years ago; and were there no other fruit of our labor, their improved condition compared with the untalented, abundantly compensates every sacrifice I have made for the Indians. In two years these boys will be capable of going into some business, and we can but feel anxious for their future welfare. With us, their habits are all that we can desire; away from us, they may fall into vice; yet we trust that the work begun in their hearts will subside to the glory of God and to the good of their race.

The number of pupils and their advancement, you will find in the accompanying exhibit.

More than twenty daily recite passages from the word of God; and read every Sabbath in that precious Book.

When our expectations, in regard to a Mission Station at Milledgeville are realized, our circle of missionaries will be enlarged, and I trust we shall peruse our bible with renewed zeal, and that a new impulse will be given the work; and O, may a blessing be poured upon the Indians in answer to the united prayer of the Church of Christ. I have greatly desired that some member of the Association might visit our little field, that they might see for themselves the amount of good which this poor people are receiving from your hands, though the labors are imperfect.

My health is very good, and I have many hopes of being more useful than in the first years of my stay here.

While I was last year contemplating the relinquishment of the mission, the indications of Providence led me to doubt the propriety of so doing; and while I was hesitating, the timely and unexpected restoration of my health decided me in remaining. Yet with the approbation of the Board, I should be much gratified to visit home, and to spend a few months with my mother, from whom a sister I have been nearly absent for more than twelve years.

Polawatowon.

LETTER FROM SISTER ELIZA M'OOT,
Dated February 19th, 1851.

Books Wanted.—Pleasing Improvement of the People.—Upwards of Seventy Pupils.—Increasing Popularity of the School.

By request of the little girls, I write, begging you to send us a small supply of Sabbath school books, which we have long needed, but have not asked for, owing to your being so pressed for funds; but noticing a small donation for me by brother Crabbe, of Indiana, I promised the children the books. Please send us about one dozen spelling books; three or four dozen hymn books; and the remainder in small books interesting, and that can be understood by those who are just beginning to read.

Our children all improve well in every respect. I never saw white children who excelled them in letters, and but few that would equal them in sewing and fancy work. Of thirty three girls, (the number we now have,) fifteen read, six write, five study geography and arithmetic, and one grammar; and so soon as books can be procured, some three or four will study United States history. The number of advanced scholars is small, it is true, but when we consider their total ignorance of the advantages of education, and the English language, we almost wonder at their progress. They have every thing to learn, and to say nothing about the inconvenience under which we have labored, the multiplied duties, which, for the want of more help, have made sad encroachments upon the time that should have been devoted to the children, I would be proud to compare them with any common country or village school among white people.

We now have upwards of seventy, and a number of others are expected every day. The school is gaining popularity every day, many who, not long since, were bitterly opposed, are now bringing their children. All this increase is entirely without any effort on our part; indeed, we have, in some degree, tried to keep them back, owing to our want of means to furnish supplies. But all is of Providence. O, that we may ever be kept humble and trust him for all future need. There is nothing that I regard as a more striking evidence that the Lord is on our side, than the improvement of our large scholars. Some who formerly gave us almost constant trouble, are now obedient, kind, and even affectionate, while they show all the interest in their own improvement we could expect.

What Then Doest thou so Quickly?—What thou doest, do quickly. "The Master—for life will soon be over. The time for doing anything for his cause is short—very short. With you, reader, time will soon be no longer. "You know not the day nor the hour the Son of man cometh." Many have promised to do great things, but delaying, have died without doing them. As the opportunity for doing something for the Master's cause is now presented, seize it quickly, lest it pass away with you forever.

"What thou doest do quickly"—for the heathen perish while you delay. Would you stop to park and consider, were a drowning man to cry out to you, "Help! If you did not help quickly your help would be of no avail to the drowning man." Ponder on the beating of your pulse are the heathen dying—"drowning in perdition." And on every call to help their despairing, imploring cry, "Help! oh! help us or we die." Soon help will be of no avail so far as they are concerned.

What then doest, do quickly, for the missionary is fast falling in the field, his strength giving way, exhausted by labors abundant for want of timely assistance. Hear his cry for help as he stands in death. "The harvest truly is great, but the laborers are few." Yes, reader, the Master says, "What thou doest, do quickly." And all things unite in urging us to be in earnest, to be diligent, to be "always abounding in the work of the Lord."—*Missionary.*

PAY TAY DUM—Christian, what do you owe to the Lord Jesus Christ? What part of the gains of your business which belongs to him, out of your present accumulations, still lies in your hands? This is not your own. It belongs to him. You should give it to him, as an accumulated debt, long since due, and not to be outlived or repudiated because you have retained it so many years in your possession. His cause, in many ways demands your aid. Through the pleading necessities of a dying world, he sends to your door, asking if the sum due is not ready. What do you owe as yearly interest on borrowed capital, to the great owner of all things? Fail not to meet the demand, but he should set you aside, and appoint a more faithful steward in your place.

You may do what you will and pay your own. But see that you pay, regularly and voluntarily, scattered due to him who has furnished all your capital—especially, seeing that owner is "the Lord who bought you."

For the Indian Advocate.

MISSISSIPPI, Feb. 21, 1851.

DEAR BROTHER DYER:—I wish to lay before you a few thoughts, on our recent mode of collecting funds for benevolent purposes. It is obvious to all who are acquainted with the benevolent operations of the day, that there is a great want of system, both in alms-collecting, and alms-giving. Neither does it require the stretch of intellect to discover why it is that we have so many repeated appeals from the various Boards of benevolence for aid. No enterprise of any character, can be conducted with any degree of success without system. System must be the first law in enterprise, else everything will move tardily, irregularly, and with uncertainty of success. The citizens of the kingdoms of this world, are wiser in all their enterprises than the citizens of the kingdom of light. For, in every well regulated government, system in all its operations is strictly observed. In order that there may be a constant course of means, whereby each department may be sustained, a wise and equitable system of taxation is levied on all its citizens. Without such a regulation as this no government could exist for any length of time. Under the Mosaic economy, a wise and impartial law was incorporated into their religious requirement, which demanded a constant exercise of benevolence, for the support of their religious institutions, and for other benevolent purposes. Such a regulation was considered necessary by the great Legislator of the former dispensation. And is no divine rule necessary for the exercise of our benevolence, in order to conduct the great and glorious enterprise in which we are engaged? Surely we need not expect to succeed with any degree of success, unless we have some well regulated, systematic, scriptural rule, by which the benevolent feelings of the soul may be brought into constant and active exercise, so as to secure a constant and steady confluence of small rills and large rills into the treasury of the Lord. If such a state of things could be attained, it would certainly be the great desideratum. Were the right course pursued by our traveling agents, and pastors of churches, I doubt not but such a happy issue would be attained. For, the Holy Spirit has provided us with a law of benevolence, by the observance of which the great desideratum would be realized. 1 Cor. xvi. 1-2. "Now concerning the collection for the saints, as I gave order to the churches of Asia, even so do ye, upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come."

"With the exception of a few churches, nothing is done for benevolent purposes by the churches as a whole, until visited by some annual or biannual agent, who, with all the rhetorical eloquence of which he is master, draws a portrait of human woe and suffering, to move the human sympathies to a large thing out of sympathetic donations. But no fountain in the heart of the Christian church is opened for a constant welling forth of benevolence. The necessity of constant alms-giving as a Christian duty, and as a means of grace, by the exercise of which the Christian becomes assimilated to the moral image of Him, who, though he was rich, yet for our sakes became poor, that through his poverty we might be rich, is self-evident. Thus we prove the sincerity of our love to him who first loved us. We are certain (and we speak from late experience,) that if any agent and pastor, will come before the spiritual church, in the spirit of Christ, and labor with all Christian fidelity, love and meekness, they can secure a compliance with this divine law of benevolence, especially by the spiritual minded members of the church. Neither ought they to have any hesitancy to exhort the churches to comply with that divine injunction which requires them not to forsake the assembling of themselves together as the manner of some is, or the compliance with any other requisition of the gospel.

As the apostle Paul was inspired when he gave this law of benevolence to the churches, he gave the mind of Christ. And the same voice comes to every church. "He that hath an ear, let him hear what the Spirit saith to the churches." This divine law of benevolence is wise, equitable, safe and economical. It is wise because it is the mind of Christ. It is safe for us to recommend, and for each church to adopt, because it is not the dictum of fallible man. It is equitable, because some may be called and others burdened, and each one is required to give no more than God has prospered him. It is economical, because it requires every one to lay by in store as stated periods, a portion of his means of living, and convey it to where it is needed without an appeal from an agent.

True religion in the heart is the same in all ages, and there is no true religion when the heart is closed to acts of benevolence. Religion and the love of the world are two incompatible qualities in the mind. "If any man love the world, the love of the Father is not in him." The spirit of benevolence is one of the qualities imparted to the soul in regeneration, and developed like all the other graces of the spirit, by being called into exercise. And such appears to be the teaching of God's word. "The liberal soul shall be made fat." "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." The spirit of Christ was a benevolent spirit. He was a profligate of benevolence itself—He gave himself for us—He was rich, rich in glory, yet for our sakes he became poor, that through his poverty we might be rich. Let this divine law of benevolence, then, be brought to bear on the mind of the spiritual minded Christian. Teach him that it is a divine law which cannot be neglected with impunity. Teach him that he is a representative of Him who was rich, yet chose to become poor; and that if any have not the spirit of Christ, he is none of his. Teach him that it ought to be complied with as a means of grace, whereby that disposition of soul shall become enlarged, which shall assimilate him more and more to the moral image of his Saviour; and by its exercise his soul will be enriched to all bountifulness, by the fulfillment of the Saviour's promise, who has said "that it is more blessed to give than to receive." And then it will be as in apostolic age. There will be a constant confluence of countless rills into the great reservoir, from which countless channels shall be dug to convey the riches of salvation to all parts, and cause the desert to bud and blossom as the rose.

ANDREW MOFFAT.

THE AMERICAN MINISTER AND THE EIDER SHEEP.

—At the anniversary of the British and Foreign Bible Society held a few days since in London, Mr. Lawrence (the American minister to England) made a speech in the course of which he is reported to have used the following language: "I say this great book, the Bible, is the grand work of human liberty without which it is as a rope of sand. I know that the great Republic of the West could not stand one hour without the sanction of the Bible. What then is the duty of Christians if it is true that this book is the great chart by which we are to live and by which we are to die? What is the duty of every Christian man and every Christian woman? I say that duty is to place this book in the hands of every person whom we read, and if there are those who cannot read, it is our duty to teach them to read and understand its inspiration." His last seems to be a primary duty, and to the discharge of it the American Sunday School Union is directing some of its best energies. While we are able through the blessing of God, to supply sound, thorough, evangelical instruction to those who dwell in the more favored sections of our country and have the means of intellectual culture, we also provide opportunities for learning to read the sacred Scriptures for those who occupy remote districts, and who but for the Sunday school, would remain ignorant of them, or receive their teachings intermingled with and corrupted by the vain traditions and dogmas of men. If we had the successful aid we could secure the means of teaching hundreds and thousands to read the sacred volume who will otherwise grow up in ignorance of it. S. S. Journal.

INTERESTING FACT.—We give below an incident related by a gentleman who went from this city to California. It is a pleasing evidence of the good which, by God's grace, our missionaries have accomplished in China. The gentleman alluded to, a practicing physician in Stockton, thus writes home: "The other day a pleasing incident occurred. When I state it you will easily imagine the feelings brought a heap to my eyes. I was attending a gentleman at one of the hotels, and the Chinese servant, whom I had frequently seen going about, was taken sick, and I was requested to see him. The boy spoke English pretty well. One day I sat by his bed-side, and was asking him questions relative to Canton, his native place. After a while he mentioned the name of Dr. Parker, who attended him on one occasion. I then asked him if he knew Mr. Shuck, and others. He started up, looked most steadily in the face, and then said: "Mr. Shuck is a good man—I know him well—he baptized me—I am a Christian." He knew Young, seen Sings, and spoke of him, and all with the deepest interest, his countenance brightening up with animated joy. We had a long conversation, and he very often comes into our store to see me."—*Commissioner.*

Poetry.

On the Death of Rev. Thomas Smith

BAPTIST CHURCH, NEW YORK.

BY REV. HENRY DAVIS.

When the faithful soul had stood
With the holy place,
The light of truth was in his soul,
A light upon his face.
And as he spoke each thrilling word
We heaved a solemn sigh, that stirred
The quickened heart with hushing fears,
Or drew a cheek with hushed tears.
He was full of faith and strong of heart
He poured the healing balm, or sped the warning dart!

III.
The light of heaven beamed from his eye,
As of the cross he spoke,
How Christ came down to bleed and die,
And felt the heavy cross.
It seemed as if we heard again
The church choir breathe the strain,
Which first proclaimed a Saviour's birth,
And promised peace and joy to earth,
And O! we feared that he was given
As angels visitants, he was so much like heaven!

IV.
For ere our joyful lips were still
Which breathed our thanks for him,
The warm life current felt a chill,
The lustre from his eyes
The eloquence upon his tongue,
And like the echo of a song,
And ere his bow was won to play
That soft sweetly faded ray,
Which glows along like a fading light
When heaven eternally consents from human sight.

V.
The soul the glow which youth imports,
Faded from his face he set,
His beam and shadow in our hearts
Of lingering beauty yet
And who would call the early blast
Back to this world of dark unrest,
Again to learn how youth can fade,
And see his hopes in ashes laid?
O! rather think what joy was given
In earth to him exchanged for all the bliss of heaven!

From the South Western Freeman.

C. M. S. Dren.

Family of Earth.

1 Our life is like a dream,
The future is a dream,
The past is a dream,
The future is a dream.

2 If life is so brief why then prepare
For all the joys it brings,
Or give one thought of anxious care
To more terrestrial things.

3 No more to trifling toys of time
Let precious hours be given,
But live to God a life sublime,
And wear a crown in heaven!

FAITH DEVELOPS THREE GRADATIONS.—Faith, that is to say, in all possible spheres the vision of the invisible, and the absent brought nigh, is the energy of the soul and the energy of life. We do not go too far in saying that it is the point of departure for all action; since to act is to quit the firm position of the present and stretch the hand into the future. But this, at least, is certain that faith is the source of everything in the eyes of man, which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp; others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in the divinity, that men have done great things. Faith has been in all times, the strength of the feeble, the salvation of the miserable. In great crises, in great exigencies, the favorable chance has always been for him who hoped against hope. And the greatness of individuals or of nations may be measured precisely by the greatness of their faith.—*Vest.*

INFLUENCE OF RELIGION ON PROPERTY IN THE SOIL.—In every part of the world, the value of property in the soil is greatly increased by the prevalence of real Christianity. A plantation on Maui, (one of the Sandwich Islands,) which cost less than \$5,000 has recently been sold for \$30,000 and a small store lot in Honolulu has just been sold for \$10,000.—*Pacific Messenger.*

"The Bible is a book worth more than all the other books which were ever printed."—*Patrick Henry.*

League of the Iroquois.

A melancholy pleasure belongs to our position in a new continent, in watching the mist which has mantled and darkened the Indian Race gradually clearing away, and disclosing many admirable traits of history and character; while, as the shroud departs, the Indian himself fades away with it. To this clearer knowledge Mr. Morgan's volume attempts to contribute, in encouraging a kinder feeling towards the Indian people, founded upon a truer acquaintance with their civil and domestic institutions. In vindication of the dignity of his undertaking, the author asserts that of the "Indian nations, whose ancient seats were within the limits of our Republic, the Iroquois have long continued to occupy the most conspicuous position. They achieved for themselves a more remarkable civil organization, and acquired a higher degree of influence, than any other race of Indian lineage, except those of Mexico and Peru. In the drama of European colonization, they stood for nearly two centuries, with an unshaken front, against the devastations of war, the blighting influence of foreign intercourse, and the still more fatal encroachments of a restless and advancing border population. Under their federal system the Iroquois flourished in independence, and capable of self-protection; long after the New England and Virginia colonies had surrendered their jurisdictions, and fallen into the condition of dependent nations; and they now stand forth upon the canvas of Indian history, prominent alike for the wisdom of their civil institutions, their sagacity in the administration of the League, and their courage in its defense. When their power and sovereignty finally passed away, it was through the events of peaceful intercourse, gradually progressing to this result, rather than from conquest or forcible subjugation. They fell under the giant embrace of civilization, victims of the successful warfare of intelligent and social life upon the rugged obstacles of nature; and in a struggle which was fated to witness as passive and silent spectators."

In pursuance of his general design, the author proceeds to furnish an outline of the rise, progress, and decline of the League; of their intercourse with Europeans; wars with Indian nations, and with the French; the Jesuit missionaries; with an account of their relations to the English; the numbers; the dispersion of the nations; with speculations on their present condition and future prospects.

The succeeding chapters are employed in presenting, in a clear style and with a genuine enthusiasm for the subject, the home country of the Iroquois, with its boundaries; their civil and military polity; arrangement and discipline of the tribes; their councils, civil and religious; their festivals and oratory.

The second book will, we fancy, attract the chief attention, and acquire for the author most favor with his readers: devoted as it is to that wide field of legend, mythology, and faith, which, when explored, exhibits the Red Man in the most original and engaging character; ranging through the spirit-land, with all its fears, customs, observances; and most important, and not the least curious, their beliefs in reference to the immortality of the soul, and its future place of abiding; of which the reader has a singular illustration in the honors assigned to our great "Town Destroyer." "Among the modern beliefs engrained upon the ancient faith, there is one which is worthy of particular notice. It relates to Washington. According to their present belief, no white man ever reached the Indian heaven. Not having been created by the Great Spirit, no provision was made for him in their scheme of theology. He was excluded both from heaven and from the place of punishment. But an exception was made in favor of Washington. Because of his justice and benevolence to the Indian he stood pre-eminent above all other white men. When, by the peace of 1763, the Indians were abandoned by their English allies, and left to make their own terms with the American government, the Iroquois were more exposed to severe measures than the other tribes in their alliance.

At this critical moment Washington interfered in their behalf, as the protector of Indian rights, and the advocate of a policy towards them of the most enlightened justice and humanity. After his death, he was mourned by the Iroquois as a benefactor of their race, and his memory was cherished with reverence and affection. A belief was spread abroad among them, that the Great Spirit had received him into a celestial residence upon the plains of heaven, the only white man whose noble deeds had entitled him to this heavenly favor. Just by the entrance of heaven is a walled enclosure, the ample grounds within which are laid out with avenues and staked walks. Within is a spacious mansion, constructed in the fashion of a fort. Every object in nature which could please a cultivated taste had been gathered in this mansion. In the

render it a delightful dwelling-place for the immortal Washington. The faithful Indian, as he enters heaven, passes this enclosure. He sees and recognizes the illustrious inmate, as he walks to and fro in quiet meditation. But no word ever passes his lips. Dressed in his uniform, and in a state of perfect felicity, he is destined to remain through eternity in the solitary enjoyment of the celestial residence prepared for him by the Great Spirit."

Answering to the religious usages, we have the favorite pastime of the dance: in form and variety which it will puzzle modern masters of ceremony, with their Redows, Polkas, Scottiches, and all the other changes rung on monotonous attitudes, to rival with any chance of success. There is the great War Dance, the Feather Dance, the Trotting Dance, the Fish Dance, and (something for Deer Franchises at the height of its horrors) the fearful Dance of the Dead. In a higher glow of activity, Mr. Morgan continues to entertain us with the national games: the Ball Game, the Game of Javelins, of Deer Buttons, the Snow-Shake Game, and the Peach Stone Game. There is something appalling in the very recital of their names.

The third book of the "Ho-de-no-sau-nee" develops a further interest in various matters incident to the League, demonstrating the artizan intellect of the Iroquois—their pottery, moccasins, rope-making, bark canoes, corn mortars, baskets, and hazy-jumpers: concluding with an account of the language and idioms; and exposition of their future destiny, as affected by schools, civilization, and Christianity. Altogether, with its clear style of narration, its well engraved illustrations of Indian fabrics and figures, and its comprehensive map, Mr. Morgan has made a substantial addition to our Indian literature, which will always preserve and suggest his name as one of the few who possessed the magnetic key to the true appreciation of the mysterious and much misrepresented Red Man.

Indian Customs and Superstitions.

A California correspondent of the Geneva Gazette, detailing the events of his overland journey, thus writes about some of the Indian tribes he encountered on the route:

A day's journey or a little more from the Indian village at the crossing of the Kansas, brings the traveler to the Pawnee country. This nation of Indians lays no claim to the least bit of civilization. They are truly barbarous in all their habits and customs. They are treacherous, selfish, they, and believe they either go entirely naked, or cover one shoulder and the body with the skin of some animal slain in the chase.

Their covardice makes them friendly to the whites, but whenever they can get the advantage, they are blood thirsty and cruel.

The Potawatomi and Pawnee are frequently at war—indeed, almost constantly. Their mode of fighting is either by skulking behind trees and rocks, using their rifles, bows and arrows, or tomahawks, to the best advantage they can in close action; or they take to the open plain, in which case they form in single file and make a perfect circle. The opposing party does the same. They begin their march, and when a warrior in marching, comes opposite to his foe he faces on him. Those of the opposite party do likewise—they continue the battle in this way, until one or the other party deems the storm of bullets to sever to endure longer, when a retreat is begun. Before too the retreating party, for but a few minutes elapse before their pursuers come on them like a tempest, when death and destruction close the scene. The conquering party returns with heaps of triumph and horrid mutilation, each warrior having one or more scalps in his hand. The conquered return to their people in silence and sadness.

Among their peculiarities is the burial of the dead. This is done by erecting a scaffold about eight feet from the ground, and placing the dead upon it, enveloped in many skins and horse blankets. His or her right foot above the corpse is suspended a little satchel with food for a few days' march, and the choice trinkets of the deceased. Many, I am told, attend the grave for several days and nights after burial, beseeching the soul or spirit of the deceased to be kind to them, and not use its newly-invented power to their disadvantage. They think the soul can go where it pleases, and do whatever it likes, especially if well behaved in this life.

When the Potawatomi bury their dead they place them in a sitting posture; i. e. the dead is placed in his grave with his face toward the East; by his side is his bow and some parched corn; sometimes a white dog is killed and placed at his feet. A hole is made through the earth laid over him, extending from his hand to the West end of the grave. Through this hole the spirit is supposed to make his exit in from three to five days, and sometimes it by the grave during that time to mourn, and entreat the departed spirit to be kind to surviving friends, and to be his influence with the great Spirit to avert the ill fate threaten them.

This tribe of Indians also believe that when the sun or moon is eclipsed, the evil spirit has gained a temporary possession of it and each flies to his gun and begins shooting at the eclipse for the purpose of frightening it away; and when it passes off they think they have succeeded.

RECEIPTS

From February 21st to March 21st.

RECEIPTS.

Alvin Motherhead	4 50
Rev. S. Cook	25
Allen Cook	25
Mrs. M. Kirtley per Rev. J. A. Kirtley	3 00
Wm. Garrett	25
F. I. M. A. per L. B. Groom, Jr.	25 00
	\$32 25

ALABAMA.

Collections by Rev. G. B. Davis, Agent.

The Ladies of Centre Ridge Baptist church	
to sustain Miss M. F. Davis at Armstrong Academy	100 00
Mrs. J. T. Pay to aid in sustaining a native preacher	50 00
R. F. Loh for Creek Mission	5 00
For general purpose	357 06
Rev. E. Tolson	10 00
	\$402 06

SOUTH CAROLINA.

B. Jordan, for Advocate	25
J. W. Brodie, per L. A. Collier, for Advocate	1 00
S. C. Scott, for Advocate	25
	1 50

MISSISSIPPI.

Collections by Rev. A. H. Moffat, Agent.

Richland Baptist ch. public collection	25 00
Rev. Wm. B. Nash	1 00
Mrs. Nancy May	50
Mrs. Nancy Bucklett	50
Mrs. C. P. Sowell	50
Martha Warrick	25
C. Bucklett	50
Rev. Buck	1 00
Harold Baptist ch.	10 00
J. W. Cunningham	50
J. E. Buck	50
J. W. Hagans	2 50
Balance of collections from Slave church	
per Rev. W. Manning	50
L. F. Curry	50
C. A. Harris	50
J. M. Chiles	50
Mrs. J. F. Harrison	50
Mrs. T. G. Hewitt	50
J. Winfield	50
Wm. F. Armstrong	50
Mrs. Kenney	50
Charles Kenney	25
Miss E. Kenney	25
London Baptist ch.	50
Mr. Northing Whitfield	50
A. Brother	1 00
T. Moton	50
H. Baldwin	50
Wm. H. S. Gentry	50
Wm. S. Gentry	50
Balance to contribute Rev. A. McKinnis	
Wm. B. Johnson	4 00
A. Little	50
Rev. J. C. Kenney, for Advocate	1 00
H. E. Tabor, for Advocate	25
H. Baldwin, for Advocate	25
Wm. H. S. Gentry, for Advocate	25
Mrs. J. C. Gentry, for Advocate	25
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