

INDIAN ADVOCATE.

VOLUME VIII.

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

NUMBER 8.

PUBLISHED BY HULL BROTHERS, FOR

LOUISVILLE, FEBRUARY, 1854.

THE BOARD OF INDIAN MISSIONS.

For the Indian Advocate.

TO THE LONE TREE.

Beneath thy shadow lonely tree
Is sacred dust. Oh, guard it well,
Till Gabriel's voice o'er earth and sea,
The waking hymn of nations swell.

There's many a hope there laid to rest
In those green mounds beneath thy shade,
And on this worn and weary breast,
Deep sadness like a pall is laid.

Deep sadness, yes, the dream is o'er,
Which once so bright a radiance cast;
For voyageurs to the unseen shore,
By my slow sails too swiftly past.

And mournfully my spirit thrills
At every wind, and every wave;
While time's long vista hourly fills,
With memories dark'ning in the grave.

And o'er the past I wander now,
With change full fancies for my guide,
Which pain my heart, and cloud my brow,
And humble all of earthly pride.

The sunlight of the long-gone hours,
With visions of remember'd things,
Fall on my heart as summer showers
Come to revive the failing springs.

But all in vain, the verdure past,
No earthly spring can e'er restore;
Nor that dark shadow from me cast,
Till anchor'd safe on yonder shore.

But yet I see one glorious star,
Up through thy boughs thou lonely tree;
A sign of hope it shines from far,
And bids thine earth make room for me.

Make room for me, the grassy mold,
Must give the weary wanderer rest;
Ere he may walk the streets of gold
Or mingle with the early blest.

D. L.

AN APPEAL FOR INDIAN MISSIONS.

DEAR BRO. TALIAFERRO:—Many years, laden with joys and sorrows to the human family, have run their appointed course since it was our pleasure to hold communion together in the house of the Lord. I was but a boy then, while you was in manhood's prime; and you may have forgotten me, but I never can forget the men and scenes around Madisonville, E. T., during the revival of 1832. 'Twas then and there that I first "tasted that the Lord is good," and vowed allegiance to Zion's king.

But it is not my purpose in writing to invite your attention so much to scenes that are past, as to those which are at present transpiring.

"The time is short," and "Forgetting those things which are behind," we should study to improve *present* opportunities, of which alone we have any assurance.

Christian missions is no longer a problem that needs solving. In those times to which I have just alluded, my aged father was excluded from a Baptist Church (?) "For joining the Tennessee Baptist State Convention, and refusing to withdraw." Then churches were rent asunder, and the peace and harmony of whole associations interrupted by the discussion of the missionary question, as if Christ had truly sent a sword upon the world. But now, that sword has settled that question, so that it no longer admits debate.

That sword has brought into subjection many rebels, and now whole empires are moved to their very foundations; "a little leaven hath leavened the whole lump;" "the least of all seeds has become a mighty tree;" Burmah, China, and Ethiopia, are stretching forth their hands to God. May it not be truly said of us as Daniel said of him, "That waiteth and cometh to the thousand three hundred and five and thirty days"?

The question now is not, shall we send Bibles and missionaries to the heathens? That is settled. Neither is it, are we to regard the whole world as the field? That is settled. But the *real* question is, how shall we so *distribute* our labors as to be accounted wise and faithful stewards of our Heavenly Father? A question of religious policy, not directly answered in God's word, but to be ascertained by a careful survey of the whole field, and a prayerful regard to the indications of Divine providence. Nearly every part of the whole field, at present, is inviting; and the laborers, "sowing beside all waters," are toiling on, with the assurance of hope that soon "the reaping time will come."

At present, all eyes are upon China. The interest excited by a revolution, in which the immediate success of Christianity is apparently involved; the sympathy in favor of brother Roberts, on account of his peculiar position; the floating millions of the "Celestial empire;" together with the enchanting distance of the view; all, tend to draw our charities from home. It is not incredible that such attractions, in this impulsive age, should lead us to overlook those rules by which, as faithful stewards, we should be governed in the distribution of our charities. It is in keeping with the men and measures of the present generation. Such and such a thing is

"the latest agony," or "all the go," are phrases oft repeated; and, though we might search our standard lexicon in vain to find their meaning, yet he that runs may read it in the present manners of the Anglo-Saxon race. Our benevolence, at this time, appears to be of such a cast, that we will compass sea and land to find one beggar, while many a poor Lazarus dies at our gate, for want of the crumbs we throw away. By such a course, we reverse a natural sequence, and violate the whole analogy of Scripture. The Apostles never "turned to the Gentiles," until the Jews had "counted themselves unworthy of everlasting life;" Christ never enlarged the commission, until the Gospel had been first preached to the "lost sheep of the house of Israel;" and when he did, the order was, "As ye go preach, saying," &c. The wisdom of "the children of this world" should teach us to study *economy of means*. "The night is at hand when no man can work." We may expend more in transporting our charities, than would be required to convert a nation nearer home. The "seed" which we throw to the "fowls of the air," or upon "the road side," if sown "*beside waters*," would "bring forth sixty or an hundred fold." I have not been led to make these remarks from a censorious spirit, as I trust, but from an abiding conviction that the *American Indian's* Macedonian cry has been drowned by a voice more loud, but less plaintive. Inasmuch as I am a missionary to the Indians, I would "magnify mine office." I would give one hundred dollars towards defraying the expenses of any missionary agent who would show me, or any disinterested umpire, wherein any heathen nation under Heaven has claim upon the benevolence of American Christians superior to the claim of American Indians; unless it be founded upon the extent of their population. I would rejoice to see some one take up this gauntlet—it would be no more than "provoking one another to love and good works"—but the challenge is too well guarded. Being almost, if not quite, a self-evident truth, that the Indian's claims are equal, there could be no debate. I am anxious only that they may obtain justice. I would not withhold a single farthing from the cause of other missions, nor have you relax a single effort for the conversion of other nations; but I would have you listen to the cries of those who are perishing at your gate. If ye view the subject of Indian Missions in any or every possible way, the conviction is bound to follow, that we are not doing our whole duty. We might enlarge:

1st. On the economy of means;

2d. On the superiority and particularity of their claims; and,

3d. The probability of success.

Each of these would constitute a theme requiring more time and space in the discussion than I can devote to this letter; besides, I am not addressing one who is ignorant of his duty, or, who knowing it, will yet refuse to act accordingly. I appeal to you in behalf of the most interesting tribes of Adam's fallen and degenerate race.

The Indians are a curiosity to the philosophic world. Whence came they? How came they? What of their former history? How have they escaped the idolatry of pagandom? From whence their great variety of dialects, so dissimilar in words, but idiomatic in construction? How have they retained so many striking features of Moses' law, unaided by a knowledge of letters? What philosopher would not give a fortune to be able to answer all or either of these questions satisfactorily, or many more which might be asked concerning their peculiarities? And yet, there remaineth one of far greater magnitude, which, under God, is for us to decide—*What will be their future?*

And, right here allow me to repeat what you have often heard: "The gospel of Christ is their only hope." The support which they derive from Government, in the form of annuities, affords no more than a hot-bed prosperity. Simple justice requires that these should be paid according to treaty stipulations; but the sooner they are exhausted, the sooner will the day of their political salvation come: for then they will be thrown upon their own industrial resources. But should this occur before they shall have received the moral and religious training of the gospel of Christ, then, very soon, will the dim star of their destiny set in everlasting night.

Nearly the same may be said of all the efforts made to give them an unassisted education. It is but placing a dagger in the hands of a suicide. They must be Christianized or perish; and that right speedily. But some man will say, it is already too late—even now are greedy politicians gambling for their newly-tormented wigwags—philosophers and statesmen, with prophetic hon, have long since foretold their utter extinction—while poets, in measured feet and studied rhyme, have sung their last requiem. Now, upon the faith of Christ's blessed gospel, I say 'tis false; 'tis not too late. Be ours a noble faith—a more sure word of prophecy.—"Send them the gospel, and they will yet 'arise from their ashes, fresh in beauty and might, and celestial glory will beam around them." Send them the gospel, "and their parched ground shall become a pool, and their thirsty hand springs of water; then, with 'the redeemed of the Lord shall they return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The past history of the Creek mission will furnish sufficient data for these conclusions. The Muskoke church, which is the oldest one in the nation, was constituted by Elder Isaac McCoy, in 1842. In the report of the American Indian Missionary Association, as late as 1848, it is written of this church, "One of them [churches] being composed mostly of blacks, enjoys the labors of brother Jacob, an excellent colored preacher, much beloved in the nation." But in 1854 it may be truly reported of this church, that it numbers more than four hundred members, the greater part of whom are Indians, and some of them the most talented and influential that the nation affords. It has six ordained ministers, including the missionary, and contributes annually more than four hundred dollars for charitable purposes. The North Fork church, constituted in 1844 by Elder S. Dyer, numbers more than three hundred members, has one ordained Indian preacher, (Gen. C. McIntosh), and contributes liberally for benevolent purposes. Then there is Big Spring, Broken Arrow, Choctaw, and the Second church, besides various congregations of baptized believers, which have not been regularly constituted.

From the foregoing facts and figures you will conclude with me that it is not too late. Already in this nation, where I write, does the light, emanating from God's word, shine across the dark valley and shadow of death, lighting up the Christian's pathway to heaven, enabling the dying Indian to look by faith into the unseen world, where "Jesus sits at the right hand of God—where there is fulness of joy and pleasure evermore." To many of them, death has lost its sting, and the grave its victory; as it is written, "I will ransom them from the power of the grave; I will redeem them from death: O, Death, I will be thy plague; O, grave, I will be thy destruction." But much remains to be done. We should have tracts, colporteurs, libraries, Bibles, schools, and missionaries. The rising generation of Indians are learning to read, while nearly all their books are soiled with the prints of Pedobaptist fingers. God has given to us this field; but, verily, if we do no more, He will "let it out to other husbandmen." This would be most just; but may God in mercy spare us. Let us do more, and let us begin *right now*. Let every Baptist minister in America regard himself as an agent, authorized and commissioned by the Great Head of the church, to collect, *free of charge, as much as he is able* for the charitable purposes of the American Indian Mission Association. It will not create a single pang on your dying day. Who will try? *What?* The Lord direct us in every good work.

Affectionately and truly

Your brother in Christ Jesus,

H. F. BUCKNER.

NEWBY FOX, CAREY NATION, Jan. 20, 1854.

POSTSCRIPT.—When I commenced the foregoing, I intended it to be no more than a private letter to brother Hardin Taliaferro, of Alabama;

but not knowing his post-office address, and receiving, at the same time, a hint from brother Helm that my letters were doing some good, and that he would be glad if I would write an appeal in behalf of Indian Missions, I concluded that I would forward this for publication. I had commenced preparing similar letters to all the Baptist ministers of my acquaintance, but I found this too great a tax upon my time; neither do I have time now to write out an appeal in due form. On some future occasion, D. V., I expect to treat the subject more at large, according to the method suggested in this letter. For the present, however, I hope that every Baptist preacher in America will regard himself as being in the *nomine case independent*; and, that he will forward an answer, post paid, to Charles S. Tucker, Esq., Treasurer of the American Indian Mission Association, Louisville, Ky. H. F. B.

For the Indian Advocate.

CHOCTAW YAKAMI, Feb. 2, 1854.

DEAR BROTHER ADVOCATE: I sit down to write you a few thoughts on mission schools, which have been partly suggested to me from reading the life of the Rev. A. Judson, a man of great experience in missionary affairs, and partly from my own observation and experience during a short missionary life among the Indians. Judson "has little confidence in schools as a means for the conversion of men. For a while he gave them a modified approval, but the more he saw of them, and their effects, the smaller was his confidence in them as missionary work." Any one who has been in any way connected with our so called mission schools, knows something of the justness of the above remark, which embodies the views of Dr. Judson. Mission schools, in whatever way they may be conducted, I am persuaded, are a poor means for the conversion of men. Such means never entered into the minds of the men of the apostolic age. Especially will the means be poor, if there is an illegal union between the mission schools and government, where the schools are partly supported by a mission Board, and partly by the nation where the mission school is established; which you know is the case with our schools among the Indians. My objections to mission schools thus supported, have been growing stronger for many months, even until my feelings have become quite hostile against them. I have been wanting to tell you about it for sometime, but was in hopes that some more gifted head than mine would do it, for I hear a great many speak against them, and am now a little inclined to think that they are afraid to speak out their thoughts. But not to be too tedious in my introduction, for I know you will want to hear my objections, I will proceed and notice.

First: Their killing effects on the minds of those who leave them in charge. We suppose that those who are sent to take charge of these schools are missionaries. Their minds have been fired with a holy zeal for the salvation of souls and the advancement of the Redeemer's kingdom. They

hear a voice from afar, come over and help us. He seeks a partner with feelings peculiar to his own, offers himself and all that he has to some missionary Board, they leave their home to go far hence to tell the story of the cross to earth's benighted ones; after a toilsome journey arrives at the place of their choice, and behold the morally degraded condition of the people; still prompted by the love of Christ, they long to enter upon the toilsome yet delightful work of gathering in the outcasts. But are told that they must go and take charge of an Academy connected with the mission; "but the work, though not directly missionary, yet will be both profitable and pleasant." He enters upon this scheme of converting men to Christ. As a large portion of the funds for the support of the school is national, the course of instruction must necessarily be literary. So the most of their missionary work is a dry, uninteresting routine of literary instruction. If they spend much of their time in imparting religious instruction, there will be dissatisfaction on the part of those who are in no manner interested on the subject of religion, and they hear the cry, a waste of time, a waste of the nation's money. And our zealous hearted missionaries soon become cooled down, their hearts become cold in the midst of their frigid literary instruction, and they see little or no zeal for the salvation of souls, manifested by those who have been longer in the field. In their school, they have all kinds and descriptions of pupils and people to deal with. Their feelings become excited by the disobedience of one, the bad conduct of another, the waywardness of another. When their pupils are out, they must be wandering about to notice any misconduct, and to correct it. When night comes, they must be among them to keep them in order, and to aid them in their lessons; and when they all retire to bed, he must keep an open ear and light foot, to observe any misconduct while in their bed-rooms. And when they think that all may be safe, they retire to their room with wearied limbs and minds, and a heavy heart, take up the Word of God to draw a fresh supply of grace, and to offer up a prayer in behalf of their wayward ones. And in this way they toil on from year to year. But alas! where is the fruit of their many cares, toils, and prayers? Except for one or two precious gems, he sees the others worse than they would have been, had they never seen a school.

But not to be too tedious on this part, I will notice the effects of the schools on the people among whom they are established, especially the Indians. It is well known that they are easily prejudiced against the white men. They think that they have been badly treated by them, perhaps they think rightly. They believe the white men's propensities for money are very large, and they get it into their minds some way or other, that we missionaries who have charge of their schools, and to which they give their national funds, that we only come among them

for the sake of getting their money, and this opinion has got so deeply rooted in their minds, that the strongest evidence to the contrary will not root it out. This opinion has entered into all the schools, and is one of the great stumbling blocks in the way of accomplishing any great good. It makes both parents and pupils insolent, and haughty, and unthankful. The people think they have a right to do with the things of the Academies as they please; they come and demand the best we have to eat as their right, and insolently say, this is the nation's money, and it is your duty to provide us with the best you have. The money paid annually by the different Boards of Missions, towards the support of their schools, is never taken into consideration, and as a general thing, though every dollar is applied towards the boarding and clothing of their children, yet they often ask, "What do you do with all our money." And in all their public speeches, either to the people or pupils, a great deal is said about the nation's money, but no mention is made of any other money. Indeed, I never have heard that mentioned. You may then, my dear brother Advocate, realize the bad effects of the present school system for the conversion of men, and may wish like me, that there was a speedy divorce.

One thought more, my dear brother, and I am done for the present. Education as a missionary effort, should never precede evangelization, as a general rule, and for good reasons.—A system of education, however, ought to commence among the converts of Christianity as soon as possible. But when a general system of education is commenced by a missionary Board, in connection with the nation, among a still wild, savage, dissipated people, and when those who are in charge of the schools, must take into their charge, Tom, Dick and Harry, sons of drunkards and gamblers, from some dark corner where one ray of gospel light has never penetrated, these must be taken into the schools because the missionaries have no power to raise a dissenting voice. And such children, of such parents, are educated by hard work and at great expense, and good impressions may have been made on their minds, but they have to return home. And what is their home? And what becomes of them? They go to a home where they see nothing but laziness, drunkenness and gambling, and hear nothing but cursing and swearing, and in a short time we hear that our pupils are worse than the worst. Alas! this is too true; a dark picture indeed. But I close my remarks for the present. If you reply, you may expect to hear from me again. Very truly yours,

CHOCTAW.

We have not less than fifteen weeklies and semi-weeklies, besides six or seven monthly and semi-monthly magazines, and all printed in Athens.—Can any of our Western cities, that have grown up, like Athens, within twenty-five years, and contain less than thirty thousand inhabitants beat this? Great Paper.

From the Western Recorder.
REVIVAL AMONG THE INDIANS.

MESSRS. EDITORS: Yesterday I visited Tuckabache and preached at night for the First Church to a very large congregation: many having to stand outside for want of room in the house. I had the assistance of Gen. C. McIntosh, who preceded me. The presence of the Lord was realized, and five were received for baptism at the conclusion. I think I never heard converts give more satisfactory evidence of a change of heart; and many of the congregation wept aloud upon hearing them relate their former convictions and their present joys.

BAPTISMS.—This morning, before preaching, we assembled near the bank of Tuckabache Creek for singing and prayer; after which we repaired with singing to the water, and I baptized six believing converts. The creek, above and below the ford, was frozen over; but our hearts were warm, and we did not feel the cold. The banks were lined with deeply interested spectators. Among the baptized were James and David Yajah, grand-sons of the Big Warrior, of Red-stick-war notoriety. James is a studious and talented young man, and has spent five years at school. His father, Mr. Yajah, is a chief in Tuckabache, and was present on the occasion, and his mother came forward for prayer. Mrs. Barnett had been received for baptism on a former occasion, and came prepared; but we advised her to wait until we could confer with her husband, who is a chief of note, and religiously inclined; and who, we hope, will soon "set his house in order," so that all can be baptized.—Another sister came prepared, but concluded to wait for sister Barnett.

PREACHING IN THE WOODS.—We soon repaired to their new house, but it would have required six such houses to hold the people: so we prepared as many seats as we could outside.—Such a congregation in the woods, in the midst of winter, would have made a beautiful sketch for an amateur painter—a cloud of Indians, dressed in their old-fashioned native costumes—many having been attracted to meeting for the first time, in all their native wildness and simplicity—some standing, some sitting on the grass or reclining against trees, some in the tops of saplings; and one youth in front, and near to me, stood leaning upon the top of his bow, with spear-headed arrows in his hand; all giving earnest heed while I preached from 1st Timothy, i. 11, "The glorious Gospel of the blessed God."

About forty came forward for prayer; among whom were mothers, sisters, brothers, &c., of those who had been baptized. It was the most interesting scene I ever beheld—sublimely beautiful. The Gospel has made its way into the very families that have heretofore withstood its progress.

H. F. BUCKNER.

It is estimated by a competent judge that there are now five hundred and fifty Union Sunday Schools in Texas, and the number is rapidly increasing. It would seem that public sentiment in that State is decidedly in favor of Union efforts.

THE INDIAN ADVOCATE.

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Rev. W. M. Manning, for Mississippi.
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Rev. A. McKenzie, for Mississippi, Alabama and Louisiana.

Special Notice!

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

REV. S. L. HELM,
Cor. Secretary Am. Ind. Miss. Association,
LOUISVILLE KY.

Those containing remittances, to

CHARLES S. TUCKER,
Treasurer Am. Ind. Miss. Association,
LOUISVILLE KY.

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

LOUISVILLE, FEBRUARY, 1854.

THE FUTURE.

The most sagacious cannot predict the future course of our Government towards the Indians. When treaties were formed and the tribes from several States were settled west of the States of Arkansas and Missouri, the Indians were made to believe that was to be their permanent home. In good faith many of them believed it, and commenced the pursuit of agricultural and domestic life. School-houses and mission stations were erected, missionaries and teachers located amongst them, and promises of future good to the children of the forest began to be felt amongst the friends of Indian civilization. But the bill now pending before Congress to erect the Nebraska Territory, has crushed their hopes, and so far destroyed the faith and disquieted the spirits of the tribes, that it will be a long time before the missionary or teacher can do as much again for the red man. We wish to submit to the powers that be, and quietly give our adhesion to the laws of the nation, but still we heartily wish that our Government would give the Indian some permanent home; until this is done, but little good can be accomplished for them.

Our readers will see, from the reports of the missionaries in every number of the Advocate, that the work of salvation is still going on among the Indians. The cry for help still comes up to us, and we are still forced to reply that we have not the funds to authorize us to send even one out of the score who have applied for appointments. O that God would awake the churches to this good work. Can we suffer the Indians to perish for lack of knowledge, while they are calling on us every day for more preachers and teachers?

DEPARTURE OF MISSIONARIES.—Brother A. S. Dennison and wife were publicly recognized with appropriate religious exercises in the Walnut St. Baptist Church in this city, on the 15th instant. Brother Dennison goes to take charge of Armstrong-Academy, among the Choctaws. Brother Dennison is a young man in the prime of life, is well educated, and we hope will succeed well. His wife, a young and accomplished lady, will be a suitable helpmeet for him. May the blessings of God attend them. They left the same evening on the steamer Mary Hunt, via New Orleans, for the field of their future operations.

Brother Potts, long a faithful missionary of the Board, leaves his present post on account of advanced age and duty to his family. He will still, however, continue to preach. We deeply regret the loss of the services of this faithful man of God to the station heretofore occupied by him.

We are still forced to decline many applications for appointments as missionaries, for the want of funds. We shall be forced to let the Indians perish, unless there is an increased liberality among the churches.

The following extract from a letter written to Brother Tucker by Elder T. S. Malcom, will be read with interest by thousands:

"The Indian Mission ought to have thousands where it receives hundreds. The Creek Mission is unsurpassed in interest by any thing I ever read in the annals of missions, the Sandwich Islands and Karene not excepted."

How true, and yet how many do not appreciate it! How many think it merely a home work and not much to be wondered at.

GEORGETOWN, D. C., Feb. 9, 1854.

MR. CHARLES S. TUCKER,

Treasurer Indian Miss. Association, Louisville.

DEAR SIR: Two friends of the Indian Mission, residents of this town, have contributed one hundred dollars, to aid said mission; a draft for which, on New York, is herewith enclosed.

Please acknowledge the receipt of it by addressing, Yours most truly,

JAMES MCCUTCHEN.

We take the liberty of publishing the above, as the same brother sends a like number every year. A few hundred such brethren would insure the success of Indian missions. The blessing of God attend the donors.

TO OUR AGENTS.—Brethren, bestir yourselves. We are in great need of money. You have done well, thus far; but let no opportunity of increasing your work pass unimproved.

TO PASTORS.—We earnestly request all our pastors, who may not be visited by our agents, to present the claims of the Indian Mission to their churches. Brethren, do this, and if you do not get as much as our agent you can get something.

TO THE CHURCHES.—Brethren, we need your prayers and contributions. You have plenty and to spare, do send us up a contribution.

A GOOD EXAMPLE.—We insert the following letter from an excellent sister, M. E. B., as worthy of imitation. Thanks to the sister for the donation, and especially for the interest she feels in the salvation of the Indians.

COVINGTON, KY., Feb. 7, 1854.

Rev. S. L. HELM:

Dear Brother—In my childhood I had frequent opportunities of observing something of the sufferings of the poor down-trodden Aborigines of our land, and have ever felt that I could do nothing better than to contribute my mite towards their amelioration.

Please find enclosed five dollars, which you will apply to that good cause in which you are so zealously engaged; and may the Lord and his blessing crown your efforts with eminent success, is the prayer of your friend.

The meeting in the East Baptist Church, Louisville, is still in progress with unabated interest. God has done great things for us since the commencement of this year. Over one hundred persons have been added to the church during the last eight weeks.

There is a general religious awakening in the city. Several have been baptized recently in the Walnut Street Church, by their able and truly pious pastor, Brother Everts. They have commenced a series of meetings. The pastor has secured the aid of that truly popular and devoted evangelist, Elder Jacob Knapp, of Illinois.

TRANSLATION OF THE BIBLE.—Dr. Perkins of Oromiah, Persia, writes that the translation of the Bible into ancient and modern Syriac has been completed. The Nestorians have now the entire Bible in both languages.

LITERARY NOTICES.

OUR EXCHANGES.—The following ably conducted periodicals are regularly received at the Mission Rooms:

Tennessee Baptist.—J. R. Graves, Editor.

New Orleans Baptist Chronicle.—Wm. C. Duncan, Editor.

Religious Herald.—Wm. Sands, Editor.

Christian Index.—J. F. Dagg, Editor.

Christian Register.—D. E. Thomas, Editor.

Journal and Messenger.—J. L. Batchelder, Editor.

Alabama Baptist.

Home and Foreign Journal.

Missionary Magazine, &c.

Western Recorder and Christian Repository.—

Two excellent papers, published in this city by Messrs. Ford and Waller, are always at hand and full of interest.

It is a most cheering feature in the present aspect of the Baptists in the West, to know that all their papers are being ably edited and well sustained. This augurs a bright and useful future.

The Baptist Almanac for 1854 has been received. As usual it is replete with valuable information and statistical reports. Every Baptist should have it.

For the Indian Advocate.

Camp-Meetings at North Fork and Muskoke—Arrangements for the current Year—Inquirers—Baptisms—New Houses for Religious Worship—Visit from John Smith, a new Convert—Church Meeting at North Fork—Contemplated Visit to Tuckabache—Practical Puzzle, &c.

DEAR BROTHER HELM:—Our camp-meeting at North Fork on Christmas, nearly proved a failure, on account of the very cold weather and the uncomfortable condition of the meeting-house. On Friday, Saturday and Sunday, we had no more than twelve or thirteen camps, and our congregation consisted chiefly of members; but on Monday, the last day of the meeting, we had a very large congregation. No one was received for baptism, but some were restored to fellowship.

I visited Muskoke church two weeks ago, and preached on Friday, Saturday and Sunday. We had expected to have a camp-meeting on that occasion, but the weather was too inclement. We spent much of the business part of the meeting in making arrangements to pay off our church debt (cir. \$150.) and in trying to supply the neighboring churches with preaching during the current year. Choseka, Kikachika, Taleyahanna, Quassada, and various other congregations, are all dependent upon the Muskoke church for ministerial aid. We tried to make such arrangements that there might be preaching at Muskoke every Sunday, and at each of the other places every third Sunday. We have similar arrangements at North Fork.

The number of inquirers at the various congregations is about as usual, and the interest manifested is as heretofore, only there have not been many additions by experience and baptism during the past month.

The most apparent sign of progress now, is the rapid multiplication of houses for religious worship, and the interest manifested therein by nearly all classes.

During the past week we have subscribed about one hundred dollars, in the village of North Fork, for the building of a house, to be used at our prayer meetings. The brethren at Tuckabache have completed another meeting-house since my last report; and Muskoke and Kichito have each a new one nearly finished. True, we have neither spire, weather-cock, cross, nor Sabbath-bell; but we have plain, uncomfortable houses; and the people need neither bell, gong, nor ram's horn: for they know the time and place for prayer.

I received a visit recently from John Smith, of whose baptism I gave you an account in my last report. He related to me, freely, his views and impressions in regard to the Gospel ministry; and from all that he said, I am inclined to hope that Tuckabache will soon be supplied with a zealous and an efficient native preacher. At the General Council in September last, this same man, being then unconverted, drew up a resolution and presented it before that body, to prevent by law the

further preaching of the Gospel in the Creek Nation.

Last Saturday was the time for our church meeting at North Fork, but the weather was too intolerably cold for any to turn out. I and one brother went three miles across a prairie, while Boreas' "surlly blast" blew full in our faces; but finding no one there, we returned without dismounting. The next day we had a large congregation and a pleasant meeting.

Next Saturday and Sunday I am under promise to visit Tuckabache, where there are some to be baptized, provided certain puzzling questions can be satisfactorily solved. By the way, there are many such, of frequent occurrence in this nation, that, so far as I know, have never been mooted by any of our "school men;" e. g. John Doe, an uxorious chief, has two wives with whom he has lived in love for twenty years, and by whom he has had sons and daughters. He and his elder wife have both professed faith in Christ, and on that account pray to be baptized; and his younger "better-half" has been coming forward for prayer for a long time. Now, in the absence of any "statute made and provided" for such case, who shall be the wife of John Doe? All cannot be received into the fellowship of the church while they stand thus related, yet how shall that relationship be changed? Some one will say, "let the elder have the preference." By what law? They are sisters, and he took them both at once, and each claims to be Mrs. Doe. "Let him select." But he has no choice. Again: Richard Roe and his wife are parted, both being members of the church, while neither has aught to accuse the other of but a want of love. "Poor Richard" loves Mrs. Roe, and, if need be, he would pluck out his own eyes and give them to her; but she would prefer to live and to die in a state of "single blessedness" rather than be the wife of Richard Roe. Moreover, there is a family of little Roes, and the parents, unwilling to divide the profits, make this "a root of bitterness." Some will say, "exclude Mrs. Roe for violating Ephesians v. 22." But she was married contrary to her choice, by the constraint of her parents, and according to an old custom of the nation. I know that it is wise in churches, as well as individuals, to avoid family quarrels, and that where difficulties necessarily occur appeal should be made "to the law and to the testimony;" but it requires an older and wiser head than mine to determine the right in certain cases that have come before me in this nation. I am satisfied of one thing, namely: that as in our church all questions must be decided by a majority of votes, we should be the most zealous of all people to promote virtue and knowledge, the main pillars of republicanism.

Affectionately and truly, &c.

H. F. BUCKNER.

Mico, Creek Nation, Jan. 27, 1854.

P. S.—I omitted to mention in the proper place, that Brother Jacob baptized three at Muskoke and three at Taleyahanna, since my last report.

H. F. B.

For the Indian Advocate.

FORT SMITH, Dec. 28, 1853.

DEAR BROTHER HELM: Again we would inform our friends that we are still at work; and we wonder that so much apathy should rest on the minds of the churches in relation to missions, when, from the apparent indications of providence, he intends to make these the means of soon spreading his Gospel from the rivers to the ends of the earth. Could any one have imagined fifteen years ago, that China, which had slumbered in darkness for so many ages, could have been awakened from her slumbers by so feeble an instrumentality, or changed in her notions, laws and regulations so soon and with so little blood shed. Or, could any one have thought ten years ago that the Creek nation of Indians, most bitter and hostile to missionaries, would so soon have changed about and embraced the Gospel as they are now doing. Their laws and customs since that time have undergone more change than almost any people.

And in respect to the Choctaws, I have the concurrence of Bro. Smedley, who has labored long among them in this part of the nation, in saying that more have been added to the Baptist church in his bounds of travel the past fifteen months than in fifteen years before. All of these things are only indications that God is about to enlighten the nations of the earth with his Gospel, and that the churches should be wide awake to these indications of providence and sustain the missionaries through whose instrumentality these things are being brought about. And we are led to wonder why any one who reads the onward march of the times and the facilities that are appearing almost daily for carrying and spreading the Gospel, should any longer doubt but that God was opening wide the gates to a millennial day.

The weather being very unfavorable, I was unable to go to my appointments last Lord's day; and I am holding a series of meetings at the Fort with the colored people during the holidays. Indians and whites also attend. There is regularly a good congregation and a number of inquirers. Last evening twelve came forward for prayer, and a deep feeling was manifest in the congregation.

The winter has now set in, and very little missionary labor can be performed for two or three months, only as we can meet at school houses or private dwellings. The people are not prepared to go far in meeting nor to furnish accommodations, as in summer, to large congregations; but we anticipate more success the coming year than the past. Everything seems to indicate it, and we respectfully ask the prayers and assistance of the churches.

Ever yours,

S. WALLACE.

PERIODICALS IN CONSTANTINOPLE.—Fifteen periodicals are now published in Constantinople, of which two are in the Turkish language, four in the French, four in Italian, two in Greek, one in Armenian, one in Bulgarian, and one in Russian. Most of them are issued weekly.

Western Indian Advocate.

House of Sundown.

Once our wise men were very desirous of obtaining some great good for their people; and they counseled long and earnestly as to how they should proceed to obtain it. It was finally agreed that four men should start and travel towards the East and four towards the West in search of the "great unknown good." The four journeying East, were to proceed to the "house of sunrise," and those to the West to the "house of sundown." The first four, after traveling many days, at last reached the great salt water, and saw, to their great annoyance, the sun still rise beyond it. But after he was up awhile they saw his face in the water, and it very near, nevertheless all their efforts to reach it with "long poles" were in vain. The water would break when they touched, and the face of the sun disappear. They then selected one of the tallest trees, which they climbed, hoping to be able to reach him as he passed over; but this effort also failed. They then began to counsel among themselves as to what it was best to do. It was decided that it was impossible to reach the "house of sunrise," and there was no other alternative left them but to return to their people, when suddenly the sun himself stood on the ground by them, in the form of a young man, and began to talk with them. "You cannot," said he, "reach my house to the East; it is very far, and you have no means of crossing the great water; but I have had pity upon you, and have brought you this sack, (presenting a bag similar to the mystic medicine bag, which they still use and which is the distinguishing badge of all who belong to that fraternity) which I now present you for your people; it may be of great service to them; but it depends on how it is used. If properly attended to, it results will be the greatest good; if improperly, the greatest evil. The directions which I now give you must be strictly followed, if you would receive its benefits." Here must I leave a blank, as none, but those who have been initiated and proved worthy, can know what those instructions were.

The four, who journeyed to the West, met with persons, or spirits, who communicated with them, at the different points, (these communications are also secret) ere they reached the shore of the great ocean, towards the setting sun. They failed to find the house of sundown; but they saw the house of thunder and were conducted into it. This was an oblong building from East to West, with the door in the West end. Entering they beheld things strange and wonderful. Upon either wall, as they approached the East end, was hung "medicine sacks." The oldest ones were at the East end; the sacks appearing newer towards the door. All were filled with important mysteries. Their guide bade them choose sacks to carry with them, telling them that some were old; but advising them, at the same time, to choose the old one, which they did.

Their choice was commended, and instructions given them (secret) for their future government and that of their people who might receive them.

Such is their account of the origin of that society which still exists among them, known as the "medicine society." Quite a large fee is required from the candidate for initiation. After this is paid, the candidate is stripped and conducted, by two members, into a secret lodge.—As soon as they enter it is closed. Here it is supposed (for none but themselves know) that the candidate is instructed in the mysteries of the order. After sometime he is brought out, re-clothed, and conducted into the great lodge, which is an oblong structure; the master of ceremonies having his station in the East end. The West end is open, and those who do not belong may see the ceremonies at a prescribed distance, but must not approach nearer. * * * They say that death is the penalty for divulging the secrets. Wonder if they are Morgan killers?

To our Brother Editor of the Indian Advocate.

PALE-FACED BROTHER:—You who inhabit beyond the Father of Waters, and extend your hunting grounds far towards the house of the rising sun, are accustomed to make long and wise talks, yet not always wise, nor always good.—Then, allow one, who has trodden distant paths, but now rests in his wigwam, almost at the house of thunder, where the sun shuts his eyes in sleep, to make one talk. You need not fear me. The bow of our strength is broken. The war-hatchet was dropped in the Father of Waters and the scalping-knife is eaten by rust. But, brother, what have we here to fight for? We are in the land of the stranger—the scenes of our childhood—the green graves of our fathers—nay, brother, the pale faces shall not see me weep.—The cold winds of the prairies have dried my tears, and it cannot be that one of my race should act the woman.

Brother, when seated in your wigwam and the smoke of your pipe ascends towards the home of the Great Spirit, think of us, and when you spread your blanket, to lie down amid your little ones, think of us. And, brother, when you turn your face to the happy hunting grounds and speak to the Great Spirit, ask him to pity us, but do not tell him that your brothers are slow to give us his good words, lest he gets angry and sends some big sickness or trouble upon them. But it may be that your people don't think they owe the Great Spirit anything. It is sometimes so with our people; but then the Great Father sends our money to pay for the bones of our fathers; there is a book opened, and we find that we owe all we have. And, brother, it may be so with your people, if that book your missionaries talk so much about is really true. Do you think it is true, brother?

SAVAGE.

Well, we can't do any better to-night. Our brain is dizzy and our soul, even editors have souls, is troubled, by the cares of this life.

For the Western Indian Advocate. WE'RE ALMOST THERE.

The clouds are dark, the winds are high,
And blissing lightnings cleave the air;
Say, Pilot, if thy watchful eye,
Can yet behold the beacon's glare?
I see it, yes, we're almost there.

More fiercely now the billows sweep,
While yonder breakers croak despair;
Say, Pilot, may our vessel keep
Her course, and all this fury bear?
The helm is safe, we're almost there.

But see the drifts of driving foam
Flash by us, and the sultry air—
Fear not, our prow is pointing home,
And nobly doth our vessel ware
Round the last rocks, we'll soon be there.

Even now we leave the billowy swell,
The point is turn'd, the bay is fair;
The weeks are past, and all is well,
Send out the line—adieu to care,
The pier is reach'd, we're safely there.

Bring forth your passports, sign'd and seal'd
In Calvary's blood, and thus prepare
For glories that were ne'er reveal'd
But to the saints whose dwellings are,
As thine shall be, up there—up there.

PIANKASHAW.—This tribe claims to be one of the oldest inhabiting our western country. Their home, according to their traditions, was on the Wabash and its tributaries; from the Ohio to the great lakes, sufficiently powerful to resist the more southern tribes, whom they frequently overcame, and drove back to their more sunny, but not less loved homes, they maintained an undisputed sway over the territories which they then occupied; in the words of their own traditions, "numerous as the leaves upon the trees;" but, in an evil hour, some contagious disease made its appearance among them, for which they knew no remedy and from which they only found relief when the tribe was almost extinct.

Our oldest men were strangers,
To the noontide walking death;
They fled alike its dangers,
Alike they lost their breath.
We offer'd many a lamwak,*
On the sacrificial stone;
And our women from the very dust,
Scent up the piteous moan.
But the Manitou unyielding,
To pity or to prayer,
Still hung upon his highest cloud,
The signal of despair.

Then came the pale face in his big canoes,
plowing the great waters. Thus the doom of the red man was sealed and he became a stranger and a wanderer—the vagrant of the world.

*Dog.

We rejoice to know that our worthy and talented Bro. Helm is working efficiently for Indian missions. We say we know, because we feel it. There is something tangible, to us, about it, and we can, therefore, speak confidently. Bro. H. is a man of no ordinary intellect; but better than that he has a great big heart.

AN INDIAN MISSIONARY.—Any one will do for an Indian missionary, is a remark which we frequently hear, and, as often, we hear that such an one is useful at home, therefore he can't be spared. And, indeed, it seems to be the prevailing opinion that those only should go who are useless at home. Now, it seems to us, (for we are again in our chair editorial) to state these opinions only is necessary to show their absurdity. We are fearless in asserting, that a man who is not useful at home, will be worse than useless as a missionary, and especially among the Indians. We find many good brethren whose piety, whose zeal, whose faith cannot be spoken against, but they are deficient in one small item, called *energy*, and, consequently, they had better stay at home. We find others, again, who possess energy, with an over-supply of the romantic, (this means, in the original, foolantic) and this class will prove as useless as the other.—Who will do, then? Plain common-sense men and women, who are industrious, pious, self-denying, patient, persevering and prayerful; neither regarding the winds nor the clouds, but sowing the word broad-cast, in season and out of season.

For the Western Indian Advocate.
INDIAN CUSTOMS.

Many customs obtain among the North American Indians, which lead to a probable conclusion that they are of Asiatic extract. Some have thought that they could trace some few remains of Israelitish customs; but what few customs among the Indians, similar to the customs of the Israelites, are likewise similar to other ancient Asiatic tribes. All attempts to prove that the Indians are the descendants of the Israelites, either from their dialects or customs, are fruitless speculations. The custom of interring the dead, among some of the Indians, is somewhat similar to that which obtained among the Jews, such as covering the face, and the funeral feast, and the wailing and making a great lament over the dead; which customs we know obtained in early times among the Jews.

Among the Choctaws and Chickasaws the surviving relations are expected to give a kind of feast, or to use a vulgar expression, a *frolie*.—The eating materials are in proportion to the wealth and liberality of the friends, but as a matter of custom, the poorest are expected to give. Custom seems to have made it law, and would be almost as bad as death not to conform, even to the least morsel of the widow and orphan. The company assemble, either at the time of interment or at a time appointed. Two captains are appointed by the friends of the deceased whose business it is to cook and wait on the company. An ox is now generally killed, and a part of it is cut up into small pieces and boiled in large pots with hulled corn. This mess is called by the natives *tash lo bona*. When sufficiently cooked, the captains call the people together and invite them to sit down on the logs, placed about four feet apart, parallel to each other. The *tash lo bona* is served out in large

wooden bowls and placed in the center between. Each one puts in his hand and helps himself; and as soon as one set of rows satisfy themselves, they give place to others. During the feast, the people make a great noise laughing and talking, and is, perhaps, similar to the practice among the Jews called the feast of Consolation.—Jeremiah xvi: 7. Formerly, a great deal of whisky was drunk; and when this was the case, the noise was still greater. After the feast, and sometimes during the feast, the relations of the deceased visit the grave and all kneel down, with their faces near the grave and their heads and faces covered, and make a wailing noise.

Among the Christian Choctaws the custom of giving a feast still obtains; but generally with better order, and accompanied with religious exercises. The feast is given on Saturday evening, and a religious discourse is given either after or before. And on Lord's day, the same company expect breakfast, which makes it still more expensive. On Lord's day a funeral discourse is delivered, after which all the congregation go to the grave of the deceased. The relations kneel down around the grave, cover their heads and faces, and make a loud wail. The minister in attendance gives a short talk, sing a hymn and close with a short prayer; after which all disperse to their homes. A. M.

For the Indian Advocate.
THE RED MAN'S HOME.

Ye bid me write of the red man's home,
The home of the forest child;
'Twere as well to write of the dashing foam,
On Niagara's bosom wild.

The red man's home in the forest shade,
Has gone with the forest stream;
And his father's bones that in peace were laid,
Look white where your ploughshare cleaves.

And his cabin-home in the dark green wood,
Once rose by your noble stream;
But ye may not mark the place where it stood,
By the tall spires silv'ry gleam.

It was there that his children lov'd to play,
In the forest days of yore;
But the shading trees have been hewn away,
And the quay hath lin'd the shore.

And there were the loves of his bosom told,
And his war-like deeds were sung;
In the forest days, in the days of old,
In many an Indian tongue.

And under the broad and sheltering arm,
Of those great old lordly trees,
Did his people dwell, all secure from harm,
When your ships were on the seas.

But the shining domes of your dwellings rise
Where their council fires burnt clear,
When the aged men met, and with deep surprise,
First learn'd that your bands were near.

But ask me no more of the red man's home,
For a wanderer poor, he is;
'Twere as well to ask of the river's foam,
That has passed towards the sea.

*It is said that Montezuma sent messengers to inform the North-western tribes of the landing of the Spaniards.

TENETS OF THE GREEK CHURCH.—They disown the authority of the Pope, and deny that the church of Rome is the true Catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age; baptism is performed by triple immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God may have mercy on them at the general judgment. They practice the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction and matrimony out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a living faith is all which is requisite for the worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in silver and copper. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest; of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the bread.

FAMILY RELIGION.—Religion, says the excellent Baxter, is never like to prosper, unless it be made a family work. If it be made the business of the house, and done with reverent seriousness and constancy, if magistracy and ministry should fail, yet families would propagate and preserve it. Begin with a reverent begging of the help and blessing of God; then read his word, and call upon his name; speak serious words of counsel to inferiors; spend the Lord's day as much as may be in public worship, and the rest in reading godly books, and in singing God's praise, and calling on his name; put suitable books into the hands of servants and children to read when they have leisure; encourage them in it with love and rewards; and keep out of the way of temptation; and then God's blessing will dwell in your families, and they will be as churches of God. If any complain of negligent ministers or persecuting magistrates, and will not do their family duties, which none forbid, they condemn themselves.

CAUSE OF THE FERTILITY OF THE PLAINS OF BABYLON.—Gypsum beds, says Mr. Williams, stretch from four hours above Mosul many miles down the river, furnishing by their yearly wash the richest possible deposit for the plains of Babylon, and fully accounting for the otherwise incredible reports of their fertility, as given us by Herodotus. For thousands of years the Tigris has annually transported and spread this "dressing" over those regions free of charge, and were they now thoroughly irrigated, as in the days of the energetic Nebuchadnezzar, they might again be the granary of the world.

RELIGIOUS INTELLIGENCE.

THE CHINESE REVOLUTION.—The last news from China still indicate that the revolutionists are successfully prosecuting their objects, and we may reasonably suppose that the issue, in the complete overturning of the Tartar dynasty, is not far distant. The Christian world cannot but be interested in the result. All will look with solicitude for the development of that train of circumstances which now seems to be tending to the establishment of a more tolerant government. Especially will all wait anxiously for the opportunity of diffusing more widely the principles of the Gospel. The readiness of the insurgents to break up the different systems of idolatry, and to give free circulation to the sacred writing, is an occasion of thankfulness and joy. Whatever errors may have been imbibed, we may well hope, that when properly instructed, they will clearly understand and heartily receive the truth. It has not yet transpired whether any further communication had been obtained with the insurgent chiefs at Nankin by foreigners. Dr. Taylor and Rev. I. J. Roberts, at last advices, attempted to reach the city, but had been compelled to return. They expected, however, to advance as soon as possible.

Our brethren at Shanghai write encouragingly of the prospect. They hope soon it may be the manifest will of the Lord to commence interior stations. They design to embrace the earliest opportunity of entering with the Word of Life into some of those large towns and cities which lie in the vicinity of Shanghai. Let the churches pray for the Divine blessing to rest upon them, that they may wisely and energetically meet the exigencies of their position.—*Home and Foreign Journal.*

MISSION AMONG THE SWEDES.—Rev. G. F. Paquinist writes to the Home Mission Record from Rock Island, Ill., and gives particulars of his labors among the Swedes of that region. He says: "I have labored thirteen weeks in the quarter preached ninety sermons, delivered four lectures or public addresses, attended thirty-four prayer meetings, visited religiously eighty families or persons, baptized eighteen persons, obtained six signatures to the temperance pledge, and have traveled in the discharge of my duty 800 miles. Ten persons who were driven away from Sweden by the reason of their Baptist sentiments have been received by letter, and two, besides those baptized, have been hopelessly converted. The monthly concert is observed at Moline, one of my stations; connected with my church is one Sabbath school, having two teachers and twenty scholars. Twelve of those baptized live in Allamakee county, Iowa, and are there formed into a congregation, the first one of this kind, I think, in that State. The opposition against the Word of truth from the different parts seems to increase, notwithstanding which, the work of God is going on. The Lord is with us, and overrules the gainsayers and opponents with His power. 'The truth must at last prevail.'—*Watchman and Banner.*

MR. JAY, OF BATH.—The venerable William Jay died on Dec. 27th, at Bath, in the 86th year of his age. "The public life of William Jay," says the Patriot, "has covered a space of time greater than that of any contemporary minister of the Evangelical Non-conformist community. Born in the same year as Napoleon Bonaparte, the Duke of Wellington, and the Rev. Joseph Hughes, and introduced into public life while the future Emperor of the French was still an obscure student in artillery, the future conqueror of Waterloo noted only as the stupid boy of his family, and the future founder of the Bible Society an unknown youth—he has survived them all."

THE CHINA MISSION.—It will be perceived that our brethren in China are all indulging the most hopeful expectations of success in the propagation of Gospel truth. They are busily employed in distributing the Scriptures, and preaching the Word. We may well be humbled, while we rejoice in their brightening prospects.—*Home and Foreign Journal.*

A Professorship of Chinese is to be added to Oxford University, England.

THE GOSPEL HEARD FOR THE FIRST TIME.—Mr. Kincaid on an excursion met a fleet of 50 boats, filled with people, and in the evening preached to them. They listened with intense interest. It was the first time they had ever heard the Gospel. The next day he preached again. At the close, the head man spoke as follows:—*True Union.*

"My heart falls in with all that you say. I have decided what to do; I have lost all my property, but it is well, for it has brought me here to learn this new doctrine. On arriving at Prome I shall offer my services to the Governor to go in pursuit of these robbers. When that is over, I mean to go down to Rangoon to learn more about this religion. I must have a new heart. I do not care for the loss of my property now. I do not want to become rich. I want to be prepared for another world!" It was impossible to question his entire honesty. His open and earnest countenance expressed the thought and feeling which had been for the first time awakened. Subsequently he added that he had an aged mother at Rangoon whom he wished to see. She is now a religious, that is to say, a Buddhist nun, "wearing the white cloth." He said that the only earthly thing he desired was to see his mother and have her learn the new religion, that she might die with a new heart. Then he could see her die without grief.

BAPTISTS IN LONDON.—In London and Middlesex England, there are 110 Baptist churches; 75 of which are in the Metropolis proper. Of these 75, only 27 are connected with the Baptist Union, or local Associations; the majority, seventeen, constituting the London Association. There are 4879 members belonging to the churches connected with the London Association. Of the unassociated churches, more than half are opposed to Mission; and many of them are strongly Antinomian.

The oldest London church was formed in 1663. For 157 years afterwards, only 20 new bodies were constituted. Among London Baptists, "the question of 'Close Communion' has proved a bone of contention, and the source of much bitterness and discord,"—not a few churches practicing "Open Communion."—*New Orleans Baptist Chronicle.*

NEW VIRGINIA.—By letters from our missionary at New Virginia, brother Joseph M. Harden, we learn that he is still prosecuting his work, though in consequence of the rains he has been much interrupted. He says, Sept. 6th.—*Home & Foreign Journal.*

"I am happy to write that I have been successful in awakening an interest in Virginia, with respect to the Sunday school. It is now taught every Sunday, instead of every fortnight. The day school is more encouraging, the people being more ready to send their children regularly. The present number of scholars is 51. Branches taught are spelling, reading, writing, arithmetic, geography and history. The Scriptures, however, are made a prominent subject of study."

NEW GEORGIA.—This station is supplied with the preached Word as often as his delicate health and other duties will allow, by brother Harden. The school, under W. W. Stewart, is successfully conducted. Brother Yates, of Monrovia, one of the superintending committee, writes under date of October 1st:—*Home and Foreign Journal.*

"The majority of the scholars are re-captured Africans. More system and rule are exercised than in any of the other schools, and the children seem to be under better training. The parents seem to be interested in the attendance and good behavior of their children."

NO LOSS IN KEEPING THE SABBATH.—While the Duchess of Kent was recently in Edinburgh, the hotel-keeper with whom she stopped having no biscuit of a particular kind called "Albert biscuits" to give to her royal highness, sent to the baker's for some. As it was the Sabbath, the honest baker refused to sell any even to royalty. On hearing this the Duchess was so pleased, that she ordered him to supply her household with biscuits during her stay in the Highlands; and the Queen also ordered him to send forty dozen of the same weekly to her castle at Balmoral.

ORDER OF TRANSLATIONS.—The following table shows the manner and order of time in which the Bible was translated into English:

Date.	Translator.
A. D., 706,	Adhelm, Exon Psalms.
" 791,	Egbert's four Gospels.
" 734,	Bede's St. John's Gospel.
" 880,	Alfred's version of the Psalms.
" 1340,	Rolle's (or Hampoles's) Psalms.
" 1380,	Wicliffe's Bible.
" 1526,	Tyndale's New Testament.
" 1530,	— Pentateuch.
" 1531,	— Jonah.
" —,	G. Joye, Isaiah.
" 1534,	— Jer., Psal., Song of Moses.
" 1535,	Coverdale's Bible.
" 1537,	Mathew's (i. e. J. Roger's) Bible.
" 1539,	Cranmer's Great Bible.
" —,	Taverner's Bible.
" 1560,	Geneva Bible.
" 1568,	Bishops' Bible (Parker's).
" 1582,	Rheims' N. Testament. (Cath. Trans.)
" 1609,	Douay Bible. (Cath. Trans.)
" 1611,	Authorized Version.

JEWS.—The missionaries at Smyrna ask an interest in the prayers of Christians for this people. Mr. Stern, of the London Jew's Society's Mission at Constantinople, finds some of this people searching the New Testament. Two are under instruction with a view to their baptism. One of these was from Salonica, where many are reading the Gospel, and ready to avow the Protestant faith. At Frankfort on the Maine there is a most remarkable shaking among the dry bones. At Warsaw the proselytes are counted by hundreds, and cases of baptism are continually occurring. A hopeful movement is reported at Jerusalem. Eight Jews in London have professed faith in Christ. There is hope that the dispersed children of Abraham are about to be gathered into the fold of Christ in great numbers.

AMERICAN TRACT SOCIETY.—At the last meeting of the executive committee of the American Tract Society, a grant was made of 110,000 pages for distribution among 60,000 German emigrants at Bremen and Bremerhaven, who are coming to this country. The receipts for the past month were \$43,373; and since April 1, \$247,485. The grants for the month amounted to 5,112,165 pages, and for nine months, \$9,816,000. The periodicals of the Tract Society maintain their unprecedented circulation—the number of copies of the American Messenger printed during the year having been 2,449,000, or more than 200,000 monthly; and of the Child's Paper, 3,442,000, or nearly 300,000 monthly.

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February 2, 1854.—B.