

"And the Desert shall Rejoice and Blossom as the Rose."

VOLUME VI NUMBER 6

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

Now under Sabbath schools. Knowing the moral influences are the chief safeguards to property, that it is by the fear of the Lord, men are saved from evil, and that, from a sense of accountability to God, he strives to do right, the superintendent of the Newroad belonging to the State of Georgia, has in contemplation the establishment of a line of Sabbath schools at all points along the road where any establishment is situated. There is certainly a novel, but yet a commendable scheme. Now, while through the limitations of human eyes, individuals it can be seen with any eyes to the State, it will afford the highest protection to the road. Thus also would a great moral bond be conferred upon the children of men as they played on the road, as we now upon others, now without instruction, and now acquiring the elements of vice. This surely, is a step of progress, knowledge and moral reform are stamped by Rule, as Sabbath schools are placed on right roads and safeguards to public property. Now God speed the undertaking. — Southern States.

The Indian Advocate

Edited by the Corresponding Secretary.

LOUISVILLE, DECEMBER, 1851.

The rooms of the AMERICAN INDIAN MISSION ASSOCIATION are at No. 22, Center Street, between Green and Walnut.

SPECIAL NOTICE:

Letters on business connected with the Indian Mission Association, should be addressed to
REV. SIDNEY DYER.

Our 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, 649 Main street, and pay it there.

Agents for the Board.

REV. V. R. THORNTON,

Financial Secy. Am. Ind. Miss. Association.

CHATTANOOGA, TN.

- Rev. V. R. Thornton, Gen. Agent for Georgia.
- Rev. G. B. Davis, for Alabama and Tennessee.
- Rev. J. P. Herrick, for Mississippi.
- Rev. W. M. Manning, for Mississippi.
- Rev. A. W. Nugent, for Illinois and Indiana.
- Rev. J. M. Ashburn, Georgia and South Carolina.

NEXT ANNUAL MEETING.

The ninth annual meeting of the American Indian Mission Association will convene in the city of Marion, Alabama, on Thursday, April 15th, at 10 o'clock A. M. In addition to the usual interesting exercises of such occasions, we expect the presence of brother Chilly McIntosh, of the Creek nation, formerly known as their head war chief.

We have just received information from brother De Votie, the Pastor of the church in Marion, which authorizes us to invite a large delegation, and the brethren there are anxious to afford a specimen of their hospitality. As the mode of conveyance will be easy and cheap at that season of the year, we hope to see a large number of the brethren from all parts of the South and West; and especially to receive from them large contributions to our cause.

BROTHER AND SISTER HOFFAT.

We have just received intelligence from brother Hoffat, which announces his arrival at Armstrong Academy. His journey was attended with great fatigue, severe indisposition on the part of sister Hoffat, and was unusually protracted, owing to the difficulty of obtaining conveyance. But every obstacle was patiently endured, and finally overcome, and they are now in their chosen field of labor, and have assumed the discharge of their appropriate duties.

REV. J. M. ASHBURN.

A letter recently received from this brother, informs us that he is on his way to his field of agency in Georgia and South Carolina. We expect the most efficient aid from his labors in conjunction with the well known liberality of these States.

DELAY.

Owing to the severe sickness which has prostrated nearly every member of our publishers' families, our paper has been somewhat delayed beyond its usual time of issue.

INDIAN DISTURBANCES.

It is with great pain that we learn of continued and wide-spread difficulties with the various tribes of Indians in California and Oregon. It pains us because it must result disastrously to them, as the whole history of our intercourse with them abundantly proves. We are not fully informed of the origin of these difficulties, but presume the cause to be similar to those which have heretofore involved new colonies with their Indian neighbors. In many cases, perhaps, those outbreaks could not be avoided, but in most instances, we are persuaded, a due forbearance towards the Indians, suffering as they are, would have prevented the sad consequences which have followed.

Every new occurrence of this character only makes more imperative the duty to give the Indians the blessings of the Gospel, as the only sure preventative of their impending ruin.

NEW WORKS.

Grham's Magazine for January, 1852.

This number surpasses all before published, and this is saying a great deal, when the age of this periodical is taken into view. Grham must be allowed to stand at the head of all illustrated monthlies, both in quantity and merit.

Illustrated Family Friend; Columbia, S. C.

We have just received the second number of this large and beautifully printed weekly, and it has the marks of "Excellence" broad upon its pages, and promises that its subsequent history shall be—good—better—best.

CHRISTIAN REPOSITORY.

Such is the title of a new monthly which will soon appear under the editorial management of Rev. J. L. Waller, and C. D. Kirk, devoted to religious literature, especially as connected with the interests of the Baptist denomination. Of the editors it is unnecessary for us to speak, as they are well known in connection with the Western Recorder. We consider such a periodical as very desirable in the West, and urge our readers to give it a prompt and liberal support. The following will set forth the terms of its publication:

The Christian Repository will make a volume annually of 768 octavo pages. It will be published on good paper, in fair and elegant style, each number containing 64 pages, with neat covers and index, at \$3 per annum in advance.

The first number will be issued the first week in January, 1852, and about the first of every month thereafter.

Baptist ministers everywhere are respectfully requested to act as agents and especially to read this prospectus to their congregations.

Let all who wish well to this enterprise solicit subscribers. Those who may obtain subscribers will please forward their names before the first of January, next.

John L. Kirk, of Mayville, is General Agent of the Christian Repository. All communications must be directed to the "Christian Repository," Louisville, Ky.

GEORGETOWN COLLEGE.

Dr. J. L. Reynolds having been invited by a very flattering vote, to take the chair of *Salutary Letters* in the South Carolina college, has resigned the Presidency of Georgetown college, and left the State to assume his new duties. This step has been sudden and unexpected, but the health of his family seemed to make the change necessary. Dr. Reynolds has endeavored himself to very many while in our midst, and carried with him their regrets that his stay with us was so short, as well as their best wishes for his future success and happiness.

While we are under the necessity of announcing the resignation of Dr. Reynolds, we also have the pleasure of informing our readers of the speedy election of his successor in the person of Prof. Dr. R. Campbell, of the Western Baptist Theological Institution, who will, in all probability, accept the appointment.

It is needless for us to speak of Prof. Campbell; he is well known as a thorough scholar, an energetic and very successful preacher, and possessing great tact and business capacity.

Having once been the pastor of the Church in Georgetown, he is well known, and possesses the confidence of the people, and the present faculty and friends of the college. His prompt and cordial election leaves him no ground to doubt the line of duty.

SHUTLEFF COLLEGE.

We are happy to perceive from the Catalogue for the year ending December 15th, 1851, that this Institution is in a very prosperous condition, having a total of one hundred and thirty-four pupils. The faculty are able scholars, and are devoted to their duties. This, with the facilities offered to students whose means are limited, should secure a constantly increasing patronage. Brother P. P. Brown, formerly connected with this Board, as a Missionary to the Choctaws, is the Principal of the Preparatory Department, and we know him to be a teacher of a high order.

HENRY FEMALE COLLEGE.

We learn from several sources, that this young Institution is in a most flourishing condition, and is the pride of its patroness. We are not surprised at this, for the well known talents and energy of the Principal, Rev. S. S. Sumner, would immediately secure for the College this high distinction.

We most cordially commend it to the patronage of our readers and the public generally.

CHARLES D. KIRK.

We have the pleasure of welcoming this brother to the tripod fraternity as one of the editors of the Western Recorder. Brother Kirk has had some experience as an editor while conducting the Mayville Post Boy; and now he has rapidly gained the higher duties of a religious editor, we predict that his sprightly pen will soon be recognized in the columns of the Recorder with pleasure by all classes of its readers, more especially in the news department, which is henceforth to be under his particular charge.

Missionary Intelligence.

CREEKS.

A recent letter from brother James Perryman, informs us of the baptism of two candidates into the Big Spring church.

A communication from brother Buckner, gives intelligence of his very severe indisposition, with some favorable indications of an early recovery. Brother Buckner has labored long and faithfully, and he especially deserves the sympathy and prayers of his brethren.

CHOCTAWS.

Letter from Rev. J. Smedley, dated Dec. 15, 1851.

Four baptisms—Brother Folsom—Additions by letter—Organizing Churches—Camping out.

Since I last wrote, four Choctaws have been received for Baptism, and one by letter at Dog Creek, a few miles from the Council ground of Muscogulaty District. The prospects at this place are cheering; and I wish it to be understood that brother Folsom has been the principal instrument in producing this change. It is true, a year or more ago I was in the habit of preaching in the neighborhood, but not being able to obtain an interpreter, I abandoned the undertaking. There may have been some scattering seed not altogether lost, but I consider our bro. to have been the main instrument in the matter. I can truly affirm of bro. Folsom that he has met my hopes. The more I see him the more I am reminded of bro. Joseph Islands. May God make him to the Choctaws what our departed brother was to the Creeks.

Two additions have been made by letter at Fort Smith, and one by letter at Pleasant Bluff, namely Tandy Walker's second wife.

Next Sabbath week a church will be organized, God willing, at James' Forks, (tributary to the Portneus), and probably on the first Sabbath in February, we shall attend to the organization of a Church at Dog Creek.

My health has been good except a pain in my back, (which has left me,) caused I suppose by getting lost along the base of the mountains. An exceedingly thick fog hid the mountains, and I was obliged to make a bed of three small boards without any blanket, and my horse ran back home (34 miles) on the bargain. On the following morning, being the Sabbath, I was taken with vomiting &c., and being still some 18 miles from my Sabbath appointment at Capt. Kincaid's, and having no horse, I failed in my appointment as the Captain, whose son's funeral sermon I had engaged to preach. Bro. Folsom was waiting to act as my interpreter, and had to be my substitute. On Monday morning hired an Indian and a horse, and got safe home, much better than I expected.

THREATS WITH THE CHOCTAWS.—According to the following extract from the "Miner," it appears that Governor Ramsey, of Minnesota, has concluded a treaty with the Choctaws:

"Mr. A. Elms, an express courier, bringing a mail for the Hudson Bay Company, stopped here on Friday, in enroute days from Fort Gary. He brings the gratifying intelligence that Governor Ramsey has concluded a treaty with the Choctaws, and the whole valley of the Red River of the North, a vast country about 500,000 square miles from coast to coast, and one hundred and fifty miles from east to west, has been acquired for an annuity of ten thousand dollars per year, and which will expire at the end of twenty years. The Indians receive thirty thousand dollars upon the ratification of the treaty to pay their debts and divide among their half-breed relatives."

The following communication will show the deep interest felt in our cause in Mississippi.

KOWAN, Miss. Nov. 30, 1851.

Dear Brother.—I presume you have ere this received accounts of the doings of the Baptist Convention of Miss. I had intended writing you earlier, but finding on my return home so many correspondents requiring attention, my own business at odds and ends, owing to my repeated and long absences, I have been prevented until now—yet I have been at home only one week to night.

I have in the house, cash for you, amounting to about \$400, and I only wait an opportunity to send to Vicksburg. If you have not already been informed, I have the pleasure to add in addition, that at our convention there were annual life-subscribers as follows: five of \$20 each; ten of \$10 each; and twenty of \$5 each; thus raising on the spot enough to keep a missionary in the field. A part of the \$400 is of this, yet the major part of the contributors prefer, I think, to pay next meeting, as I suppose this had not entered into the provision of 1851. A liberal spirit evinced, but not more than the Baptists are accustomed to show, when a proper object is presented. I have seen much of this, sometimes for one object and sometimes for another. Our denomination is advancing rapidly in all the benevolent operations of the day. There are yet too many missionary Baptists, or perhaps united Baptists, who lead a sickly aid to objects of benevolence. Some few will not come into the convention, yet act with the association. And here allow me to explain—The convention is merely a State missionary association, whilst associations are on more circumscribed limits. Thus these objectors to the convention are willing to work within their own bounds, and to transmit themselves such funds as are sent up for the various bodies. They are not strong objectors at last. There are people who call themselves Baptists, that object to missionary operations, alleging that there is speculation in it. Well they may think so, and are no doubt excellent people. I have nothing to say against the mass, but to the educated portion who profess to teach—I think they should not judge of other men's acts so harshly as to accuse us of making money by the contributions of the Church. Though I reckon after all—they are right—for as we are one and all pending to the Lord, we are getting rich by having our money at interest and so sure an endorser as surity. May more and more loans; and more and more come up to the work is the prayer

of your brother in Christ;

M. W. PHILLIPS.

AN INDIAN'S EXAMPLE.—Amongst the many thousand readers of our little Magazine, we fear there may be some who do not always remember the Sabbath day, to keep it holy; who do not call it a delight, the holy of the Lord, honorable; but often spend it, as if it were their own day, in vain pleasures and trifling ways.

The ingratitude and wickedness of such conduct was forcibly exposed by an Indian convert in North West America, some years ago. Writing to convince one of his countrymen, who was breaking the Sabbath, of his sinfulness, he thus addressed him after this manner:—"Friend, what would you think of the man who, on coming to me in deep distress to ask advice, should receive from me almost every thing I had in my pocket, and yet, after I had given him air, shillings, keeping only one far myself, should lay violent hands upon me, and rob me of the only one I had left? Would you not think him a very base wretch? Yet, this is just what you are doing. The good God give you ten days, and he keeps back one for Himself, but you, and thankful for what He gives, most basely rob Him, and rob Him of his own."

Does not this Indian's language point out the sin of Sabbath-breaking in a striking light? Oh, dread the thought of robbing God of any part of His own blessed day! Seek to have your hearts filled with the love of Christ, the Lord of the Sabbath, and then His day will indeed be loved, will be your delight, and be spent as He designs. May you be taught, by His good Spirit, to keep the Sabbath as a holy and a happy day.—*See Miss. Adv.*

LIBERALITY OF A BAPT. ASSOCIATION.—The Long Rock Baptist Association, N. C. besides liberal contributions to missions, contributed twenty thousand dollars in one year, for the redemption of African Slaves. Worthy example.

INDIAN ADVOCATE.

From the Cherokee Advocate.
"THOU ART THE MAN!"
TALLAHASSEE, C. N., Dec. 14.

Mr. Editor of the Advocate.

With pleasure we have observed a willingness and desire on the part of our Legislative Bodies to second the recommendations of the Executive, in reference to the traffic in ardent spirits among the Cherokees. With such becoming their high position, they have taken up the subject and awarded former acts, rendering them exceedingly rigid, so very much so indeed, that one might suppose none bold or reckless enough to venture their violation. These amendments have produced a salutary influence with some of those hitherto engaged in the "Jug Tavern" avocation; with others they have probably not worked so well.

The dealers in this contraband article—this odious article—an article which is at variance with religion and all that is commendable—an article which should be and is, from its tendency to evil only, repugnant to all well-balanced, high-toned minds. Some there may be, who, regarding the opening good for the accumulation of a few ill-gotten leaves, would still trample on law, judging themselves above suspicion.

Has our neighbor lost sight of the horrid tragedy which so recently paralyzed the citizens of Tallahassee and vicinity? A tragedy traceable to the use of intoxicating drinks. A tragedy which terminated in the murder of a young man in the prime of life. Has he not soon forgotten the deed, daring, demonic-like pursuit through our streets? the unfortunate victim struggling for life in the very jaws of death! His artfully mutilated body! Has he forgotten the sorrows of those homes which melted in innumerable sobs over him who was endeared to them by the ties of kindred and friendship? Has the remembrance of that long and expensive trial vanished from his sight? Would he add another round to the ladder of crime in our Nation? Surely he would not be regarded as void of interest on this subject; his acts, however, prove otherwise.

Neighbor! a word of warning. You have in times past struggled in and resisted this filthy stuff to our countrymen. More recently you have been victorious in denouncing the traffic, and we had hoped that you had reformed. We were mistaken. Again you are coming with your hands and voices the staggering, noisy insubordination through our streets. For the sacred, we cherish for the wine you bear, and the integrity of your relatives and friends, we would not expose you, provided you desist from a course so conspicuously criminal. Reform, and let your future life prove your profession true, and we shall not make public your name. Persist in your disregard for law and the best interests of your fellow men, and we shall unquestionably hold you up to the gaze of an injured public; and come you to feel, too, how mean and despicable it is to murder your friend, his wife and helpless infancy by this sure but slow poison.

JACOB FAITHFUL.

THE CHEROKEES IN THE STATES.—That portion of the Cherokees which remained located in North Carolina, Georgia, and Tennessee, instead of accepting the proffered new homes west of the Mississippi, with many of their brethren, have resided through the capricious agents, Col. A. M. Mitchell and L. L. Shreve, Reg. the country allotted by the act of Congress of July, 1842. These gentlemen returned to Washington on the 5th inst., having traversed the wide extent of country over which these Cherokees are scattered, and paid off about fifteen hundred of them in the course of seven weeks.

These Indians are in the enjoyment, generally, of a high condition of prosperity, having well cultivated farms and school-brothers, and other tokens of civilized life. At Quantico, Maryland county, North Carolina, Messrs. Mitchell and Shreve met with Katooh, or Little Dog, who is 180 years of age. He does not seem to be more than 75 or 80. He walks with a stick, but says he "can kill a deer yet." "Chew-we-hah, his wife, aged 125 years, died last year, as he expressed himself, "went out like a candle." It is well known, that a number of the Cherokees have attained to five score years.

ANTI-MISSIONARY REPORTS IN GEORGIA.—An Association of this class of Baptists, who call themselves "Old School," exists in Oregon Territory, of few churches and only two members. In some it is known. It was organized the preceding year. One of the preachers from California, O. T., July 12, 1861, to Elder Peter Long, Head of the church, said: "I have majority of the members of all the churches were present." The mission on Iowa, Charles, John, Marshall, A. C. Smith, George W. W. Smith, William Simpson, and Ray, Simpson.

THE SPIRIT OF MISSIONS.

Viewed in connection with the great enterprise of Missions, the Church is an object of highest interest. The Church is a regularly organized body—organized by her Lord for this specific purpose—the conversion of the world. How sublime the spectacle! How interesting the equipments of this holy army! Bring together its various divisions, and cause them to pass before your mind. View its thrashing legions, its splendid equipments. How gloriously are the tents of Jacob? This army of the living God is rich in treasures, rich in talents, rich in learning, but, above all, rich in the promise and the presence of the Lord. The pillar of fire and cloud is before them. The visible glory rests upon the Mercy Seat. Above them their banners wave, and, as they march, we catch the inscription—HOMES TO THE LOST. Every hand grasps the weapon of victorious war—the sword of the Spirit. They all breathe one sentiment—holiness before God. Before them is a world under the dominion of sin to be liberated by them. Behind them the all-animating voice of their Great Captain—"Unto him that overcometh will I grant to sit with me on my throne." Men and angels, and God are spectators of the onset, and the issue. Impelled by such mighty motives, and surrounded by such a cloud of witnesses, it cannot be but that they will achieve deeds worthy to be celebrated by angel hosts.

Each particular church forms a division of this army, and should possess the same spirit, and aim at the same result. Each church is a Missionary association organized to preserve and impart to others the institutions and the blessings of the gospel. Expansion is a law of nature to benevolence. As on the bosom of the smooth lake into which a pebble has been thrown, wider and still wider circles will roll; so, from the heart in which love to Christ finds a place, will there go forth an ever-widening impulse of good will to man. You might as well suppose that the sun might make his accustomed circuit and not shed light wherever he goes, as that a church shall possess the right spirit, and not throw its spiritual light upon the darkness around it. A proper sense of this fact cannot fail to call forth, and direct the energies of a church. One great reason why both as churches, and as individuals we accomplish so little, is that we set before us no definite object at which to aim. Let any church honestly and intelligently aim at the conversion of the world, and bring all its talents, its wealth, and its influence to bear on that object, and we cannot doubt that it would produce results both astonishing and delightful. In such a heartless, selfish world as this, it is interesting to contemplate, if it be but in imagination, such an effort. It is delightful to turn away from the brotherhood of crime, and the brotherhood of morbid interest with which earth is filled, to behold, if it be but one association, to do good—eternal good to others. So soon as we enter such a community, we feel that we are in a new world. We breathe a balmy and invigorating atmosphere, not polluted by the malignant breath of envy. No longer do we feel the chilling influence of selfishness. Holy benevolence sheds around its warm beams, making trails of righteousness to grow in richest clusters. Here we have one spirit—it is a spirit of love. Here we have a concentration of aim, and effort, and prayer, for the glory of God, and the good of the world. Here men are found doing the work of heaven, and enjoying no small portion of the bliss of heaven. The holy Spirit descends, gives comfort to their efforts, and from his holy wings streams the peace that passes understanding. Happy indeed are the people who are in such a condition.—South West Rep.

"Do you remember," continued the Indian, "that the chief, feeling treachery instead of going himself, sent one of his warriors to hold the talk?"
"Yes," was the reply.
"And do you remember," proceeded the Indian, "that warrior never returned, but that he was numbered by those who, with promises of friendship had led him into their camp?"
"I remember it all very well," replied the Missionary.
"Well," the Indian continued, weeping with emotion, "I was one of that band of warriors. As soon as our village was in the night of us we fell upon him with our hatchets, and cut him in pieces."

This man became one of the most influential members of the Christian church, and reflected with honor upon those names to which he formerly belonged. He gave his influence and his power, that there might be glory to God in the highest, peace on earth, and good will among men.

Remember the work which God has given thee to do, and suffer not thyself to be idle in idleness, but let him visit thee with his vengeance.

THE AMERICAN INDIAN HUNTER.

When the Europeans first visited this country they found its islands and shores covered with such men, but now they are scarcely to be seen save beyond the Mississippi Valley. They were called Indians, because they were first seen by the early navigators, while in search of a new route to the East Indies, and were supposed to be related in some way to the inhabitants of that distant country. The American Indian Hunter is a savage in mind and manners. We see him in the picture in a state of native rudeness—an untaught degraded human being. If he were not thus untaught and degraded, he would never have been compelled to retire before the intelligent population which has rolled in like a mighty wave from the Atlantic, but would have remained by the graves of his ancestors, and share with the forefathers the blessings of the fruitful land. If he were not thus untaught and degraded, he would not be a hunter depending for his daily subsistence upon the spontaneous productions of the earth.

It has been supposed by some, that the Indian has a native propensity of his wild pursuits that he has a natural fondness peculiar to himself for living in the woods, for chasing wild game, and even for killing men. But this is no more true than that the son of an artisan, or a farmer, has a natural love for the business of his father. The Indian is a hunter, simply because he has never been taught any better mode of living. He engages in war, and destroys his fellow beings, because he has learned: no better code of morals than the law of retaliation. His children become hunters and warriors, because there was no one to teach them to do better than their father, and thus, generation after generation, the poor Aborigines of this favored land have been kept at the same dead level of degradation.

But thanks to the Christian philanthropy which dwells in some hearts, the American Indian Hunter has not been altogether neglected. God has raised up missionaries, who have gone among those people; and in a few instances entire tribes have been induced to abandon the chase, and settle down to the pursuits of civilized life. They have exchanged the bow and arrow for the plough-share and mechanic's tool. They have built houses, and planted fields and gardens, and erected mills and shops, and have thus surrounded themselves with the means and appliances of living comfortably at home. Yes, at home. The American Indian Hunter has no home. But the missionary has in hundreds of instances induced him to make himself one, by ceasing to be a hunter. And now that he has a home, we see the beginnings of a civilized state, we have family government, the element of all municipal government, which is the bond of an organized society.

In this home, the Indian makes his wife his companion, while in the hunter state she was his slave. His children receive the treatment due to that relationship—they are incited to industry and to learning, whereas formerly they were totally neglected. Perhaps the father has but partially emerged from the barbarism which enveloped his early years, but his children have attained in the academy and the workshop, the full stature of enlightened manhood.

TRAINING OF THE YOUNG.—The moral and religious training of the young claims a greater amount of attention than is usually given to it. The education of the child for the life that now is—for its duties, its sorrows, and its happiness here—is an object noble and grand, worthy of more wisdom and exertion than it often receives under our best systems of education.

But the grandest and the most interesting light in which the parent can view his child, is in his relation to God and the future state. It is not for a Mother only that he is to be educated. Everlasting eyes are before him. Immortality is the duration of his being. That immortality, by parental faithfulness and the blessing of God, may be made honorable, glorious and blessed. The parent who does his duty with Christian fidelity, while he provides well for the temporal welfare of his child, will seek with supreme solicitude to promote his spiritual well-being. He will educate him for eternity. He will bring him up in the nurture and admonition of the Lord. Parental affection, sanctified by divine grace, will lead him to care for the soul of his child. Natural affection, co-operating with Christian love and guided by spiritual wisdom, will confer the choicest blessings on those committed to parental care.

MISSIONARY UNION.—Our Eastern exchange state, that \$70,000 are yet to be raised during the four remaining months of the current fiscal year, to meet the estimated expenditure. This will require an average monthly contribution of \$17,500, during the year—15,000 more than was realized during the corresponding months of the last year.

RATIO OF BAPTISTS TO THE POPULATION.

The following table shows the population of each of the United States according to the census of 1850, with the number of communicants in the Baptist churches, taken from the latest available returns, and the ratio of such communicants to the population.

| State. | Pop. | Com. | Ratio. |
|---------------------------|-----------|---------|----------|
| Maine | 375,000 | 19,800 | 1 in 19 |
| New Hampshire | 235,000 | 8,200 | 1 in 29 |
| Vermont | 235,000 | 5,900 | 1 in 40 |
| Massachusetts | 1,100,000 | 31,000 | 1 in 35 |
| Rhode Island | 215,000 | 7,500 | 1 in 29 |
| Connecticut | 270,000 | 16,200 | 1 in 21 |
| New York | 3,000,000 | 85,500 | 1 in 35 |
| New Jersey | 1,200,000 | 23,500 | 1 in 51 |
| Pennsylvania | 2,500,000 | 29,300 | 1 in 85 |
| Delaware | 100,000 | 2,500 | 1 in 40 |
| Maryland | 700,000 | 2,100 | 1 in 333 |
| Virginia | 1,100,000 | 8,000 | 1 in 138 |
| North Carolina | 1,000,000 | 17,000 | 1 in 59 |
| South Carolina | 700,000 | 11,000 | 1 in 64 |
| Georgia | 700,000 | 11,000 | 1 in 64 |
| Florida | 100,000 | 2,000 | 1 in 50 |
| Alabama | 700,000 | 8,000 | 1 in 88 |
| Mississippi | 700,000 | 2,000 | 1 in 350 |
| Louisiana | 700,000 | 8,000 | 1 in 88 |
| Texas | 700,000 | 1,800 | 1 in 389 |
| Arkansas | 700,000 | 1,800 | 1 in 389 |
| Kentucky | 1,000,000 | 6,000 | 1 in 167 |
| Missouri | 1,000,000 | 6,000 | 1 in 167 |
| Illinois | 1,000,000 | 14,000 | 1 in 71 |
| Indiana | 1,000,000 | 14,000 | 1 in 71 |
| Ohio | 1,000,000 | 14,000 | 1 in 71 |
| Michigan | 1,000,000 | 14,000 | 1 in 71 |
| Wisconsin | 1,000,000 | 14,000 | 1 in 71 |
| Minnesota | 1,000,000 | 14,000 | 1 in 71 |
| California | 1,000,000 | 14,000 | 1 in 71 |
| Ratio to white population | 2,000,000 | 115,000 | 1 in 17 |

Without claiming close accuracy for this table, it may be regarded as a close approximation to accuracy. It shows, taking the States enumerated as a whole, that the communicants of the Baptist denomination are as one to every thirty-two of the population. But a similar table including the statistics of all evangelical denominations, would show their communicants to be not less than as one to six of the whole population of all the States. We submit these statements as being in the highest degree worthy the consideration of those to whom Christ has committed the work of evangelizing the world. Who can estimate the power of the personal effort which so many Christians might put forth in home evangelization? And from whom are heathen nations to receive the gospel if Christians of a country so rich in all the resources of spiritual power are not forward in bestowing it?

Matthews.

A SABBATH AT HOME.—How unlike a Sabbath spent in the courts of the Lord! I become rest-less—feel that something is wanting—my mind wanders—weariness pervades the body, and I am tempted to seek relief in sleep. Half asleep and half awake, I hulk away the hours of sacred rest, gaining no knowledge, no spiritual strength. I am unusually troubled with worldly thoughts and find a strong temptation to do something not appropriate to the day, to engage in worldly conversation, to repair to my store, or to visit my neighbor. Indeed, I scarcely know where I am in the journey of life. My time-price is gone, or out of order—I lose my reckoning, and do not become regulated for a whole week.—Oh, I wonder how any one can get accustomed to neglect the holy worship of God on the Sabbath. Such conduct would make me a Sabbath-breaker. It would derange all my plans, break up my habits of life, and make my worldly avocations a draggery and a snare. It would break a link in the chain which binds me to my fellow men, my country, and my God.

A Sabbath at home is to me a Sabbath lost. I tried it once, and dread its influence. But I have learned something. Other men are like myself. Now I see why some of my fellow Christians have no little enjoyment, knowledge, and influence. They are frequently absent from the house of God. I can have some realising sense of the prodigality and unchristianity of my fellow creature. Who can afford to lose a single Sabbath? And yet how many, near such precious Sabbath days are lost, and more than lost, if I find the Sabbath! When the Lord of the Sabbath shall come, will he not say: "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest no longer be steward." There are fifty-two Sabbaths in a year. All these are wasted. In a life of fifty years, there are two thousand six hundred Sabbaths, or a little more than seven years, and are not these sometimes wasted? What a waste—what a loss—what a dreadful restriction!

George E. Kim.

BAPTISM IN ILLINOIS.—There are twenty-two Baptist associations in the State, besides the Anti-Slavery Baptists. In fourteen of these associations there are 11,054 members, of whom 16,117 were baptized during the past year. The other eight associations contain about 16,000 members, making a total of 27,654 in the State.

INDIAN ADVOCATE.

The following song was composed and published by G. W. Bland & Co. of this city who have secured the copyright.

THE CRACKED NECKED COULD

The rich and the noble may open weight but gold
And drink for their pleasure the choicest of wine.
Or else for a golden chain their dainties to hold
May seek for the crown of Power a rich mine.
But as for my lips will it taste half so sweet
From golden or silver or crystal when poured.
Or the red sparkling drops which my thirsty lips meet
Just dipped from the spring with the cracked necked gourd.

My beguiling hall may its riches display
And thousand attract to its pleasure again.
In visions of bright stars will none pass away
And naught but a sense of desolation remain.
But the innermost joys which the heart alone felt
With memory's bright pictures are sweetly stored.
And oft we revert to the time when we lived
And dipped the red draught in the cracked necked gourd.

To silver and gold may be prone to the lips
And to the bright flowing liquid impart.
To the rattle of teeth from the broken ear cups
A din of pollution is left on the heart.
To long by a string to the new-corned soil
A sick and a pleasure will always afford
A wealth to be lost to our end to all.
In the house we learn from the cracked necked gourd.

THE ESQUIMAUX

The Esquimaux are represented as being rather intelligent looking, but upon becoming acquainted with them, it was ascertained that they knew but little of the world from their fishing; having no commerce whatever with any other part of the world, excepting through their intercourse with the small number of Danes who have settled there, they consequently feel but little interest in anything that transpires in other parts of the globe. Money could not induce one of them to go to sea in a vessel, and this seems strange, when it is considered that their chief and almost only employment is engaged to their boats in obtaining the means of subsistence. The most of them live in houses covered with seal skins, and hunked up the sides with seals; their food is mostly the flesh of the walrus, yet they have something that they use in cooking at some places, similar to our peas, but it is not to be had in any large quantities. The cooking is done mostly in a single iron pot, suspended from the roof of their cabins. As to vegetables, there are very few in any part, and north of sixty-eight degrees there are none at all; and with the seal and bear meat in abundance, they are perfectly contented with their lot in that uncomfortable region of snow and ice. Their amusements are the obtaining of their livelihood, rather inclined to indolence, and, consequently, from habit, their desires are limited. The sledges in which they travel, drawn by their dogs, are made very light, and about eight feet long, with this they travel at a rapid rate. The color of this people is similar to that of the Indian, when they are clean, but water is a thing they seldom use about their persons, and they are consequently very filthy, particularly the males; their size is rather smaller and more stumpy than the American male, and withal very strong, and can endure almost any thing in the way of fatigue or cold. The females are considered good looking, for the kind, some quite pretty; they get married with much ceremony, and are compelled to spend the honeymoon in the same bed with their new, women and children of all ages, sometimes a dozen will sleep in the same bed, but as a people, their passions do not predominate, it would be an idea of virtue, which, in some respects, it would be well for other races to emulate. Their marriage is being sacred and binding in a future world; as they believe, they allow themselves to mingle promiscuously, but not criminally. Their dead are buried only about six inches below the surface, on account of the impossibility of digging deeper with the means they have at their command, the ground is frozen so hard. In the vicinity of Hopedale, the deer skin is more generally used for clothing than the seal, and the hair is much softer than that of deer in our country, feeling more like the fur of seal than hair.

The cold was so intense some part of the time that the Esquimaux wore a mask covering over the whole face, leaving only openings for the eyes, nose and mouth; this was made of deer skin, lined with flannel. The vessel was kept heated all the time, in fact, during the coldest weather, a wind-still was put up to conduct fresh air between decks and in the cabin. By having abundance of coal they always had a comfortable place of resort, and while locked up in the ice, every man was kept out of the vessel five hours every day for exercise, and not allowed to come up board until the ice was up, and each man was compelled to work all over every Sunday afternoon. The officers

devoted great care to their management, and undoubtedly will receive it. To their exertions and attention can be credited the healthy state in which the whole crew is in a cruise unimpeded in dangers of record, without losing a single man.

Arctic Expedition.

WHAT IS GOD?

In the early meeting of one of the committees of the Westminster Assembly, the subject of deification was to frame an answer to the question, "What is God?" Each man felt the unspeakable solemnity of the Divine idea suggested by these words, but who could venture to give it expression in human language? All shrunk from the too sacred task in awe-struck, reverential fear. At length it was resolved, as an expression of the committee's deep humility, that the youngest member should make the first attempt. He consented, but begged that the brethren would first unite with him in prayer for Divine enlightenment. Then, in slow, solemn accents, he thus began his prayer: "O God, thou art a spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth." When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; an, indeed, in a very sacred sense, God's own answer, descriptive of himself. This individual, it is supposed, was George Gillespie.—*Home Journal.*

A TORRENTIAL INCIDENT.—A mother who was in the habit of taking her children, before they retired at night, what they had done during the day to make others happy, found a young twin daughter silent. The elder one spoke kindly of death and disposition, founded on the golden rule, "Do unto others as you would they should do unto you." Still the little bright face was down in silence. The question was repeated, and the dear little child said, timidly—"A little girl, who was by me when I was at school, has had a baby brother. All the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face on the same book, and cried with her. She then looked up, and put her arms around my neck, but I did not know why she said I had done her so much good."

A WORKING SECRET.—If a man's conduct shows that he thinks more of treasure on earth than of treasure in heaven; and if, when he has got the world, or some part of it, he keeps it close, and appears exceedingly reluctant to let down a little of it to his poor and charitable use, though God promises him a thousand-fold more in heaven for it, he gives not the least evidence of his being weaned from the world, or that he prefers heavenly things to the things of the world. Judging by his promise, there is but reason to believe that his profession is in vain.

DR. JESSE TOWN OF RUSSIA.—As the widow of Dr. Johnson was embarking for the United States of America, a number of noble-hearted and disinterested friends made her a present of 3,000 roubles, or nearly \$1,500, as a testimony of the respect in which they held her lamented husband, and the respect and interest they felt for his benevolent family. By a striking providence she was prevented from taking passage in the Buckinghamshire, which was burnt in the Hungry river. Mrs. Johnson, with her family, arrived at Boston early in October, with health much improved by the voyage from India.

ORINOKE AND MARIANA.—The workers on the Baltimore and Ohio Railroad opened an Indian mound on Saturday last, on the farm of B. M. Thompson, Esq. The mound was about twenty feet in diameter and eleven feet high. Nearly on a level with the surrounding earth was found an altar of stone, extending the width of the front, west of north of the altar, the head and body of an Indian, extending west of north, at a slight declivity from the head to the feet. This body was covered to the depth of a foot or more with ashes in which the ash was still evident to the touch, as we are told. The body was remarkably perfect, and was handsomely preserved. Around the body were twelve others with their heads covering towards it, and feet pointing. No remains of any were found, except a polished stone tube, about twelve inches in length.—*Washington Gazette.*

At a recent meeting of the Irish Society in London, it was stated, that in the West of Ireland, according with the agency superintended by Mr. Butler, there had been thirty converts from Paganism. In a single parish where there were but five hundred Protestants before, there are now six thousand. In the north-west, called the Ballymaginn, much had been done in the same manner. In Sligo, there were thirty hundred converts, and in many more in a state of conversion, and there was great news of what is doing in every direction.

DOING FINANCE

Rather a novel scene transpired in our city one day last week. We say novel, for if such scenes are of frequent occurrence, they are seldom made so public. On the day above mentioned, a lady, manifesting looking blind, was near laying the lash on a frail, care-worn female, with a heavy hand. We say the lash—it was an instrument of torture with three lusty thugs. They were applied seemingly without mercy to the person of the female. The patient manifested by the victim under the lash, as she stood in the open yard, attracted the attention of a number of spectators, ready to fly to the rescue. They mistook the patient endurance of the female, for about fear of the monster, who applied the scourge with such a merciless hand. But as the spectators drew near, their good intentions were at once thwarted, when one of the inmates of the establishment informed them, that nothing wrong was transpiring—that it was a religious ceremony. The female, the supposed victim, was a sister of charity. And that the supposed monster incarnate, was a priest, who applied the scourge. The sister of charity was doing penance. This scene transpired in open day-light, in our city, and in view of numerous spectators.

Who can wonder at the semi-barbarism of Mexico and the abject condition of Ireland, where the mind can be so enslaved in a free country? There are some of the "cruel mercies" of Popery, as administered among us. What must their enormity be, where popular feeling favors the cruel and merciless rites practiced by the Catholic Church?—*Western Recorder.*

HOUSE OF REFUGE.—The Central Christian Workship, speaking of the Sabbath school in the House of Refuge in Cincinnati and its salutary influence says:

Seven boys in R. J. Lighthart's class, on last Sabbath recited, with great accuracy, 2,560 verses of Scripture, which they had committed in one week. One lad recited 460 verses. The inmates, 170 in number, appear deeply interested in the knowledge of the Holy Scriptures. As an element of reform and improvement, the Sunday school is found exceedingly useful, and its power is deeply felt by many of these juvenile wanderers from the paths of virtue. The humane and positive discipline of the Refuge, the workshop, and the school and the superadded religious instruction, will, no doubt, remove many from the paths of the destroyer, and save others from entering upon a downward career. Let the reader turn to page 9, and in his prayers remember the Sunday School in the House of Refuge.

IRISH CATHOLICS IN ENGLAND.

There is a very interesting work in progress among the Irish population of Edinburgh, in Scotland. At a recent meeting of Protestants of all denominations, in Glasgow, to report facts and devise means, Dr. Bagg brought out some interesting material, which he said the agents by which the work was done in Edinburgh, made use of the Irish language and the conversational mode of communication. They would read the Scriptures from house to house, and enter into conversation, generally of a controversial kind, and invite the people to their public meetings, at which the Scriptures were read; and sometimes a very stiff controversy was raised. This, he believed, was the plan largely adopted by the first Gospel preachers, and by the early reformers. While Popery will not listen to a conversion they are often very ready to dispute. This method had been very successful in Edinburgh. The first meeting was in a room capable of holding less than twenty persons. It gradually expanded till four hundred assembled. Then it was removed to a church holding one thousand four hundred; and this was filled to overflowing from week to week, and a place of better size could be filled. The discussions were orderly, and all had liberty to speak.—The result had been most happy; the Protestants received even by the means furnished for discussion with the Papists, whom they met there. And the workshop and all places of business had become places of discussion, and between four and five hundred had, at that place, and by that means, been brought out of Rome. In this work a superabundant and the assistance, and fifteen agents had been employed, at an aggregate expense of \$2,500. *Western Recorder.*

THE CONVERSION OF CATHOLICS.—The work of conversion of Roman Catholics to Protestantism is indeed going bravely on. In Edinburgh, Scotland, five hundred of the Catholic population have been converted to Protestantism. In Ireland and Scotland, it is estimated that more than one hundred thousand have accepted the offer of Protestantism for the last year. The Catholic press has been thoroughly aroused to the most formidable opposition they can present. But no matter, the work, under the blessed blessing of progressing with the most cheering results.

REPORTS OF MEMBERS.—The Methodist Christian Workship gives the number of baptisms for the past year in that State, 1841. The present number of churches in the State, 1841. It quotes from the members of the State Convention and the reports from some of their circuits, and is quite

| Receipts. | |
|---|----------|
| From November 25th to December 25th, 1841. | |
| ALABAMA. | |
| Collections by Rev. G. S. Davis, Agent. | |
| Mrs. Margaret Jenkins, to support a native preacher..... | \$100 00 |
| Tuskegee Baptist Association..... | 100 00 |
| Alabama Baptist Association..... | 100 00 |
| Liberty Baptist Association..... | 34 30 |
| For general purposes..... | 349 92 |
| Total..... | 584 22 |
| TENNESSEE. | |
| Antioch Female Indian Missionary Society, per A. S. Shankland..... | 6 00 |
| MISSISSIPPI. | |
| W. Hooper, per L. R. Holloway..... | 10 00 |
| H. Simmons, for Advocate..... | 50 |
| Total..... | 10 50 |
| KENTUCKY. | |
| Mrs. V. A. Feltus..... | 30 00 |
| Baptist church, Lexington..... | 17 00 |
| Total..... | 37 00 |
| VIRGINIA. | |
| J. R. Feltus, for Advocate..... | 1 00 |
| J. D. Feltus..... | 1 00 |
| Total..... | 2 00 |
| INDIANA. | |
| J. A. Dixon, for Advocate..... | 1 00 |
| Ladoga Baptist church..... | 1 00 |
| A. D. Billingsley..... | 60 |
| Total..... | 3 00 |
| PENNSYLVANIA. | |
| Mrs. C. L. Church..... | 1 00 |
| LEICESTER. | |
| Quincy Baptist Association, per Rev. D. L. Phillips..... | 14 00 |
| Total..... | 14 00 |
| In part of a legacy of \$300 bequeathed by sister McDaniel to the Antioch Female Indian Missionary Society, Transmitted by A. S. Shankland..... | 100 00 |
| Total Receipts..... | 757 72 |

DISSOLUTION.
BY the death of James Shannon the co-partnership of business existing under the firm of HULL & SHANNON, is dissolved. As it is necessary to close the accounts of the late firm in order to a settlement of its debts, all persons indebted are requested to make immediate payment. The business will be continued as heretofore, by the surviving partners.
CHARLES C. HULL.
GUSTAVUS A. HULL.

HULL & BROTHER,
Publishers, Printers & Binders,
No. 55 & 56 Fourth Street, Louisville.
Orders promptly filled at the lowest rates and every variety of
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Done with Dispatch and Accuracy.

NEW EDITION.
The South-Western Pamphlet.
A COLLECTION OF MYTHS AND SACRED SONGS FOR THE USE OF BAPTIST CHURCHES.
Compiled by Rev. Henry Rogers.
As a book for social and revival singing, the above work is peculiarly adapted to the wants of the West and South West. It contains upwards of 400 Hymns. Great care was exercised by the compiler to see only such as were adapted both to the genius and the aims of religious emotion, and brought into service; and a beautiful volume has been the result of an old favorite in many a minister's hands. It might be somewhat objectionable to the strictest of critics, but although the compiler has endeavored to do his duty in this department of literature, he cannot but feel that any thing really pious is efficacious.
The work has been highly recommended by all those who have examined it, and especially by the ministers in Kentucky. The following is a list of names from the Press:
The Louisville Journal says:
"This collection has been made by Henry Rogers, who is a man of considerable talent and a profound knowledge of great practical ability. Such a collection, and the aim of religious emotion, and it does not seem to us that the task of making it could have been assigned to any one more likely to do it better than Mr. Rogers. He has introduced many beautiful hymns never before included in any collection, and the best of which were written by himself, and will be found decidedly worthy of the place they occupy."
Wendell Phillips comments thus upon this volume in the Liberator:
"The collection of hymns and sacred songs which it has been so long to have, and which is now so long to have, is a most valuable addition to our literature. It is the best work of the kind ever published, and will, we think, come into general use. This is a most judicious selection of hymns, and a beautiful volume has been the result of an old favorite in many a minister's hands. It might be somewhat objectionable to the strictest of critics, but although the compiler has endeavored to do his duty in this department of literature, he cannot but feel that any thing really pious is efficacious."
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