

Indian Advocate.

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

BY THE BOARD OF INDIAN MISSIONS.

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THE INDIAN ADVOCATE.

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The Cherokee Indians, No. 3.

By REV. WILLIAM F. UPHAM.

The Cherokees are emphatically a people religiously inclined. The only occasions which bring them together in large numbers are of a religious character, and these are enjoyed in a degree which I have seldom seen elsewhere equalled, never surpassed. Among the numerous meetings held during the year, none are so interesting as those held at the respective churches every autumn. Almost every one in "the region round about" expects to attend on these occasions. Hence the number present is generally very large, amounting frequently to upwards of one thousand. To see such numbers of Indians assembled together for religious purposes,—to notice their great solemnity, their fixed attention while the glad tidings of salvation are presented, and the effort protracted on their knees as manifested by tears and sighs and sobs,—to witness the coming forward in crowds, for prayer and advice, of those who desire to know what they must do to be saved,—it is worth all the sacrifices we are called to make in order to proclaim the gospel to these sons of the forest.—To listen to the recital of those who communicate what God has done for their souls,—to view their descent into the baptismal water, putting on Christ before a multitude of deeply affected spectators,—and, as the meeting draws toward a close, to see the members of the church assembled to commemorate with affecting solemnity the sufferings and death of our Saviour, to listen to their songs of praise poured forth in their own untutored tongue, and to feel the warm, purifying grasp of one and another member of the church, as they separate to meet perhaps no more till they assemble

Where congregations never break up

And Sabbath have no end.

conditions on current of heaven, a fountain of the joys in reserve for the people of God.

As these meetings continue during several days at each church, and the number present often exceeds a thousand, the expense of entertaining the people, feeding their horses, &c., is considerable.—Yet it is borne very cheerfully, each giving according to his ability, and sometimes, I have thought, going beyond it. I have been much interested when going to these meetings, to see men, women and children trading along on foot with their live will offerings in the shape of bags of flour, meal and other things piled upon their backs; or at the close of devotion have seen them coming in from all directions with their gifts. I have thought that he who loves a cheerful giver must look down with complacency on the liberality of these poor Indians.

How well adapted is the gospel to people of every clime and condition! How it affects the minds and hearts of all who receive it! When the Cherokees were driven from their homes at the point of the bayonet, there was but little consideration of their heavenly feelings, and many thought that they were destitute of sensibility. But when the burning tidings of redeeming grace are proclaimed to their hearts with the word. The old man weeps and calls his child. No people are susceptible of stronger emotions than the Cherokees, and nothing calls them forth like the gospel of Christ.

As time, as I have been sitting alone, solitary, under the darkness of night, but the voice of prayer or words of praise have welled to my ears from some lonely cabin occupied by Christian Cherokees, who were assembled with others of their neighbors for social worship, or were engaged in family prayer. It would be impossible for me to utter my feelings on such occasions. The words of thank would recur to the mind with great force,—the address and the solitary shall be glad for them, and the desert shall rejoice and blossom as the rose.

When we contemplate the present condition of the Cherokees, and compare it with what it was a few years since, or with the present condition of many of the living tribes of the western prairie,

we can only exclaim,—"What hath God wrought!—And how hath He done this?" By opening and blessing the agencies employed to make known the way of eternal life to this interesting but long-abandoned and ill-treated people.

I have no doubt the removal of the Cherokees to this country will be attended for such good, especially to some of the contrivance and less advanced tribes over which they exert so small influence; and doubtless this influence will greatly promote the civilization and evangelization of those, as yet, wild inhabitants of the vast western plains.—And I earnestly hope the success which has attended the efforts for the Cherokees will encourage Christians in making efforts for all Indians who have not as yet received the gospel.

What Hindrance Progress in the Missionary Work?

The answer to this, may be given in one word, want of consecration to Christ on the part of his followers; and so the answer to the inquiry, What is needed in order to progress in the missionary work, might be given with equal brevity, namely, consecration to Christ. In all that may be said in the discussion of this subject, it must not be lost sight of, that the simple yet grand thing which is to be aimed at, is for Christians to act in accordance with the covenant which they made with Christ at the time of their trusting in him for salvation. When this shall be attained, the work of the world's conversion will be speedily accomplished. The most distant and degraded tribes will be sought out by the heralds of the cross, and no one, at our doors, will be suffered to continue unwarned by those who shall go to them with tears, in their yearning desire for their salvation. It is important, however, to discover what are the specific hindrances to progress in the missionary work.—Among these may be mentioned,

1. The want of a feeling of responsibility in the matter. Very many who name the name of Christ, even to have no idea, or if any, only to the slightest degree, that a special responsibility is devolved on them by their becoming his followers. They are, to be sure, to engage in some obvious duties, such as the more open acts of worship, reading the Bible and prayer in the closet; they are, in connection with others, to see that the gospel is circulated at home; though in point of fact, these acknowledged and conventional duties are often disregarded; but that they are to order their whole lives on the principle of being no longer their own, but his who died for them, they have no practical conception of. They are not inquiring in what ways they can extend the blessings of this salvation to others; they do not come voluntarily forward, to pour their generous donations into those channels, by which salvation is made to flow to the perishing; they are not planning how they can do the most to honor God and bless the world. Nay, they have to be reminded with and urged, to induce them to contribute, with any degree of liberality, to causes which God is greatly blessing and which urgently need their help. Sometimes they stand aloof from these enterprises without which the world must perish. Sometimes they treat him rudely who would gain to them eternal peace their sympathy and their aid.

2. Another hindrance to the missionary work is the want of information on the subject. The extent to which this prevails is surprising. Comparatively few have a clear idea of the work which the world has of the gospel, and of what is doing to supply this need. Indeed, their number is not large, and does not by any means embrace all the laudable in the faith of God's elect, who keep themselves informed as to the state of the missions under the care of the Board. On the other hand, the number of those is large, who are chiefly inhibited for their country information by the monthly convert; and they are not few whose ignorance on the subject is rendered more the less, even by this inadequate means of knowledge.—The great body of Christians do not take pains to inform themselves in regard to missions. They do not seek after those reports of the triumphs of the cross, which the missionaries are permitted to promulgate. They know no one for the subject, which the laudable in the field have to help, to gather in the perishing heathen. They do not read on the subject. It may almost be said, they do not know the subject. This practical which, outside the boundaries of the field, is at a very trifling expense, would have enough to be found, which to preach, for reaching the perishing. And yet they

do not have them. Sometimes they refuse to take them. Sometimes, when they take them, they neglect to read them; and this, too, when there is no lack of pains to gain an acquaintance with whatever concerns their personal interest, and when they are all intent to learn the varying prospects of their favorite political party.

3. A third hindrance to progress in the missionary work, is a want of effort in leading those who are unacquainted with its claims to inform themselves in respect to it. No general interest is to be looked for in this case, till it is generally understood. But what is the amount of effort to secure this knowledge? This is a question easy to be settled. It may profitably be made a personal question. Let, then, each reader ask himself, what he is doing to secure a better attendance at the monthly concert; and what measures he has taken for the general dissemination of missionary intelligence in the church of which he is a member. Is he in the habit of speaking to those, who are seldom or never seen at the concert, of the feast to be enjoyed at this consecrated hour? Does he seek opportunities of drawing the attention of those who do not read the periodicals, to the intelligence which they contain, and follow this up, till they too would not be deprived of the privilege of possessing them? Such inquiries will show, that there is wide room for effort in ways which will result in intelligent and energetic missionary action.

4. A fourth hindrance to progress in the missionary work, is a want of acting on an enlightened principle in giving. The right principle is, to give according as God has prospered us. This would allow of something being given by every one. It would cause, in most cases, a great increase in the amount that is given. It would of itself secure a constant advance in this amount. Now, however, those who give are very apt to fix on a certain sum, which, at the time, is far short of what their means would allow; and then, what ever may be the increase of their ability, to let this sum continue to be their donation. A man, for example, fixes on a quarter of a dollar a month, as his contribution at the concert. His contribution should have been a dollar. As God blessed him, it might rise to two, five, ten, which is nothing so much as he finds himself increasing in his expenditure on the things which perish with the using; but still it is only the customary quarter of a dollar which goes to the cause of Him who purchased his soul from death by his precious blood. And so it happens, that while the wealth of many churches increases, their contributions do not increase in any proportion. Single members might give as much as the whole body, might give it with no self denial, might double or quadruple the amount, to their great eternal gain; and yet, while the voice of a perishing world is pleading, Come to our help, they compassedly fold their hands, because they are doing what they once fixed on as their duty; and having done their part, it surely is no fault of theirs, if the world does perish.

5. A fifth hindrance to progress in the missionary work is a want of understanding the privilege of being actively engaged in it. Paul understood this privilege; his epistles abound in expressions which show that, in his sight, it was of great price. Missionaries understood it; how frequently their communications make it apparent that life has afforded them no other such joy. Not a few, who are striving together with them by their contributions and prayers, understand it; their diligent, fervent, and in frequent instances, their self denial, are proof that they have found a work worthy of immortal beings. But this is not true of the great body of churches. They have not yet learned from Christ what is to be one's meat to do the will of his Father who is in heaven. A few practical lessons in this world would make them earnest to bring worldly honor, worldly wealth, worldly ease, for the sake of promoting Christ's kingdom; and, besides, would be preparing them to share in the brightness of the immortal forever.—*Journal of Missions.*

How can a Pharisee Move.—As a little boy on Sabbath at his mother one day, he said, "grandfather will be in heaven! And will be in heaven! May will be in heaven! May will be in heaven!" How the child pined and looked very sad.

"Well, dear," said the mother, "what dost thou mean? Will not heaven be in heaven?"

The little fellow shook his head very gravely, and replied,—"O, no, no, no!"

"Why do you say so?" asked the mother, deeply affected.

"O, you do not pray," he replied: "so you will not go to heaven."

"Yes, my dear, I do, I often pray for you when you do not see me—very often, indeed."

"Ah! I never saw you, then." Kneel down now and let me hear if you can pray."

The mother knelt by her child, and prayed aloud for herself and little one, and that day learned a lesson she will never forget.

Mother! are you going to heaven? Do your little ones think you are going, by all they observed in your daily walk and conduct? Are you leading them in the way to heaven? Do they often hear your voice going up to the throne of God for them?

Those who do not pray on earth, may pray when earth is passed, and their prayer then will not be answered. The rich man prayed for one drop of water—a very small request—but he did not pray in the hour he asked. My you be anxious to pray now, that your prayer may be heard and answered.—*Mother's Friend.*

LAST OPPORTUNITIES.

"Oh if I had known this was to die so young!"

I was spending a quiet afternoon in a friend's room, when a letter was handed her. It was from her distant home, and begging my indulgence for a few moments, she broke the seal. But as she hastily ran over the contents, I saw the flash of pleasure fade from her countenance, and the smile disappear from her cheeks, and the smile disappear from her countenance. "I hope you have heard no unpleasant news," said I, as she slowly folded the letter, and sat gazing into the fire, as if a sterner consciousness of my presence. She seemed to collect her thoughts, as if roused by the sound of my voice from some painful reverie, and looking at me intently, said,—"Emma D. is dead!"

"I could not but understand the cause of the emotion that I witnessed, as I knew the individual mentioned was no relation of hers; and from the disparity of their ages not likely to be a particular friend." "Did she die suddenly?" I asked, hoping to get some clue to the mystery. "Yes, and death to me," was the reply. "I knew that she was sick when I left home, and that her friends were anxious for her; but I had no idea that she would die." She then relapsed into silence, and so visibly was the anguish of her soul depicted on her countenance, that I dared not again interrupt it.

At length, with a deep sigh, she murmured,—"Oh! if I had known the cost to die so young!" I soon thought I saw a glimpse of the true state of the case, and determined to make an effort to relieve her mind from the one idea that had oppressed it ever since she received the intelligence. I inquired,—"Was she an intimate friend of yours?" The question seemed to arouse her to a more serious state than her conduct must appear unaccountable, and, resuming something of her usual manner, she replied,—"She was my daily pupil for two years, and that, too, after she had acquired considerable maturity of intellect. How many opportunities I might have had to speak to her of her soul's conversion; and now she has died and left no sign of evidence of preparation for eternity!" I knew that my friend was by no means careless of her in flower as a Christian, and that many pains she considered it as small privilege to place their teachers under her care, and hoping to comfort her, I asked,—"Did you, then, never make any effort to lead her to the Saviour?" "Oh! yes," said she, "occasionally, a few general remarks to the school on the importance of religion, and I did send addresses to her a note on the subject, but she did not answer it, and I feared individual conversation might be inhumane to her, and hoped that at some future time she would be disposed to speak to the subject. But oh! if I had thought she was to die so young!" Then her feelings were too strong for control, and she burst into tears.

"Oh! thought I, as I could have said, that I could speak in the year of the thousands of teachers in our land, I would say to each, cast your eye over the group of immortal beings that daily look to you for instruction, and if you cannot find one who you have not met the young, then watch for the souls of all as one that must give account."

Dear South says it is with some late-visited people as with narrow-minded better, the less they have in them the more pains they make in getting it out.

The Indian Advocate.

Edited by the Corresponding Secretary.

LOUISVILLE, JULY, 1852.

The rooms of the AMERICAN INDIAN MISSION ASSOCIATION are at No. 411, Jefferson Street, opposite the Court House.

Agents for the Board.

REV. V. B. PITTS,
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Rev. B. Kimbrough, Tennessee.
Rev. J. M. Ashburn, Georgia and South Carolina.

Special Notice!

Letters on business connected with the Indian Mission Association, should be addressed to
REV. SIDNEY DYER,
Cor. Secretary Am. Ind. Miss. Association
LOUISVILLE, KY.

Those containing remittances, to
CHARLES S. TUCKER,
Treasurer Am. Ind. Miss. Association.
LOUISVILLE, KY.

It is also particularly requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's Office, 605 Main street, and pay it there.

A Doomed Race.

"The account of the massacre of 150 Indians is fully confirmed. Another Indian expedition was on foot at San Francisco for the purpose of punishing the Indians."

We clip the above extract from the recent published news from California, and it is not an isolated instance of nearly similar information. Hundreds on hundreds of poor natives have been slaughtered since the accession of California to our territory, making it very evident that, whatever advantages it may have opened to the white race, it has been at and at times even to the poor doomed Aborigines; it would have been better for them if California and its gold had remained unknown to us. "One hundred and fifty massacred" at one onset, and yet the thirst for blood remains unsatisfied! Another expedition must be fitted out for "punishing the Indians!" And for what? For loving their native sales and cherished homes no more as to be unwilling to yield them up without a struggle to the possession of strangers; for some petty, insignificant upon the rights of the intruders, induced by multiplied wrongs and wrongs; for not understanding that they must tamely lay down the neck for the heel of the oppressor, and consider every thing that is cherished and sacred to the degraded, lost of the reckless adventurer and brutal libertine! Verily these are crimes "to be punished by the judges!" Nay, but more summarily, without show of trial, or offers of mercy!

But there is a Judge who will do right, and give to every man according to his deed. And suppose you, my reader, that these alone are responsible whose hands are stained with the blood of the "one hundred and fifty massacred Indians!" No, no, those who have the power to prevent an evil, and do it not are responsible for the consequences in common with those who may be the direct agents of the wrong.

And who will dare affirm that the Gospel would not have availed to save these poor Indians from destruction, when the one gave it to mankind, affirmed that it would bring "peace on earth, good will toward men;" or that it has not had this result where it has been faithfully and promptly introduced among the Indians; witness the Cherokees, Creeks, and Choctaws? We cannot exempt the responsibility of having to answer for the rule of so many of our fellow mortals; we must devote our time and means for the cause, or we must expect to find our children perished, when God shall send his angels for blood. Those who wish to save themselves from the fearful reckoning, can do so by aiding the Board in their benevolent efforts to send the Gospel to those poor natives in their own land.

☞ We tender our acknowledgments to brother S. G. Moore, of Canton, Ill., for a large list of new subscribers for the Advocate, and for his cordial sympathy and co-operation.

☞ We are under many obligations to brother T. B. Hunt, of Indiana, for his continued efforts in behalf of Indian Missions.

Choosing Tabern.

It is with peculiar feelings of gratitude that we present our readers with the items of missionary intelligence contained in this number. Such results are certainly enough to stimulate us to greater efforts in behalf of the poor Indians. No society laboring for the salvation of the poor aborigines, has been more highly blessed than our Association, and we should manifest a corresponding degree of zeal and faithfulness.

We might here add that no year in the history of our operations has ever opened so promising as the one now entered upon, either as regards the state of finance or the success of our missionaries; and we trust, that the close of the year will be marked by a corresponding degree of prosperity. We are determined that no effort shall be spared on our part to secure such a desirable result, and we ask for a generous spirit of co-operation on the part of our friends.

The Old Dominion.

We have ever felt that our Virginia brethren would feel a deep interest in the cause of Indian Missions, if the subject was fairly presented before them; and the short visit of brother Pitts, to that State, has fully confirmed all previous conviction. He was warmly received, and a great interest manifested in the objects of his mission; and, as will be seen by a reference to our columns of receipts, the Virginia Bible Society very generously appropriated two hundred and fifty dollars to the funds of our Treasury.

Brother Pitts will probably return and spend a few weeks in visiting the churches in that State.

Missionary for the Pueblo.

We are happy to see the announcement that the Rev. Mr. Gorman, late of Dayton, Ohio, has been appointed by the American Baptist Home Missionary Society, as a missionary to the Pueblo.

Considerers are aware that this field has been under adjournment by our Board for some time, but lack of means has prevented us from entering upon its occupation. We are truly glad that another society has been induced to enter upon the work, for the field is ripe for the harvest, and is fully large enough for many laborers; we shall, therefore, go on in our plans until we can send out more aid to that destitute region.

No soon as a suitable missionary can be secured by the Board, he will be put under commission for the above tribe; and we are not yet without hopes of sending one there this coming fall.

Laborers Wanted.

The Board are in immediate want of a competent brother and wife, as Teachers in one of their large manual labor schools; also an efficient minister and wife as missionaries to the Pueblo of New Mexico. We shall be pleased, therefore, to hear from those who may feel inclined to enter either of these fields of labor, and will take great pleasure in giving all the information necessary to enable them to carry fully all that pertains to these points of labor.

We want men of the right stamp as to zeal, piety and literary fitness, missionary spirit.

It is not absolute that the teacher should be a minister, although one would be deemed preferable. The teacher is much wanted, as we desire to send him to the Indian country this summer.

Either of these positions we consider pleasant and inviting, as well as presenting an ample field of usefulness. Brethren, who will go up for us!

Who Respond?

As it is our intention to spend much of our time abroad this season, we shall be pleased to hear from these churches and brethren who are desirous of having a visit from us, and we are assured that there are many such. Any brother or church who will drop us a line signifying their wishes, shall be promptly informed of what time we can visit them, that due notice may be given of the period. We hope to have many responses to this proposition, as we are now ready to answer to the calls which may be given.

Visit to Tennessee.

We are just on the eve of starting for West Tennessee, where we intend to spend a few weeks, to advocate the cause of our Board.

Dr. HUNT at LANSING.—The N. Y. Journal of Commerce states that Dr. Hunt's illness days of imprisonment having been over, that gentleman is now being conducted with his family at Lansing. The Church Convention came to have no intention of entering that part of the continent following back from Oregon.

Georgetown College.

At the late commencement of this institution, eight young gentlemen, received their Diplomas, having completed their full course of studies. At the same time the new President, Rev. D. R. Campbell, A. M., was inducted into his office, presided over the exercises with great dignity, and at the clear delivered an able introductory address. The brightest anticipations are cherished from his connection with the College as its head; and we feel well assured that, if a deep devotion to the interests of the College, and an untiring zeal, united with peculiar adaptation and thorough scholarship, will meet these expectations, then will these bright hopes be fully realized.

We look upon Georgetown College as the particular object which Kentucky Baptists should at this time cherish and support with enlarged liberality; and as the new organization of the Education Society, throws the responsibility upon the denomination at large, we fondly hope that there will be manifested a prompt and generous response in carrying forward its operations, until it shall fully meet our utmost expectation. Let brother Thurman, the Agent of the College, every where meet a warm and generous reception.

Collections by Rev. S. H. Budy.

The following collections have been reported by Rev. S. H. Budy, as made by him in behalf of our Treasury, when acting as the Agent of the Board.

A. A. Tardner,	\$4 00
E. C. Lipp,	5 00
Mr. S. A. O'Leary,	75
Mr. ——— Jones,	1 00
Mr. ——— Lee,	50
Holzer church,	2 15
Hanoverville church,	8 10
William Penitt,	1 00
John D. Smith,	1 00
William Howell,	40
Harmay church,	4 20
O. Alexander,	1 00
Y. Abbott,	2 00
Mr. F. Atkins,	1 00
Zion church,	2 10
Wiley Jones and family,	1 00
W. Nicholson,	2 00
A. Shaw,	2 00
Miss D. Q. Shaw,	30
Miss M. Shaw,	30
Miss Lee, Clara,	30
Spring Hill church, public collection,	9 30
Miss Spring church,	11 15
New Hope church,	12 30
West Lewisville church,	20 10
Jackson church,	9 00
Miss Lucy Hunt,	4 00
M. Owen,	10 00
St. Nicholas Association,	21 00
West Tennessee Baptist Convention,	61 30
Total,	\$203 45

Encouragements.

A reference to the items of missionary intelligence found in this number, will show our readers that the Great Head of the Church is not leaving the Board without very striking tokens of his approbation on their efforts, and the excellent missionaries under their charge. Such encouragements should convince all that the Indian Mission is doing much good, and that it deserves the liberal and hearty support of all lovers of the Service and the distressed Indians.

Notice of New Publications.

The National Portrait Gallery of Distinguished Americans. R. E. Peterson & Co., Philadelphia, 1852.

We have received the first number of this great national work, which is to be completed in forty numbers, at twenty-five cents each, forming, when complete, one of the most valuable and interesting works ever published in America. The present number contains three fine portraits of Washington, and one of Lady Washington. Every American should possess a copy of this memorial of our great men, of whom it will give over one hundred and twenty likenesses, engraved in the highest style of art. Persons who may prefer it, can have the whole work by sending to the publishers ten dollars.

Christian Bibles for July, 1852. Colly & Belland, New York.

We are daily increasing this standard Quarterly, and remark that it fully meets its high reputation. It is a work now too fully established to need further commendation from us.

AMAR-BARTON HUMANITARIAN UNION.—A pleasant revival has for some time been in progress in the Oregon Institution at Hagerway. The first Sabbath of the year, four of the converts were baptised in the presence of not less than four hundred witnesses, who manifested the greatest order and devotion throughout the services. At an inquiry meeting the next morning, for those only who had expressed an anxiety to find the Scriptures, sixteen members of the church were present.

Missionary Intelligence.

CHOCTAWS.

Letter from Rev. J. Smedley, dated May 10, 1852.

Three Baptisms—Increased Interest among the Fall Bands—Indian Preaching—Brother Polom, &c.
Since I last wrote, three have been received for baptism at Dog Creek, and several more appear on the point of joining. The first Sabbath in June will be our monthly meeting and communion. The indications of good among the full bloods are encouraging, both here and other places. We have a prospect of several full-blood speakers among the Choctaws. Three Indian orators (for so they deserved to be called) often astonish me by their rapid, distinct, prompt and pathetic utterance. And it is so natural that the least benighted or embarrassed either in prayer or address. Surely God intends the Indians for some great work. Soon perhaps the Rocky Mountains will echo with the news of Calvary from the lips of the red man; and the golden regions of the Pacific largely share in the out-pouring of his influence whose office is to bear testimony to the unsearchable riches of Christ. We shall have a baptism at Fort Smith next Sabbath. Four are about being received by letter. I have several preaching places near the Fort on the line and in the nation. Last Sabbath was water bound on my way to Pleasant Bluff, &c. Returned and preached at brother Polom's, who also was water bound. An interesting congregation (not large) assembled. Brother Polom was my interpreter—and I was surprised and delighted at his fluency and earnestness. The full bloods are becoming more and more interested. They have felt more cheered than heretofore.

From the same, dated Sept. 10, 1852.
Baptism of three—Full Church—Sabbath School—Prospects of the Baptists, &c.

Last Lord's day I immersed three very interesting full blood Choctaw youths. This was the most interesting meeting I have had in Muskogee County district. The attendance was nearly all full blood. They sang from their own hymn book, with much sweetness and propriety. Everything bespoke their feeling and economy. I was, of course, delighted and encouraged. I am now ever more assured that the Choctaws have been clear converts of the movements of the various denominations, than I supposed. To me it is a matter of great satisfaction to know that the Baptists have made a favorable impression. I know too that some both in and out of the nation have thought my movements pretty slow. Time will prove all things. Everything essential to sound preaching, religious effort, and hearty faith, must be progressive. We will be it if all missionaries and their aids and converts resemble the shining light, which shineth brighter and brighter to the perfect day.

Letter from Rev. R. D. Pettit, dated May 24, 1852.

the Baptists—Visit to the Chickasaws—Native Preaching—Commenced Visit to Texas—Death of Miss Roberts—Chaps, &c.

Since I have written, six have been added by baptism. I saw a letter from Bro. Worcester, in the Advocate, giving an account of four baptisms at a place he had been preaching. I was there at that time, and shall continue to visit them if I can. I have been there once since, and Bro. Graves says, I have visited another neighborhood since I wrote, thirty miles above this on Red River, among the Chickasaws principally, and shall go again next Sabbath. I cannot say that there is any particular religious excitement at any of our meetings, though it is perceptible in individual cases. Our native preachers are, I think, exerting a good influence.

I have received a letter from Rev. W. M. Pinkett, of Red River county, Texas, stating that he had received a letter from Bro. Baptists, of Independence, Texas, requesting me to attend the meeting of the State Convention in June. I have not yet determined about it, as it is some time from the date of the meeting, when it is necessary for me to be here. It will take me three weeks to go and return. If I can I shall go.

Miss Smith's health has been very feeble for some time, and the talk of going with me and visiting her sister in Independence, Texas. I think it is necessary for her to take a trip now.

Our school is doing very well. Our examination takes place on the 5th of July, when you will receive a more particular account of the improvement of the scholars.

We are very happy over the report of which we have a very good copy. Our other copy has been sent to you.

INDIAN ADVOCATE.

We have had continued wet weather for the last four weeks, which has retarded our farming operations.

CHURCH.

Brother Perryman of our excellent native preachers, in two communications, speaks of the increased interest in his field, and reports ten baptisms.

He also states that he has lately established three new preaching places, where a good degree of interest has already been manifested.

Letter from Rev. H. F. Buckner, dated June 7, 1866.

A Friend—South of a Stream—Two Baptisms, &c. On last Sunday I preached the funeral of Bro. Warrior over the Verdigris river, who died during my visit to Kentucky. He was a full blooded Creek, and a worthy deacon in the Methodist church. It may be interesting to the friends of Indian missions to know how this good man died. I will relate his last words, as related to me by his widow, through an interpreter.

In his last illness he sent for two native preachers and a deacon, as he said, "not that they can preach my days, but that they may pray with me." He said to his wife, "do not sorrow after me." After conversing awhile with the brethren, telling them that "it would be the last time," he requested them to pray; and then, said he, "I will go to sleep." While they were praying they could hear him whispering in prayer. When prayers were ended, his wife arose and went to wipe his face, but he was "asleep in Jesus."

At this meeting two were received for baptism and three reclaimed.

From the Western Recorder.

Letter from Rev. H. F. Buckner.

DEAR BROTHERS:—The church is still enjoying prosperity in the Creek nation.

Our congregations are large and attentive, and the brethren have agreed to work. We spent two days of last week in visiting in our meeting-house, which will be commodious and comfortable. I am inclined to think that no house will suit Indians as well as those which they build themselves, at least my observation proves it so in this nation. There are mission houses here, built at the expense of boards and government, at a cost of nine and ten thousand dollars, that are never filled with worshippers; while those that we build ourselves are crowded almost every Sabbath. I know that other nations operate in producing this result, but the one which I have specified is not the least. Each Baptist meeting house in the nation has been built exclusively by the Indians, and it is gratifying to see that in architecture they are improving as well as in every thing else.

The eagle, in teaching her young to fly, does not carry very high at first, but they should be encouraged; in the manner should we, in laboring for the improvement of others, not ourselves to their capacities. It is good, moreover, that the young eagles practice their own wings. Yesterday was the time of our communion. I baptized two, and about forty came forward for prayer. It was one of those times when I feel to thank God for raising my lot in this nation. It was a "Heavenly place in Christ Jesus."

Affectionately, &c.

H. F. BUCKNER.

Fort Gibson, Warr or Ark., June 11th, 1866. P. S. Will my correspondents please address me at the above place, instead of "Creek Agency" as formerly?

A Field which the Lord hath blessed.

Mr. Rockwood, under date of May 13, thus speaks of the Tennesseans:

It is exceedingly pleasant to visit among these Indians, because I can so kindly receive almost every where. I can usually enter a house where I do not find one or more, who have recently professed to give their hearts to the Savior. In some families there are three or four young converts; and in a few every one is on the Lord's side. When I enter a house for religious conversation, it is customary for all present to be seated, and as soon as possible all work is laid aside; when all have respectfully, while I hold personal conversation with each. In one of my recent visits I called upon a family, in which there are five who have recently united with the church, some of them being quite young. It was one of the largest visits I have yet made. These young disciples said that they loved to talk with one another about religion, and to pray together. The mother, who is also a grandmother to some of the members of her family, has been a member of the church for some years; and she is a very excellent woman and a devoted Christian. She is filled with joy at what God has done for her family, and she talked a great deal about the mission, and said much in regard to her own feelings. She was pleased that she did not concentrate herself to the

Savior in early life, and so grow up in the fear of the Lord.

Before I left this family the aged chief who united with the church in March, came into the room, leaning upon his staff; and with him also I had some conversation. He led a very interesting life until within a year or two past; and now he is still very active to his people. Now he seems to be "redeeming the time." He is child-like, yet earnest and faithful. Whenever he calls upon a family he says he exhorts and prays with them. He was astonished that he had lived so long without God in the world.—*Journal of Missions.*

From the Journal and Messenger.

The Gospel among the Creeks.

The following is an extract from a private letter of Rev. A. L. Hay to his friends in Ohio:

"Yesterday was an interesting Sabbath—have Sunday-school before preaching. They are conducted quite differently here. Most of the pupils do not understand English well. If the school was divided in classes, each teacher would require an interpreter. A few minutes are spent in teaching the smaller ones—generally Margaret and myself the only teachers; then I give a lecture, through an interpreter, to the school, consisting of parents and children; for the old have lived without religious instruction, and, in a religious point of view, they are now to be taught as children. Yesterday the subject was the history of Joseph. When I spoke of the wickedness of his brothers in selling him, the marked expression of indignation was seen in many faces. But when I spoke of his great power and influence in Egypt, many spoke their joy in his triumph in their looks. But when I described the happy meeting of the aged patriarch with his long lost son, whom he supposed was deceased by wild beasts, tears came from many eyes; and when I closed, by showing that this meeting represented, though in a feeble manner, that which took place when the sinners repent, the joy among the angels, and especially the last meeting, when God would welcome his children into their Father's house, I have the language of many, both old and young, was, 'O, that will be a happy meeting!' After Sabbath-school, preaching. The congregation was very large. Many could not enter the house. I preached with freedom, and felt happy that the writings were mine of saying to this people, 'Behold the Lamb of God who taketh away the sin of the world!' From the teaching which I have of the word of life, I believe that without Christ there is no salvation. I believe that all these nations who dwell without the Bible are lost. And this is a subject which demands more investigation than it has yet received. The Savior taught, 'I am the way, the truth, the life; no man cometh unto the Father but by me.' Every one who reaches heaven, comes to the Father, stands in the presence of the Father. If I suppose I heard the Gospel of Christ, how come they in the presence of the Father? Again, in Romans 10:13-14: 'For whosoever shall call upon the name of the Lord shall be saved.' How, then, shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? or how shall they hear without a preacher? and how shall they preach except they be sent? The answering of these questions must be in our estimation. That without the Gospel and its belief and acceptance, no one can be saved. In Acts 16:12: 'Neither is there salvation in any other; for there is none other name given under heaven among men whereby we may be saved.'

"It must be a Scripture truth, that the nations dying without the Bible are not saved. I am surrounded by those who have lately heard the Gospel. Here, perhaps on a mile off, live those who have not yet heard the Gospel. They love their own customs and their religion, and are not willing to make a change. Only by patient toil will the people be guided over to the Gospel. I live where no later than 1848, the bulk of the population of religious people were heathen; and he who received their fathers, inherited by few men, each giving ten. These who are my neighbors—and some of them second churchmen—deserve this great punishment.—Opposition is giving way. My object is so full that I refuse now opponents. Their parents are opposed religion and Christian instruction in any form."

An interesting Mission.—A little girl in Louisiana was determined to help the Creek Missionary Society. She was poor, yet she was not content to give a trifle. The spiritual father who knew her circumstances, when she told the mission to give twenty-five shillings a year. On being questioned respecting her mode of obtaining the money, she stated that she had engaged to clean the school-room for sixpence a week, and intended to give all her earnings of this kind to the cause. She was true to her resolution, and by continued industry

was enabled to contribute to the above amount. Does not such an instance as this put to shame some of the idle ones? They complain that they have nothing to give; but if they would attend to those few words of St. Paul, *Let him labor with his hands, that he may have to give*, like the industrious sister to whom we refer, they would many of them be enabled to render some measure of help to this cause.—*Jar. Miss. Instructor.*

The Old Parasol.

In one of the churches in the village of M—— the Sabbath had arrived for presenting the claims of missions in our own country; and according to the usual custom, in each pew was placed a slip of blank paper. The eye of a young lady, as she entered her pew, rested on the paper; she knew its purport, and a cloud gathered over her usually sunny face. It was not that she did not love the object for which that little paper asked a subscription; of the varied calls to promote her Master's kingdom none was dearer to her heart, and she was a cheerful giver. But now, if she gave, there must be a sacrifice, and for her, a great self-denial.

She had heretofore given a dollar annually, besides her efforts in the sewing society. Small this may seem to those who give their fifties; but it was not small for her. Her mother, unhappy, thought much of making an appearance in the world, and often reproved her young daughter for what she deemed her unnecessary liberality. Her father, at her request, had granted her a stated though limited allowance, for her income was small. Unexpected calls upon her purse had left her with only one dollar. She had designed with that, and a small addition her mother had promised, to purchase a parasol, and had considered he must withhold her mite until the next year, hoping then to double it.

But the sight of that sick little pleader, which she had never returned blank, caused her some misgivings, and a struggle commenced in her heart that did not lessen as she listened to the destitution in our Western States—how thousands must perish for the bread of life, unless the church awake to her duty and send forth laborers, for "the harvest truly was plenteous, but the laborers few."

The young lady cast one look at her old parasol, as it stood in the corner of the pew, for it was old fashioned, and much the worse for wear. She thought of the appearance it would make beside the richly-dressed city comings who were soon to visit her, how it would excite their mirth and ridicule, if not their compassion for her poverty. And then she might incur the displeasure of her mother, if she appropriated her money to any other purpose than to buy a new one.

All these thoughts passed rapidly through the mind of the young follower of Jesus. Then came that saying of his, "He that taketh not his cross and followeth me, is not worthy of me." It was a slight cross, she felt, for her to bear, and taking the little paper, she wrote on it with her pencil, "C—H—81." The cloud passed from her brow, and when the service was ended, she took her old parasol and walked home with a light heart, blessing God for an opportunity of making any sacrifice for his glory.

A few days passed, and a letter came for her from an absent brother, containing an unexpected gift of fifty dollars. Taking it to her mother, she said, "Dear mother, how God has returned my dollar, and with such interest; but I shall carry my old parasol this summer, for it seems like an old friend who has done me good." If all the professed followers of Jesus would make some sacrifice, how many anticipated gratifications for his cause, how would the treasury of the Lord be increased. You may not receive your dollar back with interest here, but you will have what is worth more—the sweet consciousness of your Saviour's approval.

"I Love to Give."

I really believe he did. He would come to me sometimes a half dozen times in a day, the anticipation of a successful appeal sparkling in his round eye, and glowing in his little face and eyes, and saying, "I want a penny to give to a poor beggar at the door," or to the "music man," or to the "little girl who wanted cold victuals." And then on Sunday mornings there was the call for the money for the Sunday school, for the missionary society, and for a great variety of good objects. "My son," said I to him one day, "don't you think you give away a great deal of money?" "Why, papa, I don't love to give." "But then you come to me for all you give away. It is not your own money that you are so liberal with."

This seemed a new thought to my little boy and he turned away to his play, a little displeased. Presumably he came running back.

"Papa, who gives you the money you give away?"

"I earn it by my labor, my son."

"But hasn't your father told me that God gives us everything?"

"Yes, my son, every good thing we have, God gives us."

"Well, papa, I am so glad to give away the money God gives us."

I thought the little pleader, gave him a kiss, and a penny for the next Sabbath, and sat down to prepare his lesson he had given me.

If our children are so very willing to give away the money we give them to any purpose, we may designate, should we be less cheerful or ready to appropriate the benedictions of our heavenly Father to those purposes specified by his word or providence. "What have we that we have not received?" And does he not as truly give to us, for the very purpose of transmitting his benedictions, as we give to our children? We should deem it a very uncharitable spirit in them, if they should desire to have up the little sums we give them specially for benevolent purposes, and to dedicate their benevolent emotions, or seek to appropriate it to their selfish gratifications. And is it not equally grasping and selfish in us to seek to turn out of the channels of benevolence those sums which God gives us, that as his stewards we may expend it according to his direction? It is not of our own that we are called to give. It is His, all His! What might have we then to complain that the calls are so numerous? They never can be too numerous while he supplies the treasury. And when he does not, our responsibility ceases. So long as the calls are not more frequent than the gifts, what right have we to murmur or to decline.

Remembering ever, then, that God entrusts to us something every day, that as stewards of him we may transmit it to others, let us, in the spirit of children, say and do, "I do as love to give."

Who Shall be Greatest?

It is recorded that in the time of our Saviour, when the disciples journeyed to Capernaum, they disputed among themselves which should be greatest; but although they received a prompt reproof, their example is not without imitators at the present day. In every sphere in life may be found the same unhallowed ambition—the same strife—who shall be greatest? Whatever may be the standard of this coveted greatness, the candidates for it are apt to indulge in envy of those above, and contempt for those below themselves in the upward struggle. The object may be wealth, or it may be simply the honor of occupying a certain position in society, and being numbered with a select, aristocratic, and exclusive class; yet, in either case, to how many ungenerous and unworthy feelings does it lead!

In order to be enrolled with the "favored few," it may be necessary to break loose from old associations, and discard all connection with those beyond the "barmecide circle." Then the claims of old friendship, of long years of intimacy, and even ties of relationship are disregarded and forgotten, because, perchance, there is danger of being "envied." Let us should be suspected of too intimate an acquaintance with those in humble position, their manners become vulgarly, cold, and unkind, even to those who have natural claims upon their kindness and consideration. The acquisition of wealth too often enhances this feeling, and by raising its possessors much higher above their fellows, removes them beyond the reach of their friendly sympathies. How unworthy the followers of Him who was "meek and lowly in heart," in His disposition, and how destructive to the growth of Christian virtues, for haughty robes of sinners cannot be long maintained without "unfeeling, harsh, unsympathizing, and selfish feelings in the heart. But, however inconsistent with the spirit and precepts of Christ, it is to be feared that too much of this ambition for worldly honor and greatness has crept into the Church; otherwise, why are the rich and exalted careless and courted, while the poor but devoted disciple is overlooked and unrecognized. While visits of ceremony and flattering attentions are paid to the gay and fashionable, there is no time to visit the poor and humble, to sympathy to spare for the "slaves and widows in their affliction." Can the Church reasonably hope to prosper and grow in grace, while there is such a lack of Christian unity and fellowship, while its members scarcely know each other by name, unless they are seen in "godly affluence," occupying a high seat in the synagogue? Alas, this ought not to be so, especially in the country, where it is so easy for all the members of the church to be acquainted. It should be felt that there is a bond of union between all those who have named the name of Christ; and a common hope should bind them to be a personal and kindly interest in each other's welfare, that the common aim may be, not "which shall be greatest," but which shall be most earnest and useful in advancing the Redeemer's kingdom.—*The Antislavery*

BECAME A MEMORY
July 8th, 1852."

The receipts into the treasury of the American Home Missionary Society, for the month of July, acknowledged in the July number of the Home Missionary, were \$14,075. Of this amount \$12,561, or 77 per cent., were from Home churches and Conventions; namely, \$9,570, or one-half, from Home churches, and \$2,991 from Conventions.

It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is whether he has a greater inclination to hear you, or that you should hear him.—*Shakspeare*.

Samurai Demonstration.—The Philadelphia Chronicle-Chicagoer says: One of our recently elected judges has haunted himself by a vain attempt to check the tide of Buddhist fanaticism. Judge Thompson sent a writ up, a cover letter to the corps of executioners, for beginning to import the corpses of Buddhist monks, missionaries, etc., who transmit their regular business on the Sabbath. He informed the executioners that all such bodies were to drive children of the form of the crucifixion, and that they were ordered to return the bodies to the ground from which they were taken.

A. DAVENPORT,
Treasurer, R. M. N. S.