

INDIAN ADVOCATE.

VOLUME VIII.

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

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THE BOARD OF INDIAN MISSIONS.

AUNT JANE'S LITTLE LECTURE.

BY MRS. S. C. HALL.

'Well, exclaimed Geraldine, with an impatient toss of her head—'Well, I was never before taxed with want of generosity; I am sure I give away everything I have in the world.'

'Excuse me—you do not.'

'Indeed, aunt, I give up every thing.'

'Again, excuse me; there is one thing you never give up.'

'What, aunty?'

'Your temper.'

Geraldine pulled at the fingers of her gloves, one by one, and then tossed them on the table, while her cheeks flushed and her eyes grew bright, but not with pleasure.

'I am sure I give away all my money; is not that being generous?'

'You give away the thing, of all others, you want least, and which it gives you the least trouble to part with. All your wants and wishes are supplied to you, without money.'

'I give away my books and my toys.'

'They are constantly replaced by others—not at your own cost, but by the liberality of those whose love is, perhaps, injudicious.'

'I even give away my pets.'

'When you are tired of them.'

Geraldine burst into tears. 'I am sure,' she said, sobbing, 'I am sure people seem to think they have done their duty when they give money; and I gave—all—mine—yesterday—and uncle Richard said—I was—so—good—I should have—plenty—more—to-day.'

'However necessary money is to us all,' observed aunt Jane, gravely, 'I often consider giving it as but a small evidence of generosity, particularly when certain of having it replaced. Let us look at this matter steadily, and with a gentle yet inquiring spirit.'

'You gave a shilling to Dame Godfrey, the other morning; you did not want the shilling. Do you remember what she said?'

'Yes, aunt.'

'She said, "thank you, my dear young lady; but, oh, how grateful I should be if you would read to me just one chapter of the New Testament."'

'I don't like reading to old women,' pouted out Geraldine.

'Your generosity did not extend to the sacrifice of doing what you dislike, but Mary Collier's did.'

'Mary Collier,' repeated the little girl, disdainfully; 'poor little Mary Collier! how can she be generous?'

'Mary Collier's chest is weak, and heaves and pants when she reads aloud, and yet I often find her sitting beside Dame Godfrey's bed, and doing—what you refused to do—though you can read and sing without panting. Your shilling gift robbed you neither of ease nor comfort; Mary Collier sacrificed both—that was generosity. And there is that poor, aged woman, Alice Grey. Alice is one of the most truly generous women I ever knew.'

'Alice!' exclaimed Geraldine; 'Why Alice would not have had a dinner at Christmas, but for your kindness—how can she be generous?'

'There is one great gift, amongst many which God gives us at our birth, Geraldine, and which remains with us from the cradle to the grave—OUR TIME. We work it or waste it—we sell it and exchange it; but still it is our own—it is the only treasure the working man, or the working woman possesses; we have no right to squander or abuse it, or to lead others to do so. Now, Alice lives by her TIME—mind you, she lives by it—so she understands and appreciates its value. If she leaves her daily labor, even for an hour, she knows that she is depriving herself of a certain quantity of food, or light, or fire, or abridging the size or quality of her poor dress, miserably scanty as it is; and yet, Alice Grey gives that hour—aye, and many hours—to comfort the fatherless and the widow; she works for others—she deprives herself of what to her is necessary, to serve others. That is generosity.'

'I saw a little boy, the other day, go into a baker's shop; he was really hungry, and he was very fond of buns—all little boys are—but the great matter was, he was hungry; he bought a large two-penny bun; he was so hungry that he turned all the marbles and bits of string, and odds and ends of queer boy-like things, out of his pockets, hoping to find another penny, to add a small bun to the large one, but he had not even another farthing; so he took a great, hungry bite out of his bun, and looked with pleasure at the piece in his hand, spotted over with little black currants. "What a nice bun," said the little boy, "and I am so hungry!" When he looked up from the bun, he saw a pair of large, blue eyes, staring from amid a shock of wild hair. Alas! the nose and lips, the very cheeks, of the child who gazed so eagerly at his bun, were pinched and yellow from starvation. My little friend saw it in a moment, and not a moment did he hesitate, but, without a word, he walked up to the starving child, and placed the remainder of his bun in his thin hand. That was generosity. The boy who had the bun was hungry and poor, yet he remained hungry, rather than suffer one poorer and more hungry than himself to starve. Now, it is not enough for you to say, "well done, fine fellow!" but I want you to go and do likewise. It is not enough for the heart to beat and the eyes to swim in tears, when a generous action is recorded; if it makes a proper impression, you will not be happy until you have done likewise.'

Geraldine looked straight on. She hardened her heart sometimes, and when she did, you saw it in the expression of eyes turned almost to stone—eyes hard and tearless. She had a long time believed that she was very generous in giving her money; her aunt's observations had nearly convinced her that generosity was something more than giving what she did not care for or want, and it made her very comfortable; but she was too stubborn to confess she was wrong. God had not

yet softened her heart. She knew but little of prayer, and had very seldom proved how a prayer is answered, when it is laid before the footstool of the Almighty in a pure and humble spirit. 'Aunt Jane loved her dearly, and the more dearly she loved her, the more anxious she became that Geraldine should conquer the evil and cultivate the good of her disposition; but that is a thing the young are slow to understand. They think—silly things—that those who love them most, will indulge them most.'

'I will tell you,' continued aunt Jane, after a pause—for she was so wise, that she paused to let one thing sink into Geraldine's mind, before she spoke of another—I will tell you of a boy, who had a very aggravating temper—it was not so very violent, but it was wilful, obstinate, unyielding; if he was told to read at one o'clock, write at two, and do his Latin exercise at three, he would argue that it would be better to do his Latin at one, and read at three. Half his time was spent in contradiction. He was absurd enough to suppose that he knew better than his teachers; he would not, of course, say he did, but he would act as if he did. He knew nothing of the generosity which yields a will to the will of others—he had not learned the duty of obedience, and did not see its advantages.'

'Its advantages?' questioned Geraldine.

'Yes, its advantages. Is it not an advantage to have every thing provided, every thing thought of, every thing prepared, every thing that the experience and knowledge of age can suggest, done for youth—the thorns removed from their path, the whole business of life arranged, so as to prepare them for the future with the least possible outlay of trouble to themselves—and all required in return being attention and obedience.'

Geraldine's eyes were growing less stony, and she half muttered, in a low tone, 'that is true.'

'This boy, like many girls, wanted to learn only what he liked; and it would have been difficult to teach him even on these terms, for what he liked this week he did not like next; and such was his spirit of opposition, that if it were wished he should like this, he would be sure to rush at the belief that he liked that.'

'If you are so contradictory,' said his father, 'no one will love you.'

'I don't care for being loved,' said the boy.

'Oh, very well,' said his father.

The next morning, when he came down stairs, he looked round, and then offered his mother his morning kiss. She turned from him, and he saw she had been weeping.

'You do not care for being loved,' said his father, 'and so, as you do not care about being loved, you must try to live without love. Love has hitherto toiled for you; love has clothed you, love has fed you, love has educated you, love has had patience with you, love has rewarded you, love has watched over you, love has cherished you, love has found fault with you, love has wept for you, love has prayed for you—from your cradle you have been

ministered to by love; but you do not care for being loved—so, now live without love.

The boy's heart was hard, and so he thought he could live without his father's work and his mother's blessing; he thought he could live without love. He had no GENEROSITY in his nature—if he had, he would have curbed his temper; he would have yielded all he had to yield—his will—to the will of those who loved him. He had nothing but that to give, in return for the years of love, of labor, of thought, of prayer, he had cost his parents. It never entered into his head to think, or into his heart to feel, that his obedience, his docility, his *curbing himself*, would have been generous.

'Aunt Jane' exclaimed Geraldine, bursting into a flood of honest tears, 'though not a boy, I am that boy. Oh, pray with me—pray for me—this New Year's day; pray that I may feel, and practice, and believe, that giving up what we most cherish, is the only true generosity.'

FIRFIELD, ENGLAND.

THE SHELLS.—A father returned from the sea-side and brought home for his son some pretty shells, which he had gathered on the beach. The boy's delight was inexpressible when he received the beautiful and many-colored productions of the sea; he arranged them with care and attention in a neat little box, and exhibited them to his playmates; so that there was much talk among the children of the beautiful shells and the treasure-box of the boy. He counted them every morning, discovered daily some new beauty, and gave each shell a new name.

For the love and delight in childish simplicity are ingenious, and rich in pleasant words.

After some months, his father thought, I will prepare for him a greater pleasure and delight. And he said to him: "We will go to the sea-side; there you will admire the number of beautiful shells, and may collect and choose as many as you desire for yourself."

When they went to the beach at the ebb of the tide, the boy was surprised at the abundance of shells of divers colors which lay scattered about; and he went up and down collecting them. But each appeared to him more beautiful than the last, and he continued picking up new ones, and exchanging those which he had, for those which he found. Thus he went on, choosing, changing, and doubting, and afterwards became confused. Tired, at length, with stooping, and comparing, he threw away all the shells he had collected; and when he returned home, empty-handed and out of humor, he gave away all those which had before afforded him so much pleasure.

Then his father was very sorry, and said: "I have not acted wisely; but my foolishness has taken from my child his simplicity, and from both of us our joy."—*Krummacker*.

AN IDLE MAN IS OPEN TO THE LEAST TEMPTATION.—Set a narrow-mouthed glass near to a beehive, and you shall soon perceive how basely the wasps resort to it, being drawn thither by the smell of that sweet liquor wherewith it is baited; and how eagerly they creep into the mouth of it, and fall down suddenly from that slippery steepness into that watery trap, from which they can never rise; but also come vain labor and weariness they drown and die.

Now there are none of the bees that so much as look that way; they pass directly to their hive, without any notice taken of such a pleasing bait.

Thus idle and ill-disposed persons are easily drawn away with every temptation; they have

both leisure and will to entertain every sweet allurement to sin, and wantonly prosecute their own wicked lusts till they fall into irrecoverable ruin; whereas the diligent and laborious Christian, that follows an honest calling, is free from the danger of those deadly enticements, and lays up honey of comfort against a dreary time to come.

SELFISHNESS UNCHRISTIAN.—Live for some purpose in the world. Act your part well. Fill up the measure of duty to others. Conduct yourselves so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner, that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, but are forgotten almost as though they had never been. They are, while they live, like one pebble lying unobserved among a million on the shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better of their life? Who has been the worse of their death? Whose tears have they dried up? Whose wants supplied? Whose miseries have they healed? Who would unbar the gate of life, to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert; neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—*Rev. J. A. James*.

THE LITTLE DEAF AND DUMB BOY.—At the examination of a deaf and dumb institution some time since, a little boy was asked in writing, "Who made the world?" He took the chalk and wrote underneath, "In the beginning God created the heavens and the earth."

The question was then asked, "Why did Jesus come into the world?" A smile of gratitude overspread his countenance as he wrote, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

He was then asked the trying question, "Why are you born deaf and dumb, when I can both hear and speak?" "Never," said an eye witness, "shall I forget the look of sweet resignation and peace as he again took up the chalk and wrote, 'Even so, Father, for it seemed good in thy sight.'"

Truly might it have been said, "Out of the mouths of babes and sucklings thou hast ordained praise."

PRACTICAL READING.—Read and do, read and practice what you read, or else all your reading will do you no good. He that hath a good book in his hand but no lesson of it in his heart or life, is like an ass that carrieth a rich burden, and feeds upon thistles. In divine account, a man knows no more than he doeth. Profession without practice will make a man twice-told a child of darkness. To speak well is to sound like a cymbal, but to do well is to act like an angel. He that practiseth what he reads will understand what he now understands not. There is great fear in practising too little. The most doing man shall be the most knowing man; the mightiest man in practice, will in the end, prove the mightiest man in Scripture.

Theory is the guide of practice, and practice is the life of theory.—*Brooks*.

DISCOVERIES, INVENTIONS, AND IMPROVEMENTS

- Violins invented, 1477.
- Pumps invented, 1426.
- Camera obscura invented, 1517.
- Engraving on wood invented, 1460.
- Roses first planted in England, 1522.
- Paper first made of linen rags, 1417.
- Shillings first coined in England, 1505.
- Diamonds first polished and cut, 1489.
- Almanacs first published at Buda, 1470.
- Gun-locks invented at Nuremberg, 1517.
- Printing invented by Faust, 1441.
- Watches first made at Nuremberg, 1517.
- Hats first made in Europe, at Paris, 1504.
- Soap first made, at London and Bristol, 1524.
- Stops and pauses in literature first used, 1520.
- Theatrical performances first given in England, 1378.
- Muskets invented, and first used in England, 1421.
- Post-Office first established in Europe, in France, 1464.
- Printing introduced into England, by Caxton, 1474.
- Maps and Charts first brought to England, 1489.
- Fortifications first built in the present style, 1500.
- Sugar refining first practiced, by a Venitian, 1503.
- Chocolate introduced into England from Mexico, 1520.
- Turkeys introduced into England from America, 1412.
- Engraving on copper invented by Fissmiguette, 1551.
- Canals in modern style first made in Europe, 1481.
- Algebra introduced into Europe by the Saracens, 1412.
- City streets first lighted in modern Europe, 1523.
- Greek language introduced into England by Grocyn, 1491.
- Casts in plaster first invented, at Florence, by Verichio, 1470.
- Corpermen discovered the true theory of the Solar System, 1532.
- Gardening first introduced into England, from Netherlands, 1509.
- Spinning-Wheel invented, at Brunswick, by Gurges, 1530.
- Playing cards invented, for the amusement of the French King, 1390.—*N. Y. Duckman*.

EFFECTS OF WRONG SPELLING.—Not long since a gentleman, then a chorister of a certain choir in Vermont, wrote to a publisher in Boston, for a copy of that popular singing book, entitled "The Ancient Lyre."

In his communication he used the following language:

"Please send me the Ancient *Lier* well bound." The publisher, in answer to this request, replied: "My dear Sir: I do not doubt but the *deaf* has been, and still is, in Boston; but it will be difficult to comply with your request, for the reason that Boston influence is so strongly in his favor, it will be impossible to bias him."

Ignorance is a bad mother to devotion, and idleness is a bad steward to knowledge.

REVIEW OF WAYLAND'S LIFE OF JUDSON. BY REV.
J. M. FENDLETON

Mrs. Judson's health began to fail in 1820, and though temporarily improved, it finally became necessary to her complete restoration, that she should avail herself of a sea voyage and of the invigorating influences of a northern climate. She sailed for America by way of England, and arrived in this country September 25, 1822. She remained in the United States about nine months, and did much by her presence, her pen, and the exercise of her fine colloquial powers, to increase and diffuse the missionary spirit. She embarked for Calcutta June 22, 1823, in company with Mr. and Mrs. Wade, newly appointed missionaries. Admirable, lovely woman! She knew not what scenes awaited her in Burmah.

In the beginning of the year 1824, the prospects of the mission were very encouraging. "A church of eighteen members had been gathered from the heathen, all of whom gave credible evidence of personal piety." Mr. Judson concluded to leave this church under the charge of Messrs. Wade and Hough, and take up his residence in Ava. He went, like Paul to Jerusalem, "not knowing the things that should befall him there." Shortly after his arrival the Burman and English war commenced. All foreigners, and especially Americans, were suspected of being in the interest of the British. Mr. Judson was arrested and imprisoned. Bound with fetters, he remained in prison for twenty-one months. The sufferings he endured were indescribable. They would certainly have resulted in death but for the attentions of his angel wife, "Then," remarks Dr. Wayland, "were revealed those elements of character which designated Mrs. Judson as one of the most remarkable women of her age. She was the only European female in Ava, and the only foreigner who was not consigned to prison. Her whole time, with the exception of twenty days, when she was confined by the birth of her child, was devoted to the alleviation of the sorrows of her husband and his fellow-prisoners.

Rarely does it happen, that the moral extremes of which our nature is susceptible, are brought into so striking contrast as in the present instance. On the one hand might here have been seen the most degraded of mankind inflicting in sport the most horrid cruelties, month after month, upon their fellow-men, some of whom had sacrificed every earthly comfort for the good of their tormentors; and on the other hand there was seen, in the midst of this horde of ruffians, a lady, whose intelligence and refinement had quite lately won the admiration of the highest circle of the British metropolis, soothing the sorrows of the captive, ministering to the wants of the sick, providing and preparing food for the starving, consoling the dying with words of heavenly peace; heedless of meridian suns and midnight dews, though surrounded by infection, devoting herself with prodigal disinterestedness to the practice of heavenly charity, and sustaining the courage of men, injured to danger and familiar with death, by the example of her own dauntless resolution." Vol. 1, pp. 329, 330.

Mrs. Judson's connection with the prison scenes in Ava always suggests to me the idea of an angel in human form. Never did woman manifest a more self-sacrificing spirit. Never was there greater oblivion of self induced by care for others. Never did wife more tenderly alleviate the sufferings of her husband. Look there! What fragile form is that standing at the prison door, with

emaciated arms, embracing that wretched infant? That is Ann H. Judson, and that is little Maria, twenty days old, taken to that gloomy dungeon, that her suffering father might drag his chains along, and see through the prison grate his child! his child, fortunately ignorant of her father's privations, and of the meaning of the tears that roll in quick succession down his pale cheeks! But I turn away from this scene. I cannot behold it. It breaks my heart.

After the twenty-one months' imprisonment spent in Ava and Oung pen la, Mr. Judson was released, and rendered invaluable services as interpreter, pending the negotiation of the Burman and English treaty of Yaugaba. For these services the British gave him several thousand dollars, which he generously gave to the mission.

When Mr. Judson returned to Rangoon, he found that the Peguans had possession of the city—that the mission house was in ruins—that the members of the church had been scattered—and that it was necessary to select some other place as the seat of missionary operations. A site was chosen by Mr. Crawford, the Civil Commissioner, suitable for the capital of the territory ceded by the Burmans to the English. The name given to this place was Amherst. Mr. Judson determined to settle there, and on the 21 of July, 1826, he arrived there with Mrs. Judson. They were happy in their new home, and looked forward to many years of uninterrupted missionary labor. The East India Company did not, at that time, oppose efforts to evangelize the heathen. How powerful is the conjoint operation of love to Christ and love to the souls of men! Mr. Judson, notwithstanding the severe sufferings consequent on his imprisonment, never thought of abandoning Burmah, the chosen field of his labors.

He was willing "to spend and be spent" for the salvation of those who most unkindly requited his exertions, and even treated him as a felon. How sublime are the principles of Christianity! It is a heaven-born religion.

To mortals the future is dark. A cup of sorrow was in preparation for Mr. Judson, and he must drink the bitter draught. While absent from home, attempting to aid Mr. Crawford in securing, in a commercial treaty with the Burman government, a clause guaranteeing religious toleration to foreigners, Mrs. Judson died. Her beautiful form fell prostrate before a stroke of death. Never did death emancipate a lovelier spirit from its tenement of clay. Never was a weary pilgrim better prepared to appreciate and enjoy the bliss of heaven. To die is gain. Yes, death to a Christian is gloriously advantageous. It introduces the child of God into a world in which there is no death. It puts the saint forever beyond its own power. "The sting of death is sin; and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Mr. Judson, in a letter to his sister, dated Ava, December 7, 1826, thus refers to the death of his beloved wife:

"Weep with me, dear sister and parents, for my beloved wife is no more. She died at Amherst the 24th of October last, of remittent fever, and is buried near the spot where she first landed; and they have put up a small rude fence around the grave, to prevent it from incautious intrusion. There lies, enclosed in a coffin, the form of her I so much loved—the wife of my youth, the source and center of my domestic happiness.

"She had just built a small house and moved

into it three weeks before she was taken ill; and she writes, 'May God preserve and bless you, and restore you in safety to your old and new home, is the prayer of your affectionate Ann.' Alas! the new home only remains for me; my old home is broken up forever. Even little Maria is too young to recognize her papa, and before I see her will have forgotten her mamma, who loved her so much, and took such care of her. Ah, little ungrateful babe! who will ever love you like your own mamma, whom you have so soon forgotten? Let us go, my child, to her grave, and plant some flowers there, and water them with our tears, and wait for her resurrection at the last day; for her spirit has been conveyed by angels to Abraham's bosom, and is now existing in Paradise with the spirits of the just made perfect. And she will come again, and resume the form which now moulders in the grave. Then she will be bright as the sun, beautiful as an angel, immortal as the Saviour."

How inimitably touching are these beautiful words, coming from a heart broken with sorrow, and, at the same time, solacing itself with the hope of the gospel. It is the gospel that bids the Christian "sorrow not as others who have no hope."

Mr. Judson wiped away his falling tears and resumed his missionary work. He even found new incentives to diligence, in a remembrance of the precious form laid beneath the "Hopia tree." He returned to Amherst, January 24th, 1827, and on the 28th of the same month "re-commenced worship in Burmese." Not the death of his beloved wife could divert him from his purpose, to live and die for the salvation of the poor Burmans. He refers to "three hopeful inquirers," and is encouraged to abound in the work of the Lord. He was, however, called away, for a time, from that work to witness the last agonies of his only child, and having conveyed her remains to the grave, writes to Mrs. Haseltine: "My little Maria lies by the side of her fond mother. . . . My own dear family I have buried; one in Rangoon and two in Amherst. What remains for me but to hold myself in readiness to follow the dear departed to that blessed world,

Where my best friends, my kindred dwell,
Where God my Saviour reigns."

Maulmain having become more populous than Amherst, it was deemed advisable to transfer the mission from the latter to the former place. Mr. Judson and Mr. Wade, therefore removed from Amherst to Maulmain, November 14th, 1827. Here were commenced and carried on a series of operations which deserve a conspicuous place in the annals of Eastern Missions.—*Chris. Repository*.

THE SPOT OF GOD'S CHILDREN.—In Deut. 32: 5, it is written, "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation."—The passage alludes to an ancient custom of idolaters, who marked themselves by a visible sign, as followers of a particular divinity. In Hindostan, the mark of their gods is put by the people upon their foreheads. These spots are of different colors and forms, according to the gods they worship. The 144,000, in Rev. 14: 1, had the name of God written upon their foreheads. The spot of God's children, in this world, is not drawn upon the flesh, but in the heart. "The Lord knoweth them that are his." But if the adherents of false gods are known by the mark they bear, how much more ought the children of God to be known by some infallible token. How shall they be distinguished? Let it be by love, faith, purity, devotedness, prayerfulness, and by being open in the Master's service.—*Macedonian*.

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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 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. Buckner, 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.

We have been favored with a visit from Elder David Lykins and C. M. Brown, our missionaries among the North-western Indian tribes. These gave us much "good talk," and greatly relieved our fears for the future destiny of the Indian tribes in the pending treaties and anticipated removal. We are more disposed to believe that we shall suffer no serious injury to the mission interests, except the delay in removing them to their new homes. Once they are settled again the churches ought to be prepared to prosecute the mission with double vigor. The prospects for a great work of conversion were never so bright as now. Our missionaries return to their work much encouraged, and have imparted a new interest to the Board and the friends of missions here.

THE ANNUAL MEETING OF THE AMERICAN INDIAN MISSION ASSOCIATION.

The next Annual Meeting of the Indian Mission Association will be held in Memphis, Tenn., commencing on the Thursday preceding the first Sabbath in June.

The First Baptist Church in Memphis extends a cordial invitation to the members and friends of the Association, to attend its approaching anniversary. Strangers on their arrival will call at the lecture room of the First Church, where they will find a committee in waiting to assign them homes during their stay in the city.

GERALDUS BUNTYE,
VERNON RHODES,
HENRY LAKE,
F. E. WHITFIELD,
M. B. RAGAN,
J. L. DUFRAY,
R. D. GOODWYN,

Committee of Arrangements.

We cheerfully accept the following touching little poem addressed to us on the occasion of the death of our little son Walter, who breathed his last on the 31st of March. Thanks to the author for his sympathy and tender regards.

Harp of sadness, on thy strings
I would wake one mournful strain;
Time, upon thine airy wings,
Pause awhile till I complain.

I had once a lovely flower,
Fairer than the roses bloom;
Death, thy brother came in power—
Bore it to the lonely tomb.

Time, it was in thy domain,
That this ruthless deed was done;
Now I ask my flower again,
For it was my cheriah'd one.

"Vain, alas, thy prayer to me,
I may not the lov'd restore;
Question Death whose reign must be,
Till my measured flight is o'er.

Hear me, Death! Where hast thou borne
The flower I lov'd so well?
It was too rudely from me torn,
Its place I pray thee tell!

"I only do in time's domain
Whate'er my Master saith;
I cannot bring thy flower again,
Go thou and question faith."

Oh, Faith! I ask thee of my flower,
Where is its beauty flown?
It was the loveliest in my bower
Whose light is dimm'd and done.

"Look up, and see its glorious bloom,
By yonder throne of love;
In the pure land beyond the tomb,
The fadeless shines above."

Is that my child by yonder throne,
With that sweet harp of gold?
Is that his voice whose thrilling tone
Enaptured legions hold?

And *his*, the bright and shining wing,
Which glances through the purple dome;
Where heaven's ecstatic voices ring,
The pilgrim's joyful welcome home!

L. D.

Our readers must not complain if there is a lack of interest in this number of the Advocate. We have prepared the matter for it amidst deep domestic afflictions, and in the hurry of business preparatory to leaving the city for a week or ten days to attend the Bible Revision Association at Nashville, and make a little tour to recruit our wearied body, which has been taxed with the severest labor and sorrow for months past.

For the Indian Advocate.

OUR SITUATION AND WANTS—OUR APPEAL AND PLEDGE.

ARMSTRONG ACADEMY, CROGTAW NATION.

January 17th, 1854.

To the Baptist Church:

DEAR BROTHERS AND SISTERS:—A crisis in our affairs here at this station, makes it necessary for me to appear before you on paper, and make an appeal for immediate help. The Ark of the Lord is in danger here; and who that loves the cause of the Redeemer would not cry out under such circumstances, "Men of Israel, help!"

In order that you may understand more fully our trying situation, I would say that Brother Potts, who has long and faithfully borne the burden and heat of the day, feels it to be his duty to retire from the field. Through his instrumentality, with very little help, a large church, of between two and three hundred members, has been gathered in; the members of which are scattered over a large tract of territory. For a long time, we have felt it necessary for the good of the church, yes, for the prosperity of its existence, and the success of our cause, that a minister of the gospel should be at liberty, not connected with any school, so as to be able to devote the whole of his time to the preaching of the gospel. Both Brother Potts and myself have been encumbered with the Academy, so that it has been impossible, owing to such connection, for him to devote the whole of his time to the interests of the church and cause, without throwing all the care and responsibilities of the Academy on myself and three females, which burden has been too much to bear, and which thing has not been done at any of the Presbyterian or Methodist stations in the Nation. And on account of this Brother Potts has not been able to go to any distance, so that a part of our church is scarcely ever visited by a Baptist missionary. Owing to these facts, more than a year ago Brother Potts saw that it was necessary for him to be released from the Academy, so as to be able to devote the whole of his time to the interests of the church and cause; and accordingly petitioned the Board to release him, and to employ him as a missionary separate from the Academy. The Board with much reluctance gave consent and promised to sustain him, but has since for good reasons concluded to leave the Nation.

When he presented his resignation to the Board, he informed the brethren, that if one was not employed, so as to devote the whole of his time and energies to the cause and church it would

certainly die out, and at the same time desired that the Board would employ me, and I have given my consent both to him and the church that I would take charge of it. But in order to do this, I must become detached from the Academy, as I cannot take charge of the Academy and church at the same time.

There are several things which lead us to the conclusion that if a missionary is not at liberty to devote the whole of his time to the church and cause, that our cause here will languish and die.

1st. The condition of the church itself. It is composed of those who were a short time since heathens, and although we trust have been regenerated by the Holy Spirit, yet in ignorance of the principles of the gospel, and the duties of Christians.

2d. If, when Brother Potts' place is filled here at the Academy by another minister of the gospel, it will be unjust, nay, impossible for me to take the whole care and responsibilities of the Academy upon myself so as to enable him to do his duty to the church; neither would it be possible for him to take my place, so that I could do my duty to the church.

3d. We have eight out-stations, from four to fifty miles from the Academy, and where we have members living, and which ought to be visited as often as possible by a missionary. Besides these places there are several others where we can have good congregations; but it is almost impossible for a man connected with the Academy to visit over four of these places which are near-est.

4th. If our stations are not supplied with Baptist preaching they will be supplied by Presbyterian or Methodist preaching. There are no less than three Presbyterian missionaries within seven miles of our Academy, who are devoting all their time to the ministry, and they seem determined to take the field. Is this not sufficient of itself to make us cry out, Men and Brethren help?

I ask you, then, as lovers of the truth as it is Christ, will you listen to our prayers, and help to sustain one here who shall be able to devote the whole of his time to the interests of this infant church, and to contend for the truth against odds? What is done must be done quickly; another year will be too late. To sustain one here, unconnected with the Academy, will require \$400, and about \$100 more to pay an Interpreter. But our Board is not able, with its present contributions, to support an additional missionary. What then is to be done? Are you willing that our cause here, which has been heretofore so prosperous, should languish and die? Are you willing that we should be disgraced and become a by-word, that we began to build and were not able to finish? Or do we hear you say, no, it shall not be so. We will come to the aid of the Board.

Well, brethren, come on with your help. We have made the first sacrifice by leaving all behind us, and we will make the second, rather than to

see the Baptist cause here languish and die. Out of the \$400 which we expect to get, and which our Board commonly gives its missionaries, we will direct the Board to retain one-twentieth yearly. And you must remember, brethren, that the necessities of life cost money in the Indian country; but we are willing to lean on the promises of a faithful God. How many missionaries, minister, and lay brethren are willing to give up one-twentieth of their entire living for the cause of Christ? If we expect God to delight in us, and bless us, and give us the good land, we must make a sacrifice.

Very truly yours,

A. MOFFAT.

The Tennessee and South-western Baptist please copy.

The above appeal was made sometime since, and amid the great press of engagements and afflictions, overlooked. We do not regret this so much, as it seems to us now is the very time for its appearance.

For the Indian Advocate.

SCHOOLS AMONG THE INDIANS.

REV. S. L. HALM:—Permit me, through the Advocate, to answer a few objections that some friends of missions may have to schools among the Indians.

Those unacquainted with the Indian character, or those who know them only as ignorant, dissipated hunters, capable of being imposed upon in every way imaginable, regard them as incapable of receiving or appreciating an education. But to silence this objection, we have only to point to schools that have been rightly managed, where are living witnesses against this opinion. True, there are some who abuse their opportunities;—but this is no more than white children, in the midst of civilization, do; and so with the preaching of the gospel, some receive it and others reject it; yet no one would say withhold education or the gospel from white children because all are not worthy.

Another objection is the killing effects on the minds of those who have charge of the schools. That there are difficulties that try the patience and Christian fortitude of the teacher, I admit. But He who calls missionaries to this work will grant meekness, patience, forbearance and perseverance sufficient for the labor not only of teaching but watching over the children of the school.

There are many good persons who after attaching a great deal of romance to missionary life, desire to become one. They picture to themselves a vast field, "white for the harvest," where they will have nothing to do but deliver their message of mercy, and report the many that have believed and accepted it. But, alas, when they reach their destination, they find an unbroken wilderness of ignorance and superstition, and, worse than all, hearts at enmity against God. Then they find, instead of poetry and fancy, all is reality, for which they are unprepared. It is

not strange, then, if such persons become dissatisfied and retire to a more genial clime; for a zeal that lasts only till difficulties come will not do for the Indian country.

Again: It may be supposed that, if the children of wild and savage parents are taken into school, much labor and expense may be expended, and when they return to their wretched homes all will be lost. But if this be true, why do Sabbath school superintendents and teachers go through the lanes and streets of our cities and gather into school the neglected children that are found there, who blaspheme their Creator and desecrate His holy Sabbaths? Why not leave them until they are converted, and then commence instructing them? Some may think that parents, who know or care nothing about religion, would object if much time is spent in imparting religious instruction. But, as one who has labored nine years in this department of missionary service, I can say that I have never known of one objector to a course of instruction in which, from first to last, religion was the leading object. Scarcely was a class called to recite, but some sentences in the lesson would prepare the way for religious remarks, or, if it were a class learning something, perhaps the definition of a word would lead to observations calculated to impress moral or religious truth; and often the influence of this instruction, through the children, reaches the untaught parent. However, we have but little to hope from the older Indians. Aside from the prejudice they justly retain towards white people, they are bound by the chains of ignorance to their own superstitions, to which they cling with the grasp of death; and being unable to read or understand our language, it is almost impossible to effect a great deal with them; but the great hope is with the young, and the only way is to begin by a proper course of education among them before their minds are biased or they adopt the idle, wandering habits of the parents.

As well might we hope to see refinement and religion prevail in our own happy country without educating the youth as to see it in the Indian country. It would be as strange to see an uncivilized Christian community as it would be to see an uneducated civilized community. At least a majority of our foreign missionaries regard schools important in their fields of labor; or if an advantage where the people have a written language how much more necessary are they where they have not even a syllable in their own tongue written until prepared by the missionary.

LILLIE.

DO ALL THE SINGING.—A lady, who was visiting one of the churches in New York, commenced singing the hymn which was given out, when the sexton crept softly to her and told her that in that church the choir do all the singing. The lady afterwards remarked to a friend that the church had better strike from her liturgy, "Let the people praise thee, oh Lord, let all the people praise thee!"

In Demarara every one is "Eeq." that wears shoes and stockings.

For the Indian Advocate.
REMEMBER THE INDIANS.

"From the rivers to the ends of the earth."

This language, when used by a prophet of the elder time, was not only beautiful, but appropriate; but as a quotation used in prayer, at the present day, it has always seemed to us not only out of place but meaningless. But to those who lived in the early morning of the world's history, when the rising sun of civil and religious knowledge had just illumined the banks of the Tigris and Euphrates, called by way of distinction from all others, the Rivers, the idea was not only apt but exceedingly beautiful. When Europe, if inhabited at all, was inhabited by tribes of roving savages, empire began its march from the city of the mighty hunter, and we may trace its progress by mouldering monuments, and crumbling thrones, to the western shores of the new world, and up to the present hour, though here we find a new order of civilization, and a new order of government, and both are marked by a higher degree of advancement. It is in vain to tell us, where the very air we breathe imparts the spirit of liberty, that the civilization of the old world is superior to the new. The condition of females among its masses, and the union of church and state in all its more important governments, is sufficient alone to convince us, that, civilly, politically and religiously, we occupy the highest ground yet attained by any people. Even at this early date, the sunbeams of our liberty have been reflected back upon the stagnant policy of the old world, fermenting its multitudes, rocking its thrones, and shaking its old systems to their very center. While this may be more apparent in the political institutions of Europe, it is working, perhaps as great a change in its religious opinions. It is, perhaps, too soon to predict the full mission of our country, but enough is already manifested to justify us in saying that civil and religious liberty will follow in the wake of its influence, spread with power, despite the thunders of the Vatican, or the edicts of the autocrat. The first has already sunk into low and unheeded muttering: the last may find an end to his dictation on the banks of the Danube. The purer and holier star of our empire is gleaming brilliantly above the dark mountains of past bigotry and tyranny—a beacon light to the nations to be quenched no more forever.

The spirit of civil liberty is abroad, closely attended by the spirit of religion. The celestials have arisen from the sleep of ages, to shake off their rusty chains, and Europe seems to be preparing for the last great struggle, when many a political boat will no doubt be wrecked, while a few, perhaps, will be safely moored in the desired haven.

The power of the Press, the might of Steam, the velocity of the Lightning, all are ours, and they are all combined for the regeneration of the world, for they are enemies to tyranny, in all its forms, upon mind of man. Such, then, being our position, members of the great mission of human

freedom, it becomes us to look around us, that we may discover the part assigned us as christians in the regeneration of mankind. We pray "thy kingdom come," but do we labor that it may "over all prevail." Let charity begin at home. Let our own people be prepared to disseminate that light among others, by which they walk themselves, and next the strangers within our borders—the heathen upon our own shores. Let the whole Indian race be christianized. Why cross the seas, penetrate the jungle and mountains of Asia and of Africa, while we have so many heathens at home? Why invade the Catholic countries of Europe, while we have millions of papists in our own hemisphere—and no effort is made to save them? We ask these questions, and we call upon christians to pause and reflect, or they must be answered at the judgment bar. It is time for American christians to shake off their lethargy and to examine the field. As to the numbers, condition and claims of the Indian race, there is a lamentable want of information, even among our leading men. The first force of organized missionary effort ever put forth in this country was directed to foreign fields, and various circumstances have conspired to give those fields a prominence over all others. But we think the time has come for christians of this country to ask themselves the question: Does duty require us to contribute our means, and to offer up our prayers for the conversion of Asia to the utter neglect of the heathen of America? Ponder this well. Were there no more than the three or four hundred thousand Indians upon our territory and within our borders, it would be in comparison a small matter, and yet no christian would pretend to say, that we would be justified at the bar of God in neglecting these. But these are not all. In North, Central and South America, there are at least twenty millions, the greater part of whom can be reached through the Spanish language. Added to these there are several millions more of Spaniards, and those of Spanish descent. Why have these people been neglected so long? Let it not be told under the face of heaven, upon the broad earth, nor at the judgment bar, that these people were not converted because there was less fame, less honor, less worldly glory attached to Indian missions, than to those in foreign land. From whence your apathy upon this subject, brother pastor? Is it because you think it will be labor thrown away to attempt to convert the Indian? Where is your faith? Has not God said that the world shall be converted, and do not these twenty millions of Indians compose a part of that inheritance which is to be given to the son, when he has the utmost parts of the earth for a possession? Is it because the Indian race is less interesting than other heathen? True, they have no crowded cities, no gilded temples, no showy palaces at the present day, to be described in glowing colors by the enthusiastic and romantic missionary. But such things once were theirs, and remains of structures little less splendid than those which mark

the site of Memphis, Palmyra, or Persopolis, still remain, through which he may wander in bewildered wonder; but what is far better, from the courts of those mouldering temples, from the steps of those once glorious and even yet standing palaces, and from the tops of stone piled pyramids, he may point the almost countless throngs to the cross of Christ, and the atoning Lamb. But it should be needless to point out to the christian those antiquarian marks of deep and mysterious interest. It should be enough for him to know, that there is yet more than twenty millions of a race upon our shores, who know not God, and are without hope in the world. It is indeed to us a solemn mystery, and one which we fearlessly assert is ominous of evil, that our most prominent pastors, with few exceptions, devote their whole energies in behalf of foreign fields. It is indeed time we should arouse ourselves to the importance of this subject. The Indian race must be converted unto God, or they must perish temporally and spiritually. The sun of their nationality must go down, before the brighter and still rising luminary of the Anglo-Saxon; that race yet destined to encircle and embrace the world by its literature, its laws, and its religion. Brethren, see ye to it, that the Indians are brought into the knowledge and kingdom of our Lord and Saviour Jesus Christ.

L. D.

From the Western Recorder.
THE CREEK BAPTISTS.

MISSISSIPPI. ERRORS:—In a recent communication in your paper, Mr. Buckner thinks he has discovered the reason why those sons of the forest possess a strong predilection for Baptist church polity; he has found an old manuscript constitution of a church in the hands of the colored brethren, adopted as early as 1817. But years prior to that period the Baptists had preached the Gospel among them. As early as 1803 the Baptists in Georgia, in Convention, resolved to establish a mission among the Creeks, and Judge Clay, of Savannah, was directed to hold correspondence with Col. Hawkins, the agent, then located at the Agency on the east side of the Ocmulgee, just opposite the present site of Macon. The Agent answers the letter of Mr. Clay, expressing his approbation of the design and his intention to aid, intimating his wish however to consult the chiefs in regard to the place and proper time to open the school. The mission, however, was not then commenced. The Big Warrior was hostile to christianity and civilization; but McIntosh, the father of several useful sons now in the nation, was friendly.

About 1820 a mission was established at Tuckabatchee, in Alabama, and for some years flourished; but the Superintendent became unpopular in Georgia, whence the chief support of the concern was derived, and it was abandoned. The Creeks soon removed to their present location.—McIntosh was one of the fastest friends to the United States all through the Indian wars and

that with Great Britain, in 1812-15; but he was cruelly assassinated in his own dwelling, on the Chattahoochee, because he subscribed the treaty to part with lands to the United States, which it was alleged was contrary to the law of the nation.

Who the early pioneers to the Creeks, from Georgia, were, that proclaimed the Gospel to them about the beginning of this century, I do not now know, but Littleton Weeks, Thomas Johnson and others preached to the Cherokee as early as 1812-15, and organized churches among them. The facts disclosed in regard to the Creeks, show the importance of early missions among the upstart tribes of earth, and discloses the falsity of old schoolism, i. e. that missions is an innovation among Baptists.

A. S.

From the Presbyterian Herald.

BRINGING HIS SHEAVES WITH HIM.

It is cheering to the hearts of those who labor for the salvation of souls, when the evident blessing of the Holy Spirit follows their efforts.—They are indeed but instruments; but as such they have a work to do. They can only sow the seed; but if they do this in faith and with prayer, leaving it to Him who alone can give the increase, they are often encouraged in seeing it springing up and bringing forth fruit.

Those who have exercised this joy, can sympathize with a Colporteur of the American Tract Society, who has been permitted to gather some precious fruit from the field of his labors in Illinois. Early in the last Fall, hearing that an unusual religious interest was prevailing in a portion of his field where he labored during the Summer, he at once revisited it, and found repeated proofs of the faithfulness of Him who has promised that his word shall not return to Him void.

"I visit-d one large family," he writes, "four members of which had professed a hope in Christ since my first visit. I was cordially received, and found religion the all-absorbing theme with the parents and children. On my first visit, the young people seemed perfectly indifferent about the things of religion, and leaving a few tracts, I went away with a heavy heart. Almost the first inquiry now was for tracts, as each wanted one or more to give to some of their impenitent young friends.

"One man who had bought a Bible at the earnest solicitation of his wife, told me on my second visit that he had sold it, but that he wished to get another. He appeared awakened to the interests of his soul. Another, who then would not stop to look at my books, or give me an opportunity for religious conversation, but appeared offended that his wife had called him away from his work, I found very serious on my second visit. A meeting had commenced in his neighborhood, which he attended, and before it close he was rejoicing in hope. I spent an evening at his house two weeks after, and was led to

exclaim, 'What hath God wrought!' as I saw this man who but a few weeks before was a bold blasphemer, now gathering his family around the altar, and offering the morning and evening sacrifice. This is but one of many similar cases.

"One cheering fact connected with this revival, is that many heads of families are embraced in it, and not a few gray-headed grandsires.—One white-headed old man, who last Summer was opposed to all benevolent Societies, who would not receive a tract, and barely permitted his little son to receive one, is now I hope a new man in Christ. Everything about his house seemed changed. Religion seemed to occupy all his thoughts. He with two sons and two daughters had recently professed a hope in Christ.

"In one community which last Summer contained a large number of strong opposers of religion, a meeting was recently held. Before it closed, nearly all those who had so long hardened themselves in sin, were brought, through grace, to give their hearts to God, and twenty-four have united with the church.

"What share the feeble efforts of the Colporteur as an instrument in the hands of the Holy Spirit, have had in effecting these glorious results, he dare not say; yet he can say that it has been a season of refreshing and encouragement to his own soul; nor can he help believing that the spirit of truth and of grace, has employed these little silent monitors, left by him in almost every house where this gracious visitation has been enjoyed, in some instances at last, to prepare the people for the reception of the truth from the living ministry."

In regard to the necessity and usefulness of the work in which he is engaged, the Colporteur says: "Notwithstanding the ignorance and vice lamentably prevalent in many parts of my field, there is much to encourage faithful, prayerful, persevering efforts. Old prejudices are giving way. A desire for religious reading is increasing in many places. Humble, unpretending, self-denying and arduous as is the work of the Colporteur, it is yet a work that must be done, or multitudes of our western population must live and die without the knowledge of the gospel of salvation. When I look at the magnitude of the work, at the great diversity of character, with which the Colporteur daily comes in contact, and consider what wisdom, faith and patience are requisite to meet it, I am ready to exclaim, 'Who is sufficient for these things?' But then I hear my Saviour say of Mary, 'she hath done what she could,' and again, my grace shall be sufficient."

AND WHAT NEXT?—"And what," said a gentleman to a young stranger, "are your plans for the future?" "I am a clerk," replied the young man, "and my hope is to succeed and get into business for myself." "And what next?" said the gentleman. "I intend to marry, and set up an establishment of my own," said the youth. "And what next?" continued the interrogator. "Why, to continue the business, and accumulate wealth." "And what next?" "It is the lot of all to die,

and I, of course, cannot escape," replied the young man. "And what next?" once more asked the gentleman. But the young man had no answer to make; he had no purpose to reach beyond the present life. How many young men are in precisely the same condition!

A TOUCHING INCIDENT.—A passenger on the ill-fated steamer Henry Clay, lost on the Hudson River, narrates the following touching incident. It appeals to the hearts of parents and urges them to faithfulness in the early religious training of children. Children are not exempt from dangers; they need a stronghold upon which to lay their grasp in the hour of peril, as well as adults. Nothing but the cultivated habit of confiding in God and of regarding him as a present help in time of need, would have influenced the noble youth to whom the incident relates, with that self-possession amid death and confusion, which God made the means of his rescue from destruction. The eye-witness to the heroism of the youth says:

"He had been on the bow of the vessel, and was one of the first to escape. Upon reaching the shore, he counted twenty-three persons who sank to rise no more. He sickened at the sight, and was just turning to leave the spot, when he saw a little boy only seven years of age emerge from the smoke and flame on the after part of the promenade deck, kneel down, and clasp his hands as it in prayer. He remained in this attitude but a moment, and then leaped into the water. Our informant watched the little fellow as he went under the water, expecting not to see him again. Presently the young hero rose to the surface, brushed aside his auburn ringlets, and struck out manfully for the shore, which he reached in a short time. Upon landing he sat down upon the bank, exclaiming, 'Oh! these poor people! I wish I could help them!' and then burst into a flood of tears at the awful scene of suffering and death before him. What a noble heart was in that boy, who, so young, could not only ask deliverance from danger of his heavenly Father, but feel for the sufferings of others. Does it not also speak volumes in the praise of the mother of that boy?"

FIFTEEN YOUNG MEN.—At a respectable boarding house, in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table on Sabbath morning, shaved, dressed and prepared, as to their apparel, for attendance on public worship. They also actually attended forenoon and afternoon. All became highly respected and useful citizens. The other nine were ordinarily absent from the breakfast table on Sabbath morning. At noon they appeared at the dinner table shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in the place of worship. One of them is now living, and in a reputable employment; the other eight became openly vicious. All failed in business, and are now dead. Several of them came to an untimely and awfully tragic end.

Many a man may say, as did a worthy and opulent citizen, "The keeping of the Sabbath saved me." It will, if duly observed, save all. In the language of its author, "They shall ride upon the high places of the earth."—*Watkinson & Reflector*.

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

RELIGIOUS INTELLIGENCE

SLAVE EDUCATION IN LOUISIANA.—The report of the Colored Missions of the Louisiana Conference of the Methodist Episcopal Church, for the past year, is as follows:

Preston's Colored Mission was served this year by Rev. Samuel Haws. It includes two plantations, with 172 members; amount collected \$50.

Lafourche Colored Mission was served by Rev. Lewis A. Reed. It is situated on Bayou Lafourche, and embraces eight plantations, 366 members, 118 children under catechetical instruction; amount received \$759 55.

Bayou Black Mission was served by Rev. W. J. Ferguson. It embraces six appointments, 201 members, 60 children under catechetical instruction; amount collected \$100.

Baton Rouge Colored Mission was served by Rev. W. H. Crenshaw. Number of members 140, children catechised 225.

Madison Colored Mission was not supplied. It embraces six plantations, 185 members, 130 children under instruction.

Bastrop Colored Mission was served in connection with Bastrop circuit by Rev. Reynolds Trippett. It embraces four plantations, 395 members; amount collected \$358.

Moree Colored Mission was served by Rev. W. H. Rogers; embraces eight plantations, 75 members; amount collected \$215.

Adco Colored Mission. The Presiding Elder obtained a preacher to supply it. There are 272 members and 125 children under catechetical instruction upon 24 plantations.

BURMA.—There is a general feeling induced, as of the old religion had been broken down, more especially in those parts of the country above Rangoon, where little was previously known respecting the foreigners. Great numbers have recently avowed themselves to be *paramats*, a class of free thinkers who abjure Buddhism. The shock to the prevailing religion is accidental, and will soon cease to be felt. It affords at present a very favorable opportunity, not for those missionary measures which are slow in their plan and remote in the benefits they promise, but for the direct and open preaching of the Gospel to the adult population. Unless the minds of the people, now remarkably open, are soon instructed in the simple truths of Christianity, they will return to their former unquestioning faith in Buddhism, more unquestioning and more bigoted than before. Thus it has proved in the old British provinces of Burmah, where idolatry has now a stronger hold upon the public mind than it has in Pegu. The present is the hour of action. If we neglect the opportunity, either from want of men to use it, or from want of faith in the preaching of the Gospel as the sufficient means for the conversion of Burmans equally with Kerna, years must pass before we can regain the ground now open for us.—*Macedonien*.

DR. DUFF IN A THEOLOGICAL SEMINARY.—Dr. Duff lately visited the Theological Seminary at Pittsburgh and addressed the classes. A writer in the Pittsburgh Gazette, reports him as saying:

"In Scotland it was required by candidates for the ministry to make out a demonstration of their duty to go to the heathen. But, with the Bible in his hand, he could allow no such ground to be taken. Christ had laid down the rule for all to go into all the world; and they would be obliged to demonstrate to Christ, the Judge, that it was not their duty to go to the heathen. Not merely to give reasons that would meet all the appetite for *magis* *etiam*, and satisfy all the objections of fathers and mothers—but such reasons as would satisfy the Judge himself, when his eye would be upon them. Many could furnish valid reasons. But many would find their conscience pricking them to death, when they should see the fallacy of all pretenses to escape this great duty."

According to the census returns there are (or were in 1850) no Universalist churches in the following eight States, viz: Delaware, North Carolina, Florida, Mississippi, Texas, Tennessee, Arkansas and California.

RELIGIOUS PROGRESS IN NEW ORLEANS.—We have no exciting or unusual incidents to record, but it is matter of congratulation, that amongst all Protestant sects there is a growing disposition to contribute liberally and to sacrifice much to extend Protestant influence. A field exceedingly large lies before us, measurably unoccupied by any evangelical sect. The sons of the pilgrims form a large portion of the active population of many parts of the city, who, by education and early usages are indoctrinated in the faith of their fathers, but by the temptations of pleasure, and the excitements of business, have lost that reverence for religion and love of attendance upon its public ministrations so long a marked characteristic of their native States.

Among this class there is a growing feeling of the importance of the better observance of the Sabbath, and an increasing desire to arrest the crying immoralities of this city. There seem to be influences at work silently but no less powerful, that they attract little attention, to accomplish a thorough and efficient reform.

The churches of the city are steadily increasing in the number of communicants, and their congregations are constantly giving evidences of enlargement. A body of faithful, eloquent, and learned clergy occupy our pulpits, and boldly assail the vices of the day in terms of truthfulness and true patriotism, which is felt and must produce fruits of infinite good.

The fact is, if the Protestant portion of our community can be brought up as one man to throw their influence in favor of the honored usages of the fathers of the nation and the church, it would be felt in all the ramifications of society, contributing not only to the security of the State, but to the happiness here and hereafter of countless individuals. Let the church abroad remember that in New Orleans there is an effort which will tell on future generations—there are united and systematic labors which promise rich harvests of virtue and happiness.—*Cresc.*

CHRISTIAN NATION NEAR CABOOL.—The Christian Intelligencer publishes a singular story received by a missionary in this country from a military officer. A man had arrived at Peshawar, who declared that he belonged to a Christian nation about eighteen marches distant from Cabool. They inhabit 12,000 villages, each containing two hundred soldiers, and have churches, pastors, the Scriptures, and a Bishop. The people are as fair as Europeans, and the man was exceedingly anxious for controversial tracts against the Mussulmans, with whom his people live at continual war. The figures given are apparently exaggerated, but it is not improbable that one of the Nestorian churches still exists in Tartary. It is not impossible, either, that an entire tribe may have been converted by Russian missionaries, though the absence of the sacraments, is opposed to this hypothesis.—*Allen's Indian Mail*.

BOYS' AND GIRLS' MEETINGS IN ST. LOUIS.—Nearly a year ago, says the Western Watchman, an effort was made by some good men of St. Louis to gather together vagrant boys every Sabbath afternoon for religious instruction. Success attended the undertaking, and the attendance soon averaged about two hundred. Stimulated by this example, the women of that city have put forth similar efforts for girls of like condition, and the attendance of this class already numbers one hundred and fifty. No Christian heart can withhold its tribute of congratulation, sympathy and fervent wishes for the accomplishment of the objects sought by these endeavors.

ROMAN CONVERSIONS.—From authentic information, published by the royal Consistorium, in Breslau, we learn that Silesia alone, a small province in Prussia, in the year 1851, 848 Roman Catholics, including three priests, renounced Romanism and embraced Protestantism. Also, that 468 children of Roman parents, were baptized by Protestant ministers. And yet further, that in consequence of the tyrannical regulation of a pledge in mixed marriages to bring up the children in the Roman Church, no less than 1,672 couples refused to be married by Roman priests. So says the "Pilgrim of Saxony."

THE CATHOLIC CLERGY IN ITALY.—The Court of Appeal of Oristano, Italy, has condemned Father Thomas Urrei, a Dominican friar, to two years' confinement in the penitentiary, and a fine of 500 francs. The pious monk was found guilty by the jury of having fraudulently obtained money by the following means, viz: by representing himself capable of causing the devil to disappear and make him obedient to his orders; pretending to free persons from evil spirits, to cure the sick, to discover robbers and the whereabouts of stolen property, to fascinate women, and cause the barren ones to have children by means of his apostolic benediction; that he had a continual correspondence with the devil, and other powerful spirits of a like nature. For all these virtues, Father Urrei obtained large amounts of money.

The editor of the *Echo du Mont Blanc*, a Catholic priest of Bardonia, and as such blessed by the Pope, was condemned to a month's imprisonment and a fine of 1,000 francs. This notorious individual by his calumnies excited the people to overthrow the free constitutional government, and re-established despotism as in former years.

RELIGIOUS PERSECUTIONS IN FRANCE.—In France, it is unhappily well known that Protestants of various denominations continue to suffer direct or indirect persecution at the hands of the ruling authorities. We are informed that it has been determined, on the part of many of the most influential parties among them, to make a direct appeal to the Emperor, that he will issue a law for the enforcement of religious liberty. A Sub Committee, composed of pastors of different ecclesiastical positions, has already held two sittings, and has prepared an address to be presented to Louis Napoleon. That address was to have been submitted, on the 23d December, to the consideration of several leading men, about forty in number, belonging either to the Establishment or Independent Churches; and it has been resolved that, whether supported or not by numbers, the effect of an address will assuredly be made.—*London Christian Times*.

PROTESTANTISM IN ITALY.—During the past year, 110 houses, with 4,000 rooms, have been built in Turin; and all this is attributable to the fact that the new Constitution tolerates religious liberty. While every other Italian city is decaying like a corpse, Turin is growing under the new impulses of Protestantism like a green bay tree. The Waldenses are about opening in that city a Protestant temple, the first in Italy, upon the very spot where the Dominicans burnt the bodies of the martyrs.

At the late missionary meeting held in Boston, by the Methodists, one of the speakers remarked that from the Southern border of Texas to the South Pole not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, thence to the borders of South Africa, and back to the starting-point; in this immense triangle, with a population of 70,000,000 souls, there is not one Christian mission.

SUNDAY-SCHOOL BLOCK FOR THE WASHINGTON MONUMENT.—A block of marble for the Washington National Monument, has just been received at Washington, District of Columbia, as the gift of the Sunday-school children of the Methodist Episcopal Church in the city of Philadelphia. It is American marble, and the block, which is five feet six inches long, three feet wide, and eighteen inches thick, bears upon its face suitable sculptured emblems and inscriptions.

The first Baptist Church, in London, was formed in 1606; in 1644, the number of Baptist congregations in England was 54. The present number of Calvinists or particular Baptist Congregations in England and Wales, is 1,847; General Baptist, 93; New Connection Baptists, 184; Seventh Day Baptist, 2; Scotch Baptist, 15; Baptist undefined, 550. John Smith was the first Baptist preacher in England.

MORFRESBOROUGH UNIVERSITY.—Union University, Morfresborough, Tennessee, has now considerably over 500 students—a large number than any other Baptist institution in the South or Southwest.—*Religious Herald*.