

# INDIAN ADVOCATE.

VOLUME VIII.

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

NUMBER 9.

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THE BOARD OF INDIAN MISSIONS.

## A YOUTHFUL ROBBER RECLAIMED.

BY ALLEN M. SCOTT, A. M.

Many a reader, whose eye may rest on these lines, and who first saw the "sweet light" in Tennessee or Kentucky, will remember the Rev. John Craig. This gentleman was of the Methodist persuasion, of the original Asbury school, and he, like most others of that denomination at the time to which we allude, was noted alike for his plainness of dress and a strict and open reproof of sin in what form soever it made its appearance, and under any and all circumstances.

Mr. Craig was one of the first preachers to visit the section called Middle Tennessee, now so populous and powerful, but then, (in 1801,) a more wilderness. He was an itinerant preacher. His circuit extended from Powell's Valley, east of the mountains, to the extreme Western settlements on the Cumberland and Duck rivers. The settlements of the white men were "few and far between;" no public roads had been established—those distant neighborhoods were connected only by faint traces, which men had seldom traveled.

Mr. C. was exposed to many hardships. He lay down on hard beds, slept in open cabins, and shared many a weary night. But he was a man of energy, and his soul never flagged nor grew weary. He felt the importance of his mission, and urged on by his zeal in his Master's cause, and the good of souls, he waded snows and floods, braved the fury of the winds, surmounted all difficulties, and carried the glad tidings of salvation to the new settlers.

The writer was born in Middle Tennessee, and though a mere child when he last saw Mr. Craig, his image is as fresh in his mind as the events of yesterday.

In 1830, Rev. Mr. C. came late one evening to my father's, and passed the night at our house. During the evening, after family prayers had been offered up by him, before retiring to bed, he gave to my father, in my presence, a narrative, which was in substance, the following:

Many years before, Mr. Craig was passing from East Tennessee to the Duck river country. His way led him along a dim path through a mountain pass, amid craggy rocks, near awful precipices and frightful bluffs. Suddenly a young man sprang from a huge rock, and with a heavy rifle presented at Mr. Craig, demanded his money.

Mr. C. regarded the robber with a look of discomfiture peculiar to himself, as he ruined up his horse and said, "Young man, you never robbed before. What has brought you to this?"

The robber again demanded his money, threatening instant death if the other did not comply.

Mr. Craig answered, "This is your first attempt. You have been better raised! Your mother—"

Instantly the young man dashed down his gun and burst into tears, saying that he had indeed been taught better things. And he cried most bitterly.

Mr. Craig tied his horse to a snag, alighted and invited the trembling youth to be seated near him on a flat rock. The young man instantly complied, when Mr. Craig, in a mild and engaging manner, asked him how he had happened to become a robber.

The other told him that he had been raised in Virginia—his parents were in easy circumstances in life, and members of the Presbyterian church—that they had educated him religiously, and lavished on him all the affections characteristic of parental love. About eighteen months since, he had married against their will, and with his young and lovely wife, he had made his way into this new and unsettled country. His parents had given him no assistance, and having but little on which to commence life, and falling sick, without money, friends or credit, both he and his wife had well-nigh starved. In the depths of his distress, he had, as a last alternative, resolved to make one robbery, only one, and afterwards live honestly.

Mr. Craig, in the spirit of love, pointed out his error. He told him, that he should have gone to his Heavenly Father, and made known his wants—that His tender mercies are over all His works, and none that trust in Him shall ever want. The young man was all tears—all penitence.

Mr. Craig arose, went to his horse, and taking off his saddle-bags, said—"I too am poor. I own no foot of land—no cottage in the wilderness is mine. I have but thirty-one dollars in the world, and reserving one dollar only, in the name of the 'Giver of all good,' I present you with thirty dollars. Take this little sum, as one sent you from Heaven, and God and His angels are witnesses that you may promise amendment in future life."

Mr. Craig then prayed with and for the astonished young man, and took an affectionate leave.

Thirty long years have elapsed. West Tennessee is a wilderness no more. The pale face had felled the forest. The red man had quitted his hunting grounds, and they were chequered off into a thousand furrowed fields. Mr. Craig was now an old man. His locks were white as wool. His children and grand children had grown up around him, like waving wheat-heads in the harvest field.

One sunny eve in Autumn, as the old preacher sat in the midst of the family group, it was told him that a gentleman was at the gate, who wished to speak with him. He went out, and saw an elderly man, neatly dressed, riding a fine horse. The stranger asked for accommodations for the night. This being granted, he dismounted, and with Mr. Craig he entered the house.

Light beyond the common activities of life passed between them, and supper had been served. The elderly gentleman asked Mr. Craig to show him a private apartment, and when they were alone, he said,

"Mr. Craig, I think that you do not know me?"

"I do not," replied Mr. Craig.

"And yet I tried to rob you. I am that same

poor, wicked wretch that demanded your money with a rifle presented at your bosom, thirty years ago, among the mountains."

"Is it possible?" exclaimed the other.

"Yes," rejoined the first, "I am the same. I took the money you gave me home to my poor starving wife, and told her how I had obtained it. We counted it out on a wooden stool, and knelt down and covenanted with God and each other, to live honestly in His sight, and to walk uprightly before Him. We have prospered. Want has long since been a stranger to us; riches have flowed in upon us, and our children and children's children have risen up around us, to call us blessed. We have years ago become members of the Church of Christ. I have long and ardently desired to find you, but not knowing your name, I knew not how to make inquiry. Last Sabbath, at the campmeeting, when you arose to preach, I at once recognized in you the man that had saved me from a felon's fate. I then learned your name, and now I have come to pay you the thirty dollars with thirty years' interest."

"Cast thy bread upon the waters, and thou shalt find it after many days."

Mr. Craig added, that the name he had never mentioned in connection with these circumstances, nor would he ever.

"But," said he, "I have since visited them at their own house, and found them people of responsibility, refinement and piety, and one son now occupies a high place, both in Church and State."

*Mine Creek College, Ark., 1854.*

## TREASURES.

One of the most important female qualities is sweetness of temper. Heaven did not give to woman insinuation and persuasion, in order to be surly; it did not make them weak in order to be imperious; it did not give them a sweet voice to be employed in scolding.

When danger approaches, men are wont to acknowledge the presence of God more strongly than at other times. Many pray, who never prayed before; and even the prayers of good men are more fervent than usual.—*Rev. W. Greely.*

Some men are like cats. You may stroke the fur the right way for years, and hear nothing but purring; but accidentally tread on the tail, and all memory of former kindness is obliterated.

Good nature, like a bee, collects its honey from every herb. Ill nature, like a spider, sucks poison from the sweetest flower.

The parent who would train up a child in the way he should go, must go in the way he would train up his child.

Ignorance is a bad mother to devotion, and ill-taught is a bad steward to knowledge.

I had rather do, and not promise, than promise, and not do.—*Watts.*

If you set with a view to praise only, you deserve none.

## "IT COMES FROM ABOVE"

There was once in France a poor boy, who was called "Little Peter." He was an orphan, and begged his bread from door to door. He sang very prettily, and people seldom sent him away empty-handed. It was an idle and uncomfortable life which he led, but Peter had no one to care for him, and he did not know what else to do. He had the singular custom of saying on every occasion, "It comes from above." I will tell you why.

When his father was on his death-bed—if, indeed, he had a bed, for he was very poor—he said to his son, "My dear Peter, you will now be left alone, and many troubles you will have in the world. But always remember that all comes from above; then you will find it easy to bear everything with patience."

Little Peter understood him, and in order not to forget the words, he often thought them aloud. He acknowledged every gift with the words, "It comes from above." As he grew up, he used to consider what the expression meant. He was intelligent enough to see, that as God rules the world, we may well believe of everything that happens in the way of his providence, "It comes from above."

This faith of little Peter frequently turned out for his benefit. Once, as he was passing through the town, a sudden wind blew off a roof-tile, which fell on his shoulder and struck him to the ground. His first words were, "It comes from above." The by-standers laughed, and thought he must be out of his senses, for of course it could not fall from below; but they did not understand him. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Had little Peter gone on, he would probably have been at the moment just where the roof fell.

Another time a distinguished gentleman employed him to carry a letter to a neighboring town, bidding him make all haste. On his way he tried to spring over a ditch, but it was so wide that he fell in and was nearly drowned. The letter was lost in the mud, and could not be recovered. The gentleman was angry when little Peter told him of his misfortune, and drove him out of doors with his whip. "It comes from above," said Peter, as he stood on the steps. The next day the gentleman sent for him. "See here," said he, "there are two half-crowns for you for tumbling into the ditch. Circumstances have changed on a sudden, that it would have been a misfortune to me had that letter gone safely."

I could tell you much more about Peter. When he had become a great boy, he was still called "Little Peter." A rich gentleman, who came into the town, having heard his story, sent for him in order to give him something. When little Peter entered the room, the Englishman said: "What think you, Peter? why have I sent for you?"

"It comes from above," replied Peter.

This answer greatly pleased the gentleman. After thinking a while he said:

"You are right; I will take you into my service, and provide well for you. Will you agree to that?"

"It comes from above," answered Peter; "God is very good to me; I will gladly go with you."

So the rich Englishman took him away. It was a good thing for the poor boy, who had been taught no trade. Long afterwards, we learned that when his master died he left him a large sum of money to carry on his business, and that "Little

Peter" was then a wealthy man in Birmingham. But he still said, of every occurrence, "It comes from above."—*Dr. Barth.*

**RELIGION IN WALES.**—It is a cheering fact that in Wales, where Baptist churches are so numerous, the voluntary principle in sustaining religion has worked with a success which cannot fail to command attention. With all the powerful influence of the Established church to contend with, we see that the ardent piety of the Welsh Nonconformists wins men to their places of worship. Wales has a population, according to the last census, of 1,188,914 souls. The number of seats requisite in places of worship to provide accommodation for the whole of the people, able, at any one time, to attend, would be 689,676. It is a remarkable fact, that the unendowed Protestant denominations in Wales have furnished 680,118 sittings, or within 9,000 of the number needed! The Established church has furnished 312,664 sittings. The unendowed churches have 2,466 chapels; the Established church has 979 edifices. The unendowed churches have erected 2,048 chapels since 1801, while, in the same time, (fifty years) the Established church has only erected 210 edifices. On the census Sabbath, out of 312,774 sittings provided by the Establishment, not more than 85,089 were occupied in the morning, 40,525 in the afternoon, and 31,452 in the afternoon, and 31,452 in the evening, being 155,066 attendances, or the occupation only once during the day, of less than half the accommodations provided. But, on the same Sabbath, there were present, at divine worship, in the unendowed chapels, 232,744 in the morning, 132,241 in the afternoon, and 322,155 in the evening, making 687,141 attendances, or an average attendance, once during the day, of nearly every person calculated to be able to attend. Well may the Nonconformist exclaim, "In Wales, therefore, at any rate, Voluntaryism has been no failure." May the day soon come when Church and State, in Great Britain, shall be separated. We wish that some one would furnish us with a statement of the Sunday school system in Wales, and send us the statistics of the Baptist churches in that country.—*Chris. Chron.*

**EXTRACT OF A LETTER FROM REV J. H. LACY.**—Brother Lacy, after referring to the acclimatory fever from which he and his lady were recovering, remarks:

I do not know any one in Sierra Leone with whom you might correspond. We remained there but a short time. I have with me a young man who is a very serious inquirer, and quite intelligent, who may be useful in some other position hereafter. I merely state this fact, because it will be gratifying at present, and may be more than that hereafter. If I can live to see this youth a consistent follower of Christ, I shall be more, much more than repaid for the sacrifices I have made in coming to Africa. He is reading his Bible very carefully, and often brings me a portion to explain to him. May the truth be in an honest and good heart, and bring forth much fruit to the praise of the riches of God's grace in Christ. It is very gratifying to know that beloved brethren and sisters at home remember us in their prayers. God only can bless and prosper the efforts to convert the world to himself. I humbly desire that by the next mail I may be able to write more. There are several other subjects on which I wish your advice. Remember me and Mrs. Lacy in Christian love to the brethren of the Board.—*Home and Foreign Journal.*

## BEAUTIFUL FLOWERS.

"Leave no room for the weeds."

"How beautiful is your little garden! it is so very full of lovely flowers," said Mrs. Goodley to a friend.

"Yes," replied Mrs. Thoughtful, "my husband leaves no room for the weeds."

That is a good idea thought Mrs. Goodley, as she separated from her friend.

Mothers, here is a hint for you. Your children's hearts may be compared to a garden; if not tended carefully, and filled with good seed, the weeds will spring up; therefore, take care that you drop in such seeds as you will like to see blooming in your home-garden in days and years to come—such as shall not only excite the commendation of passers-by, but such as send forth a fragrance to cheer all who come within the circle of its influence. Drop in the seed of the sunflower, that there may spring up a truthfulness which shall make your child's word as good as his oath. Let fall the seed of the lily, the vine, the honeysuckle, the mignonette, and the rose, that in after years you may find the flowers of purity, fruitfulness, love, unaffected sweetness and thankfulness. The care of Mr. Thoughtful's garden was often marked—how he tied up hanging branches, and watered the drooping plants. Mothers, you must not only sow the good seed, but you must tend your garden carefully, marking the weak part of your child's character, and support it by a caution or a word of encouragement. You must water it by your prayers, and let the sunshine of your bright smile and example fall upon it; fill it full of good seed. Leave no room for the weeds.

It may be well to state that the sunflower is the emblem of truthfulness; the lily of purity; the vine of fruitfulness; the honeysuckle of affection; the mignonette of unaffected sweetness; and the rose of thankfulness.

**A BEAUTIFUL INCIDENT.**—The editor of the Savannah Journal, writing from Milledgeville recently, says: "A few evenings since while wandering amid the vine-embowered tombs and moss growing graves beneath these great forest pines that decorate the Burial Ground of Milledgeville, to turning a little copse of eglantine and myrtle that had sprung up within the nearly decayed palings that surrounded a place of graves, we came suddenly upon an aged negro man, whose bent form and bowed head prevented the discovery of approach until we had come sufficiently near to catch the murmur of his voice in sob and prayer.

Upon our questioning him, he pointed with a trembling hand to the grave before him, and, in his own peculiar manner, but with the deepest feeling, said, "Dere is de grave of poor old Massah and Missus and de children. Massah born 1776, died in 1826. I remember it well, and de best died, all 'cep young Massah, and been in Heben dis long time."

The old man's memory was perfectly clear in regard to the family history, births, deaths and burial. And as we were informed, this faithful old servant is permitted once every year to come up from the plantation to visit his "Young Massah" in town, and never returns without coming out here to visit and weep and pray over the graves of those he loved and served and lost in years gone by.

We ought not to isolate ourselves, for we cannot remain in a state of isolation. Social intercourse makes us the more able to bear with ourselves and with others.

## GRANDMA'S.

BY VIRGINIA F. TOWNSEND.

Every summer I go to grandma's. It's the dearest old red house, with grape vines climbing up the corners, and two great butternut trees in front, with their long arms crossed as though they were breathing one eternal benediction over that quiet homestead.

The great shadows trip over the lawn like a band of merry children, and grandma sits of a summer afternoon by the front window, with her white cap, and the brown silk handkerchief pinned over her black dress, and that quiet, sweet smile, that always makes me think of the angels flowing round her lips. I am the youngest of the family, and they all say I am grandma's favorite.

Squire Blanton lives next to grandma's, just down the road, and Harry stops in almost every day, though Betty says he don't come in now more than once a month, when I am not there. Harry's two years older than I am, and going to college next year.

We had a little "falling out," Harry and I, when we went blackberrying last year. I'll tell you how it was; Harry's father let him drive old Fan. Now he knows I'm a terrible coward, not a bit like country girls—afraid of the cows; afraid of the geese, and afraid of any shadow; Betty says: so, between wanting me to see that he was a skillful driver, and having a little fun at my expense, Harry whipped up old Fan into a regular run. Wasn't I frightened! I begged and screamed, and almost cried, but Harry only looked at me with those great roguish eyes of his, and a smile pulling the corners of his mouth; at last, I said, "Harry, I will never go to ride with you again." He did not say anything, but there was a look came over his face, which made me very sorry for the words I had spoken. Fan went slow enough after that. I did not pick many blackberries, and Harry and I hardly spoke while we were in the woods.

It was sunset when we returned; but I did not enjoy the ride at all, and I don't think Harry did, though we tried to talk.

When we drew up to the gate, those words of grandma's, which she had spoken that very morning, came into my mind. "Never, my child, part from a friend in anger." Harry assisted me to alight; then sprang into the buggy with a bow, and I could stand it no longer. I turned straight round. "Harry," I said, though there was a choking in my throat, "I do mean to go to ride with you again, if you'll let me, and I'm sorry for what I said."

He turned straight round, with such a smile on his face, and such a light in his eyes:

"God bless you, Annie," he said, and then we both hurried away, just as fast as we could.

Now I am back again to the great city, with the stars looking down on me between two rows of brick houses, but I never think of Henry Blanton, without remembering the tones of his voice, and the light of his look when he said, "God bless you, Annie!" and my heart always grows warm when I think of it.—*Arthur's Home Gazette*.

**ONLY JUST INSIDE THE FENCE.**—Oh! cried the little children, "Oh, such beautiful flowers! and only just inside the fence!" And then stealthy glances were cast up at the windows, and the gate pressed softly, the beautiful flowers were snatched with a trembling hand, and the little children fled away with beating hearts. Only a little way had they gone, and lo, they had fallen into sin! Poor little

children are we all. Forbidden pleasures smile and beckon to us, only just inside the fence. Our longing glances linger there; our feet stray thitherward; it is a little way, no one sees us, and we put forth our hands, and pluck the flowers whose fatal beauty is a snare of the soul. "Only just inside the fence." Within that fence is sin, without it is safety.

**WHAT CHILDREN CAN DO.**—Among the periodicals of the Free Church of Scotland is a little work entitled the *Children's Record*. It has a circulation of about 40,000. Last December an article appeared in this work suggesting to the children that it might be well for them, during the approaching holidays, to devote a part of their time to labors in the cause of Christ, and it was announced that all who were disposed to collect, should be furnished with cards for the purpose, on application to the proper officer in Edinburgh. The children entered into this scheme with great zeal, and with so much success, that at the succeeding meeting of the General Assembly of the Free Church, it was announced that their contributions were as follows.

For the Education scheme,	£110, about	8	500
For Missions,	638	"	3,190
For Home Missions,	267	"	1,335
For the Colonies,	108	"	540
For the Jews,	250	"	1,250
For other objects,	72	"	360
	£1,445		\$7,175

The sum necessary to support a school is £10 a year; so that the sum raised for the education scheme will support eleven schools. The sum which they raised for Foreign Missions will nearly support the Society's Mission in South Africa; and the sum raised for Home Missions will support six laborers in the Highlands. The sums raised by these children of the Free Church in a few months are nearly half of the sum raised by the entire church during the whole year 1834, only nine years prior to its disruption.—*N. Y. Observer*.

**THE CAUGHT TROUT.**—Some years ago, as a little boy was wandering upon the bank of a river, waiting for the grain to be ground which he had just carried to mill, he espied a nice trout just beneath a piece of wood that projected from the bank into the stream. He wanted that trout, as any little boy would, so he got a pole, and tied to it a line with a fish-hook on it. Upon this hook he put a tempting bait, carefully sunk it as near the trout as he could, and tried every way to get it to seize the bait. For a long time the speckled thing paid no attention to it; at length just as the child was about giving up further efforts, the trout moved a little towards the bait, and thus encouraged the youthful angler. By and by its attention was more attracted, and it was evidently getting considerably interested. At last it suddenly seized the tempting morsel, was hooked, and taken. Thus, instead of the pleasure expected, it was removed from its native element, and doomed to a painful death.

What a useful lesson is here taught. The great Tempter would take us captive as his prey, by placing before us a tempting bait, in which there is a hook; carefully concealed. We are safe only while we are determined to give no attention to it. But the moment we begin to look at the bait, and to move a little towards it, the Tempter is encouraged, and our condition becomes alarming. In an evil moment, the bait is seized, when, in-

stead of the enjoyment anticipated, we obtain indescribable sorrow and anguish. Beware of the Tempter's fatal power.

—*W. L. Harris & Reflector*.

## THE LAZY HUSBANDMAN.

## A Parable.

Dear children, listen to a parable. A husbandman had a piece of ground given to him by a kind friend. The ground was very good, and by careful cultivation it would have yielded a fine and abundant crop. But the husbandman was very lazy. He did not plow the ground. He did not sow any seed in it. All he cared for was, to go about with his hands in his pockets, or lie upon the green grass in the sun. The spring and the summer passed away,—and the harvest time came. When the harvest time came, he looked for a crop, but he found none. There was nought save thorns and thistles, and weeds in great abundance. The man became angry, and repined at the providence of God. Now this was very wrong. Instead of blaming God, he ought to have blamed himself.

Here is the meaning of the parable. The husbandman was a lazy little boy. The piece of ground was his heart. The kind friend who gave it to him was God. Not plowing the ground means not cultivating the heart. Not sowing the seed means not getting knowledge and understanding. The springtime is the season of youth. The harvest time is old age. The weeds and thorns and thistles are fretfulness, passion, vice and misery.

Children, learn from this the importance of sowing the seeds of knowledge in your hearts.

If you sow bad seed, the tares of error will grow up in your hearts.

If you sow no seed at all, the weeds of sin will grow in great abundance.

If you sow good seed—the seed of truth—the fruit of virtue and happiness will be reaped in old age.

Sow good seed,—sow it diligently,—sow it now.

**A GOOD REPLY.**—A Sunday-school teacher, instructing his class on that portion of the Lord's prayer, "Thy will be done on earth as it is in heaven," said to them, "You have told me, my children, what it is to be done, on earth; and how it is to be done, as it is in heaven. How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately;" the second, "They do it diligently;" the third, "They do it always;" the fourth, "They do it with all their heart;" the fifth, "They do it altogether." Here a pause ensued, and no child appeared to have an answer; but after some time, a little girl arose and said, "Why, sir, they do it without asking any questions."

**OUR PROVERBS.**—Listen if you would learn. Be silent if you would be safe. Inquire about your neighbor before you travel. The first of wisdom is the fear of God. The world is carnal, and its followers dogs. Poverty without debt is independence. Long experience makes large wit. The sluggard becomes a stranger to God, and an acquaintance with indigence. By six qualities may a fool be known: Anger without cause, speed without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

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## 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.

## THE ANNUAL MEETING OF THE AMERICAN INDIAN MISSION ASSOCIATION.

The next annual meeting of the Indian Mission Association will be held at Memphis, Tennessee, on the Thursday preceding the first Sabbath in June next. Several distinguished brethren have promised to be present and aid in the deliberations. Business of great importance will come before the meeting.

Elders H. F. Beckner, David Lykins and several native missionaries will be present.

All who feel interested in the civilization and christianizing of the aborigines of our country are requested to attend. Interesting narratives will be given by the missionaries who will be present.

All papers friendly to the mission will please insert this notice several times, and urge their readers to attend. It is very desirable to have a large attendance.

Memphis is one of the most delightful cities in the Mississippi Valley. It is worth a trip there to see this great city, which is growing up as by magic. If brethren wish to partake of real southern hospitality, let them attend our annual meeting in Memphis.

Our meetings in the East Baptist Church have closed for the present, and we are now at our post again, to answer promptly all letters pertaining to the Mission. The labors of the past winter have been very great, enough to severely impair the health of most of us, but we have borne it with no other inconvenience than fatigue. We anticipate a speedy recovery.

The church to which we minister, has been greatly blessed, having gained 100 per cent. in number since August last.

## THE CLOSE.

Two more months will close the current year with the Indian Mission. We will then have to make a full exhibit of what has been done and who has done it. Since the beginning of the society's organization no one year has yet been crowned with greater success, among our missions, stations and churches. The Missionaries, we feel sure, will not blush to see their reports published to the world.

But how will Baptists feel when they learn that we are still in debt, and our poor, suffering, God-fearing and patient Missionaries still are not weary? Why must it be published to the world that Baptists will suffer a work of so much interest as the Indian Mission to languish, when \$20,000 per annum would render it one of the most prosperous and interesting missions on earth, if it is not already so. Tell it not in the sunny South, publish it not in the growing West; that several hundred thousand Baptists have, through cold neglect, suffered the Missionaries in the Indian country to leave their work or starve on the field. This cannot be, it must not be said to our shame, brethren. If every church in the West and South-west would send us but \$10 each, and surely none are so poor that they cannot do that much, every year for five years; we would fill the Indian country with Missionaries and spread joy throughout the whole border of Zion.

If every pastor would take it on himself to present the claims of the Indian mission to their church, or churches, the work would at once be done and the whole expenses of agents be saved. Try it, brethren.

THE DOLLAR PLAN.—That dollar plan has worked well. Hundreds have already responded to it, and we have no doubt but that hundreds more will before the annual meeting on the 1st of June. This is it: Let every reader of the Advocate send us one dollar for the Indian Mission by the time of the next annual meeting, we will now say.

STILL THEY COME.—We are still constantly in the receipt of letters from brethren and sisters, asking to be sent to the Indian country as teachers and missionaries; and still we have to deny them, for want of money to support them. How long shall this be the case? Brethren, come over and help us.

Repeated requests have been made for copies of the proceedings of the annual meeting of the Indian Mission Association, at Jackson, Miss. We are sorry to say that, by some oversight or inattention, only 300 copies were printed, and all them have been sent out. It shall not be so in future.

THE PARLOR VISITOR.—This truly valuable religious magazine is still received regularly at the Mission Room, and should visit every Baptist family in the Southwest. Send up, ladies, your dollar to brother Jones, in Nashville, Tenn., and you are sure of your money's worth.

THE NEXT ANNUAL MEETING.—We wish to be in time in urging the brethren and sisters to prepare to go to the next annual meeting at Memphis. We hope to meet friends there from all parts of the great valley. Business of unusual importance will be transacted and speeches of great interest will be delivered.

Brethren, come up and let us, in real good earnest, take hold of the work and it will go.

We take the liberty here to invite every body to come, and assure them that they will meet a warm and hospitable reception from the brethren in Memphis.

ELDER H. F. BECKNER.—Bro. Beckner still sends us good news of the triumphs of the Gospel among the Creeks. This is truly a field white unto the harvest; and we would send more reapers if we only had the means.

ELDER A. MOFFAT.—Bro. Moffat is quite anxious to be released from teaching and spend his time in preaching. If the Baptists do not release him and let him go to work, we fear he will become discouraged. We can secure teachers to take Bro. M.'s place if we can get the money to pay them.

ELDER S. WALLACE.—Letters from this amiable and devoted brother have been received, giving encouraging intelligence of the success of the Gospel in his field of labor. Bro. Wallace is compelled to return to Kentucky soon on some important business, and we hope soon to take him by the hand once more.

ELDER JOS. SHERLEY.—This venerable, long-tried and self-denying man of God writes cheering news of the present success and future prospects of the Gospel among the Choctaws. Many souls have recently found the Saviour precious, and been buried with him in baptism.

ELDER D. LYKINS.—Bro. Lykins is still in the field—patient and enduring as ever—toiling on in tears, faith and hope. His trials, like those of many others of the missionaries, have been enough to crush the spirits of ordinary men, still he bears in patience, without murmuring, all these for Christ's sake.

ELDER C. M. BROWN.—Bro. Brown is about to give up teaching and devote his whole time to preaching. This is as it should be; and we wish him great success.

ELDER A. S. DENNISON.—Bro. Dennison writes us from New Orleans on his way to Armstrong Academy. He had been sick. Sister D. had borne the trip that far quite well. They expected to leave soon for their future home among the Choctaws.

BRO. C. ALEXANDER.—This brother has entered upon his duties as superintendent of the Putnam school with encouraging prospects.

All these brethren ask and need is a fair support and the prayers and sympathies of their brethren in the States. Shall they be disappointed?

**"WHAT THOU 'DOST DO QUICKLY."**

How many sermons, reader, have you heard preached on the folly of delaying to seek Christ? How often have you left your seat in church wondering why it is, after such plain and pointed appeals, that sinners will not repent and seek Christ. How strange and how unaccountable to you is their folly! In vain you search for a reason why they defer until another time that which reason, conscience and revelation say should be done now. You think of the uncertainty of life's duration, the certain and probably sudden and unexpected approach of death, the awful doom of the finally impenitent, and are amazed that they should defer a work of such magnitude, when it may with great certainty be done just as well now.

This is just—viewing—just concern—such as every pious Christian should feel. Such folly is justly reprehensible. But, Christian brother and sister, why will you be chargeable with the same unreasonable folly in other things? Have you sought and found peace in Christ? Have you made him your teacher and example? Have you taken upon you the solemn vows of discipleship to him? and yet will you defer from time to time to discharge the plain and unmistakable duties of disciple? He "went about doing good." He made great sacrifice to do good. Can you expect to do good by sitting still or devoting all your time to worldly business and worldly comfort. Can you expect to do good and make no sacrifice? Are you contented to sit idle all the day long and expect full wages at night? Dare you hope for great honors and blessings from the husbandman if you neither toil nor spend anything in his service? "The liberal soul shall be made fat." "The Lord loveth the cheerful giver." "They that give to the poor lendeth to the Lord." "It is more blessed to give than to receive."

How many are deferring until to-morrow or a more convenient season? or, it may be, for the call of an agent to give something for the Indian? Why not give it now? Why defer until another time what may be done just as well now? If you wish to give two dollars, and can spare but one this month or this year, do not withhold the one until next month or next year to be able to send the two, but send the one now and the other at some other time. If you wait for the agent, it may cost ten or twenty per cent. of what you give for the agent to go after it, where it would only cost you three cents to enclose it in a letter to our Treasurer, Charles S. Tucker.

But just think, that the poor Indians are fast dying, fast passing away, and are calling aloud for the Gospel. Hundreds and thousands of them are now begging for the Gospel, and scores of brethren and sisters are anxious to go and give it to them if they can get a living. If you refuse what is in this but withholding the bread of life from the starving.

GRANAM for March lies before us as usual.—It is full of interesting matter. None better as a parlor magazine than this.

**"GO THOU AND DO LIKEWISE"**

The following incident may be relied upon as true: During a very gracious revival of religion a man was converted and joined the church, who had been notoriously dissipated and profligate. He was very poor, but, when sober, industrious. At the close of the meeting a proposition was made to increase the pastor's salary, and release him from other engagements. This brother rose up promptly and subscribed \$26, and his wife half the sum. Some were astonished, and some sneered. One of the deacons went to the brother and said, softly and affectionately, "Brother, we are glad to see you so liberally disposed, and setting such a good example to the older members, but are you not doing too much? do you really know what you are doing? You have pledged fifty cents per week; did you know that that was twenty-six dollars a year?" "Yes," replied the newly converted man, "I know exactly what I am about, and how much the sum will be at the end of the year. I know too, that I have spent more than twice that sum every year for years past for liquor. Surely it is not doing too much for the Saviour to give half as much to support His gospel as it used to cost me to drink liquor and ruin myself." The good deacon said, "You are right, you are right. I commend your spirit. God bless you."

How just were the views of this old brother. It is a sad and painful truth that many brethren pay more every year for some such beverage, or for tobacco and cigars, than they pay to support the gospel at home or abroad. Many Christian mothers pay more, every year, for toys and gew-gaws to pet and spoil their children, than they pay for the support of the gospel to save their own and their children's souls.

While this is true, is it not sinful to complain of hard times? Just think of it, a Christian spending more money every year for wines, liquors, tobacco, and toys for children, than they spend to support the gospel at home and in foreign fields! We thank God this is true of but a small number of those who love the Saviour in deed and in truth. But if it is true of one, it is a shame—a blot upon the Christian character—and should be removed.

But what we intended by this narrative is, that it furnishes a good example of true Christian liberality—one worthy of imitation. Reader, "go thou and do likewise."

THE INDIAN ADVOCATE.—So far as we have been able to ascertain, our little missionary paper, in its present improved and enlarged form, meets with the approval of all friends of the mission. We should like to swell its circulation to ten thousand. This can be easily done if all the friends and pastors will take it in hand. It only costs 25 cents per annum. Who will send us a list of names by the first of April? Every one can do something in this way. Who is there that does not feel interest enough to send us four names and one dollar?

**NEW ORLEANS.**

We are glad to see that some very decided demonstrations are being made by Southern Baptists, to sustain four gospel missionaries in this great metropolis of the Mississippi Valley, and to erect a good house of worship there.

We venture to predict that those missionaries, whoever they may be, will find hundreds of Baptists in New Orleans, with old letters from their churches, and hundreds who are ashamed to speak and act for Christ, because the Baptists have not been as popular and influential as papists, infidels, or some of the protestant societies, and have lost their identity as Baptists. Look them up, brethren, bring them out of their hidings and urge them to act with the true courage of Christian men and women.

May God speed the enterprise, and yet may truth and righteousness triumph over tradition, error, infidelity, and all iniquity, even in New Orleans. Plain truth spoken in earnestness and prayer will triumph any where.

AGENTS WANTED.—The Board of Indian Missions wish to engage the services of at least six or eight zealous, active working men to travel in the States of Illinois, Indiana, Ohio, Pennsylvania, Virginia, North Carolina, South Carolina, Georgia and Kentucky. A liberal and just compensation will be allowed. Any brother wishing to act will please address the Corresponding Secretary, with such recommendations of his character and activity as will be satisfactory, and he will be appointed.

**CREEK AFRICAN BAPTIST CHURCH.**

The following items in the history of the Creek African Baptist Church will be read with interest. No doubt many more such facts can be elicited by our missionaries. We sincerely desire that all such facts should be noted by our missionaries and published in the Advocate and preserved for a future history of the American Indians. No one can better elicit such facts than Bro. Buckner, whose whole soul is set on elevating the Creek nation. God speed him in his work.

**A Mystery brought to Light.**

It has long been a mystery here, how the Creek negroes came to understand so much theology, and how it happened that so many of them were Baptists. I confess that I had been puzzled myself to account for these things. Anti-missionaries had been pointing to them in imaginary triumph, as so many living witnesses that God would convert the heathen, and carry on his work, without the use of means; Pedobaptists have been chagrined at their decidedly baptistic predilections, and at the influence which they exerted in moulding the faith of their masters; while scoffers and unbelievers endeavored to prejudice the minds of the Indians against the religion of Jesus, as being suited only for superstitious Africans. But this morning the whole mystery was explained entirely to my satisfaction. I had gone there for the purpose of con-

stituting a church, and had requested two ordained ministers to meet me, to form a presbytery. We had been laboring with the brethren for sometime, to convince them of the propriety of this course; but they had always put us off. They had been persecuted so much, and had been so afraid of white men, that it was long before we could gain their full confidence. At length old brother Prince, who had long been their "head leader," took me aside, and unrolled some old papers which he had kept as carefully as if they had been full of gold dust, and asked me to read "the Constitution, Articles of Faith, &c., of the Creek African Church."

It is such an antique document, and forms so important a link in the history of Indian Missions, that I must be indulged in transcribing it entire:

"We whose names are hereunto subscribed, having through grace obtained repentance towards God, and faith in Jesus Christ, first gave to each other the right hand of fellowship, although as yet unbaptized. Nov. 1th, 1817, we were baptized and constituted in a church, styled the Creek African Church of Christ, by Elders Thomas Mercer and Benj. Davis, missionaries sent to us by the Mississippi Baptist society, for missions foreign and domestic. Having again given ourselves to the Lord, and to one another by the will of God, do covenant and agree to the following

#### ARTICLES OF FAITH.

ARTICLE 1. We believe that there is one God in unity of persons, Father, Son, and Holy Spirit, who is the Creator and Governor of all things.

ARTICLE 2. We believe that God made man upright, able to observe the law given, but that he willingly apostatized, and brought moral death upon all his posterity.

ARTICLE 3. We believe that God, before the world began, chose Christ the head, and all that should be saved, members to complete the church triumphant, upon this condition, that Christ Jesus, by his life and death, should redeem them.

ARTICLE 4. We believe that, in the fulness of time, Christ did assume human nature in union with His divine person, in which nature he performed the operations of the Covenant of Grace.

ARTICLE 5. We believe that the chosen of God are, at the appointed time, effectually called by Grace, justified by the righteousness of Christ imputed to them, sanctified by the Holy Spirit uniting them to Christ, and that they are kept by the power of God until saved from harm, and crowned in glory.

ARTICLE 6. We believe that immersion is the only mode of baptism, and that believers are the only proper subjects.

ARTICLE 7. We believe that there will be a resurrection of the dead, both of the just and unjust, and that each person shall be judged according to the deeds done in the body, and that the punishment of the wicked will be endless, and the joys of the righteous eternal."

Here followed the names of twenty-six African members, many of whom were marked as

dead, and many others as removed. Some, however, still live, and justly claim to be the "Creek African Church of Christ." By unanimous consent the name was changed to the First Tuckabache Baptist Church of Christ, and all we had to do, as a presbytery, was to recognize them as having been legally constituted.

The church now numbers sixty-seven, many of whom are Indians "of the first water;" and is enjoying a "refreshing time from the presence of the Lord." Brethren Mercer and Davis, missionary Baptists, as early as 1817, laid the foundation upon which we are building. The "heaven has been hid;" "The candlestick has been under a bushel." The gospel has been suppressed by the strong arm of law and custom, but now this African Church—as it was—is teaching theology to a nation. The Articles of their Faith, all and singular, are as drafts payable on sight.

*Partaking of the Lord's Supper.*—After preaching, we commemorated the death of Christ, by partaking of the appointed emblems. After this, the brethren and sisters all united in singing, while we gave the right hand of fellowship, and indulged in tears and rejoicing.

Affectionately and truly, &c.

H. F. BUCKNER.

NORTH FORK, CREEK NATION, JAN. 29, 1854.

A file of THE BAPTIST PRAECHEER has been received at the Mission Room. Those who take it can have the privilege of reading at least twelve original sermons every year, for \$1. Cheap preaching that.

For the Indian Advocate.

CHURCH MEETING AT NORTH FORK.—REV. MR. RUBLE—BAPTISMS—JOHN SMITH A CONVERT, &c.

DEAR BRO. HELM:—It is with pleasure I write to inform the friends of Indian mission that the Gospel is still triumphing here. At our last church meeting I received a visit from the Rev. Mr. Ruble, of the Asbury (Methodist) mission school. His sermon on Sunday was like "an alabaster box full of precious ointment." The Methodists have been very fortunate in their choice of a superintendent. I have been acquainted with Mr. Ruble four years, and have ever found him the same prudent, high-toned gentleman and Christian. At the close of his sermon I followed with a short exhortation, and invited mourners; about twenty came forward. We then went to "Baptizing Creek," about two miles distant, where I baptized two converts according to ancient form and manner. One of them—John Smith—was educated in Scott county, Ky., and is a man of great influence among the "Upper Creeks," and is prepared to be very useful. In time past he has been an avowed enemy to the Gospel.

Our collection for benevolent purposes amounted to something over seven dollars.

HICKORY.—This town has entirely abandoned the ancient custom of "Bushing," and last week was spent by all their men in building a meeting

house. I was pressing invited by their chief Micco Harjo—who is a Baptist—to visit them; but the sickness of my family has hindered me as yet.

Among those who are now seeking forgiveness of sin in this part of the nation, are some whose influence will be felt far and wide. I would mention particularly a sister of Gen. C. McIntosh, Daniel Barnett, son of a principal Tuckabachee chief, and two or three white men. The wife of David Barnett and her sister have been received for baptism.

CONTEMPLATED MEETINGS.—We have an appointment for a three-days meeting at this place including the 25th inst., and for a three-days meeting on Arkansas, including Jan 1st. Friday the 23, is a day for fasting and prayer.

Brethren, pray for the success of Christianity among the Creeks.

Affectionately and truly, &c.,

H. F. BUCKNER.

For the Indian Advocate.

#### MISSIONS.

The cause of missions is the cause of God, and should be the study of every Christian. It is no human invention, it was instituted by Christ himself. He gave his disciples this great command: "Go ye into all the world and preach the gospel to every creature." There is no mission that has a stronger claim upon us, than the Indian. Why is there so much lethargy in a cause so glorious? Is there nothing to awaken our sympathy, or to disturb our minds when we reflect upon the condition of this unfortunate race? Most assuredly there is. They are rapidly passing away, and that without a saving knowledge of Christ. What can be more distressing than their history? A few hundred years ago, they claimed this vast domain as their own; they hunted and roamed where they chose. The smoke of their villages might be seen curling in blue volumes from the Atlantic to the broad Pacific. The shout of victory and the war song echoed from mountain to mountain, from valley to valley. The mother might have been seen dandling her playful infant with wild joy and delight. The aged chiefs who had seen the snows of many winters, related stories of their exploits to the young, which fired them with love for war and the chase. But where are all the chiefs, warriors, women and children?—Many of them have sunk down to oblivion, and few of their descendants are now residing in our Western Territories; and shall we withhold our means and talents from them, while we are in possession of their beautiful mountains, plains and rivers, and quench our thirst from the crystal fountains, where they were wont to cool their parched tongues during the chase?

Will we not send them the water of life, if they drink they shall never thirst again, but have life more abundantly? There is something encouraging us to give a portion of our means to the Indians. There is no mission that has

been more prosperous, where labor has been faithfully performed. The missionaries have met with abundant success. Who will not respond to the calls of our brethren? They have left their pleasant homes and friends to endure the privations and toils that they are necessarily compelled to suffer while in a savage land.—Where are the brethren whose fields grow beneath the golden harvest? Can they enjoy all this luxury without giving a penny to the cause of missions? If they can, they need not expect the Lord to continue his blessing upon them, for he will send distress upon such as refuse to obey his commands. Brethren and sisters, if you wish the Almighty to smile propitiously upon you, send the means and men to the poor Indian, who sitteth in the region and shadow of death.

M. N. T.

GREENWOOD, TENN., Feb. 15, 1854.

**GRAND LIGNE MISSION.**—The report of this mission for 1853 has some very interesting facts, highly calculated to encourage the hearts of Madame Feller and her associates, and those also who are contributing to its aid.

The year 1853 may be numbered among the brightest in the history of the mission. Never have there been so many calls upon the efforts of our colporteurs; never have they been more active, or found more access to educated and influential persons. The work of evangelization has been prosecuted vigorously, especially in the new field comprising the parishes of St. Leidore, St. Romi, and St. Constant, spoken of in our last annual report. Several families in these places have abjured the Romish faith to follow the gospel. If we add to these about a dozen in the parishes around St. Mary and St. Pie, and in isolated places within the limits of our missionary field, who have become Protestant during the year 1853, we can number some fifty adults, besides as many children, naturally brought under the influence of the truth.

This result, so encouraging in itself, is not, however, what has sustained us in our labors, for though we are pleased to see individuals abandoning the errors of Popery, because then they generally become accessible to the gospel, we, above all, rejoice in seeing persons converted to Christ, and bearing the precious fruits of righteousness. In this respect we have had abundant cause to bless God, the master of the harvest; for over forty have been brought to a saving knowledge of the gospel, and have professed their faith in Christ by baptism. A good number are young men and young women, studying in our institutions at Grand-Ligne and St. Pie.—*N. Y. Dep. Reg.*

**LETTER FROM REV. T. J. BOWEN.**—Near the last of October, brother Bowen drops a few lines, thus referring to the plans of the Mission:

Our whole party have passed safely through the acclimation fever. Day after to-morrow myself and wife hope to set out for Ijaye; at which place we must make one of our stations. In January I may visit Ishakli, and I hope to remove thither next summer. Brother Lacy will come to Ijaye next month. Brother Dennard is to return to Lagos for the present, that he may attend to our business there. I suppose that a coast station is indispensable.—*76.*

## PROGRESS OF AMERICAN BAPTISTS.

The January number of the Christian (Baptist) Review contains a valuable Article from the pen of Rev. J. M. Peck on the "American Baptists; their Distinctive Principles, and Religious Progress." The subjoined extract will show the numerical and educational progress, of our denomination in America. The facts therein embodied are worth remembering:

Baptists in A. D. 1762: Churches, fifty-six; ministers fifty-two; members 3,000.

Baptists in A. D. 1784—by Backus: Churches, 471; ministers, 424; members, 35,101.

Baptists in A. D. 1790—by Aspland: Churches, 733; ministers, 552; members, 50,970.

Baptists in A. D. 1810-12—by Benedict: Churches, 2,164; ministers, 1,605; members, 175,138. Baptists in A. D. 1825—by Peck in *Chris. Watchman*: Churches, 3,743; ministers, 2,577; members, 238,100.

Baptists in A. D. 1832—by I. M. Allen: Churches, 5,320; ministers, 3,618; members, 384,926.

Baptists in A. D. 1840—by Babcock & Peck: Churches, 7,766; ministers, 5,204; members, 570,758.

The foregoing statistics include not only those denominated in the "American Baptist Register," regular Baptists, but those also who, in another table, (pp. 481-485) are denominated "Old School or Anti-mission Baptists." And though this class have declined co-operation with the regular Baptists in voluntary associations for benevolent and philanthropic purposes, especially in sustaining missionaries, their summaries of faith and church order are similar to ours. In a statistical point of view, they are one people. Their numbers, as given in the Register, from the latest returns received, amount to 170 Associations, 1893 churches, 918 ministers, and 66,507 members.

Grand total of Baptists in the United States, for 1851: Associations, 650; churches, 11,305; ordained ministers, 7,209; members, 838,723.

The efforts of the denomination in establishing colleges and theological seminaries furnish further evidence of progress. If we go back one-third of a century—the period of a single generation—the Baptists in America had but one college they could claim as the fruits of their liberality. The Register now reports twenty-one colleges and ten theological seminaries, and they are about equally distributed throughout the denomination and the States. In these institutions there are 180 instructors, 1,174 pupils in preparatory departments, 1,225 in college classes, and 108 young ministers studying in the theological institutions, most of whom are college graduates. Three hundred and twelve students in colleges are preparing for the ministry in Baptist churches. At the close of 1850, 2,980 had graduated at Baptist colleges, of which 1,784 were from Brown University; since that time, 1,764 and 1,176 from colleges that have been formed within the last thirty-three years. Of the Baptist ministry in the United States, 1,666 have graduated at their own colleges and a large number at the institutions of other denominations. The cost of establishing these institutions within the third of a century, (leaving out Brown University,) and which has been provided by the voluntary contributions of the churches and their friends, exceeds two millions of dollars. The number of volumes in Brown University is 31,000; in all the other colleges, 54,615; and in the theological institutions, 27,300; making a grand total of 112,915 volumes.

Besides colleges and theological seminaries, the names and localities of thirty-two seminaries and academies for males, and fifty-two for females are given in the Register. Some of these institutions have commodious and permanent edifices, under an incorporated board of trustees, to which funds are liberally contributed; others have been established by private enterprise. Female seminaries of a high order are popular, and liberally sustained in the South-western States.—*N. O. Baptist Chronicle.*

**SABBATH SCHOOLS IN ENGLAND.**—The *Nonconformist* gives the following interesting information:

Steady, if gradual has been the progress of education in this country. One single fact will illustrate this remark: Little more than a century ago, namely, in 1744, it is computed by Mr. Charles Knight that not more than £100,000 a year was spent by the people of England in books, newspapers, and publications of every kind, whereas in 1844 the amount thus expended was £2,085,000, being an increase of more than twenty fold, whilst the increase of population in that period was only two and a half fold.

The first modern impulse to popular education was given by Sunday-schools, which originated in the private efforts of Robert Raikes, a newspaper proprietor at Gloucester, in 1782. Without aid of a sixpence or a smile from Government, Sunday-schools have gradually increased, so as to become co-extensive with places of worship. In 1851, they were found by the Government census to number 23,498 schools, with 2,407,409 scholars. Compared with the population of the respective years, the Sunday scholars were as one in 24.40 in the first period, one in 9.28 in the second, and one in 7.45 in the third. Considering that the children of the upper and middle classes do not attend the Sunday-schools, it may be said that the whole of the children of the working classes attend them (with very few exceptions) and remain there on an average eight years. What is scarcely less gratifying than the number of scholars, is the number of gratuitous teachers, who may be estimated at from 250,000 to 300,000.

## DAY SCHOOLS IN ENGLAND AND WALES.

Years.	Number of Schools.	Number of Scholars.	Proportion of Scholars to population.
1818	19,230	674,833	1 in 17.25
1833	38,971	1,276,947	1 in 11.97
1851	46,114	2,114,377	1 in 8.36

Since 1818 the increase of day-scholars has been four times as great as the increase of population; and the increase of Sunday-scholars nearly eight times as great.—*True Union.*

**SINGULAR BIBLICAL MANUSCRIPT.**—In the library of the late Dr. Williams, at Redcross street, London, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, in fifteen volumes, folio. The whole is written in characters an-inch long, with a white composition on black paper, manufactured on purpose. This perfectly unique copy was written in 1745, at the cost of Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed on the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold—yea, than much fine gold."

God may have made all men free and equal, but I know not that he has ever promised to keep them so.

## RELIGIOUS INTELLIGENCE.

**METHODIST MISSIONS.**—Although it is not seventy years since the Methodist Episcopal church was organized in this country, it has now 1,300,000 communicants, and those who depend upon them for religious comfort and instruction amount to between four and five millions. It has a large and well-organized mission in Liberia, consisting of 24 colored missionaries and between 1,100 and 1,200 communicants; a mission in Germany, with head quarters at Bremen, consisting of 6 ordained missionaries and a number of assistants; a mission of recent institution in China; a fine mission church and congregation in Buenos Ayres. A superintendent has been sent to the infant mission in Norway. It has about 450 domestic missionaries speaking English, having under their charge over 35,000 members of the church. Among Indian tribes there are twenty missionaries with their schools and 1,199 members. There are 160 missionaries among the Germans and 11,000 members, with numerous Sunday-schools; there are ten missionaries among the Welsh, three among the French, and thirteen among the Swedes and Norwegians.—The receipts during the year ending October 31, were \$317,987 38.

**LIBERIA.**—The following statistics will show the present condition of the principal missions established on the West coast of Africa, in regard to the number of persons employed, and the amounts expended by each:

**Methodist.**—Missionaries, 19; Assistants and Teachers, 43. Total, 61. Annual expenditure, about \$22,000.

**Episcopal.**—Missionaries, 9; Assistants and Teachers, 26. Total, 35. Annual expenditure, about \$15,000.

**Baptist.**—Missionaries 9; Assistants and Teachers, 29. Total, 38. Annual expenditure, about \$5,500.

**Presbyterian.**—Missionaries, 3; Assistants and Teachers, 10. Total, 13. Annual expenditure, about \$4,500.

The operations of the various missions extend from Grand Cape Mount, forty miles North-west from Monrovia, to Taboo River, thirty miles East of Cape Palmas—making a distance of three hundred and twenty-five miles between the extreme points.

**PRAYERS IN THE BRITISH PARLIAMENT.**—No chaplain is appointed by Parliament. The Speaker's own chaplain (usually a benighted clergyman, and always of the Episcopal Church) reads prayers in the House of Commons previous to the despatch of business. In the House of Lords, the junior bishop officiates in like manner.

**THE DUKE OF BEDFORD AND IRISH SCRIPTURE-READERS.**—The Duke of Bedford has warned his Irish tenantry, that if they continued to assault, or otherwise persecute Scripture-readers, or Protestants, on account of their religion, he will eject every one from his estate who participates in such doings.

A lady who had refused to give, after hearing a charity sermon had her pocket picked as she was leaving the church. On making the discovery she said, "God could not find the way into my pocket but it seems the devil did."

**MISSION TO ROMAN CATHOLICS IN IRELAND.**—Rev. Thomas Warren, a member of the Presbytery of Baltimore, and lately pastor of the Aisquith street church in that city, has been appointed as a missionary of the Board, to Roman Catholics in Ireland, and embarked for his field of labor on the 2d of July. This mission is regarded as in some respects an experiment, and the appointment of Mr. Warren was made partly in the view of increased donations to the Board, by churches and individuals feeling a special interest in him and in this mission. At the same time, the remarkable openings for missionary labor among Roman Catholics in Ireland, the inadequate means now employed for their conversion, the probable ease and freedom of access to them by a missionary from this country, the influence exerted upon all our own interests by the large numbers of Irish Roman Catholics continually coming to seek their homes in this land, and the great indebtedness of our church in former days to Ireland, for many of her best ministers and members, all concur to impart interest to this new mission.—Mr. Warren has been warmly recommended for this work by his Presbytery, and we would ask for him and this mission the prayers of the churches.

**BIBLES IN ITALY.**—A correspondent of the London Times, writing recently from Nice, states that he was present when the first attempt to import Bibles into Sardinia was made after the adoption of the new Constitution. Nobody could be obtained to sell them; and when, at length, an obscure chemist undertook the office, it was nearly at the cost of his life. Since then Protestantism has made rapid strides. The writer, when at Turin, took some pains to ascertain the number of Protestants there, and from the most authentic sources discovered that there were at least 7,000. A spirit of free inquiry and discussion is gaining ground, not so much on political as on religious subjects; even the professed Roman Catholic papers in Turin and elsewhere do not hesitate freely to discuss these matters. Popery will not be able to stand long against such a state of things.—*New York Evangelist.*

**FRUITS OF GOOD INSTRUCTION.**—A correspondent of the New York Observer says that while Rev. Mr. Brown, now of Owaseo, New York, was a missionary teacher in China, he succeeded in gathering from the streets a few Chinese boys, whom he studiously instructed in the Bible and its principles, and in our American views of civil and religious liberty. After his return to this country, he kept up a correspondence with the most prominent of them. One of these boys is now at the head of the Chinese rebellion. Another is at the head of the 30,000 Chinese in California, and although not a professed Christian, he tells his countrymen, "I cannot engage in the senseless idol worship of my country—it is as degrading." Another is a promising medical student in the University of Edinburgh, and another is a student in Yale College.

The American Missionaries have full liberty to preach to all the Nestorian churches in the Ormuz district. All the churches have been divested of their pictures, crosses, &c.; and all the objectionable portions of their liturgy, such as prayers of intercession to the Virgin, saints, &c., have been marked out, and are omitted in their devotions.—*Puritan Recorder.*

The receipts of the American Tract Society for the last month, were \$60,056, including \$39,325 in donations. The gratuitous circulation of publications since April 1, exceeds 46,000,000 of pages.—The daily issue of books is about 5,000, and of other publications, including periodicals, nearly 50,000.

At the meeting of the Executive Committee on the 20th ult., information was communicated from Rev. Dr. King, of Athens, Greece, that the obstacles to his labors were chiefly removed, and that he was about to enlarge his operations with the press. Letters from different parts of India acknowledged previous grants of money, and requested further appropriations. Intelligence from Missionaries in China, as to the character of the revolution in progress there, encourages increased activity in preaching and tract distribution.

A letter from Hon. Walter Lowrie, Secretary of the General Assembly's Board of Foreign Missions, acknowledged the receipt of \$3,500, for the press in Northern India, Siam and China.

On the morning of the day of meeting, an unknown donor sent to the Treasurer nearly \$1,000 as a "thank-offering." Were all who are prospered for heaven thus to remember our charitable institutions, their treasures would speedily be filled.—*New York Times.*

**TREATIES WITH THE OMAHAS AND OTTOMAS.**—Maj. Gatewood has succeeded in making treaties with these two tribes of Indians. The tract of land of the Omahas is estimated at six and a half million of acres, at ten cents per acre. They are to receive a yearly annuity of the interest, which amounts to \$40,000 a year. They are to evacuate their lands in time for the emigrants to get in crops; and they are to settle upon a strip of land north of the mouth of the Big Sioux, and are to be protected by the Sioux.

The Ottomas cede their country between the Little Nemaha and Big Platte rivers, on the Missouri river, extending back to near New Fort Kearny, but express and desire to retain a strip on the head waters of Blue river, but if not agreed to by the President, then they are willing to settle on lands adjoining the Omahas. In consideration of their yielding up all title to their lands they will receive an annuity of \$11,500, for the space of forty years.—*St. Joseph Gazette, 24.*

The Methodists have four churches in Minnesota and two missionaries among the Indians. The Presbyterians have six churches and six missions. The Calvinistic Baptists have three churches, the Freewill Baptists one, and the Episcopalians hold service at two places.

The whole number of Choctaws connected with the churches is 1,160. Their donations to foreign missions last year, amounted to \$766.

A revival of religion has taken place in the School at Constantinople, under the care of the American Board of Missions.

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