

Indian Advocate.

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

LOUISVILLE, JUNE, 1853.

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Birth-place of Missions.

BY MRS. H. C. COLEMAN.

On the shores of the Orontes, in Syria, about three hundred miles from Jerusalem, lies a dismal, ruinous little town, called Antioch. The narrow streets are lined with low houses, only one story above ground, and the whole place wears a forlorn and repulsive aspect. Yet the thoughtful Christian traveler lingers around it with an interest second only to that inspired by the localities consecrated by the footsteps of the Lord. The winds seem plaintive with voices from the past; and the poor ruinous town itself, darkening amid the surrounding luxuriance of nature, is to him the widowed city of ages, a picture in the desolation of a mighty and hopeless grief. It is Antioch, "Queen of the East," once greater and richer than even Rome herself. On this forlorn spot arose splendid palaces, theaters, and temples. Here dwelt the magnificent Syrian kings, and the scarcely less regal Roman pro consuls. Here learning and the arts, fostered by boundless wealth, sprang into tropical luxuriance. Through its majestic gates was ever ebbing and flowing a mighty, restless tide of human life.

But to the Christian pilgrim, all these reminiscences are but a gorgeous frame to the picture on which his mental eye is fixed. Here was the birth-place of Gentile Christianity. On this spot, the world-embracing tendencies of Christianity first received a definite form. Here first sprang up in the soul of the Church the mighty thought of a considered, systematic agency for the conversion of the world to Christ, the germinal thought of Christian missions. For it was not, as we are apt thoughtlessly to conceive of it, plain matter, even to the apostles themselves, how their Lord's commission, "Go ye into all the world," was to be carried into completion. The command was given, and the divine germ of love to universal man implanted in the bosom of the Church. Then it was left for the most part to the Church itself, under this twofold stimulus and the living guidance of the Holy Spirit, to resolve the problem; to become, with intelligence and forethought, co-workers with God. How slowly the full scope and import of their mission dawned on the minds of the first believers, is strikingly shown by the case of Cornelius, the devout Roman centurion. Even this produced no more than the partial recognition that "in every nation, he that feareth God and worketh righteousness is accepted of him," and led to no extension of Christian labor beyond the bounds of Israel. Even Paul's labors, so far as we can trace them, had hitherto been confined exclusively to his own countrymen.

But now the time had come. A broader and clearer light was to rise upon the world. Let us take a somewhat nearer view of this interesting moment in the history of Church, a moment especially of highest import to us far-off Gentiles.

It was now some six or eight years since the Saviour's death and resurrection had laid the foundation of the Christian Church. Jewish believers, scattered abroad by the persecution which arose at the death of Stephen, had taken refuge in various heathen cities; among others, in Antioch. They had made known the gospel among their own countrymen, who resided here in great numbers; and as the fruit of their labors, a large, flourishing, and as it would seem, wealthy church had arisen. This coming to the knowledge of the church at Jerusalem, Barnabas was sent to Antioch to inquire into their state, and probably to test the soundness of their faith. Here, it seemed to him, was a favorable opening for Paul. He accordingly sought him at Tarsus, his native city, whither he had been driven from Jerusalem by persecution, and took him with him to Antioch. Here they remained together during an entire year.

That must have been a year rich in Christian culture to the church in Antioch; a year fruitful in preparation for the new work of evangelizing the world, in which they were to be the honored pioneers. The eloquent and large-hearted Barnabas, "the Son of Consolation," who, when the apostles at Jerusalem refused their fellowship to the newly-

converted Paul, took him by the hand, and became a voucher for the truth of his wonderful story; Paul himself, the genius, the scholar, the accomplished man of the world, with all his surpassing gifts now consecrated to the cross, his ardent spirit burning with love for souls as with a consuming fire,—think what a new light of Christian light and life must have poured into this favored church, from the ministrations of such men! Other gifted and devout teachers were also gathered here, all working harmoniously in tilling the genial soil of this garden of the Lord. What scenes must have been witnessed in the meetings of the church, in the public services of the Sabbath, at the celebration of the Lord's Supper, when Simon, and Lucius, and Manen, Barnabas, and Paul, expatiated on the just-completed work of redemption, the divine life in the soul of the believer, the hopes, privileges, duties, flowing from this new relation to God as their Father in Christ! What prayers, breathed into the soul by the Holy Spirit, went up with celestial incense to the throne in heaven! What tears of pity were shed, what yearnings of unutterable love went forth, as the state of the heathen world was contrasted with their own, and, for the first time, the idea of one great brotherhood to be gathered for Christ out of every kindred and nation, and people, and tribe, burst with divine power through the prejudices of ages!

The spirit of this noble church found a beautiful expression in that beautiful free-will offering sent to the church in Jerusalem. In a special sense by the hand of Barnabas and Paul to the sum of fasting and prayer, they sought the Divine guidance. Before its close, the answer of the Holy Ghost, was given in those memorable words: "Separate me Barnabas and Saul, for the work whereunto they are called." The work of preaching Christ among the Gentiles. This was the beginning of Christian missions, properly so called; of missions, not to Israel, but to man. That was the greatest day in the splendid history of Antioch, though her princes and nobles, her priests, philosophers, and artists, knew it not. The whole earth must have been still at that hour, with a thrill of mighty joy; yet the whirl and clamor of business, pleasure, and idleness, paused not an instant in her busy streets. So silently germinate the grand epochs in the kingdom of God! At the distance of eighteen centuries, we look back and behold in that day the link which connects her with all after time, the link which embalmed the name of Antioch for immortality!—*Marthaian.*

THE MOTHER'S REWARD.—I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven, and watered the earth with a gentle shower. I saw a little rivulet start from a mountain, winding its way through the valley and meadow, receiving each tributary rill which it met in its course, till it became a mighty stream, bearing on its bosom the merchandise of many nations, and the various productions of the adjacent country. I saw a little seed drop into the earth, the dew descended, the sun rose upon it; it started into life. In a little time it spread its branches and became a shelter from the heat, "and the fowls of heaven lodged in its branches."

I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips, one of the songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents, and keep him from temptation. In a little time I saw him with the books of the classical under his arm; walking alone, buried in deep thought. I went into a Sabbath school and heard him saying to a little class that surrounded him, "Suffer little children to come unto me," a few moments afterwards I went into the sanctuary, and heard him reasoning of "righteousness, temperance and judgment to come."

I looked and saw that some mother at whose feet he had knelt, and from whose lips he had learned to keep the name of Emmanuel. Her hair was whitened by the frosts of winter and heaven beamed on her brow, and in her eyes glowed a tear—I thought I saw the moving of a mother's heart, whilst she reverted to days gone by, when this blossoming was first dawned into life, listening to her lips in the voice of instruction, and in child-like simplicity and sweetness the way to be good, and I said, "this is the rich harvest of a mother's labors; these are the goodly children of that precious seed which was probably sown in weeping, and

your gray hairs shall not be brought down to the grave in sorrow, but in the tower of rest, you shall look down upon him who will arise and call you blessed," and finally greet you where your hope is swallowed up in fruition and praise!

The Spirit of Missions.

BY MISS EMILY JUDSON.

—That the love wherewith Thos had loved me, said the Saviour, in that last expiring touch of peace-breathing prayer, before the final consummation of His sacrifice.—"That the love wherewith Thos had loved me, may be in them, and I in them." What a petition was that, in the fitting grandeur of its thought, in the rich monument of its affection. The love wherewith the Father loved His only begotten Son, swelling, surging through the bosom of man, breaking up those deep fountains of the soul, which no mere human finger has the power to reach; and elevating him at once to a new and mysterious connection with the Divine nature! Behold, then, the electric chain that links the family of God on earth; and causes the hearts of all its members to thrill in unison, as the sound of the Controlling Voice! And what says that voice? Appealing in firm, commanding tones, to the principle implanted by the Holy Spirit in the regenerated soul of man, what is its great requirement? GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.

Is this wise?—is it reasonable?—will it do any good?—it requires the stranger, and while he sits down to doubt and cavil, and search for points in the way, the unquestioning child goes away and does the Father's bidding. That which is madness and folly in the eyes of one, is regarded by the other as but a simple, affectionate, trustful act of obedience to Him who has the right to control and the power to protect. They have no fears of what the end may be, when He who sees the end from the beginning is directing them. They have not to experiment, and question and tread doubtfully along the tangled wilderness of life. They have a great, unerring Guide, and it is their glory to follow His voice and cling to His hand, through whatever He shall choose to lead them; to believe, to trust, to rejoice in Him, even in the midst of temporary afflictions. And thus it is that they shrink not from the privations, and dangers, and difficulties incident to His service, feeling that their highest honor is to be permitted to suffer for His sake. Oh, the love of Christ! this it is which constitutes the spirit and essence of missionary devotion; and to those who have never drunk from the delicious fountain, who have not yet been made subjects of that wondrous prayer, "As thou hast loved me," it may well be looked upon as infatuation.

But what has been the fruit of all these labors and sufferings—of all these privations, sacrifices, and deaths? Nothing to become the ground of boasting, certainly; but enough to make all Heaven rejoice. Surely the maturing of a few early clusters of grapes, where only the thorn tree grew; the gathering of a few golden sheaves from the arid soil, which never bore even a blade of grass before. And this is surely worth the labor, if only as the precursor of a more bountiful harvest. But this is not all that has been done. Behold the rivers of water on their fertilizing course through the desert; look upon the thousand fields laid in long rich furrows by the gospel plowshare, or stirred, and leveled, and sowed with the dew of heaven, waiting for the sower's coming. And there are pointing hearts, and extended hands, and ready feet willing, even as the Master wills it, to scatter the seed of truth in the harvest. Ay, go traverse America, from the borders of fair New England to the sounding shores of the Pacific, and count, if they can be counted, the various missionary organizations that have sprung up within the last half century. Go watch the movements of the thousands of churches by which Christendom is being evangelized, and see with what simultaneous action they step forth to the support of the mighty enterprise. Nay, look even to the female wing circling the Sunday school contribution, the infant's penny box; for know that such are the tiny pills which feed the marvellous ocean. Go catch the watch-word, "To every creature! To every creature!" which sounds forth, a simultaneous shout, from missionary societies of every sect, for this one point admits of no jarring or discord. Go to the records of the Bible Society, and number the tribes and nations, who have already received the word of

God in their own hearts. Then turn to those same regions and see the gathering like the leaves of November before the invisible power which is stealing so irresistibly over them. Go, on the holy Sabbath morning, and follow the course of the sun, as he rises in the easternmost port of China, till he climbs over the rocky hills of the Far West to garnish the lofty peaks of Oregon and California. And what changes have not fifty—thirty—ten—nay, five years wrought throughout that Sabbath track! How the names of the Church bells thrill upon the Christian's heart, as on from port to port, like his potent way! How low and inconsiderable the spots from which the praise of prayer and praise ascends not, and in which that "Light to the world," a Christian Church, has not been kindled!—*Miss Judson.*

Do you Love the Prayer-Meeting?

There are many persons of religion who get ready in their power in the house of God, who have been present at many a prayer meeting, and have been seen at a prayer meeting. Whether they consider meetings for prayer as of importance and interest, and the chief means of doing good, is known to God and their consciences. But of one thing I am sure, such persons do not feel as did the humble and lowly disciples who continued in prayer and supplication from the ascension of Christ to the day of Pentecost. Nor do they attach as much importance to prayer as did the "many who were gathered together praying," at the night of Peter's liberation from prison. Nor do they recognize the fact that the prayer sanctified the moral principles in the form of prayer, or he gave to his disciples, "After I have said in heaven." "Forgive us our trespasses," &c. They forget that God will be interested by the house of Israel, as that he commands his people to pray always, with all prayer and supplication. The prayer meeting may be considered the spirit and thermometer of a church, giving unexpressed indications of the state of its piety. If prayer meetings are well attended, it may be safely inferred that a church is making some progress in the divine life—but if there is a sparse attendance—if many of the members endeavor to excuse themselves by saying, "It is only a prayer meeting, and we shall not go,"—the party is evidently on the decline.

It should be remembered that prayer is the constituted medium through which God bestows his blessing. According to the divine arrangement, we must ask if we would receive—we must seek if we would find. It may be assumed with but little hesitation that much of the success which has attended the "ministration of the word," from the days of the Apostles till now, has been given in answer to prayer. Paul understood this well when he said, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." The glorification of the word of the Lord depends mainly on the prayers of Christians. And the word of the Lord is glorified whenever saints are called and sanctified, converted through its instrumentality. And it is true that the edification of saints and the conversion of sinners are in any way connected with prayer. It is, and the connection is an important one. Did you ever see signs of spiritual improvement in a prayerless church? Never. Did you ever see sinners converted when their conversion was unattended for and not prayed for? I suppose not. Who will say that Saul of Tarsus was not converted in answer to Stephen's dying prayer? Are not these important considerations, and should they not be instrumental in exciting within you a love for prayer meetings, and in securing your prompt attendance?

Game or Timorous?—A forward and callous young man is not likely ever to become a great man.

A man's dress has a wonderful influence on his character. Dress like a rascal, and in less than a month you will commence acting like one.

It was a maxim of General Jackson's: "Take time to deliberate, but when the time for action arrives, stop thinking."

Truth is a rock of strength sufficient to bear the universe; error, a mere in which the foot of man is proportion to their gravity.

The severest punishment of an infidel is the consciousness of having done it; and to one but the guilty knows the wretched pain of repentance.

The Indian Advocate.

LOUISVILLE, JUNE, 1853.

Removal of the Rooms

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

Agents for the Board

Rev. R. W. Thomas, Gen. Agent for Kentucky.
Rev. A. R. Thornton, Gen. Agent for Georgia.
Rev. W. M. Manning, for Mississippi.
Rev. A. G. Nugent, for Indiana and Illinois.
Rev. B. Kimbrough, Tennessee.
Rev. L. Campere, for Mississippi.

Special Notice

Letters on business connected with the Indian Mission Association should be addressed to
Our Secretary, *Ind. Miss. Association*,
LOUISVILLE, KY.
Those containing remittances to
CHARLES S. TUCKER,
Treasurer, *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, 125 Main street, and pay it there.

Rev. S. L. Helm

We had hoped that by the time the present Advocate was issued, bro. Helm would be installed in his office of Corresponding Secretary, and have assumed the editorial management of the Advocate. He is not yet *rector* *factor*, but it is now certain that he will very soon be with us and give his personal attention to the Advo-

Encouraging Responses

The Board are truly gratified with the responses made to the circular prepared and issued but recently, by a committee of their number. The contributions already forwarded to the Treasury, and the new interest awakened in behalf of the great objects of our mission, surely indicate a popular hold possessed by this cause of benevolence upon the public heart of unquestionable power. Within a few weeks there have been received more than three hundred dollars, the direct fruits of the circular issued. These contributions have been from different sections of the country, manifesting a solicitude for the cause among our brethren, irrespective of geographical boundaries. To those who have so generously answered our call, we return our thanks. To those who intend doing something for us, let us whisper now is the accepted time. It will not do to put off presenting the claims of the red man. We learned long ago and still have faith in that ancient adage, procrastination is the thief of time.

We would therefore earnestly appeal to all our brethren, and more especially those in the minority, to do something for our missions. One sermon or address will do good. A day spent in visiting members and soliciting their contributions will be profitably occupied. Who will not then give us one lift? No arm is too weak—no voice is too feeble to do that for our mission cause, which Providence will bless.

Baptisms

Rev. R. D. Potts writes from Armstrong Academy, Choctaw Nation, under date of May 12th:

"There is not at this time any special religious awakening in the Nation, though our congregations are good and much attention given to the word spoken. One of our native preachers visited a new place lately at which I attended once, and received two for baptism. I have also baptized four within a few weeks."

The Churches of the Sandwich Islands give from \$20,000 to \$30,000 annually, for the support of the Gospel among themselves and elsewhere—one of the results of missions.

Return of Miss McCoy.

We have had, very recently, the pleasure of welcoming in our midst one of the Board's most laborious and successful missionaries, Miss Eliza McCoy. Sister M. reached this city on the 22d of June, having left her station among the Indians during the early part of this month. She is at present among her relatives in Indiana, and designs spending in their midst, the summer. The declining health of her father chiefly induced her temporary return; as it was his earnest desire no less than her own, that she might minister to his wants in a time when the lamp of life is burning but fitfully—that her hand might smooth the pillow of sickness, support the infirmities of tottering years, and perchance close the eyes in death.

For nine years sister McCoy has been engaged in the mission field. None of our laborers have been more diligent and none more successful, considering the sphere she occupied. Too much praise cannot be awarded to her noble benevolence and self-sacrificing spirit. She has offered up on the altar of mission the ripest years of womanhood—has forsaken the ease and happiness of home for the toil and disquiet of life among a savage people.

We feel certain that our brethren will join with us in welcoming sister McCoy to her home, and pray the divine blessing upon her presence among old friends and old scenes.

Sister M. designs returning to the Indian Territory in the ensuing fall.

An Indian Youth

In company with sister McCoy, an Indian youth, named Edward H. Black, for our worthy brother, Dr. B., of Scott county, has reached here. He will probably travel during the summer with our agent, Rev. R. S. Thomas.

Kentucky and the Indian Cause.

As Kentuckians we are thoroughly mortified at the *do-little* and *do-nothing* course of so many of the churches in our State, with reference to the cause of Indian missions, and indeed we may say, all other causes of benevolence. It is a course entirely unaccountable. It is unlike their wide, spread fame for charity, and inconsistent with their noble impulses to generosity. We know of no way by which to satisfy our minds; and can only hope for relief in witnessing very speedily an entire revolution of feeling and decided action towards the sustenance of missions. When shall this be; and who will engage in the work?

Important as are other claims upon the Baptists of Kentucky, it must be conceded that those of the Indian Mission Association are of paramount importance; only excepting our domestic mission operations. The Board under whose supervision the missions are conducted, is located in Kentucky. It was placed here, because the Christian community interested in the organization of the Society, felt that in Kentucky more than elsewhere would a fostering care be exhibited—that with unanimity and enthusiasm all would rally to the support of that which while a national institution and universal in its claims, had peculiar relations to this State. Has the trust reposed in our brethren been faithfully fulfilled? Have we exhibited that munificence in our contributions that was confidently expected? In a word, have we and do we live up to Kentucky reputation for generosity?

We hope soon, indeed we have reliable assurances that we will, witness a great change in behalf of the cause of the Indian, among our Kentucky Baptists.

When shall we write of them: "Well done!"

BAPTIST COLLEGES.—There are in the United States, it is said, 27 Baptist Colleges and Theological Seminaries, the total value of the property of which is estimated at \$2,500,000. During the last few years, the sums subscribed on their behalf amounted to \$1,115,000. The subscriptions to Columbia College, D. C., during that period, amount to \$40,000, and the value of its property is not down to \$200,000, and that of Richmond College, Va., at \$150,000, of which \$100,000 have been subscribed within five years.

The Indian Tribes

Information respecting the History, Condition and Prospects of the Indian Tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs, for Act of Congress of March 3, 1847. By Henry R. Schoolcraft, LL. D. Illustrated by W. Eastman, Capt. U. S. A. Part III. Philadelphia: Lippincott, Grubb & Co.

Hon. G. W. Manypenny, Commissioner of Indian Affairs, has kindly sent a copy of this valuable work to the library of the Mission Association. The Bureau of Indian Affairs is performing a very important service, not only for the aborigines of our country, but for all those who may be interested in ethnological researches; and when the comprehensive undertaking, authorized by the Congress of the United States, shall have been fully completed, we shall possess a mass of information that will be of incalculable value.

The readers of the Advocate will obtain some idea of the topics discussed and illustrated in this volume from a brief analysis. Under the division of General History, we have a "generic view of the Indian race"; and under Manners and Customs we have "generic traits of mind," "traces of foreign origin," "distinctive phases of the hunter state," "costume," "accoutrements." Then follow Antiquities, with accounts of certain ethnographic inscriptions, &c., Physical Geography, with the journal of Colonel McKee through North-western California, Tribal Organization, History and Government, embracing the "history of the Iroquois," "Indian tribes of Oregon and California," with notices of the Dakotas, Mandans, Iowas, Winnebagoes, and the ancient Erics, &c.

Under the general title of Intellectual Capacity and Character, we have "oral fictions" and "poetic development of the Indian mind." Forty pages are devoted to Topical History; and the Physical Type of the Indian Race is illustrated by an "examination and description of the hair of the head of the North American Indians, and its comparison with that of other varieties of men." To Language nearly sixty pages are assigned, the topics being the "classification of the Indian languages," and the "principles of the Indian languages." The State of Indian Art, and the Present Condition and Future Prospects of the red man, are considered very briefly. Demonology, Witchcraft and Magic are discussed in the next division; and they are followed by Medical Knowledge of the Indian, and the Literature of the Indian Languages. About a hundred pages are devoted to Statistics and Population.

The following extract, from the pen of Mr. Schoolcraft, throws some light upon the intellectual rank and capabilities of the Indian race:

"As a general fact, the American Indians, however they may differ in some of their unimportant tribal peculiarities, fulfill, in a striking manner, the philosophical requisites of being a distinctive homogeneous variety of the human race. Both physically and mentally, there is a general resemblance, if not always a close identity, in all the tribes of the continent. Craniol development, as shown by the late Dr. Samuel George Morton, (vide Part II.) denotes a considerable range between the highest and lowest grades, and also a striking modification of the crania from artificial compression in some of the tribes, as in the ancient Peruvians of Atacama, and the various fabled groups of North and South America. But these developments did not indicate the degree of civilization to which the tribes reached; nor did the compressions, in the opinion of that eminent observer, at all interfere with, or limit their powers of intellectual attainment."

"By a re-examination of his large collection of crania in the Academy of Natural Sciences at Philadelphia, which I caused to be made, the results of which are published in my last Report, (Part II., p. 335,) it is shown that while, as we should a priori suppose, the Oregonians, Shoshones, and other savage groups of the West, are generally inferior to the stocks of the Mississippi Valley and Atlantic borders; yet the cranial dimensions of some members of these groups exceed a line, by measurement, the most advanced and well known tribes of our history. Thus the Dakotas, who, in the ethnological chain of these examinations, stand as the type of the great primitive group of tribes that of the Rocky Mountains, and West of the Mississippi reaching from the Arkansas to the Athabaskan line, disclose an average internal

volume of brain somewhat exceeding the Algonquin and Apalachean groups respectively; two many stocks, who formerly filled up nine-tenths of the whole geographical superficies of the original thirteen States, and who have, in all periods of our history, evinced a general character of superiority in their habits, manners and policy."

"In this result the average cranial measurements are expressed on the number of skulls actually examined. Individuals and whole tribes the Algonquin and Apalachean groups compare indicate a high intellectual capacity. Thus, the crania of the Chippewa and Sauk tribes, respectively, denote 91; being 7½ above the average of the group. Four crania of the Outagamie, or Fox, and two of the Potawatomi, respectively, reach still higher, being 92. The Miami, whose history is identified with the Wabash valley, stand at 90; the Natic, a tribe so long and successfully (in the seventeenth century) under the teaching of M. Elliot, at 85; and the Menomones, decidedly the most erratic of the home tribes, at 84."

"In the Apalachean group, which is not well represented in the collection, three Menomones crania give an average of 90. An Utchee and Miccosaukie, respectively, indicated 84 and 74; and five Seminoles average 83½. But of all the stocks who have figured in our history, none have equaled, in their cranial capacity, the Iroquois, which includes the celebrated Five Nations and Six Nations of Indian history. They rise in the cranial volume, to an average of 84 above the most advanced groups East of the Mississippi, and 5½ above the highest of the bold prairie tribe West of it, and, in a single instance, 12½. Of these tribes an Onondaga and a Cayuga, respectively, measure 95. Two Hurons, or Wyandots, denote 81; three Mohawks 84; and the lowest in the collection, is called "Mingo," 80. An intellectual pre-eminence is given in these indications to which this general tribes appear to be most fully entitled by their energy and superiority in war, oratory, civil policy, and a high thirst for military glory, which places them far above the oppressed and down-trodden nations of ancient Mexico and Peru."

"The Indian tribes of this continent are manifestly of oriental origin. Their mental and physical traits, and their physical traits, abundantly denote this. But it is worthy of remark, that while other races, who have exercised great and controlling influence, and attained a high rank in Europe—as all the tribes speaking the Indo-European type of languages, together with the Sclavonic, Magyar, and various Celts—are also of oriental origin, the area of territory occupied by the American tribes should have been so immeasurably greater than that of the white-skinned races of all central Europe combined. The latter races, who, however variant, were all characterized in the scale of colors above brown, developed a high state of civilization in arts, letters, industry, and Christianity; while these red-skinned forest tribes, coming, as in all probability they did, in small parties, at successive eras, found a stimulus to their barbarism in this very immensity of area. They wandered over the entire continent, from one end to the other, from sea to sea, in the most profound state of moral degradation, and without having reached, by any monuments traceable to them, a state of much civilization in the highest instances noticed, or giving proof of much apparent intellectuality."

"The examinations made of their cranial volume by eminent physiologists, although these inquiries have not been carried as far as desirable, denote no impediment to such rise in arts and improvements. Nor, since there is great evidence of antiquity, should the latent existence of such mental traits, it would seem, have led to the long continued moral darkness which has marked their history and natural development. And this fact alone, setting aside all other evidence which is merely theoretical and of little apparent value, presupposes a marked epoch, if not something like a national ostracism, in their history. But it at the same time gives full encouragement to the efforts making for their education and moral advancement. More than one-fourth of the geographical area of the globe was involved in the event of the discovery and settlement of America. The Indian population at the earliest known period is not given; but it probably never reached, in the most favorable state, five millions; of which the present area of the United States and of British America yielded not over seven hundred thousand, or one million at farthest. They declined and lost by death in the scale of population, about the same numbers that they reproduced annually, the tendency being, for a long period before the discovery, to depopulation. If half a million be assumed to be the present aboriginal population of the Union, agreeably to its recently expanded limits—which is as large a proportion as the present state of the census returns appears at all to justify—it would involve an enormous area to each soul with a tri-

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present acknowledged Indian territories and hunting-grounds; an area, indeed, which in no probable or imaginable state of their affairs could they till, improve, or profitably and permanently occupy, to the end of time.

"This problem is merely thrown out as a rhetorical question. However it may be decided, it cannot alter the class of duties we owe to the race. Whatever defects may, in the eyes of the most ardent philanthropist, have at any time marked our system of Indian policy, nothing should for a moment divert the government or people, in their appropriate spheres, from offering to these wandering and benighted branches of the human race, however often rejected by them, the gifts of education, agriculture, and the gospel. There is one boon, beside, which their ignorance and instability, and want of business and legal foresight, requires in their present and future state; it is protection."

Self-Examination.

We give the following syllabus of a sermon delivered by one of the missionaries of the Boston (Baptist) Board to the Cherokees, which we find in the Cherokee Advocate, for two reasons; it is most excellent in itself, and then it shows the spirit and taste of a native Indian editor:

On last Sabbath we had the exquisite pleasure of listening to a sermon preached by the Rev. S. A. Worcester upon the duties of self-examination necessary for every individual to perform who have joined themselves to the visible Church of God and are the professed followers of Christ.

Search yourselves, examine your ways, and return to God. The administration was made to suit the backslider who had wandered from the fold, and the hardened, unregenerated sinner whose heart had never felt the soothing, elevating and cleansing power of the blood of the Lamb, was made to feel that he was the man.

While the man of God was calling particularly upon the members of the church to search their hearts, examine their ways, deeds and words, by the great rule and standard of their faith—the Bible, the great embodiment of truth—the thought passed through our mind that those who professed to be governed by this standard, of course would not be likely found guilty of having gone astray.

None in this vicinity are thought worthy of at least be found guilty of back-biting their neighbor, of wilfully perverting the truth, for in other words, of having served the enemy of their Lord and Master—the Devil, by lying. But still we fear that some of the pillars of the churches have never read or heard the passage of Scripture from which the text was preached, so forcibly brought before their minds as it was by the preacher. What a member of church whose every word and deed bespeaks the greatest amount of the first virtue—charity—have played to their account upon the book of remembrance? a lie? We tremble for you, brethren—search, brethren—search, we open some of you will not be so slow.

We were perfectly delighted with the sermon—all classes, Christians, back-sliders and sinners had their share appropriated in due season, and we left satisfied we were caught in the category. Needed to search and examine ourselves, for we fear we are like Peter—Such sermons, filled with gospel truths, love and Christian piety (and they are heard every time the Rev. W. preaches) must and will have the desired effect. Sinners will be convicted, back-sliders reclaimed, and church members with contrite spirit clasping the great volume—the Christian's guide that never lies."

For the Indian Advocate.

Fort Gibson, May 23, 1853.

DEAR BROTHER KIRK—I just have time to inform you that on yesterday I baptized one Frenchman at the Muskoke church. We had a pleasant meeting. The Sabbath previous I had baptized four Creeks at the North Fork church. Two others are received for baptism. Brother Jacob Hapkins baptized two at the Muskoke church three Sabbaths ago. At the same time I preached at Hichetretown and received one by experience. Last week I preached at Tuckabachetown at night, and had a good meeting. I was much delighted in a conversation with an old sister, who was once scourged for praying to God, and who is now too infirm to attend church.

Why is now making greater inroads than at any former period since my acquaintance with this nation. Satan is evidently marshaling his forces for a mighty resistance. "The enemy has come in like a flood" of liquid damnation. May the Spirit of the Lord lift up a standard against him.

Brother Wallace has arrived and removed with his family to Fort Smith. All well.

About 1500 Creeks start in 12 days to a grand council with the Camanches and other tribes. Eight weeks and I will revisit this church to preach the funeral of sister Eliza, daughter of the principal chief, who died some weeks since. She was truly an amiable sister.

In great haste,

H. F. BUCKNER.

For the Indian Advocate.

Fort Smith, May 30, 1853.

DEAR BROTHER KIRK—To those who may desire to hear, I would say that I reached home at North Fork, on the 15th of this month, and found my family and also brother Buckner's family all very well. I met with brother B. at Fort Smith, and we went up to the nation together. As soon as I could arrange my affairs, and the weather, which was very wet, would permit, I moved to my new field of labor.

On Saturday last, I went to see the Agent, but the former one was out of office and the new one had not arrived.

Having only partially explored the port thro' which I expect to ride and preach, and having yet made no permanent arrangement, I can say nothing more at present.

My post-office address will be Fort Smith, until otherwise ordered.

Yours affectionately,

S. WALLACE.

Results of Missions in India.

From the *Calcutta Christian Observer* we take the following summary, which, we are sure, will give to our readers the most gratifying evidence that the labors of missionaries in India have not been in vain:

"At the commencement of the year 1852, there were laboring throughout India and Ceylon, the agents of 22 missionary societies. These include 443 missionaries, of whom 48 are ordained natives, together with 698 native catechists. These agents reside at 313 missionary stations. There have been founded 331 native churches, containing 18,410 communicants. In a community of 112,198 native Christians, the missionaries maintain 1,347 vernacular schools, containing 47,504 boys, together with 93 boarding schools, containing 2,414 Christian boys. They also superintend 126 superior English day-schools, and instruct therein 14,562 boys and young men. Female education embraces 347 day-schools for girls, containing 11,519 scholars; but hopes more from its 102 girls' boarding schools, containing 2,779 Christian girls. For the good of Europeans 71 services are maintained.

"The entire Bible has been translated into 14 languages, the New Testament into five others, and separate gospels into four others. Besides numerous works for Christians, thirty, forty, and even seventy tracts have been prepared in these different languages, suitable for Hindus and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

"By far the greater part of this agency has been brought into operation during the last twenty years. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude—WHAT HATH GOD WROUGHT!"

FORCE OF EXAMPLE.—A boy once went to a Ragged School and had his face washed; and when he went home his neighbors looked at him with astonishment. They said: "That looks like Tom Rogers; and yet it can't be, for he's so clean; Presley his mother looked at him; finding his face so clean she fancied her face dirty, and forthwith washed it. The father soon came home, and seeing his wife so clean thought his face dirty, and soon followed their example. Father, mother, and son all being clean, the mother began to think the mother looked dirty, and down she went on her knees and scrubbed that clean. There was a female lodger in the house, who, seeing such a change in her neighbors, thought her face and her room very dirty, and she speedily betook to the cleansing operation likewise. And very soon the whole house was, as it were, transformed and made tidy and comfortable, simply by the cleaning of one Ragged School boy.

Danger should be feared when distant, and bravely when present.

A Striking Contrast.

On one of the Sandwich Islands is found a devoted missionary, who has borne for twenty years the heat and burden of the day, in preaching the gospel of the Son of God. He has witnessed the triumph of truth, so wonderfully exhibited among these beautiful isles of the ocean. He has seen the wilderness and the solitary place being gladdened, and the desert rejoicing and blossoming as the rose. This missionary, Rev. Mr. Gibbs, referring to the influence of missions upon the civil and social condition of this people since his settlement among them, remarks:

"There was then only a bridle road or foot path from Honolulu to this place. There were several troublesome streams to cross, and one often dangerous, from its depth and rapidity. Scarcely any sign of civilization was visible. There was only one comfortable native house, that of the chief, Laanui, now deceased. The house of worship was a small, thatched building, without doors or windows. The audience were crowded together like sheep, and were seated on the ground. Their half-naked bodies and uncombed and bristled hair, presented a disgusting appearance. Very few of the men had either shirt, pants, or any part of a decent dress. The maro and kehoi, not half covering their bodies, were, with scarce an exception, their only clothing. Among the women, one solitary bonnet appeared. Their hair was rather short, but shaggy, matted, and filthy. They generally had but one short garment, which was either of unbleached or blue cotton; but neither kind seemed to have had any acquaintance with soap and water. None of the people owned land, nor any of the laboring class, cattle or horses. There was no school-house, and no school in the neighborhood. The people were liable to be called out more than half the time to work for the chiefs, and had no security for their earnings when not so employed. Hence, much of the time, which they might have commanded for their own benefit, was spent in sleep, in idleness, or in such work as 'Satan finds for his hands to do.'

"Now glance at the other side of the scene.—We have a comfortable carriage road to the capital. Ox-carts, with produce, and even pleasure wagons, traverse it. The principal streams are well bridged with timber from Oregon, at a cost of about \$5,000; beside much native labor. One of the bridges is about 170 feet long. Besides the two commodious houses, built by our missionaries, and a considerable improvement in native habitations, they have a substantial and neat church edifice, 45 feet by 90, of stone and mortar, lathed and plastered over head, and the walls inside plastered; and having six doors and ten large glazed windows, a good shingled roof, and all floored and filled with slats. Within one hundred yards of this building they have a stone school-house, 30 feet by 60 with a board floor and glass windows, but a thatched roof. Here, during eight or ten months of the year, reading, writing, geography, arithmetic, and singing, are taught at the expense of the government. All children of suitable age in the vicinity are required to attend, and two respectable men are elected to see that this law is obeyed. And although the teachers are imperfect, and the children volatile and full of frolic, yet all night, and the more studious do, acquire a very considerable amount of knowledge, both of the world at large and of their own individual concerns.

"Perhaps the most striking part of the contrast is presented in the house of God, on the Sabbath, or in other public gatherings. When I look over the audience, and see all decently clad, many as well as their preacher, and even more fashionably, not a few with silk gowns and broadcloth coats, every female's head covered, either with a gay colored calico bonnet; or their own make, or with an imported one, and all comfortably seated in their beautiful house, I can hardly realize that many of them are the very same of whom the above disgusting description is given.

"Now, also, most of the adults are land owners in fee simple. Few are destitute of a horse; quite a number have cattle; ten or more have oxen; five or six, carts and plows, and several have good boats for coasting. They are as sure of their own earnings as inhabitants of the United States; and although somewhat more heavily taxed, yet as the government supports the common schools which are free to all, there is less difference than would at first appear. And I suppose in every part of Europe taxes are heavier (in some parts vastly so) than here.

"As a natural result they are, more than formerly, desirous to improve their premises, by enclosing them, planting trees, &c. And as their produce commands a good price, they are becoming more industrious. I think the more enterpris-

ing do last times the work they did twenty years ago.

I am aware that these are only the minor benefits of civilized society; still they to some extent mark the progress of a nation, and with this view they are sufficient. They are substantially true of various other states, and probably of all civilized with this nation."

What is a Sinful Amusement?

Every amusement is sinful which tends to the injury of the body and the physical constitution. God requires that the body should be preserved as a living sacrifice to his service; and when, to the sake of momentary enjoyment, the gratification of taste or appetite, or of the physical system is deranged, God is rebelled against. Sinful, therefore, is every amusement which tends to the untimely death of those who, in a moment of inanity, or stupidity, by the influence of pleasure, have put an end to their earthly existence. And unless we have satisfactory evidence that they were insane, we have reason to tremble at the loss of their sin. But why say any more, brethren, to supply the laborer to the knee, and thus, in one day, then to do the same thing by a round of dissipation or amusement?

Every amusement is sinful which tends to weaken or destroy the intellectual powers. Man is distinguished from the lower order of created beings by the possession of an reasoning faculties. These are given to him for his good and noble purpose. If he pursues a course of conduct, or indulges in such amusements as tend to deprive him of his own soul, he is fighting for his own destruction, and against God. The youth who spends his time in storing his mind with vain and idle stories, or in reading novels or romances, is an instance in which his is effectually dead.

Those amusements are sinful which have a tendency to dissipate from the mind, sober, serious reflection. Man is living for eternity. I should be his great object to do that which will prepare him for that which is hastening, and which will be pleasing to his heavenly Father and his Judge. As a creature of God, he is bound to do what he owes to the glory of God. Can there be any question, then, whether those amusements are sinful which are inconsistent with religion, or which inevitably withdraw the mind from those things that concern the interests of the soul, and drive away the Spirit of God?

THOUGHTS FOR MINISTERS.—Do not rest without success in your ministry. Success is the rule, and a living ministry, want of it is the exception. We must have the taste of a manna in our mouths, and honey in our tongue, else we cannot tell of its sweetness.

Prayer is more powerful than preaching. It is prayer that gives power to all its power.

If Satan can only make you a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry.

Preach the word, the most essential part of it, especially. I would humbly suggest for the consideration of all ministers, whether they should not preach more in the manner of God's word. It is certain that the fathers used to preach in this manner.

Brothers, they will not thank us in eternity, for speaking smooth things, and crying peace, peace, when there is no peace. No, they may praise us now, but they will curse our flattery in eternity. Speak boldly, whose matter in eternity, the slight awkwardness of time.

McCheyne's biographer says of him: "He did not on the word, not in order to procure himself to his people, but for personal edification. To do so was a fundamental rule with him."

It was his wish to arrive nearer at the primitive mode of expounding the Scripture in his sermons. He said, "I am just an interpreter of Scripture to my sermons."

"Not the words he spoke, but the holy manner in which he spoke, was the chief means of arresting souls."

It is in disputes as in armies, where the weaker side sets up false lights, and make a great noise, to make the enemy believe them more numerous and strong than they really are.

There is nothing purer than honesty—nothing sweeter than charity—nothing brighter than valour—nothing warmer than love—and nothing more steadfast than faith. These, united in one mind, forms the purest, the sweetest, the richest, the brightest, the holiest, and the most steadfast happiness.

We never are satisfied with our opinions, whatever we may pretend, till they are gratified and confirmed by the suffrages of the rest of mankind. We dispute and wrangle forever, we endeavor to get men to come to us when we do not come to them.

INDIAN ADVOCATE.

The Lord's Prayer

Thy Lord a King thou hast enthroned in Father
 of Light's Most Holy Glory
 Who art the great I AM—the last, the first—
 The righteous, great, merciful and just—
 In whose day, we, weary from anguish,
 Have seen the dwelling place of God our King,
 Hallowed by name, which both all names transcend
 This sacred, our great Almighty Father,
 Thy glory shines beyond creation's space
 Thy love, the book of nature and of grace
 The King from whom we begot thy starry race
 Angled across fields, but thine shall rise
 Come, let thine empire, O thou Holy One,
 The great and everlasting will be done
 Will God make known his will, his power display
 But the work of mortals to obey
 Done in thy great, the wondrous work of love
 On Calvary a cross he died, but reigns above
 Rejoice those who rested in thy holy word
 As heaven above thy love, earth, O Lord
 Thy shines transcendent in the eternal light,
 To dwell in heaven—for man the Son of God
 To reign immortal, angel, land his love
 Henceforth with us, and saints his love pre-
 sence as, O Lord, our food nor need to give
 Thy proper food, in which our words may rise
 For he has been today, and days to come
 Live without end, in our eternal home
 The bread we need supply from day to day,
 Daily bread, and all as when we pray
 Bread through which, yes, Lord, thy blessing land
 And meek and grateful when thy gifts descend
 Forgive our sins, which in destruction place
 On the vile relics of a rebel race
 Thou follow, fraintest, trespasses forgive
 Debt which we never can pay or thus return
 To such Lord, our neighbor's faults to excuse
 We live that blot out of thy memory's book
 Forgive our crimes, extend thy grace
 The souls to save, O Lord a guilty race
 Debtors to thee in gratitude and love,
 Debt is that duty paid the saints above
 Led us from sin and in the mercy zone
 From the temple and his hellish way
 Not in our own, but in His name who bind
 Into thine care we pour our every need
 Temptation's foul charm help us to banish
 Not may we conquer through the conquering Son,
 Deliver us from all which our can save
 Thy in this world, and save our souls destroy
 From all calamities which men mete,
 Pain and death, O turn our feet aside
 For we are mortal worms, and claim to obey
 Thy "in to rest, and mortals to obey
 Is not thy mercy, Lord, forever from
 Thy whole creation knows no God but thee
 Kingdom and empire in thy presence fall,
 The King Eternal reigns the King of all
 Power is with thee—who thou be glory given
 Be thy name adored by earth and heaven
 The praise of saints and angels is thy own
 Glory to thee, the Everlasting One
 Forever holy, triune name adored,
 Amen! Hosanna! Hallel! be the Lord!

Dr. Dodridge's Dream.

Dr. Dodridge was on terms of very intimate friendship with Dr. Samuel Clarke, and in religious conversation they spent many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul, and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts, and the splendor around the throne of God. One evening, after a conversation of this nature, Dr. Dodridge retired to rest with his mind full of the subject discussed; and in the "visions of the night," his ideas were shaped into the following beautiful form:

He dreamed that he was at the house of a friend, when he was suddenly taken dangerously ill. By degrees he seemed to grow worse, and at last to expire. In an instant he was sensible that he exchanged the prison house and sufferings of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was nothing to be seen below save the melancholy group of friends, weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but by some mysterious power, unknown was denied, and, as he nationally leaped over the morning circle, gazing fondly upon them, and struggling to speak, he rose silently upon the air: their forms became more and more distant, and gradually faded away from his sight. Resting upon golden clouds he found himself lovingly gazing the ether, with a venerable figure at his side guiding his mysterious movement, and in whose countenance he recognized the characteristics of youth and age were blended together with an influence

harmony and auspicious sweetness. They traveled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as its form rose brilliant and distinct among the far-off shadows that flittered across their path, the guide informed him, that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendor he replied, that while on earth he had heard, that "eye had not seen," nor had the ear heard, nor could it enter into the heart of man to conceive the things which God had prepared for those who love him." But, notwithstanding the building to which they were then rapidly approaching was superior to anything he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed. The guide made no reply, they were already at the door, and entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes; and there he said he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival, the apartment would furnish him sufficient entertainment and instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed the walls were adorned, with a number of pictures. Upon nearer inspection, he found to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas angels, though unseen, had ever been his familiar attendants, and, sent by God, they had sometimes preserved him from immediate peril.—He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils. Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture, which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived—the door opened and he entered. So powerful and so overwhelming, and wondrous of such singular beauty was his appearance, that he sank down at his feet completely overcome by his majestic presence.—His Lord gently raised him from the ground, and taking his hands, led him forward to the table.—He pressed with his finger the juice of the grapes into the cup, and, after having drank himself, presented it to him, saying, “this is the new wine in my Father’s kingdom.” No sooner had he partaken, than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver ripples of the summer sea, heard fall from his lips the grateful approbation:—“Thy labors are over; thy work is approved, rich and glorious is thy reward.” Thrilled with an unspeakable bliss, that glided into the very depth of his soul, he suddenly saw glories upon glories, bursting upon his view. The Doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

A REMEMBERED PAIN.—A minister was visiting a women's hospital in a large town on the sea-coast, where he came upon a sister apparently dying from the effects of disease induced by over-piety. The minister addressed him on the interests of his soul, but was met with a rude repulse. He perceived with all kindness, and the hardened sinner told him with an oath not to disturb his dying thoughts with the name of religion. The minister, in spite of repeated refusal and counterfeits of sleep, urged the gospel, but to no effect, as the patient was deaf as the adder. A thought at length struck him. From an expression used by the woman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to sing to himself, to a well-known tune, the words—

"Such pity as a father hath
Unto his children dear;
Like pity shows the Lord to such
As worship him in fear."

The effect was remarkable. The sounds had touched the innermost chords of his heart. He started up. "Where did you learn that?" he asked. "From my mother," was the reply. "I learned it too at my mother's knee," he said; "and I never

thought to hear it again." The fountain sealed was broken; tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to; and after his recovery, he gave evidence that he had become a penitent child of God.—*Early Days.*

SINGULAR HISTORY.—Elihu Yale, the founder of Yale College at New Haven, Connecticut, lies buried in the church at Wrexham, Wales. His monument, a plain altar tomb, bears this inscription:

• Born in America, in Europe bred,
 In Africa traced, and in Asia wed;
 Where long he lived and arrived in London dead.
 Much good, some ill, he did, so hope all's even.
 And that his soul through merry's gone to Heaven
 You that survive read this tale, take care,
 For this most certain rail to prepare,
 Where blent in peace the actions of the just
 Smell sweet, and blossom in the silent dust.

The strangest fact is yet to tell. It is recorded that Mr. Yale went out to the East Indies from this country as an adventurer, and, becoming wealthy, obtained the Presidency of Madras, and is said to have ruled with a most oppressive authority. He caused his groom to be hanged for riding out a favorite horse without leave. For this murder he was ordered to England, where he was tried for the crime, but by some means escaped all punishment, except a heavy fine. He died in 1724.

ASKEWED BY DR. YOUNG.—As the Dr. was one day walking in his garden at Melvin, in company with two ladies, one of whom he afterwards married, a servant came to tell him that a gentleman wished to speak with him. "Tell him," said the Dr. "that I am too happily employed to change my situation." The ladies insisted that he should go as his visitor was a man of rank, his patron and his friend. As persuasion, however, had no effect, one took him by the right arm, the other by the left, and led him to the garden gate, when, finding resistance was vain, he bowed and laid his hand on his heart and in that expressive manner for which he was so remarkable, spoke the following lines:

Thus Adam looked when from the garden driven,
And thus disputed orders sent from heaven.
Like him I go, but yet to go am loth;
Like him I go, for angels drove us both;
Hard was his fate, but mine still more unkind,

Dr. Johnson says: "I know no class of the community from whom so much disinterested benevolence and thankless labor are expected as from editors of newspapers. They are expected to fight for every one but themselves—to correct public abuses, and private ones also, without giving of fence—to sustain the difficulties of others, without regard to their own—to condemn improper measures of every one and not one at the same time.—They are expected to note everything that is important—extraordinary of man's opinions: their notices must be calculated to please every one, and at the same time offend no one."

"B——, who has since made quite a noise in the world, while at college, was called upon to undergo an examination in astronomy. On emerging from the ordeal, one of his companions asked him how he got off. 'First rate,' said B——; 'they only asked me two questions, and I answered them both promptly and correctly.' 'What were the questions?' 'The first was, what is a parallel; and I told them I didn't know! and the second was 'Can you calculate an eclipse?'—to which I said no! I'd like to see anybody answer two questions more correctly than that."

THE IRRESISTIBLE APPEAL.—The Rev. Dr. John Breckinridge was once preparing for a Sunday school meeting in Washington, and requested Mr. Webster to take part in the exercises. It was with difficulty that he could find time to attend, but Dr. Breckinridge was urgent and said, "Mr. Webster, you must speak." Mr. Webster, in a serious tone replied, "Must, sir, is the language of kings." "That is true," replied Dr. Breckinridge, "but you know that we are all sovereigns here." Mr. Webster said he could make no further opposition after that appeal.

AWKWARD MISTAKE.—A fine stone church was lately built in Illinois, upon the facade of which stone-carver was ordered to set the following as inscription: "My house shall be called the house of prayer." He was referred for accuracy to the verse of Scripture in which this word occurs; but unfortunately he inscribed, to the scandal of the society the whole verse: "My house shall be called the house of prayer; but ye have made it a den of thieves."

RELIGIOUS INTELLIGENCE.

A metropolitan Church is about to be erected by the Baptists in Washington City, or rather a strong effort is being made toward the object by that Church just now. The Religious Herald says that \$20,000 is the least sum which must be expended on the edifice. The New School Presbyterian Church has just completed a large and commodious church in Washington; the Old School Presbyterians are likewise, making an effort in that direction; and also, are the Methodist Episcopal Church and the Methodist Episcopal Church South.

An Inquiry lately instituted in the Third Presbytery of New York respecting the contributions of the churches connected with it, to the objects of benevolence, among other noble instances of liberality, disclosed the fact that upwards of sixty thousand dollars has been contributed by the Mercers-street church and congregation during the last year for purposes of education—a measure of beneficence worthy of honor and of imitation.

In the State of Georgia, there are 847 regular Baptist churches, embracing a membership of 63,231, and having 465 ministers. There are likewise 423 Old School, or Anti-Mission Churches, with 21 ministers, and 12,694 members. A Georgia minister states that of the 465 ministers of the Baptist denomination in that State, he knew of but seven who are supported by their churches!

MR. JONATHAN KIDD, lately deceased, of Pittsburg, by his will, donated \$5,000 to the support of superannuated preachers and the widows of deceased ministers of the Pittsburg Methodist Conference; \$2,000 to the Missionary Society of the Methodist Episcopal Church, and \$1,000 to the Colonization Society.

MUNIFICENT LEGACY.—Garret N. Bleeker, of New York, and recently deceased, mentioned in his will the Madison University to the amount of \$12,000. He was one of the original subscribers to the endowment of the University, and subscribed \$3000 for that purpose.—*Rochester Democrat.*

Rev. Thomas F. Davis, of Camden, S. C., has been elected Bishop of South Carolina, in the room of the late Bishop Gadsden. Rev. Dr. Athine has also been elected Bishop of North Carolina, in room of Bishop Ives.

Rev. Mr. Clark, pastor of the Central Presbyterian Church, Philadelphia, recently stated to his people, that his congregation had during the preceding year, given nearly ten thousand dollars to objects of benevolence.

RECEIPTS.
From May 30th to June 25th, 1882.

Rev. M. F. Egan, Southville, Ky.	\$20 00
F. Colquhoun	3 00
James Westbrook	1 00
Rev. Susan P. May, Livingston, Alabama	1 00
D. C. Freeman, Jr., Austin, Texas	10 00
Knott Baptist Convention, per Rev. V. R. Thacker	77 51
Loss Comptroller, Agent	1 00
James W. Jeter, Alabama	52 00
Miss Harriet Child, Shelby county, Alabama	2 00
For J. B. Taylor, Virginia	
Knott Baptist Church	\$10 00
Upper King and Queen Church	10 00
Miss A. M. Williams	1 00
Miss Mary Hill	3 00
Berlin Church, \$10 of which is for support of W. Southwell, an Indian boy,	36 15

Georgetown College, Ky.

THIS Institution occupies a high rank among Western Colleges. Its Library, Cabinet, Museum and Apparatus are unsurpassed. Its Literary course is the same as that of Yale College, while its Scientific course embraces all the best portions of the course at West Point.

For young men designed for practical business, there is course of three years, in which a thorough knowledge is imparted in Agricultural Chemistry, Physiology, Zoology, Practical Engineering, Principles of Commerce, and Book-keeping. In this practical feature, this College is believed to be unequalled. Its high aim is to produce *American scholars and American business men*. The rapidly increasing number of students in attendance is proof of its high rank and efficiency.

This sort of learning is no mere experiment, whose purpose is doubtful, and whose diploma is therefore of questionable value. It is in a position to exercise and maintain a wholesome discipline without the fear of extinguishment and to require of its students any thing scholarly and manly in their department.

This College has housing arrangements adapted to all classes of students, and so adjusted as to avoid the danger inseparable from the pressure of crowding 150 or 200 young men into one building. Students for the ministry can board for about \$40 per College year. Others of known good moral character for about \$25 or \$20, while those who may prefer board with the students, according to the cost of room, \$10 to \$15.

The Scholastic year is divided into two sessions. The New

commenced on the 2d Monday in September, the ground on the lot Monday in February. Commencement day occurs on the last Thursday in June. Tuition, \$60 per annum.

The several Colleges were to be by applying to the President, Rev. B. R. Carpenter, I. L. D.

S. F. GARD, Sec'y
of the Board of Trustees

September, 1892.