

# Indian Advocate.

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

By THE BOARD OF INDIAN MISSIONS.

LOUISVILLE, NOVEMBER, 1852.

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## THE INDIAN ADVOCATE.

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### Ministering Spirits.

The reunion of parents and children in heaven, as well as of other earthly friends, is a cheering and delightful thought. And the idea that our departed friends may sometimes be near us, or wait to welcome us on the borders of the spirit-land, is well suited to impress the mind.

A little girl in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was frail as a butterfly, and as the bud of her heart unfolded, it seemed as if woven by that mother's prayers to turn instantly heavenward. The sweet, conscientious and prayerful child, was the cherished one of the bereaved family. But she faded away early. She would lie upon the lap of her friend, who took a mother's kind care of her, and winding one wasted arm about her neck would say, "Now tell me about my mamma." And when the oft-told tale had been repeated, she would ask, softly, "take me to the parlor; I want to see my mamma." The request was never refused, and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But—

"Papa!" was the cry, and weakly—

Bearing all her pain as meekly—

That to them she still grew dearer,

As the trial hour grew nearer.

The hour came at last, and the weeping neighbors assembled to see the child die. The dew of death was already on the flower, as the life-sun was going down. The little chest heaved faintly—spasmodically.

"You know me, darling!" sobbed close to her the voice that was dearest, but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, the lips parted, she was, calling hands flew up in the little one's last impulsive effort, and she looked piercingly into the far above.

"Mother!" cried she, with surprise and transport in her tone—and passed with that breath into her mother's bosom.

Said a distinguished divine, who stood by that bed of pious death:

"If I never believed in the ministrations of departed ones before, I could not doubt it now."

**PRIVILEGES OF THE SABBATH.**—The Sabbath is the day when you may sit down to the Bible without fear of disturbance. It is the day when, with our sinless progenitors, you may take the tour of Paradise, and listen to the anthems of a newly-created world. It is the day when, alongside of Enoch, you may feel the flame of devotion, and try to divine the wonder, and imitate the ardor of a walk with God. It is the day when, according to your various mood, you may mourn with Abraham at Marpehah, or meditate with Isaac in the fields of Mamre, or go down into Egypt to view Joseph in all his glory. It is the day when you may bid Job's ear twinkle away, and Zachariah's fountain flow again. It is the day when you may fill your ear with draughts of melody from David's sounding lyre, or let your spirit ride aloft on Rachel's flying wheels. It is the day when you may take a pleasant walk to Bethany or Emmaus, or, a fourth disciple, second Tabar with Peter, and James, and John. It is the day when, with Mary, you may clasp that cross which quivers no longer, and lock up to those pale and painless lips, which need never repeat, "It is finished!" and gaze on this countenance, in death so divine, and beautiful as thenceforth to be blessed and so benign, till it says to you, "Be of good cheer, thy sins are forgiven." It is the day when, in the upper chamber, you may listen to a sermon of Paul; or, a pilgrim to Palma along with the beloved disciple, see Jesus again. And it is the day for prayer. The Sabbath itself can do much, and your quiet chamber another, as a quiet within a quiet, when you may surely shut out the world, and get away from it. Shut, they say for looking back for temptation, for crying the Lamb this was slain; the day for looking forward, for self-dedication, for holy

resolutions, for obedience begun anew. And it is the day for public worship, when the glad bells say, "Go ye up to the house of the Lord," and the willing worshipers answer, "Thy face, Lord, will I seek." And it is the day for Christian converse, when, coming from the house of God in company, pious friends take counsel one with another, and when, under the quiet roof, they read, or go over the sermons, or commune together. And it is the day for family instruction, when the hymns are said, and the chapters read, and the truth in Jesus expounded; and when the father affectionately strives to leave the lessons of heavenly wisdom imbedded in filial love. It is the day for the Sabbath School, and the prayer-meeting, and the visit of mercy. It is the day when, so that you do not exhaust yourself or overtask others, you may give every moment to the one thing needful; the day which is best employed, when the soul gets all, and heaven gets all, and God gets all. —Dr. James Hamilton.

### The Coal Agent and the Widow.

During the period of the late low water and the corresponding high prices of coal, which produced much suffering among the poorer classes of the city, and threatened a great deal more, a few days before the arrival of supplies, but not until it had been ascertained that the river had risen above, and there was an abundance on the way, a poor sick woman presented herself at the office of the coal agent, Mr. —. A single glance was sufficient to show that both suffering and desolation were the companions of that poor widow's habitation, though there was an air about her not a manner which told that she had seen better days. She evidently shrank from the task which she had to perform. "Have you any coal, sir?" said she in a tremulous voice.

"Yes, madam," said the agent, "we have a few loads left, but only a few; our stock is nearly exhausted."

"What is the price of a load?" said she.

"Four dollars, madam; but looking at her pale features and the tear that just then started into her eye, if you will wait till Monday, I will let you have it at half that price."

"I cannot wait," said she, "for I am entirely alone, and my little children are without a fire, and almost [here her utterance became nearly choked] without clothes too. Nor can I pay so much for a load, for it is more than all the money I have; besides, I must save a little of it to buy bread, else they will starve."

A short pause ensued, in which the agent was evidently considering in his own mind how he could help the poor woman to the coal, and not at the same time violate the rules of his agency. To give had been utterly prohibited, and the same prohibition extended also to sales upon credit, without the best of security. At length a thought seemed to strike him; and turning to the poor woman, he said, "Could you manage to get some carried to your residence, if I was to lend you a few bushels for a while?"

The manner in which he emphasized the word *while* was not to be misunderstood, and the gleam of intelligence that flashed across the widow's forehead that it was apprehended. "Oh, yes," said she quickly; "I have a little boy and a wheelbarrow; he does little things about the city for us; he will employ him, and so help us to live. He could bring enough for a day or two, if you would be so kind as to let him have it."

"Well," said the agent, "go and send the little fellow, and we'll see what can be done. Return to your home now, and don't trouble yourself about the price of coal, at least for the present, or," said he emphatically, "while I have any to lend."

He had a curiosity to see the end of this lending operation, and so lingered about the place till the little boy with his wheelbarrow should arrive. When he did not wait long before the little fellow appeared, and a hush boy he was. We recognized him as a favorite character in the Sabbath-school. "Why, W—, is that you?" said we, as with a smile he recognized us, and took off his cap.

"You are, sir," said we; "your mother is sick, and we are out of coal, so she said this good gentleman would lend us some, and I am come to get it. When father was living, we used to have plenty of coal, enough of sweet timber to cut and good timber to burn; but he had no coal, so I help myself. I can't do it for all that, so we must do, and we can't get any things now as we need to do, and

sometimes we are hungry as well as cold. But mother prays, and she says there is a better time coming. I'm sure, if it is so, I wish it would come faster, for if it don't come pretty soon, I'm afraid poor mother won't enjoy it much. She's very sick sometimes; and I heard the doctor say, the last time he came to see her, that he was afraid what exposure had brought on the consumption. Poor mother! I don't know what would become of us if she should die, as father did, and go and leave us."

Noble boy! thought we, she shall be cared for, and we shall you and your little sisters, if we have any influence.

"Come, my little brother," said the agent, "trundle your wheelbarrow over east this way, and we'll soon load you up. How much can you carry?"

"I don't know, sir," said the boy; "but I can try to carry what you are willing to lend!"

"And that shall be," said the agent, "as much as your little vehicle will hold. And when it is gone, you may come and borrow some more."

As the little fellow trundled heavily to get his loaded barrow through the gate up the slight ascent, we thought the picture of that sick woman and her little ones, around the cheerful fire which he had loaded, must have filled their agent's heart with power. Such lenders to the poor are a blessing to society and an honor to their race.

### The Lesson of Death-Beds.

Lord Chesterfield said, at the close of his life, "I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise as he; but now I am old enough to feel the truth of his reflection. 'Alas! the world is vanity and vexation of spirit.' Goshute, the distinguished German philosopher and poet, declared, at the age of eighty-four, as the lights of time went out, and the great laborers of eternity were beginning to open out on his vision, that he had scarcely fasted twenty-four hours' solid happiness in the whole course of that protracted career. Lord Byron, the great poet, gifted beyond measure in genius, destitute more than many of grace, wrote his experience in his own beautiful but unhappy strains, when he said upon the verge of the tomb,

Though my companions or the best

Dispute while the camp of life,

Though I possess from the malhazard end,

The heart—the heart is lonely still!

On many a lone and lonely night

It would it to gaze upon the sky.

For then I deemed the heavenly light

Shone sweetly on the pensive eye;

And oft I thought of Cynthia's beam,

When shining o'er the Roman wave,

'Twas then that I saw that moon—

Alas! it gleamed upon her grave!"

The bitter scream of the poet contrasted strangely with the glori as pain of the apostle. "I have fought a good fight, I am ready to be offered up. There is reserved for me a crown of righteousness." Voltaire, the French atheist pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died calling, in his last moments, for opium to deaden the terrible forebodings of coming woe. Paine died intimated and blaspheming—Hobbes prepared to take a leap in the dark; and Hume died joking and jesting about the boat of Charon, very much, I suspect, in the way in which school-boys whistle when they walk through a dark and lonely place, just to keep their spirits up, and their terrors down, but Paul, of far different character, breaks forth as he departs, in the enthusiasm indicated in the text, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was the soberest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in peril by land, in peril by sea, in peril among false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him, and a bright light above him, and a glorious hope before him—he breaks forth in those thrilling, almost inspiring, eternally inspiring, words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have kept my conscience, I have kept the faith; henceforth I hold up for me a crown of righteousness."

which God, the righteous Judge, shall give me at that day. I do indeed believe, that a sober and extensive comparison of the death beds of those who have repudiated the gospel with the dying moments of those who have accepted and repented in it, would show convincing mankind that Christianity is true—that it is fully practical or theoretical, is a deception, a delusion, a mischievous lie, and miserable in death.—*Century's View of the Day.*

### A Strong Church.

The following is a passage from the works of Dr. Olin:

"A church may be what the world calls a strong church in point of numbers and influence. A church may be made up of men of wealth, most of intellect, in a point of power, high born men and men of rank and nobility, well so composed, it may be in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships and equip seamen. It can diffuse intelligence, and hold the cause of benevolence, can maintain an imposing array of systems and religious activities. It can build splendid temples, can rear a magnificent pile, and adorn its front with sculptures, and lay some upon stone, and heap ornament upon ornament, till the vastness of the altar shall keep any poor man from entering the portal. But, my brethren, I will tell you one thing it cannot do—it cannot shine. It may glitter and blaze like an iceberg in the sun, but without inward holiness, it cannot shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it cannot shine. It may turn about everything into gold, yet it is touch; but it cannot touch the heart. It may lift up its marble front, and pile upon tower, and mountain upon mountain; but it cannot touch the mountains, and they shall smoke; it cannot do Christ's work in man's conversion. It is dark in itself, and cannot diffuse light. It is cold at heart, and has no overflowing and salubrious influences to pour out upon the lost. And with all its strength, that church is weak, and for Christ's peculiar work worthless. And with all its glitter of gorgeous array, it is a dark church—it cannot shine.

On the contrary, show me a church, poor, it license, obscure, unknown, but composed of paying people, that shall be men of better power, not wealth, nor influence; they shall be leaders that do not know one work where they are the leading of God's power, and their influence is felt for eternity, and their light shines and is watched, and whither they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced.

He gives twice who quickly gives, and a frank presser to a kind heart must surely make more impression than a greater brow wrung from us by long solicitation.

**THE GREAT NATIONAL SLAVERY AND ABOLITION.**—We need the Bible in this country: *for every purpose.* There may be wheels within wheels, but there cannot be nations within nations. We cannot have a France and a Germany, and an Italy and an Ireland, in these United States. And yet, if the tide of emigration to this country continues to flow in upon us, how long will it be before we have French, German, Italian and Irish nations among us? How shall we de-nationalize them, and assimilate them together in sentiment, in taste, and in life? What agency can effect this most essential but difficult result? Can education do it? Can purification do it? Can our political institutions do it? No, verily. These agencies have no such potency. Yet we do not despair. There is a Divine solvent that can dissolve them, that, like kindred drops, they will "mingle into one." That power is the Holy Bible. If we can bring all these hearts and minds under the transforming power of Divine Truth, we shall inspire them with a common sentiment, a common sympathy, and a common life. Then they will think, and speak, and live alike; then they will constitute a brotherhood, a Christian fraternity, united by fire and tender and indissoluble as the cementing love of Christ can make them, then shall our country be safe; then shall our liberty, our virtue, and our religion, be preserved and perpetuated.—*Reuben Jones.*

A tree that yieldseth thus might, do not order it to be cut down.

# INDIAN ADVOCATE.

## The Indian Advocate.

Edited by the Corresponding Secretary.

LOUISVILLE, NOVEMBER, 1852.

### Removal of the Rooms.

The Rooms of the Association have been removed to the corner of Third and Market streets, adjoining those occupied by the Western Recorder and Christian Repository; entrance on Third street.

### Agents for the Board.

REV. V. R. PITTS,

Financial Sec'y Am. Ind. Miss. Association  
GREAT CROOKING ST.

Rev. J. M. Bennett, Kentucky.  
Rev. V. R. Thornton, Gen. Agent for Georgia.  
Rev. W. M. Manning, for Mississippi.  
Rev. A. G. Nugent, for Indiana and Illinois.  
Rev. J. M. Kimbrough, Tennessee.  
Rev. J. M. Ashburn, Georgia and South Carolina.  
Rev. L. Cumpere, for Mississippi.

### Special Notice.

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

Our Secretary Am. Ind. Miss. Association  
LOUISVILLE KY.

Those containing remittances, to

CHARLES S. TUCKER,

Treasurer Am. Ind. Miss. Association  
LOUISVILLE KY.

It is also particularly requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's Office, 409 Main street, and pay it there.

### Statistics of Indian Tribes, &c.

It has been said and repeated that the American Indian Mission Association is engaged in a "small business" in their efforts to Christianize the Indians. There are only a few thousands, say the opposers to the enterprise, while the teeming millions of the Eastern Continent are held up as more worthy of our sympathies and efforts than the original owners of our soil. The following table taken from "The History, condition and prospects of the Indian tribes of the United States, by H. R. Schoolcraft," shows to some extent their number:

Troquois Group, numbering nine tribes,	5,923
Algonquin " " Chippewa subdivided into	
51 Bands,	17,197
Dacota " " Six main tribes, 32 Bands,	6,570
Appalachian " " Two main tribes, 11 Bands,	5,012
Indian population of Texas,	24,100
" " " " of New Mexico,	92,130
" " " " of California,	22,231
" " " " of Oregon,	22,722
" " " " of Utah Territory,	112,000
" " " " of Florida,	348

About sixty tribes numbering from 40 to 26,000, making a total of 350,000. Add to these the 85,000 that he says may be in the unexplored Territories of U. S.

Grand total, 435,223

A large number of these tribes are yet in "untutored ignorance," with vague notions of a future state. Is it a small business to send to them the "Word of Salvation"? If he who knew the value of souls, balanced one soul against the whole world, how important the work of sending the Gospel to near half a million of perishing heathens. No, it is no little business. The existence of the race depends upon their Christianization. They must either become Christians or become extinct. They are heathens on our territory, but every Christian ponders what his duty is towards this injured race.

### The Appeal, &c.

In this number of the Advocate, we publish the appeal of the Board to the "friends of the red man," and also a proposition from an excellent brother, proposing to be one of 50 to give \$100 each, to meet the demands for money upon our Treasury. Dear brethren, the Board need funds; will you not make us a liberal contribution, to aid our suffering and self-denying missionaries? Let every one who receives this number of the Advocate, ask himself or herself, how I discharged my duty this year towards the Board? Have you not suffered other things to wait you from this long-cherished and historic well-constituted institution? Reflect on to urge upon all the necessity of immediate action.

### Responsibility of Benevolent Societies.

Experience has taught us the impossibility of accomplishing any thing worthy of an organization without soliciting agents. It is a lamentable fact, that a large number of persons scattered through the country, are ever ready to reiterate the oft-repeated charge, "That not one-half of what is given ever reaches its proper place." In all other operations allowances are made for "necessary expenses." But in benevolent operations there seems to be a desire on the part of many that no part of their contributions shall be absorbed in defraying expenses. The necessary expenses of benevolent organizations, in part, may be enumerated as follows:—A Home Secretary, to visit the organ of the Board, and to conduct the correspondence. Salaries of a sufficient number of agents to cover the field occupied by the society, varying from \$500 to \$2000 each. Expense of printing organ of the Board. Stationery. And the Board must have a place to meet, (although they give their time,) hence room rent, fuel, lights, &c., &c. Traveling expenses of agents, postage, &c. In a large number of our benevolent organizations, the salary of the Treasurer enters into the account. It will be seen at a glance that all the above enumerated items of expense are necessary to the proper carrying forward of a benevolent association. Members of the Boards of the various benevolent societies give their time to promote the interests of the organization, and generally feel that they are stewards selected by the masses to carry out their designs, and that the strictest economy should be practised. In their annual reports they read before the donors a fair statement of receipts and expenditures, that all may see the disposition of funds entrusted to their care. We invite the friends of Indian Missions to scrutinize the expenditures of their Board. We venture to say that upon examination, that for economy, the expenditures of this body will conform favorably with those of any other association.

We are aware that recently some inquiries have been made in regard to the Board's having three high-salaried agents "in Kentucky." But every intelligent man ought to know that the salaries and labors of the Corresponding and Financial Secretaries are not confined to Kentucky. The Corresponding Secretary visited Marion, Alabama, in the Spring, and the interior of Tennessee, in the Summer. And the Financial Secretary visited Memphis, Tennessee, in April; Pennsylvania, Maryland and Virginia, in May and June. So that really we have had but one agent confined to Kentucky. However, all this is now obviated. The Corresponding Secretary has resigned, and left, and the Rev. J. M. Bennett has also resigned; so that the Board has placed, for the time being, the Financial Secretary in the place of their Corresponding Secretary, and our Treasurer gives his time to the Association, so that at present we have but one salaried officer in the State. And now one word more on this subject, and we part for the present. Will you send us some material aid to assist us in "oil the machinery at home," and to supply the wants of our missionaries? If so, enclose to Chas. S. Tucker, Treasurer. We would rejoice to see the day that all would come up to the help of this Society without a soliciting agent. But until then, we must follow in the footsteps of other societies.

### A Proposition.

LOUISVILLE, Oct. 28th, 1852.

MR. EDITOR:—Having read the letter of Rev. H. F. Buckner, of the 4th inst., published in the Recorder; and believing that it is highly important at this particular time, to support the mission by individual effort, (so the Treasury of the Indian Mission Board is well nigh bankrupt,) I propose to be one of twenty, who will pay \$500 each to the Board, to be appropriated to the support of the missionaries. Let all who want such in this company report their names and number of shares to you, and when the \$10,000 shall be subscribed you can draw on me for \$500.

President Sparks, of Harvard College, is about to resign his connection with that institution.

### AN APPEAL.

#### In behalf of the Indian Mission Association.

The Board of the American Indian Mission Association finds its operations greatly embarrassed—its missionaries suffering—its schools and stations languishing—and its great work of evangelization straitened by reason of a deficiency in the Treasury. From some cause the churches have been remiss in forwarding their contribution—have permitted their benevolent efforts to be directed into other channels, and hence the unfavorable condition of affairs, and the necessity for this appeal. In view of which the Board would earnestly appeal to all the churches in this broad and happy land of ours to instantly and earnestly come to its aid.

At no previous time since the organization of the Society has the prospect for the accomplishment of great good through its agency been so favorable. God has very signally blessed several of the stations by conversions and other signal manifestations of his power and loving kindness. The gospel has been faithfully and effectually preached to hundreds and thousands, and its saving influence felt by many. The arts of peace and the blessings of civilized life have been introduced into barbarous districts, and in truth, "The wilderness has been made to rejoice and the desert and the solitary place to blossom like the rose."

Churches of believers have been organized, and their light burns brightly. Associational organizations have been formed which promise great efficiency, and the future seems to be in reserve a host of blessings for the poor Indian. At this juncture, with such auspicious omens to cheer the laborers, a dark cloud is impending over the prospect. The contributions have been inadequate to the pressing demands of the cause. With the strictest economy in expenditures and the closest watchfulness in the disbursement of money, debts have been incurred which are now due and demand speedy payment.

The salaries of the missionaries have not been paid. Balances are now due each of them. These sums though respectively small, are large in the aggregate, and every cent is greatly needed by the missionaries to meet their current expenses.

We are pained and mortified in making the announcement, that many of them have recently suffered for the actual necessities of life. Sickness has prostrated them, and in a distant section of country, remote from sympathizing friends, and unable to provide for the sustenance of their families, their situation has been extremely painful. All these sufferings they have borne with cheerfulness—with characteristic martyr spirit. The Board hears no complaining from any quarter. But such neglect—such treatment—amounts almost to cruelty.

The forbearance of the recipients does not palliate the wrong.

And that wrong—that injustice to men and women who have forsaken all to please Christ and him crucified, to whom is it chargeable? Have not we and all our brethren a bad some agency in permitting this state of things to come to pass? Have we not been too indifferent to these mission interests? Have not our efforts relaxed?—our ears been deaf to the cries for help? Our consciences respond affirmatively, and we must stand criminals of neglect until relief—solid and substantial relief is furnished.

To the Baptists of every State—to all the lovers of the Red Man—to all who wish to see him elevated in the scale of morals—and happy by being civilized and christianized, we would especially appeal in this emergency.

Should we be disappointed—should our needy missionaries be disappointed—should the poor laborer with his untutored mind and godless heart be disappointed? We hope not; the acknowledged goodness of the cause for which we plead forbids it. A small contribution from each church would instantly relieve the Board of the financial pressure now glooming its prospects for sustenance, and bring joy and gladness to the hearts of many now rebed in sadness. A liberal contribution would meet all pressing demands, and enable

the Board to respond favorably to some one of the many calls for the extension of our missionary operations. In conclusion permit us to say, this is a work requiring mutual co-operation. Let the pastor, deacons, and members see to it: let them act promptly and the work is done.

In behalf of the Board,

JNO. L. KIRK,  
WM. GARNETT,  
A. W. LA RUE.

For the Indian Advocate.

Indian Missions in Illinois.

SHURTLEIFF COLLEGE, Oct. 18, 1852.

MR. EDITOR:—The General Association of this State closed its meetings last night. Among the various committees appointed was one upon the American Indian Mission Association, which offered the following report:

"The sole object of this Association is, 'The promotion of the spiritual and temporal interests of the Aborigines of America, by the preaching of the gospel and other religious instruction;—by the establishment of schools, both male and female, from primary schools to those of the highest order, which the improving condition of the Indians may at any time require, and by promoting industry and civilization in general.'

The Society was organized in October, 1842, at Cincinnati, Ohio.

In the Ninth Annual Report presented last April, the receipts amounted to \$15,811.99; the expenditures \$14,975.74.

The Society has 4 Missions, 6 Stations, and 8 Out-stations among the Choctaws, Creeks, Potawatomies, Weas, Piankeshaws and Miamies.

There 26 Missionaries and assistants; 21 churches; 126 converts baptized the last year; over 1,300 communicants; 6 schools and 155 pupils; 1,000 converts have been baptized within nine years.

Of the "Indian Advocate," the organ of the Board, 4500 copies are published monthly.

The Indian Mission presents peculiar claims upon American Christians, and on account of the proximity of Western churches to the various tribes of Indians among whom missions have been established, the duty seems especially to devolve upon them to supply the Red Man with the word of eternal life.

Your committee would therefore recommend the following:

Resolved, That we regard with deep interest the efforts made to promote the cause of Indian reform, and that it is our especial duty to aid in this work by our contributions and our prayers.

Upon the presentation of this report the writer was requested to make some remarks upon the condition of the Indians and the encouragements to labor among them. These were followed by an earnest prayer by Dr. J. M. Peck, that God would bless the efforts to christianize the poor Indians, would multiply laborers and increase the means in their behalf.

### Tuskegee Association, Ala.

We have received the Minutes of the Seventh Annual Session of this body. Its statistics are:

Churches,	37
Baptized,	210
Total,	2911.
Ordained Ministers,	22
Students,	10

The following report on INDIAN MISSIONS was read and adopted:

The Committee on Indian Missions beg leave to report: That, we are sorry that our limited means forbid our making a full and satisfactory exhibition of the state and progress of this interesting mission. The cause we are happy to state,

growing influence, while the good Lord is abundantly blessing our brethren in the Indian country. Many of our red brethren are embracing the truths of the gospel. There are already several churches established in the Creek nation. During the past year, between one and two hundred have been added to the churches. There are also six or eight native preachers among them; one of whom is our brother Chilly Minkah, who still maintains a prominent position of usefulness.

The Indian Mission Association having turned over to our brother Chilly Minkah over to this Association for support, we would suggest to you,



# INDIAN ADVOCATE.

body, the propriety of inviting him to meet with us at the next session of our body. All of which is respectfully submitted.

T. GRANTHERY, Chm's.  
W. P. CHILTON,  
Z. NGENT.

From the Western Recorder.  
From the Creek Nation.

BRETHREN.—It gives me joy to inform you that we can once more see daylight in this part of the Creek nation.

For a long time we have been suffering from general and severe sickness, so that our congregations have been unusually small. I was unable to attend council, the Association, or any of our camp meetings; but now my own health is good, and my wife has been able to visit brother and sister Wallace on the North Fork. Health is paying us a welcome visit, though death occasionally removes from our midst a brother, sister or friend. This morning we consigned an aged and useful sister to her last, long resting place. Last Sunday she was with us at the Lord's house; but now, we trust, she is at her home in heaven. Our congregations are large and attentive. Two Sundays ago we received two by baptism, and one was restored. The last was a daughter of one of our principal chiefs—Benjamin Marshall. Last Saturday night I was up until very late at church-meeting, and came very near taking a relapse; but having been so long confined, I could not easily deny myself the pleasure of meeting with my brethren and sisters. On Sunday, after preaching, I invited those who wished for the prayers of the church; whereupon many presented themselves before the pulpit, while others who did not come, manifested by their weeping that they felt deeply the need of an interest in the Saviour's blood.

O brother! "Be not faithless, but believing." God is blessing the efforts of the Indian Mission, and you have great encouragement to make many sacrifices for this great and good cause.

Affectionately and truly yours,  
H. F. BUCKNER.  
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## Reasons for Beginning while Young.

Some children may think they are too young to do anything for missions or other good objects. If they were men, they think they could accept of a commission, but not now. This is a great mistake. How old was Samuel when the Lord called him to the office of a prophet? Jeremiah, when the word of the Lord came to him, said, "Ah, Lord God! behold I cannot speak, for I am a child." But the Lord said, "Say not I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." The blessed Jesus was only twelve years old, when he said to his parents, "Wist ye not that I must about my Father's business?"

Besides, how many children do not live to be men? Unless they begin to do good while young, they may not have any opportunity in this world. Old and young are both instructed that they must do now what they find to do; that they must work while it is day; for the night cometh, when no one can work.

But what can the young do? They can first begin to love the Saviour, to seek His love, and then be prepared to obey His commands with a joyful heart. This they must do, if they would be either happy or useful. Then they can pray; and be assured that the Saviour loves the prayers and praises of the young—for when He came down from heaven, He became a little child, and has known in Himself all the feelings and wants of a child. They can try to make other children love and serve the Saviour. And for the poor heathen children, who are far away, they can do themselves, and give something to assist in teaching them. The little sums—the pennies, given by a great many children, make a very large sum. Last year, they made in all over four thousand dollars. Each gift may be small, but if it is given cheerfully, and with a feeling of love, it is valued by the Saviour more than the most costly offerings could be if given grudgingly or uncheerfully.

No matter, then, how soon you begin, if you begin right. The sooner the better. Only do it heartily, and determine not to become weary in well doing.

A scholar of bad life is like a blind man holding a torch, by which he gives others light, but cannot himself see.

## What the Gospel has done for the Choctaws.

The report on The Success of Indian Missions, read by Mr. Treat at the meeting of the Board in Troy, embodied the following statement in respect to the Choctaws. Some of the facts have appeared before in the Journal, but they are of so much interest, that our readers will not be sorry to see them again:

In 1810 the Choctaws were emphatically: pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fighting, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engrained some of the worst vices of civilization. They were a drunken people.—When Mr. Kingsbury once inquired, "Is there not a sober man among you?" he was told in reply that there was one!

But as to their present home, and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches, we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, "Is this the people that our missionaries found, thirty-four years ago, so ignorant and so degraded?" It will be well, however, to go into some detail.

1. *A large number of the Choctaws are the followers of the Lord Jesus Christ.* The Board are already supplied, that the number of such under the care of our mission is thirteen hundred. Other societies, which have entered the field at a later date, report about the same number of communicants; so that one-eighth of the whole tribe belong to the visible church. Of the evidence of piety furnished by those connected with other organizations, we cannot speak. But we have taken some pains to ascertain the facts in regard to our own churches; and the result is, that they give nearly the same evidence, in kind and degree, that we find elsewhere. With them, as with us, there are the faithful and the unfaithful. With them, as with us, there are the inconsistent and the wayward. But we find there, as here, bright examples of godly living, of large-hearted benevolence, of progress in knowledge and holiness. And there too, as here, we are happy denizens, joyful anticipations of coming blessedness, and triumphant departures to the rest which remaineth for the people of God.

In some things, moreover, these churches are disciples to us. As might be expected, cases of excommunication frequently occur; but we are assured by Mr. Byington that there is no occasion for the taking of testimony. The delinquent becomes himself the witness; and the truth is soon disclosed. A member of a Choctaw church, in good standing, never refuses to pray, whatever may be the occasion. If the head of a family makes a profession of religion, he is sure to set up an altar in his household; and if at any time the daily offering is withheld, it is freely admitted that "sin lieth at the door." After what has been said, it will excite no surprise to hear that the Choctaw Christians pray much for the heathen. "Seldom," says Mr. Copeland, "do they forget to intercede for the success of missions in this and in every land." The Board too, with its officers, is often remembered at the morning and the evening services.

2. *Intemperance among the Choctaws has been greatly curbed.* The early habits of the people, in this particular, have just been mentioned.—Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law," but which, with greater propriety, may be called the "Choctaw law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law. And whatever may be the fate of such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never make their work. It might not be inferred, however, that the evil of intemperance has entirely ceased. This is not true. But the change is very great, and it is all the while becoming greater. Public men are vigilant and determined, and the forbidden article is destroyed, wherever it is found.

But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shipped by white men along the borders of the Indian country. Could these be closed, the mischief would run on to an end. Gladly would the Choctaw government grant this solitary traffic, if they could. Last autumn a petition was addressed to the Legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three

hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes on, and every year it swells its score of victims to a dishonored grave.

3. *The Choctaws are an agricultural people.* They have given up the chase, and live by the products of the soil. "The man who marries," Mr. Byington says, "and does not provide a house and farm for his family, is in as poor a position among the Choctaws, as he would be among the whites." It will be understood, of course, that they have much to learn in developing the resources of their ample domain. But they are making rapid advances in skill and industry. Teams of horses and cattle, wagons, large and small, are becoming more and more frequent; and their implements of husbandry are constantly improving. With their present means and knowledge they raise corn enough, in favorable seasons, for their own wants; and generally thousands of bushels are offered for sale. Many are turning their attention to other crops; and Mr. Hotelkin says that more wheat has been raised this year than in all the previous years of their history.

4. *Education is highly prized by the Choctaws.*—Indeed, their desire to obtain suitable instruction for their children is nearly universal. "If they had the means and competent teachers," Mr. Hotelkin says, "almost every child in the nation would be sent to school forthwith." There has never been a time in their history when this subject received so much attention. Large sums are freely expended. First of all, there is a fund for the training of lads and young men in our academies and colleges. Then there is an annual appropriation of \$25,500 for the support of boarding schools in the nation, placed under the care of four different missionary societies, representing the Methodists, Baptists, Presbyterians and Congregationalists, they having agreed to contribute largely therefor. And it is but simple justice to the Choctaw government to say, that in the management of these institutions they have shown remarkable tact and ability. Such has been the success of the experiment, indeed, that it is often said in the adjoining States, "The Indian schools are better than ours." A few parents send their children to the boarding schools at their own expense; and more would be glad to do so, if there were room. In fact, the Committee have been solicited, within a few weeks, to open a school on this very plan.

The provision for common schools, it must be confessed, is wholly inadequate. But as soon as suitable teachers shall be raised up, it is presumed that every neighborhood will be supplied; for large sums are frequently collected for this object, in the absence of national grants, by individual effort.—That competent instructors may be prepared, some of the leading men in the nation wish the Good Water school to be converted into an institution that shall hereafter equal any female seminary in the United States; and the change is to be made this very year.

It is an interesting fact, that in all the Choctaw schools the Christian religion holds a place of singular prominence. And not only so; Saturday and Sabbath schools, as they are called, are sustained at the expense of the nation. "I know of no State," Mr. Copeland says, "where appropriations are made from the school fund for the support of Sunday-schools. But such is the case here."

5. *The Choctaws have a good government.* They have a written constitution, with a "declaration of rights" which embodies the liberty of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. They have a General Council, composed of a Senate and House of Representatives. They have a fourfold executive, consisting of a chief for each district elected once in four years, the greatest anomaly in their system. They have county courts, district courts, and a "supreme national court;" the county court judges being also judges of probate.—Every free male, eighteen years of age, who has been a citizen of the nation for six months, is entitled to vote. If twenty-one years of age, he may be chosen to the House of Representatives; if twenty-five years of age, he may be chosen District Judge; if thirty years of age, he may be chosen to the Senate, or the supreme national court, or the executive department; provided, however, that he does not deny the authority of God, or reject the doctrine of future rewards and punishments. And all officers, whether chosen by the people or by the General Council, are liable to impeachment for selling whiskey, or for "being found drunk twice." All general elections must be by ballot; and the electors themselves are protected from arrest for the time being, save in cases of treason, felony, and breaches of the peace.

The statutes of the Choctaws are simple, sometimes defective in phraseology, but for the most part commendable in their aim and spirit. Of the laws which relate to slavery, the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this subject than the adjoining States. It should be said, perhaps, that there are some failures and lapses in the administration of justice, but this is largely owing to ignorance, and not to deliberate unfairness. And the improvement in this respect, even within two years, is palpable and decided.

Other signs and marks of an advancing civilization might be mentioned, such as changes in dress, better houses and better furniture, the elevation of women, weddings and funerals conformed to the customs of the white men; but these will be interesting. No people, receiving the gospel as extensively as the Choctaws, grappling with intemperance in their determined spirit, cultivating the soil with their quickening industry, giving education to their youth, and having such a government as that of a stationary nation, things. They have the elements of progress. They have the spirit of civilization, and the term will not be slow in coming.

But the Committee cannot dismiss this topic without advertising, more particularly, to the condition of the adjoining States. They have no wish to institute invidious comparisons; but all good men in those States, it is to be feared, complain of a lamentable dearth of churches and schools. It is greatly to the credit of the Choctaws, therefore, that with such an example before them they have pressed forward, with such zeal and success, in their career of improvement. In some respects, indeed, the missionaries give the preference to the Indian. "In the erection of churches," Mr. Stuart says, "in the establishment and support of schools, in efforts for the Bible tract and temperance cause, the Choctaws stand where the people bordering on us have never stood." We can show this by numbers, but space forbids. And Mr. Hotelkin affirms with confidence, that his people are more civilized than their immediate neighbors. "This has been said by the whites themselves."

## Birgevale School.

Some of our young readers may remember seeing in the Maxcedon, last year, a picture of Birgevale,—a boarding school among the Delaware Indians, with some account of the children there. It was then said that the children seemed to be interested in their studies, and that when they would learn to love and to obey the Saviour.

Since that time, we have heard that what we hoped has come to pass, in the case of some of them. Several girls have appeared to desire earnestly to become the followers of Christ. They were very diligent in seeking to know what he would have them to do, and in trying to do it. They studied to refrain from everything that was displeasing to Him. In this way they showed their love to Him, as He said, "If ye love me, keep my commandments."

Seven of them were baptized on the second Sabbath in May. The oldest was in the fourteenth, and the youngest in the tenth year of her age. They were baptized in a small pool on the prairie. There was no beautiful shade of trees around the margin—nothing overhead but the sky. But the Lord was there, and from the open heaven doled down the rejoicing angels looked down on the scene, and the tall prairie grass and beautiful wild flowers added a smile of beauty to the holy Sabbath.

Only three weeks after this, one of these girls lost both her parents by death. One died in the morning, and the other in the evening of the same day. But they were followers of Christ, and died in hope of going to be forever with Him. This daughter, too, had so lately obtained the same hope, their father was no doubt sad—but it was only for a short time. How happy will be the woman in Heaven! They left five other orphan children, in the care of the missionaries. With many prayers be offered for them, that they may be kept from evil, and also gathered into the Saviour's fold.

And how many will read this, no younger than these Indian children, that have not yet given their affections to the Saviour who loved them and died for them? How many will resolve at once to do this? Who will willingly fail to meet in this assembly of children, gathered from every nation in the heavenly kingdom of the Redeemer?—*W. C. Adams.*

One single day of a wise man is worth in the whole life of a fool.

Youth indulges in hope, old age in remorse.

