

Indian Advocate.

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

By THE BOARD OF INDIAN MISSIONS.

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THE RULE OF BENEVOLENCE IS FOR ALL.

"Let every one of you lay by him in store." This is a very essential part of the plan, considered in its public bearing. What is more to be desired, than that the whole church be brought up to duty? Vastly more would be accomplished, even under the existing order of things, than is, were all, who profess to be Christ's, to do something. How much more yet—incalculably more—were all to observe faithfully the Apostle's rule! The treasury of Christian benevolence would be overflowing. Very soon would Bibles, and Tracts, and the living Preacher, be found in every benighted corner of the world. And, did the faith, and humble prayers of the church, keep pace with these operations, a long time could not elapse before the kingdoms of this world would become the kingdom of our Lord and of his Christ.

Every friend of the Gospel ought to be reached and induced to adopt the rule. Every Christian, I say, for the cases of those who are supported by charity, or who, by force of other circumstances, are positively unable to bestow anything, are so few, compared with the whole body, and especially in this country, that they need not be taken into account. The Apostle made no exception in writing to the Corinthians; and yet, doubtless, there were not a few among the poverty-stricken and persecuted believers in that desolate city, who had to struggle hard for their bread. But he knew too well that "there is no such thing as a free lunch," he knew too well the safety of trusting in the Lord and doing good, to deem it necessary to guard his order by any clause of exception. It may be laid down with hardly a reservation, that every one whose necessities do not make him a receiver, ought to be a giver.

Let any one who has never entered into calculations on this subject, or witnessed the operation of the plan, take his pencil, and not down against the name of every member of his church the average of what he probably could, without inconvenience, lay by him in store on each Sabbath morning, and then add up the amount. He will be astonished to see how much his church might raise every week. Let him then multiply this amount by fifty-two, and he will be still more astonished to see what a sum might be made up in a year without any one being poorer for his giving. Let us suppose a church of two hundred members, and that the amount deposited by each member averages twenty-five cents a week. Taking all classes together, there are few churches in which this average could be oppressive. We have for the result, fifty dollars a week, or two thousand six hundred dollars a year. This is, doubtless, a much larger amount than is ordinarily raised in a year by churches of two hundred members; and I am confident I have not approached extravagance in this estimate. Nothing but energy in introducing, and perseverance in establishing the system, is needed to more than verify the above result.

It is but just, that every member of a church should bear his proportion in sustaining the operations of the body, both at home and abroad; and, surely, equality and harmony, and brother love, must most abound in that church where each one does his proportionate part. Why then are not the fragments more generally gathered up, that nothing be lost? It is not because the poorer members of the churches are less willing to do according to their means, than the more wealthy. Is it because in the aggregate these small sums would not make a considerable amount? It is not to be doubted that in many instances the amount actually raised might be doubled by their being collected in. It is because they would not compensate for the trouble of their collection? The words of the Apostle precisely state this point. Let the poorer brother be induced to lay by him in store what he is able on each Lord's day, and he will thus accumulate an amount which he will be constrained to bring in of his own accord, as it may be called for.

No plan can lay claim to being perfect, which requires a pecuniary sacrifice for the Christian employ-

ment of collectors. Every church should establish such arrangements as will afford to its members opportunities at regular periods—say monthly or quarterly—to bring in for themselves their donations for particular objects. The year might be divided into portions, each having reference to some distinct department of the general field.—Such an arrangement on the part of the churches in conjunction with the plan for weekly deposits by the members, in their individual capacity, would obviate to a great extent the necessity for much of the machinery now generally employed, and which is so generally found to be extremely difficult to keep in uniform and effective operation.—*Principle rule of giving, by Rev. J. R. Scott.*

LOST BAPTISTS.

Where lost? In the cities and newly settled country of the West and South-west. In the multitude of emigrants from the older States, seeking a home in the moving fields of the West, are found many Baptists. They located in the towns of our country, as best suited their taste or business pursuits. Some of whom took with them letters of dismission and commendation from their churches, expecting to unite with Baptist churches in the land of their adoption, others indirectly left for a habitation among strangers, without these testimonials of their discipleship, expecting to send for them when they had selected a permanent location. The perplexing difficulties of a long and wearisome journey broke up their religious habits and contributed much to cool the ardor of their piety. Religious privileges were rarely enjoyed in the community they selected for their homes. No church of their communion near them. The religious habits of such as professed piety, were exceedingly loose. Religion was contemptible in the eyes of the world, because of the unworthy deportment of those professing it. Many of these new comers had not the moral courage to openly avow their Christian profession, to live the life of a Christian. Others united with churches of other denominations, either because they were more convenient, or they were more in favor with public sentiment. Of these two classes, that is, of those who have united with other denominations, or are still disconnected with any church organization, there are many both in the country and towns and cities. One missionary gives it as his opinion that there are more than one hundred in the city where he labors.

They are lost Baptists! How lost! Lost to all church privileges. They cannot enjoy the fellowship, communion, watchcare, sympathy and ministry of the churches. They are lost to all these privileges. They are lost to nearly all the religious enjoyments which are denominated social. To mingle with Christians for the purpose of religious conversation and prayer in the social circle, is among the greatest enjoyments of the children of God. Those who retain their letters in their pocket, or have not manifested to the world that they were professors of religion, are lost to this blessing of social religion. They are lost to all religious associations. They cannot mingle with the people of God as any of their public institutions—a privilege highly prized by all the truly pious in all ages.—They are lost to their families. Family worship is omitted, religious instruction neglected, and piety example is not before the household. They are lost to the community. Christians should let their light shine that others may see. They are the light of the world—the salt of the earth. Any one who fails to be a blessing to the community in which he lives, fails to fulfill his commission as a Christian. They are lost to the denomination.—Those who have neglected to identify themselves with any church organization, are lost to everything, so far as we have evidence. There are many who have united with other denominations, and have become active members, and we hope are doing good, yet they are lost to our denomination. They are not lost Baptists. The Board needs more funds to send missionaries of the cross to seek the lost sheep of the "house of Israel."—*Home and Foreign Journal.*

Turn for our Commemoration.—We read in the Bible of persons falling into gross sin, and yet being restored and saved; but not of the recovery of all who are guilty of the sin of communism. Babylon, Gehazi, Judas, and Ananias and Sapphira are awful examples.

VISIT OF INDIANS TO THE PRESIDENT.

A formal interchange of sentiments took place on the 6th inst., between the President of the United States and the representatives of various tribes of Indians who have for some weeks past been on a visit to Washington city. The party of Indians consisted of fifteen chiefs and four squaws. The delegations proper consist of men from four distinct nations, the Arapahoes and Cheyennes, living about the Upper Arkansas, the Sioux, along the foot of the Rocky Mountains; and the Ottobas, of the plains west of the Missouri river. Besides these, there are two Iowas, who were induced by some white men to leave their homes, and come into the white settlements, where they were abandoned.

About noon, the party habited in full Indian costume, and accompanied by Major Fitzpatrick, the Indian Agent, and John S. Smith and J. J. Tesson, House, interpreters, reported to the department of the Commissioner of Indian Affairs to smoke the pipe of peace, and make some preliminary arrangements.

It having been represented that some jealousy and considerable discussion had arisen among the delegation, for a few days previous to the interview, on account of the alleged inequality of rank of Mahka, who belongs to the Sansapah or Black foot band of the Sioux, and who had furnished no evidence of his being accredited to his band, beyond his own testimony, Col. Lea addressed the Indians, and, after some explanations, said they would all be considered as fully and fairly representing before the Government of the United States their respective tribes. [Here the Indians uttered their audacious response of *Eph, heh*.]

The Indians then left the bureau for the President's House, where, after waiting a short time in the East room, they were conducted into the circular reception room, a considerable party of ladies and gentlemen being gathered to witness the interview. Amongst them we noticed Mrs. Fillmore, Madame Kosuth, who sat at Mrs. Fillmore's side, and the Countess Pulszky, Mr. Secretary Stuart, Postmaster General Hall, Attorney General Crittenden, and W. W. Corcoran Esq.

Col. D. D. Mitchell, of St. Louis, Superintendent of Indian Affairs, was present, and assisted in the business of the interview.

Mr. Commissioner Lea apprised the President of the object of the Indians' call upon him. They were soon going home, and had called to pay their parting respects to him; and to the Indians he intimated that, had they anything to say, the President would no doubt listen attentively to them. The President remarked that he was happy on this occasion to meet his red children once more, and would be glad to hear whatever they might have to say.

Here some movement was made by the Indians for a smoke which was declined at present, as they were informed, because the ladies who were there might be inconvenienced by it. To this they soon very readily assented.

Addresses were then made by several of the Indians, to which the President replied, and in conclusion, said:

As a token of the friendship which the Great Father bears to his children, and as an assurance which you can give to your friends when you return home of having actually seen your Great Father, I shall present to you my likeness on this medal, and I hope you will carry it with you and preserve it.

The medals were here distributed by Col. Fitzpatrick to the chiefs. They were of silver, and of the size of an ordinary daguerreotype, having on the obverse a bust of Mr. Fillmore, surrounded with the inscription, "Millard Fillmore, President of the United States, 1850." On the reverse an American farmer, with one hand holding implements of agriculture, and with the other bearing the national flag, the folds of which partially envelope the body of an Indian—surrounded with the motto, "Labor, virtue and honor." When the medals had been distributed, an American flag was exhibited to the Indians, and the President then resumed his remarks.

My red children, this is the flag of the United States. I shall present this, with several others, to you, and when you raise them on the prairie of the great west, you will recollect that you belong to the same nation as yourselves—that you are one people—that this flag is never raised by any other than our friends—and that if any wicked per-

sons should hereafter advise you to become our enemies, and you should become such, you must destroy this flag. It is only for the American people and the friends of the American people.

He then reminded them that the flags were not intended for individuals, but for their nations.—The Intelligence.

A general shaking of hands then took place, during which, Mad. Kosuth and Countess Pulszky showed particular interest in the squaws present, much to the gratification of the latter.

After the return of the Indians from the White House, we had an opportunity of ascertaining the result of the day's proceedings on their minds. They were largely gratified, and expressed the great relief they experienced in the lifting off a weight that had long oppressed heavily on their spirits. They said that as soon as they saw the President, they were as good men, and the knowledge of his completely relieved their anxiety.

We have reason to think that the remarks of the President on this interesting occasion will be of great service to the peace on the Western Plains, they were couched in the right spirit, and in the judgment of the returning agent in charge, must produce every good happy effect.

It is thought that the delegation will leave Washington this week for their respective homes.

A WIFE AND A WAY.

A poor woman who, as only poor, on hearing some benevolent object presented, had a strong desire to contribute, but at least the woman's mind. She went home and searched the house, but could find nothing. She was greatly distressed. She knew not how to best and the privilege of casting a little into the treasury of the Lord. She entered her closet and prayed earnestly that God would make her subservient, if it was clearly his will that she should give nothing. On leaving her closet, she went into a back apartment, and spying a little bag of dried seeds, she took them down and thought to herself that perhaps some one might purchase them. Just at this moment her mother came in she disclosed to him her feelings and showed him the seeds. He took them, and observed that he was going over the river, and perhaps he might sell them. On his way he met a brother in the ministry, who invited him to address a missionary meeting that evening. He consented to do so, and in the midst of his address, he told the touching story of the poor woman, and presented her bag of seeds for sale to the audience. A gentleman arose and offered five dollars for them. He took the seeds and offered them for sale again. Another person offered five dollars for them, and thus they proceeded until they obtained twenty dollars for the bag of seeds. The minister took the money and carrying it to the woman, spread out four five dollar bills before her as the avails of her seeds. She was overwhelmed with a sense of divine goodness, and most cheerfully gave the whole to the Lord.—*Morning Star.*

THE LAST OF THE MOHICANS.—The Mohicans were an excellent tribe of Indians, who lived about Norwich, Connecticut. They had a long line of kings in the family of Uncas. One of the last was Zachary, but he was a drunkard. But a sense of the dignity of his office came over him, and he resolved he would drink no more. Just before the annual election, he was surrounded to go every year to Lebanon, and dine with his brother Governor, the first Governor Trumbull. One of the Governor's boys, and he called Zachary's story, and thought he would try him, and see if he would stick to his old water. So at the table he said to the old chief, "Zachary, this beer is excellent, will you taste?"

The old man dropped his knife, leaned forward with intensity of expression, his black eye sparkling with indignation, was fixed on him. "John," said he, "you do not know what you are doing. You are serving the devil, boy! I tell you that I am an Indian! I tell you that if I should but taste your beer, I could not stop until I got to ruin, and became again the drunken, contemptible wretch your father reproaches me to have been. John, while you live, never tempt a man to break a good resolution."

This story the venerable Col. Trumbull told of himself. Let all our readers remember it, and never tempt a man to break a good resolution.

The Indian Advocate

Edited by the Corresponding Secretary

LOUISVILLE, JANUARY, 1851.

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

Agents for the Board.

REV. T. B. PITTS,

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Rev. G. B. Davis, for Alabama and Tennessee.
Rev. W. M. Manning, for Mississippi.
Rev. A. W. Nugent, for Indiana and Illinois.
Rev. J. M. Ashburn, Georgia and South Carolina.

SPECIAL NOTICE:

Lectures on business connected with the Indian Mission Association, should be addressed to

REV. SIDNEY DYER,

Gen. Secretary Am. Ind. Miss. Association.

Those containing references, to

CHARLES S. TUCKER,

Treasurer Am. Ind. Miss. Association.

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 669 Main street, and pay it there.

PASSING AWAY.

The rapid wasting away of the aboriginal tribes of America has excited much surprise in the beholder and sympathy from the philanthropist, and has called forth some effort from the benevolent to arrest its further progress; but still the work goes on with fearful acceleration. While tardy philanthropists linger along the borders of the Indian's country, restless adventure and grasping speculation penetrate into every nook and corner of his territory, exhausting the resource of life, and poisoning the streams which supply the life currents of the heart, or sleeping away whole tribes in a brief space of time, to make room for a new race of inhabitants.

The wise and generally timely efforts of the Government have not been sufficient to stay these influences of destruction, and now the case of the Indians of the plains and the Rocky Mountains is almost hopeless. Before the efforts of benevolence, at its present slow march, can reach the confines of their homes, they will be beyond the range of human succor.

Wandering and wild in their habits, their means of supply, insufficient and precarious at best, nearly or quite destroyed by the rapid influx into their country of a new race, restless in their progress, it is not surprising that they become restless and desperate. Their case is most pitiable in any view of it.

Yet, who does not know that much of this misery might have been prevented, if we had been as liberal of our means towards the poor Indians as we have been towards some foreign nations, struggling against great evils, but small in comparison with those suffered by the expatriated Indians? We are not given to politics, but we cannot help thinking, that, if some of our people, who manifest so much sympathy for Hungary and Cuba, would give it direction towards the thousands of red men, as homeless in their native land, as far as their acknowledged right to the soil is concerned, as the exiled Hungarians are in ours, some of the thousands so freely given for the relief of these nations, would find their way through channels which lead to the Indian's home and heart.

We would especially commend this subject to Christian men, and ask them to view the rapidly wasting tribes, examine their claims upon our sympathy and benevolence, and then decide as to the judgment, who have the best right to be remembered and assisted, and who most truly maintain the relation of neighbor to the people of these United States.

REV. J. F. HERRICK.

Brother Herrick, who has been employed sometimes as our agent in the State of Mississippi, has been assigned by the Board to the Futawanna mission, to take the place vacated by Rev. J. M. Ashburn. Brother Herrick is under the patronage of the Mississippi Baptist State Convention, that body contributing four hundred dollars annually for his support. He is an important, thorough laborer in his field, and we have much from his devotion and energy. He is now on his way to his field, and as last information had proceeded as far as St. Louis, May the Lord go with him.

NEXT ANNUAL MEETING.

The ninth annual meeting of the American Indian Mission Association will convene in the city of Marion, Alabama, on Thursday, April 18th, 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 Vette, the pastor of the Church in Marion, which authorizes us to invite a large delegation, as 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.

The Revision meeting which is to be held at Memphis, is appointed for the second day of April; this leaves ample time for the delegates to be at both meetings. We give this notice to correct an impression which has been entertained that one meeting would interfere with the other. We would especially request of our exchanges a due notice of the time and place of the above annual meeting. It is very important that we have a full attendance of brethren from all parts of the country. Come, come all.

DEATH OF MISS S. A. OSGOOD.

It becomes our painful duty to announce to our readers the death of sister Sarah A. Osgood, of the Wea Mission, which event transpired on the 25th of this month at the station where she had so long and faithfully labored. The event which has thus deprived the Board of one of its earliest and most devoted Missionaries, has come upon us so suddenly and unexpectedly, that we are overwhelmed, and hardly know how to submit without murmuring to the Providence which brought this event to pass. It will be remembered that sister Osgood had but recently returned to her field of labor, from a visit to her parents and friends in Indiana, where she was earnestly solicited to spend the remainder of her days, especially as her constitution had become somewhat impaired by her previous hard labors; but her heart was still in her Indian school room, and resisting all the importunities of friends, and the endearing attractions of home, she departed to resume her suspended labors—so soon to be finally suspended for the everlasting rest of heaven!

No particulars of her illness were given, and therefore we defer a full obituary notice until our next number, when we shall try and do justice to the memory of one of the most devoted and self-sacrificing female missionaries of the age.

THE FINANCIAL SECRETARY.

We are happy to inform our patrons that Rev. Y. R. Pitts, the Financial Secretary of the Board, has now fully entered upon the discharge of his duty, and from his long devotion to the cause of Indian Missions, well known energy and business capacity, we anticipate great and lasting benefits. Brother Pitts is expected to spend a short time among the churches in Kentucky and then visit Virginia, where our cause has never yet been properly presented. We are assured that he will carry there a deep and permanent influence in behalf of the Indians; and we most earnestly solicit the cordial and liberal co-operation of all favorable to his efforts.

NOTICES OF PUBLICATIONS.

CHRISTIAN REVIEW, JANUARY, 1852. We perceive that a change has taken place in the editorial department of this periodical, by the retirement of Rev. E. Hutchinson, and the assumption of the editorial chair by Rev. Dr. Dowling. The memorial has been a useful paper, but there was room for improvement; and we trust under its new conductor, it will meet all the wishes of its friends, and become an efficient auxiliary to the truth. There is room enough to support several such papers in the country.

BAPTIST MEMORIAL, JANUARY, 1852.

We over hail with peculiar pleasure, the appearance of this standard Quarterly, as it always brings us one of the richest intellectual treats which we enjoy. The articles in the present number fully maintain the reputation of the previous issues, being on important subjects, rich, easy and varied.

We have been peculiarly pleased with the paper of Dr. Curtis on the extinction of English language. Since the last number came to hand, a large number of subscribers have been named in this city, and we trust many more will follow the example.

Missionary Intelligence.

CHOCTAWS.

Letter from brother Peter Folsom, Native Choctaw preacher, date Dec. 20th, 1851.—Baptism of "full bloods"—Enquiries—Arrival to hear the Gospel—Faring address of his Creek brethren.

You have been already informed by brother Smedley, concerning three full blood Choctaws' baptism. I had the honor of preaching the gospel at the same place, and invited sinners to come to Christ and be saved. Five of them came forward for prayer, who are still awaiting for baptism. So you will perceive and glorify God, that our labor is not in vain, in this part of the Choctaw nation. If it is the will of God, we hope to do more by preaching the precious word of God.

I am truly glad that our people are in general anxious to hear the gospel preached to them, and are calling aloud for more ministers of the gospel. Owing to extensive field of labor in this part, that we have not supplied all that are calling aloud for help. But we still hope, we shall be able in future by the help of God, to fill all the calls.

I send you a short farewell address by me at our meeting of Mashoke Church Association:

My dear brothers and sisters, I am extremely gratified to say to you—that you have entertained us with the highest respect—more than we are able to return our grateful thanks to you for.

O, but the ties of God binds us together in brotherly love. So God be praised forever, this is the glory of God.

Yes, my beloved brothers and sisters, we return our grateful thanks to God that he has been so merciful as to bring us together to mingle our voices in praising our Savior, the Lord Jesus Christ. Brothers and sisters, we must part to-morrow morning, perhaps, never, never to see one another more in this world. But we thank God, brothers and sisters, that if we hold out faithful to the end, he will bring us together in a world to come, where we shall part no more, and expect to enjoy most glorious privileges prepared for the righteous. Farewell! brothers and sisters, God bless you all in my humble prayer.

Letter from Rev. R. D. Pitts, date Dec. 25th, 1851.—Arrival of brother Moffat—Mourning a broad—Death of Sister Graves and others—Six baptisms.

You have, I suppose, learned of the arrival of brother Moffat at this place.

For the first time in several months, I attended a meeting among the people two weeks since; but it was a mournful one, for it was to preach the funeral sermon of the wife of brother Graves. She had been sick for several months, and died in the triumph of faith. Within the last two months, six of our members have died, and so far as heard from, they all gave evidence of their acceptance with God. One of these was a licensed preacher, who did fair to do much good among his people.

Since I last wrote you, brother Graves has baptized six, making twelve additions to the Church since July.

CREEKS.

Letter from Rev. H. F. Buckner, dated Jan. 1st, 1852.—Praying all night—Continued illness—Creeks supplying their own pulpit—A model Church—Liberty, &c.

Our brethren spent all night in worshipping God. I was sorry that my health would not permit me to be with them. Indeed, through this whole winter, so far, I have been frequently hindered from preaching on account of a swelling of my mouth. On this account, I think of suspending my labors here for a season, while I visit my brethren in Kentucky; hoping that thereby I will regain my health, and also enjoy the privilege of seeing you face to face.

Since I wrote last, the Mashoke Church has employed a native preacher (brother Yatchah) to preach to the Broken Arrow Church, and elsewhere in our branch, as duty may require. We have likewise engaged the services of an excellent interpreter, (brother Ogden) at one hundred dollars per annum.

So you see that this is decidedly a Missionary church, view it as you will; in its origin, in its faith, and in its practice. It is a model missionary church, worthy of all praise and imitation.

I wish brethren in the States could see with what redness their lips contribute for the good of the cause. I have heretofore given many instances, and will now add one more.—Some time since, we met to consult upon the best method of making our house of worship comfortable during the winter. A chimneys, it was thought, would not suffice; and the poor brethren had already been greatly taxed. But two of them had stoves for the use of their families, and these they readily presented to the church.

We have not had any additions by baptism for some time. Many causes had united in bringing on a time of trial. We greatly desire the sympathies and prayers of all Christians. Should the Lord spare me to visit my brethren in Kentucky, I hope that our joy may be full; and that I will be able to say many things that I cannot "write with paper and ink."

A GOOD WORD FOR THE INDIANS.

"A word fitly spoken is like apples of gold in pictures, (or jewels, as we suppose our good brother would prefer) of silver;" and such is the following able and timely notice of the Indian cause, which appeared in the Western Recorder of the 28th inst., and for which we return our grateful acknowledgments to the "Senior" Editor.—Ed. Ind. Adv.

We had the pleasure of the company of Rev. Y. R. Pitts, from Georgetown to Lawrenceburg.—He kindly furnished us with a comfortable conveyance during all that time. He has resigned the charge of his churches, and has accepted the office of Financial Secretary of the American Indian Association. His whole soul seems to be in the work of the poor Indian. And all who are acquainted with Mr. Pitts, know that what his hand findeth to do, he does with his might. He cannot be idle, and is perfectly miserable when any cause in which he is engaged, does not prosper. He will give new life and energy to the Indian Mission cause.

We have often been surprised at the apathy which so many good Christians appear to feel respecting the moral, intellectual and religious condition of the American aborigines. They are the most noble, and most interesting of all the inhabitants of this continent. They too, are our neighbors, and once the denizens of the soil where now are our farms, our beautiful villages, our flourishing towns, and our bustling and busy cities. Their gospel needs with more success among them than among any other heathen people. Indeed, the reports of the missionaries show that of late years the Lord has more signally blessed and owned his cause among the Indians; than even in the most favored portions of Christendom. The Indian Mission Association is by the most successful, and far the less expensive on the score of agencies, etc., than any other foreign missionary institution. This fact alone speaks in trumpet tones in its behalf.—And besides, many of the missionaries are Kentuckians, our kindred and acquaintances—all of them are western and north western men and women—except the public and high-souled natives who are preaching the unsearchable riches of Christ to their brethren and their kindred according to the flesh. Every consideration, therefore, seems to urge upon us to make the Indian, the first in our efforts, of all foreign missions. It just now calls aloud for our sympathy and support. Many of our devoted brethren laboring there, are almost in absolute want. Other and many more laborers are needed in this great field. The appeal from the west and degradation of the Indian should not be disregarded. We trust it will not be. It should touch in sympathy the hearts of all who love the Lord, and relieve on instant and effective response.

Many think that the Indians are a doomed race—that nothing but utter extinction awaits them.—But the place which know them no more forever. This may be true. Their melancholy history but too intelligently points to such a result. But this should stimulate, not dampen, our zeal for their conversion. This is the highest motive which could be presented to the good man's mind to send them the gospel without delay. May the last survivors of the very last Indian be baptized by the light of the glorious Gospel. May the heart of the last of that great race, who were once the masters of this mighty continent, be cheered in its last moments by the hopes which Jesus' grace has given; that he passers may tell to advancing angels and the general assembly of the redeemed on high, that there is where there the Father of Mercies expel-

INDIAN ADVOCATE.

led the shagbines of this country, were not secret to the trust committed to their hands, but as they had received liberally so they had given liberally to the perishing heathen on their borders.

REPORT OF COMMISSIONER LEA.

We take great pleasure in presenting the following extract from the Report of Hon. Luke Lea, the present Commissioner of Indian Affairs to our readers, and also improve the opportunity to say, that the whole policy of the Commissioner and the present Administration towards the Indians has been of the most enlightened and liberal character, and must result in lasting good to the whites, as well as the unfortunate natives. Not the least of the benefits is the protection which has been afforded to the teachers and missionaries in the Indian country against the influences of traders and dissolute speculators.—Ed. Adv.

The civilization of the Indians within the territory of the United States is a cherished object of the Government. It undoubtedly merits all the consideration bestowed upon it, and the employment of all the means necessary for its accomplishment. There are now wanting those, who, judging from the apparently little success which in some instances has attended the instrumentalities employed, doubt the practicability of the measure. It should be remembered, however, that to change a savage people from their barbarous habits to those of civilized life, is, in its nature, a work of time, and the results already attained, as evinced in the improved condition of several of our tribes, are sufficient to silence the most skeptical, and warrant the assurance that perseverance in the cause will achieve success.

The history of the Indian furnishes abundant proof that he possesses all the elements essential to his elevation; all the powers, instincts, and sympathies which appertain to his white brother; and which only need the proper development and direction to enable him to tread with equal step and dignity the walks of civilized life. He is intellectual, proud, brave, generous; and in his devotion to his family, his country, and the graves of his fathers, it is clearly shown that the kind affections, and the impulses of patriotism, animate his heart. That his inferiority is a necessity of his nature, is neither taught by philosophy, nor attested by experience. Prejudice against him, originating in error of opinion on this subject, has doubtless been a formidable obstacle in the way of his improvement; while, on the other hand, it is equally certain that his progress has been retarded by all conceived and misdirected efforts to hasten his advance. It is even questionable whether the immense amounts paid to them, as the way of amercement have not been, and are not now, all things considered, a curse to these rather than a blessing. Certain it is, there has not at all times been the most wise and beneficial application of their funds. To arouse the spirit of enterprise in the Indian, and bring him to realize the necessity of reliance upon himself, in some industrial pursuit, for his support and comfort, is, generally, if not universally, the initiative step to his civilization, which he is often prevented from taking by the debasing influence of the annuity system. But the system is fastened upon us, and its attendant evils must be endured.

On the general subject of the civilization of the Indians, many and diversified opinions have been put forth; but, unfortunately, the race to which they relate, they are too wild to be of much utility. The great question, How shall the Indians be civilized? yet remains without a satisfactory answer. The magnitude of the subject, and the manifold difficulties inseparably connected with it, seem to have bewildered the minds of those who have attempted to give it the most thorough investigation. The remark of the late Attorney General Lagrange is not more striking than true, that "There is the whole compass of our laws so much so, as hard to bring within any precise definition, or any high and scientific arrangement of principles, as the relation in which the Indian stands towards the Government and those of the States." My own views are not sufficiently matured to justify me in undertaking to present them here. To do so would require laborious detail, and swell this report beyond its proper limits. I therefore have this subject for the present, reserving only, that any plan must be, finally defective, if it do not provide, in the most efficient manner, first, for their concentration; secondly, for their ultimate incorporation into the great body of our citizen population.

Respectfully submitted,
L. Lea, Com'r.

Hon. A. H. H. Stevens, Sec. of the Interior.

POTTAWATOMIE BAPTIST MANUAL LABOR SCHOOL.

September, 1, 1861.

To Hon. Luke Lea,

Com. Ind. Affairs, Washington.
Sir: The school has arrived, when it becomes my duty to report the condition of the Pottawatomie Baptist manual labor school in my charge; and as there is at this time no agent for this tribe, I address this directly to the Indian department.

From the date of my last report no material change has taken place in the affairs of the institution. An additional field has been plowed and added to the farm land; some milk cows have been purchased, and one yoke of oxen.

The quarterly reports will show the number of pupils entered from time to time, and the period of their stay at the institution.

During the first quarter of the present year the whole number of pupils received was ninety Pottawatomies, and one from the Kansas tribe.

On the second quarter, on account of the failure to receive any aid from the Government on the contract, the number of pupils was reduced to seventy-five, at which limit the school has been to the present time.

As evidence of the good condition of the school, perhaps more satisfactory to the department than any thing I could say, I beg leave to offer the following, transcribed from the original certificate (in my possession) of Mr. Stilly, a gentleman who examined our school at the instance of Superintendent Mitchell:

"By invitation of Dr. Lykins I have this day visited the school at the mission under his superintendence.

"After having witnessed an examination of the pupils in reading, writing, and geography, as well as examined their specimens of needlework, and taken great pleasure in testifying to their progress in these branches of education.

"From the short time since the school has been established, and the numerous great difficulties to surmount, much credit is due to the untiring perseverance of the superintendent and his able associates, Mr. J. Ashburn and Miss E. McCoy, for these happy results. It is to be hoped that the attention of the Government will be directed to the advancement and encouragement of this mission, as the result to be obtained in this establishment (the welfare of the Indians) cannot be more truthfully carried out than by the system adopted at this institution.

—(Signed) GEORGE STILLY."

Similar testimonials of others might be added, but it is deemed unnecessary. I also offer the following, from the report of the teacher of the female department made to the society:

"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 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.

"Of the boys, six study the third reader, six second reader, thirteen first reader, six geography, twelve arithmetic, and thirteen writing.

"The number of advanced scholars is small; but when we consider their total ignorance of the advantages of education and the English language, we almost wonder at their progress, for they have everything to learn; and to say nothing of the inconvenience under which we have labored, the multiplied duties which, for want of more help, have made and embarrassed 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 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. Oh, 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."

This condition of country, so influenced the human reason by drought, is, the present one, likely to yield the most abundant crops; wheat sown on the mission farm returned well, and we have an ample supply for the use of the establishment. The remainder of the crop—corn, potatoes, beans, &c. promises well.

The Indians planted more than usual, and their

fields present the highly encouraging prospect of abundance of the supplies raised by them.

In two instances we had breeds sowed, which, of which they are now eating flour ground at the national mill.

The present autumn many talk of sowing wheat, than which nothing could, to a greater extent, lessen their cash outlays, and promote their means of subsistence.

But what we have been checked by an increased interest in their schools and advances in agricultural pursuits, we have witnessed with the deepest regret retrograde in their habits of temperance.

From reasons, perhaps unnecessary to mention, they have drunk to a greater extent, and have introduced ardent spirits more freely, and with less hesitation, than previously known, added to the most disheartening circumstance, from Col. Sumner's regiment passing through their country they contracted the cholera, and many have fallen victims to this dreadful scourge.

A few days since I took in the road an Indian wagon, containing a barrel of whiskey, accompanied by horses laden with kegs, all on their way to a village where the cholera was then raging. The result is not difficult to anticipate.

In thus again referring to this base of all hopes for the red man, the use of ardent spirits, it is from no desire to dwell upon a subject so painful, nor from any expectation of imparting to the department information of which it is ignorant, but from the hope that some means may be devised to arrest the evil. Indeed, I do not regard the attainment of this object as attended with the least difficulty if suitably attempted.

The arrest of two or three offenders, by a few soldiers detailed for the purpose, and punishment under existing laws, would at once and effectually suppress this dreadful evil to the Indians, and chief obstacle to the attainment of the object sought by the prize-worthy and self-denying missionary who labors for their rescue.

It is surely due the poor degraded Indians, as well as the various Christian societies who labor for them that it should be done.—Report of Com. Ind. Affairs.

(From the Reports of Com. Ind. Affairs.)

WEA AND PIANKESHAW SCHOOLS.

Ozage River Agency, Sept. 3, 1861.

Col. A. M. CORRY, U. S. Agent.

DEAR SIR: In making out the annual report of our mission station and school, it is a source of no small gratification that we are permitted to do so to one who so fully appreciates the advantages of such institutions as yourself, and permit me to say, that the deep and enlightened interest which you have evinced in the improvement of the people of our charge has served much to encourage us in our work.

When we contrast the present with the past condition of this people, we have good reason, I think, to hope for their advancement and prosperity in the future. As to their habits, attendance on religious worship, and general deportment, it is need less for me to speak, for these things have come under your immediate observation. It has long been the opinion of many that the ultimate destiny of the Indian race would be entire extinction; and such will doubtless be the case unless the religion, and some part, at least, of the laws and civilization of the white man be brought to bear upon them.

The advancing waves of civilization have driven them already far towards the setting sun, and now they have but one alternative—to improve or perish.

We designed to conduct this school on the manual labor plan, but hitherto, owing to a lack of means and the necessary assistance, as much time has not been devoted to labor as we desired, but we now hope to accomplish this part of the matter soon.

The following report of Miss S. A. Orsogod, principal teacher of the school, will show its condition:

In reporting to you the condition of this school I would say, that the progress of my pupils during the last year equals, if it does not exceed, that of any previous year. Though there may have been a slight diminution of numbers, the attendance averaged has been quite regular, and while those more advanced find much pleasure in study, their department would gain the approval of rigid preceptors.

Enrolled are twenty-three boys and thirteen girls—average thirty.

During the year one of our boys, a favorite with all, died; and his peaceful death afforded abundant encouragement for renewed and persevering effort in advancing the Indian race. To him religion illuminated the pathway to the grave; and, while he yielded calmly to the machinery of death, he spoke to aged chiefs of the "better land," and, with hopes

centered only in the death and suffering of the world's Redeemer, he passed away to the happiness of early youth, waiting in halls of peace. Another, a little girl, died at home at the present vacation.

Division of Classes.—Fourth Reader, also in geography, arithmetic, and writing neatly, as third reader, eight second readers, six first reader, &c. ten.

In English, grammar two are progressing well, and a class of four so much interested in a puzzle on natural philosophy.

The female department of labor is interesting. The facility with which our small girls ply their needles, both in making clothes and in fancy work is surprising to us, when for the first time they witness their performance.

For the future I anticipate greater success in prospect of increased efforts in the repair of buildings, and also from the excellent influence of the very worthy aid of our people. They have long needed and now to realize as regard to their children.

In conclusion, permit me to express the hope, that sustained by your aid, and aided by your labors in behalf of the Indians of your agency, the future may be bright and encouraging for schools as much as the past has been dark and trying.

With sincere regards to your obedient servant,
DAVID LARKIN, Superintendent school at WEA.

PERIL OF THE FUTURE.

"A missionary," he reports as to the field of his labor, says, "I make one reading this report says, 'Well, I am not doing to the cause of Missions. I can give no amount and not feel it.' Suppose my chest is broken you give twenty and feel it. Your Saviour felt what he did for you. A remark of this kind once heard from the pulpit, thrilled through my pure soul, and made me do more than empty my purse. I borrowed from a friend the idea of feeling what I gave was delightful.

The foregoing extract reminds me of an appeal I once made to a brother for a contribution to help forward the cause of Indian Missions. His reply was, "I am in debt, and have to borrow to meet my own demands." "But I had as well be sure to help such a cause as to accommodate myself." "I will give you ten dollars." How frequently do we hear brethren say, "I am in debt, and I must be just before I am liberated." "In debt" for what? I bought a piece of land. I have built a fine house—I am engaged in a speculation. Ay, and whose is this land? Yours? Yes, and the proceeds will be yours. And you will have to give an account of your stewardship, in the management of your land, houses and speculations. And do not comport with your profession of obedience to the King of Zion to say, "I will serve myself first, and if there is any surplus I will spare a little that I will not feel." Are not the terms of discipleship, that a man must deny himself and take up his cross. O ye Christians who are in debt, be just before you are liberal. "Render to Caesar the things that are Caesar's, and to God the things that are God's." And in so doing you will feel what you give. And learn the purest pleasure that can be derived from self denial to serve Christ.

HE GAVE HIMSELF FOR US.

Nothing is stranger than the substance of Christians to make sacrifices for the cause of Christ. So far as instrumentalities are concerned, he has committed the whole work of the world's enlightenment and salvation to his people. Men cannot save without the gospel, the gospel cannot be believed unless it be heard; it cannot be heard without a preacher, a preacher cannot by hearing, and hearing by the word of God. If then such momentous interests, involving the glory of Christ in the subjugation of the revolted earth to him, be placed in the hands of his disciples, how solemn, self-denying, energetic, should they be in the execution of this trust. They owe to him if they have a hope to enjoy. In the most complete sense of the phrase, it may be alleged, "Ye are not your own, for ye are bought with a price." To redeem them, he sent not an angel, but he sent himself. He bought them, not with corruptible things, as of silver and gold, but with his own precious blood. "He gave himself." Whither, among his redeemed ones, can call might be procured his own? Who can spring up and gladly give to extend his empire? Who can be unwilling to give himself to the work of spreading his honor in the salvation of the lost?—H. and P. Journal.

