

INDIAN ADVOCATE.

VOLUME VIII.

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

NUMBER 10.

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LOUISVILLE, MAY, 1854.

THE BOARD OF INDIAN MISSIONS.

THE PRODIGAL'S RETURN; Or, a Mother's Prayers Answered.

A ship bound for Madras! It is an interesting subject for reflection. How many climes she will pass through; how many winds may fill her sails; how many seas may sweep over her deck; and she may founder, and never reach her destination! And the passengers—are they all prepared for meeting the worst, and insured for eternity? Ah, no! There are some hearts there who love the Lord Jesus Christ in sincerity; but there are others who have withstood every Christian influence, and are ill prepared to meet the last enemy. There were some on board who were bent on serving the Lord; but there were others joined to their idols, and determined to serve sin. Two ladies were among the former, and the Lord gave them work to do. Miss B—— and Miss C—— were strangers to each other; but they both knew Jesus; and after they knew that they were sisters for eternity, they loved, and wrought, and prayed as brethren. Their pity was deep; and their desire to glorify their God, by bringing souls to Jesus, was great. They agreed to spend a part of every day in reading the Scriptures together, and in united prayer. They remembered their friends at home, and also their fellow-passengers and the vessel's crew, as well as themselves and the Redeemer's cause throughout the world. But they did not rest with prayer; they were no mystics—no sentimentalists, who pray in secret, and do nothing for Christ in public. They resolved to make exertion with prayer, and to speak seriously and affectionately to those on board as the Lord should put them in their way. Miss B—— was confined to a state to her cabin by sickness; but Miss C—— was able to be on deck. She did what she could, and her sick friend endeavored to hold up her hands by prayer.

It so happened that they were both specially anxious for the conversion of one of their fellow-passengers in particular; and they remembered him with more than ordinary fervor at the throne of grace, and watched for opportunities to converse with him about the things of God and eternity. It happened one day that this youth uttered a fearful impression in the hearing of one of the ladies, and she exclaimed "The Sinner's Prayer Answered," in an envelope, and sent it to him with her compliments. Next time they met he acknowledged his sin, and said, "I have read the tract you were so kind as to send me, and I feel quite reformed by it." The other young lady came to him friend another morning and said, "I have had some interesting religious conversation with the young man. At first he seemed quite impatient, but by and by he listened with apparent interest, while I urged upon him the necessity of earnestly and immediately seeking the salvation of his soul through the blood and righteousness of the Lamb of God." After a time he said, "Why, madam, you talk to me quite like my mother on this subject. She is a very religious woman; and I dare

say I often grieved her much by not following her example, and giving myself to Christ, as she called it; but I prefer the pleasures of the world to the gloom of religion, and I am determined to take my fill of them; so there is no use endeavoring to change my resolution."

His mother! Oh, how deeply did they feel for her! And even though he told them he had made up his mind to follow the world, they had greater hopes of his conversion than ever. They remembered the promise, "the seed of the righteous shall be delivered;" and they believed that he would yet be made a monument of sovereign grace, in answer to his mother's prayers and theirs. But their expectation was the result of faith, and was really like hoping against hope, for the young man remained as careless and reckless as ever. And even when the ship struck upon a rock, and the passengers were anticipating an instant death, and were praying and screaming, and some almost frantic, he remained hardened and impenitent. Nor did their deliverance from their perilous situation make the least impression on his heart of adamant. He was resolved to brave the worst, and die unmoved. And yet his interested friends, who were so earnestly set upon his conversion, prayed, and hoped, and believed he would yet be saved! And even when he left the vessel, so hardened as ever, and bade them adieu with indifference pictured on his countenance, they believed he would one day be laid upon the shoulders of the Good Shepherd, and brought back to his fold.

Three months passed away after they had reached "India's coral strand;" and a missionary called upon Miss B——. "A young man," said he, "to whom you gave a tract on board ship, who has been laid on a sick-bed, wishes to see you." She made several inquiries about him, and was told that he requested her to come to hear from his own lips what the Lord had done for his soul. His words were these: "She has heard me blaspheme the name of Christ, and I now wish her to hear me confess his name, and own him as my Redeemer." Such tidings, you may be assured, were "good news" to one so deeply interested in the young man's salvation; and she accordingly accompanied the missionary. Her heart rose in gratitude to God at, with the deepest emotion, he told the following interesting narrative: "From my earliest infancy I enjoyed the benefits of a mother's fervent prayers and holy example. Two brothers and a sister have also of late been most anxious for my conversion. But I had long since shut my heart against the affectionate and godly counsels of a loving mother; and I have told her and my brothers and sister that they should not annoy me with their admonitions, for I was determined to hold by the world, and not to be religious. The evening before we set sail for England, my mother took me into her room, and prayed earnestly for me, and asked the Lord to grant pardoning and converting grace to me, her first-born son. She also gave me a letter to Mr. —, the missionary,

asking him to speak to me as often as he could about my soul's salvation, that I might be plucked as a brand from the burning. When I knew the purport of the letter, I refused to take it, to my mother's great grief; and on leaving home I resolved never to be religious, but to give myself up to the pleasures of the world. On arriving here, I joined myself to a very wicked set of young men, and we ran greedily in the ways of sin. I was laid upon a sick-bed, as the result of my dissolute conduct; and it was there my conscience awoke from its slumbers. I thought of opportunities slighted, mercy despised and rejected, and my daring defiance of God my Maker; and my mind was filled with remorse. I thought of my mother's early and solemn instructions and fervent prayers, and I could only relieve myself by pouring out a flood of tears over my base ingratitude. I tried to pray, but I could not. Again and again I repaired to the throne of grace, but I could not pray; and I was concluding that there could be no mercy for me, seeing I had so often, so daringly, and so long refused the beseeching of pious friends, and the entreaties of the God of love. For some days I was in great agony and darkness, and unable any longer to endure the torment of soul I had; and I at last resolved to seek out the very missionary to whom I refused to carry a letter from the best of mothers, and lay my case before him. I did so; he prayed with me; he pointed me to the Lamb of God; he dwelt much upon the freeness of Christ, and his all-sufficiency to wash away even the crimson sins I had committed; and after several interviews, my mind became enlightened; my heart became filled with peace and holy joy, and I am now rejoicing in that love which has followed me throughout my sinful career, and plucked me as a brand out of the fire."

"Oh! give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the enemy!" Oh, how wonderful is the mercy of the Lord! He is surely "full of compassion and gracious." "He delighteth in mercy." And how interesting and encouraging for one who had felt for the guilty, hardened youth so deeply, and had prayed for him so earnestly, to hear such a narrative from his own lips! "Prayer moves the arm that moves the universe." How faithfully the Lord fulfils his people's prayers! This young man's godly mother prayed for him without ceasing, and the Lord hearkened and heard, and sent a gracious answer. And it is interesting to notice, that the special interest the pious ladies took in her son, as they sailed over a surging sea, was itself an answer to prayer. How was it they did not become specially interested in some more likely subject than the hardened youth, who had determined to have nothing to do with religion? Why, here was the reason: his mother and a pious brother roared every day during the voyage, to pray that the Lord would put it into the hearts of some on board to pray for him and care for his

soul, and speak to him about Jesus and the great salvation! "While they are yet speaking, I will hear!" "O thou that hearest prayer," with what confidence may we cast our burden upon thee! "Blessed is she that believeth, for there shall be a performance." "Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

What joy and gratitude filled this young man's mother's heart, when she heard the "good news from a far country," that this her son was dead, and is alive again; was lost, and is found. From this let us learn to pray always and not faint; let us learn to set our hearts on hardened ones, and continue in prayer until He who commanded the light to shine out of darkness, shine into their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The young man of whom we have spoken still lives and walks with God, adorning the doctrine of God his Saviour in all things; and lately has been instrumental in the hopeful conversion of one of his former companions in sin. "Praise ye the Lord." Amen.—*British Messenger*.

CHINA—ORIGIN OF THE CHRISTIAN ELEMENT IN THE REVOLUTION.

Among the momentous and marvellous movement of the recent age, the Chinese revolution is the most astounding and important. Many of our readers are, doubtless, aware that China contains one-third of the human race. This vast multitude is now rapidly undergoing, not only a political, but a religious, transformation. The insurrection is their magnificent attempt to dethrone at once the despotism that has enthralled both their bodies and souls. And "the insurgents" have hitherto been almost miraculously successful. The fighting is still going on, and, by the latest accounts, the revolutionary party are still, in most instances, victorious. The religious and Christian element in the revolution is one of its most wonderful characteristics. They have obviously obtained many of their religious opinions from the Word of God, though, as a whole, they are far from being correct. In this great movement, religion holds a very prominent place, and it will be the fault of the churches of Christ if the pure doctrines of the Bible be not disseminated throughout that vast empire. All who have any adequate information respecting the Chinese revolution, and the opinions of its leaders, must be blind, indeed, if they do not see the hand of God in the origin of the movement. China having been hitherto so isolated, self-sufficient, scornful, and exclusive, draws the attention of the nations of the globe more than any nation would have done, now that, laying aside her absurd hereditary pride, and no longer pluming herself on her fancied superiority, she proclaims good-will and fraternal regard to those she was accustomed to regard, term, and treat as "barbarians and fiends;" and breaking her "graven images" in pieces, betakes herself to the creed and worship of the "barbarians." God! And how has this mighty revolution been brought about? More than half a century ago, two holy, devoted men plodded on in Malacca, translating the Scriptures, year after year, into the mysterious language of China. Thus labored Robert Morrison, and William Milne; and the ingenious Samuel Dyer also rendered invaluable services to the printing of the Scriptures, by constructing moveable metal types.

A solitary convert—Leang A-tah—was the only visible fruit resulting from the life long labors of Dr. Milne. This youthful convert yearned over his native city and his countrymen "with bowels of compassion;" and that he might impart to others a knowledge of the way of salvation he himself had found and prized, he prepared a tract called "*Counsels for the Age*"—a production of very humble merit; and, in the year 1834, distributed several thousands of it among the youth who came to Canton in quest of literary distinction. He was stopped by the authorities, a proclamation was issued prohibiting the distribution of such publications, and he had to flee for his life to the British settlement of Malacca. But the work was done. "He had deposited in the mind of at least one youthful aspirant the germ of truth; and that principle, subsequently strengthened and enlarged by the culture of a devoted American missionary, is at length developed in the doctrines of Hung Sen-Tsuen, the present chief leader of the Chinese revolution!" Thus, when the world's eyes are fixed on China, and when "the princes of this world" in wisdom and knowledge, and men of every rank, country, and creed are asking the question, Whence this miraculous movement? and whence the origin of its Christian complexion? history points to the zealous *Leang A-tah*, and says it had its origin in that unpretending Tract. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."

The prayers of the people of God are especially requested at the present time for China, that the Lord would give his servants who are laboring there the spirit of wisdom and zeal, to take advantage of the marvellous opening that He has made; that He would pour out His Spirit—incline many Christians to give of their means to furnish the Scriptures in the Chinese language—render effectual the reading and preaching of His Word, and that he would raise up others to go forth and join those already in the field in that vast empire.—*British Messenger*. A. R. B. M.

FOURTEENTH.—Under this head, I may cite an anecdote of John Wesley, which, while it illustrates the character of this good man, it teaches a sound practical lesson on the subject now in hand.

In the course of a voyage to America, Mr. Wesley heard Gen. Oglethorpe, with whom he sailed, making a great noise in the cabin, upon which he stepped in to know the cause. The General immediately addressed him, saying, "Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine; as it agrees with me best of any: I therefore provided myself with several dozens of it, and this villain, (his servant who was present, almost dead with fear,) has drunk up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man of war which sails with us. The rascal should have taken care how he used me so, for I never forgive."

"Then, sir," said Mr. Wesley, looking calmly at him, "I hope you never sin."

The General, confounded at the reproof, threw his keys to the servant, and bade him do better in future.

Here, then, is the point. If we would never

forgive, we must never sin. The very proneness to sin which we find in ourselves should be a most powerful incentive to the cultivation of a spirit of forgiveness.—*Religious Herald*.

THE BUTCHER'S BOY.

"He that walketh uprightly walketh surely."

John — was the son of a respectable butcher in London. When he was ten years old, he used to carry out meat to his father's customers, and was always so civil, modest, and obliging as to be quite a favorite among them. Instead of driving a cart, as butchers do with us, John rode upon a little pony, carrying a tray of meat before him to particular families who were served daily from his father's stock.

John was a most scrupulously honest boy. Every body seemed to know this, and would as readily trust him with a large sum as a small one. Sometimes the customers would pay their bills into his hands, or send important errands by him; but every thing was faithfully performed that John had to do, and this gained for him a very desirable reputation.

One day, as he was delivering his meat at the gate of a gentleman who had long been a customer and benefactor of his father, he heard a female voice cry out from a chamber window, "Robber! robber! Stop the thief!—there he goes! He's got my lady's jewels!"

John's eye was keen as an eagle's. He started at the cry, and looking down the street, caught a glimpse of a man running with all his might in the direction indicated by the person who gave the alarm. Down went his tray of meat, and giving his pony a smart spur, he darted off in pursuit of the fugitive. The thief noticed his pursuer and exerted every muscle to escape him; if he could only reach some of those dark lanes with which the City abounds, he would be safe but the pony was nimble and his little master resolute, and they gained on him rapidly. Through three or four streets the chase continued; at last the thief darted through a narrow gate and disappeared.

For a moment the butcher-boy thought all was lost; but determined to do his utmost, he sprang off the pony and squeezed him through the gate, and then continued his chase close at the villain's heels till he came where he could call on a sentinel on duty to prevent his passing a certain locality.

"He's a thief!" shouted John to the sentinel; "stop him! stop him!"

The sentinel presented his musket and the robber surrendered, seeing any further resistance useless. He gave up the basket of jewels, which John immediately carried to his owner.

The good people were as much astonished as delighted at the sudden recovery of their property, and had no words to express their approbation of the heroism, perseverance, and integrity of the little fellow, who had accomplished it so bravely.

They immediately obtained the consent of his father to take him entirely under their care. They educated him in the best and most liberal manner, and in his wonderful proficiency in study as well as every moral virtue they found an ample reward. Step by step he advanced in favor with God and men, till in process of years the honest little butcher's boy became Archbishop of Canterbury!

God suffers a Christian to be wronged, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesy. Thus evil works for good.

NOTHING LIKE THE BIBLE.

An Affecting and Remarkable Tale.

The circumstance itself occurred in the town of Warrington, and was related there at a Bible meeting, by a gentleman of respectability and veracity, connected with the society.

The circumstance was introduced in the following words:—About three weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging house for vagrants, in this town, for a night's lodging, the keeper of the house (very properly) took them to the vagrants' office to be examined; and if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving the orphans in a wide world, without home and without friends. Immediately after the last tribute had been paid to their parent's memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's pocket was found, neatly covered, and carefully preserved, a Bible. The keeper of the lodging house, addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible? I will give you five shilling for it." "No," exclaimed he, (the tears rolling down his youthful cheeks,) "I'll starve first." He then said, "There are plenty of books to be bought besides this; why do you love this Bible so much?" He replied, "No book has stood my friend so much as my Bible." "Why, what has your Bible done for you?" said he. He answered—"When I was a little boy, about seven years of age, I became a Sunday scholar in London: through the kind attention of my master I soon learned to read my Bible—this Bible, young as I was, showed me that I was a sinner, and a great one too; it also pointed to me a Saviour; and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world."

To try him still farther, six shillings were then offered him for the Bible. "No," said he, "for it has been my support all the way from London; hungry and weary, often have I set down by the way side to read my Bible, and have found refreshment from it." Thus did he experience the consolation of the Psalmist, when he said, "Thy comforts have refreshed his soul." He was then asked—"What will you do when you get to Liverpool, should your uncle refuse to take you in?" The reply may excite a blush in many Christians. "My Bible tells me," said he, "when my father and mother forsake me, then the Lord will take me up." The man could go no farther, for the tears choked his utterance and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment.

At night these two orphans, bending their knees by the side of their bed, committed themselves to the care of their Heavenly Father—to Him whose ears are open to the prayers of the poor and destitute; and to Him who has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The next morning, these refreshed little wanderers arose early, dressed them-

selves for their journey, and set out for the town of Liverpool; and may He who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

HENRY AND HIS HALF DOLLAR.

Henry—was the son of an industrious farmer in V—. He was prompt and active at work, and as active at play when he could get time for recreation. One day when he was about thirteen, he was at a mill in his father's neighborhood, and an old man who lives a few miles up the river, came to get a small quantity of flour on credit.—The old man said his aged wife was sick, and he wanted a little flour to make her something that she could eat; but he had no money to pay for it, and was obliged to ask a credit for a few weeks. The miller positively refused to let him have the flour, and the poor old man, dispirited and sad, turned towards his home. He knew not what to do. He disliked to go to his neighbors and beg for bread; and he feared that if he asked for credit, he might meet with the same repulse the miller had given him.

Young Henry heard all that passed between the miller and the old man; and he saw him leave the mill for his home, without flour to make even a cake for his sick wife. He saw his sorrowful face and his tearful eye, and the boy's heart was touched. As soon as the old man was gone, Henry went to the miller and begged him to send the poor man some flour; but he would not. "Then," said the generous-hearted boy, "here is a half dollar—it is the only money I have in the world—give me its worth in flour and I will give it to that poor man's wife."

The miller measured up the flour, and Henry took it on his shoulder, and away he went. He got tired and sat down and rested, and then he arose and pushed on, panting and tugging along with his load. At length he reached the poor man's cabin upon the bank of the mill-creek, just after the old man had got home and told his sorrowful tale to his sick wife. He was sitting in the corner in deep dejection of spirits; but she, with humble confidence in God, had just said, "The Lord will provide." She did not murmur or complain, but told her husband to be of good courage, and not despond. Just at that moment Henry entered with his bag of flour and gave it to the old man. The sick woman blessed him and prayed for him; the old man was too full to say a word, but shed tears of gratitude on the reception of the unexpected favor from the hands of his young benefactor.

Henry grew up to be a man. The Lord prospered him in business. He became wealthy, but never forgot the poor. He was always liberal in his donations for benevolent purposes; but I have often heard him say, that the bag of flour which he gave to the poor sick woman when he was a boy, purchased with the only piece of money he had in the world, afforded him more real pleasure than any act of his life. This was a noble, generous deed. It anguished well for the man; and he turned out to be all that such an act, at so early an age, indicated he would be. He was unselfish, kind-hearted, and full of charitable deeds.

It is far from being true, in the progress of knowledge, that after every failure we must recommence from the beginning. Every failure is a step to success; every detection of what is false directs us towards what is true; every trial exhausts some tempting form of error. Not only so; but

scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no tempting form of error is without some latent charm derived from truth.

PERSEVERANCE—ITS VALUE.

About ten years ago there was a little news-boy—very little for his age, which was fourteen years—who sold papers at the corner now occupied by the Tribune Building and its adjuncts. This boy, owing to his cheerful countenance, his proverbial integrity, his industry—in brief, his good qualities generally, (and very good qualities are rarely found among the peripatetic vendors of the dailies and weeklies,) manufactured friends for himself everywhere, and particularly among publishers. He did a very good business as a news-boy, but his position did not suit him, as he one day confidently informed us, and he was determined to abandon it.

"That you can easily do," said we; "go into a store."

"I can neither read nor write," responded he, mournfully.

"Apprentice yourself to some trade, then," was our advice.

"I think I will," he exclaimed, with a brightening eye and a flushed cheek; "I think I will;" and off he bounded.

We lost sight of him a short time after this conference was held, and finally forgot that such a being had existed.

About a week ago an athletic, well-dressed young man, with a ferocious—a regular brigandish—pair of whiskers, and a brace of merry, twinkling optics, that betokened a good heart and the best of health, stopped us in the street, and, extending his hand, called us by name.

Not recognizing him, we had recourse to the phrase of "Really, sir, you have the advantage of me."

"Not know—, the little news-boy!" he cried, as if astonished.

Truly it was our little news-boy. He had taken our early advice, and apprenticed himself to a machinist.

"What are you working?" we inquired.

"Oh, I don't work now," was his proud answer; "I own a saw-mill on Long Island, and am doing business for myself. I have been my own boss a year now. I bought out my concern with the savings of eight years; have a wife and two children, and my own cottage house and garden for them to live and delve in, and am as happy as the day is long. I can read and write, too," he continued smilingly, but with an air of triumph, somebody besides a boss yet. If we dared tell his name, hundreds would at once hail with rapture the news of the good fortune of their persevering little friend who once supplied them with the Sun and Herald every morning.

Perseverance—it is the grand lever by which the most astounding results may be accomplished. George Borrow, the author of "Lavengro," says: "Perseverance and a dogged determination to conquer all difficulties, will invariably make a man of the veriest dolt."

Do you hear that, boys? No matter how poor or how ignorant you may be, perseverance, conjoined with virtue, will gain you both wealth and education.—N. Y. Exchange.

He that hath a trade, hath an estate; and he that hath a calling, hath a place of profit and honor. A plowman on his legs is higher than a gentleman on his knees.

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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. 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.

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.

GEBALDUS BENTZ,

VERNON KNODES,

HENRY LAKE,

F. E. WHITFIELD,

M. B. RAGAN,

J. L. DUPRE

R. D. GOODWYN,

Committee of Arrangements.

This is the last number of our paper we shall issue before the annual meeting. Many of its readers may not receive it before the meeting at Memphis. To those who do receive and read it, we once more urge the claims of the Indian. Send up your contributions, and attend the meeting. If the Baptists of the Mississippi Valley do not sustain missions among the Indians, they will certainly and justly incur the censure of all good and wise philanthropists. Shall the croakings of selfish politicians, who are willing to obliterate the last tribe of Indians for the sake of gain, and quietly conclude that nothing can be done for them, deter you? Who does not see that it is the present policy of our government to take possession of all the fertile lands now occupied by the Indians? Who does not see that there is great difficulty felt in disposing of the Indians?

The government of the United States does not wish to be manifestly unjust to the Indians. They wish to pursue towards them a liberal policy; but how are they to dispose of them is the question which has so long perplexed the minds of statesmen. To drive them off, or rather kill them off, seems at this age too inhuman for a Christian people—settled in the conviction that they must perish, that they are a doomed race, any disposition made of them is a mercy. Will the Christian people of America stand silently by and see them wasted and perish?

The past and present success of the Gospel among them furnishes abundant encouragement to believe they can be saved in heaven, even though they perish as a nation.

We have no language to express our sorrow at the thought that millions of the human race are to perish in the very lap of civilization and the most Christian nation on earth. What else will it be called by the future historian but oppression by the free, cold neglect by the humane, and infidelity on the part of the Christians of America? But the Indians will not all be lost. No, by hundreds, they are now embracing the Saviour. The missionaries still send, by every letter, encouraging accounts of revivals among them. We have faith to believe that if the Churches of the States force, by their neglect, every Baptist missionary from the field, God will carry on the work of grace by the native missionaries and other denominations. Yes, if we, through our neglect, for we know of no other cause, force Wallace, Smedley, Moffatt, Backner, Dennison, Lykins, and the whole host of men and women of God who are there seeking to elevate the Indians, to leave the field or starve, God will send by others. But will he hold us guiltless? Surely not; we shall be chastised and rebuked of God, mocked by other denominations and hissed by the infidel world.

ELDER A. MOFFATT.—Bro. Moffatt has baptized several Choctaws, lately. All that is necessary to the complete triumph of the Gospel among the Indians is faithful missionaries well sustained.

HAVE THE INDIANS MANY FRIENDS?

So urgent and so frequent have been our appeals during the last year that we fear some may conclude that the Indian Mission has but few friends. We beg leave to be heard in explanation of our course and a few facts.

The suffering condition of our missionaries now in the field; the loud and solemn appeals of the red man for the Gospel and the indebtedness of the Board to her missionaries, have induced us to make earnest effort to relieve all, and vindicate the character of the denomination.

Although our efforts have not been attended with complete success, enough has been done to convince us that the work may be fully accomplished by a well directed effort another year.—We have had to contend with many serious and trying difficulties. There was, of late, some prejudice excited by the fear that too much was spent by the Board in support of the officers and agents. This we trust has, in a great measure, been removed.

The great demand for pastoral labors has made it difficult to secure as agents the services of efficient men. The growing wealth and efficiency of our churches demand the services of all our preachers. Our lay brethren, who might be useful in such work, can make more at secular engagements, and will not make the sacrifice. It has been found that money cannot be secured without agents, and yet agents cannot be had.—Still we have had abundant reason to know that the friends of the red man are numerous and liberal. Experience has taught that but little can be done without efficient agents, and wherever these have gone, a liberal response has been made.

The Corresponding Secretary has been closely confined to the city of Louisville by the double charge of his Church and Secretaryship, to which has been added a third and serious charge—an afflicted family. Yet under all these embarrassments the receipts have been sufficient to pay off many old debts, encouraging the missionaries to still hold on to their work, and to encourage the friends of missions to believe the work will be sustained and prosper.

When Christians of this enlightened age continue to appreciate their high mission of giving the Gospel to the whole world, the red man's friends will multiply.

The utter extinction of the Society has been for years predicted; yet no mission has been more successful. Every mail still brings us the cheering intelligence of conversions and baptisms.—Never before has the harvest appeared so ripe and so abundant. We are sure that there yet beats in friendship for the Indians tens of thousands of warm hearts among the Christians of America.

ELDER G. F. H. CROCKETT, M. D., is now on his way to Virginia, the field of his future operations. He was detained in Kentucky a few days settling some old business, but he was not un-

mindful of the Indians. He sent us one hundred dollars, the fruits of a few days' labor among his old acquaintances in the upper part of the State.

ARE THERE MANY INDIANS?

There is a sort of vague impression abroad that the number of Indians on the Western continent is so inconsiderable as to deserve little or no attention. Because but little has been done to inform the public mind upon this subject, many are in excusable neglect of duty to a most interesting and rapidly perishing race of people.

The claims of the Indian Mission Association for the same reason have been overlooked. An impression is abroad that there are only a few small tribes to look after, and that they will soon be numbered among the things that were, consequently not worth saving. For the credit of the Christian public, we hope the number of such Christians are but few.

According to the best statistical reports to be obtained, the whole number of Aborigine population on the Western continent is not far short of twenty millions of souls. This, of course, includes the British, Russian, Mexican and United States' possessions in North America, and all of Central and South America. The mission of this Society is to all these tribes. The most accessible of these are at present within the United States and Territories; but the time is not distant when we should be ready to send our missionaries to all the other countries above named.

If the present organization is insufficient to the great work of giving to the millions of perishing red men the gospel, should not every truly Christian man and woman pray that, under God, another may be raised up which will do the work.

But we are assured that the present organization is every way prepared to do the work; all it needs is the proper sympathies of the denomination. Let no one conclude, in future, that the Indians are too few in number to claim the attention of the Christian community.

If this noble race of human beings perish, through neglect here, can Christians of this happy, free and prosperous land hope to escape the condemnation of the great Judge?

Christian reader, think of these facts—nearly twenty millions of souls perishing in ignorance upon the continent of America! and to this millions of others who should be supplied by our Domestic Boards upon the same continent! Can you think of these facts and be content to do nothing for either. Let the honest conviction of duty guide you in these matters.

Rev. D. Lykins.—We had a few moments' conversation with this brother as he passed through this city on his way to Washington City. Bro. Lykins was accompanied by a number of Indians—representatives of several tribes in the north-west—who are going to Washington to negotiate treaties with government.

Poor wanderers, where will they find a resting

place! No where, we fear, this side the grave. From all we have been able to learn, we are hopeful that the anticipated removal will result in good to the red man. If government should make their future home permanent, and instead of moneyed annuities, increase the school fund and make their schools permanent and successful, we are inclined to believe that much good will result to the Indians by the change.

ELDER S. WALLACE.—We were favored recently with a visit from this truly faithful and self-sacrificing servant of God. He reports most encouraging prospects for the mission among the Choctaws. New churches have been organized; new stations for regular missionary labor established, and scores of the natives baptized. Bro. Wallace was forced to visit Kentucky, on secular business. On many accounts, we had a pleasant interview with him, yet it was truly painful to hear his simple narrative of suffering and privation. While he talked of the happy meeting he had among the Choctaws and his great sufferings from lack of support, the tears quietly trickled down his cheeks. We wept with him. Such tears are sweet as well as painful. We expected to hear Bro. W. say it was too much; he must be allowed to return; but we were disappointed.—Wiping away the falling tear, in a firm and manly voice, he reiterated his fixed resolution to give his life to the work. Will the brethren suffer him longer to wait? Will they let him, with his amiable and interesting wife and children, lack for bread in so good and so great a work? Surely not.

REV. G. F. H. CROCKETT, M. D.—Bro. Crockett has been engaged as agent for several States bordering on the Eastern shore. He has repaired to his field full of zeal and energy in the cause of the red man. We bespeak for him a warm reception. He will be at the General Association of Virginia.

Rev. A. McKENZIE is still prosecuting with energy his agency in the South. A few such as Bro. McK. would soon place the Indian mission on a firm basis, and fill the Indian country with faithful missionaries. We should like very much to engage a half dozen such.

We submit the following to our readers, that they may have a clear view of the nature and provisions of the new treaties made with the north-western tribes of Indians: If some good and stringent law is passed to save them from the marauding hordes of white men who infest their borders as traders, but who are there for the sole purpose of retailing ardent spirits, and gulping down the last farthing of the Indians' annuities, we hope for a better time among the removed tribes. These traders have ever been the enemies of the Indian. In order to better extort from them the money given them by government, they resort to the fiendish means of exciting the prejudice of the Indians against missions and schools, and exciting the mind and

controlling the judgment with ardent spirits.—Unless government protects more effectually the Indians against these enemies of an already degraded, injured and insulted race, but little can be done to reclaim them from their savage state and rapid march to destruction. We hope this will not be overlooked by "the powers that be."

From the Burlington (Iowa) Gazette Nebraska Open to Settlement—Indian Treaties Ratified.

We are permitted to lay before our readers the following important communication:

WASHINGTON, D. C., April 20, 1854.

DEAR SIR:—You will have been informed by telegraphic dispatches sent by Mr. Henn and myself to Judge Bradford, Hon. H. D. Johnson, Franklin Street, Esq., and to the public generally, of the anticipation of the treaty with the Omahas and the confederated tribes of Ottos and Missouri Indians inhabiting the portion of Nebraska which fronts Iowa on the West.

These Indians have ceded all their lands, excepting a place for their future abode, to be designated by the President. They are to remove as soon as the necessary provisions are made for fulfilling the stipulations of the treaty, arranging their affairs, &c. They relinquish all claims under former treaties, save such sums as may be due them, and also agree to abandon any claim heretofore preferred by them, to land in our State.

The United States are to pay the Ottos and Missouries \$20,000, annually, for three years, from the first of January, 1854; \$13,000 per annum for the next ten years; \$9,000 for the next fifteen years, and \$5,000 per annum for the next twelve years.

The Omahas are to receive \$40,000 per annum for three years from the first of January, 1855; \$30,000 per annum for the next ten years; \$20,000 per annum for the next fifteen years, and \$10,000 per annum for the next twelve years.

These sums are to be paid or expended for the benefit of the Indians, under the authority of the President, who is authorized to direct what proportion of the yearly payments, if any, shall be made in money, and what part shall be expended for their education, civilization, and other beneficial objects—such as the opening of farms, purchasing of stock, farming utensils, clothing, provisions, and for the improvement of their moral and physical condition.

To enable the Indians to remove to their new homes—which they are to do without further expense to the United States—the Ottos and Missouries are to receive the further sum of \$20,000, and the Omahas \$41,000, which are also to be expended in such manner as the President may approve.

The President may have the country set apart for the future residence of these Indians surveyed into tracts for the exclusive occupancy of individuals or families as they advance in civilization.—The United States are to erect for each of the tribes, a grist and saw mill, and provide a miller. They are also to erect a blacksmith shop, furnish tools and an experienced smith; likewise, a farmer, for the period of ten years, to instruct the Indians in agriculture. It is also agreed that any Indian or Indians who may introduce into their country, or use, intoxicating liquors, shall have his or their annuity withheld for such time as the President may determine.

They further agree that all necessary roads, highways and railroads which may be constructed as the country becomes settled and improved, the

lines of which run through their lands, shall have a right of way, &c., just compensation being paid therefor.

By this treaty with the Omahas, Otoes and Missouries, we have acquired the country bordering of the Missouri river, and extending from the little Nemah, 18 miles South of the Southern boundary line of Iowa, to the "Eau qui court" or Niobrara on the North. Its Southern and Western boundary is the little Nemahan to its source; thence due West to a point about 80 miles from the Missouri river; thence due North to the Platte river; thence by a line (not well defined) to the "mauvaise Terre" river thence by that river and the "Eau qui court" to the Missouri river. A reservation having been made by the Omahas, of the country, North of a line drawn from a point where the Ayoway river disembogues out of the bluffs East to the Missouri river, and West to the Western limit of the Omaha county—and also, a reservation by the Otoes of about 10 by 25 miles, at a place called by the Indians "the Islands," on the waters of the Big Blue river. The cession embraces, exclusive of reservations, nearly 9,000,000 acres, and a front on the Missouri river of more than 300 miles.

Its territorial extent is nearly equal to New Hampshire and Vermont; more than that of Maryland and Delaware. It exceeds the area of Massachusetts, Rhode Island and Connecticut together, and is nearly twelve times as large as the State of Delaware.

Over this vast region Providence has scattered its blessings with a bountiful hand, of which you know more than I can tell you.

Very respectfully and truly yours,

A. C. DODGE.

THE TUNE OF OLD.—We find, in one of our exchanges, the following incident, illustrating in a pleasant and impressive manner the subtle and peculiar charm which lies in music associated in any one's mind with the sacred recollections of his childhood. What folly can be greater than willfully to throw away, as the churches are rapidly beginning to do, all the agency for good to be found in the excellent Psalmody of our fathers. We are persuaded that the choice lies between the consecrated tunes of former generations, and a constant succession of good, bad or indifferent novelties. Who can hesitate between such alternatives?—But to the extract.

THE OLD TUNE.—A young man had wandered far from his home, and far also from the premises of his childhood. His religious culture seemed to have been in vain, so far as related to the conversion of his heart, and the sanctification of his life to the service of God. He was passing in a steamer up the Hudson River, when, standing near the wheel-house, he heard some one within whistling a tune with which he had been familiar from childhood, in his home in England. It was a tune attached to sacred words in his memory, and at once, with an inconceivable power, the solemn verses rushed into his mind, and with them all the religious associations of his childhood. The effect upon him was overwhelming and decisive. Powerful convictions of sin followed: a humble penitent, he sought and obtained pardon at the hand of God. Called afterwards to the work of the ministry, he became a faithful and successful preacher of the gospel; and last spring, having finished the work that was given him to do, and kept the faith, with peculiar Christian triumph, he conquered the last enemy, and received the crown of life. The bread thus cast every Sabbath

upon the waters will not fail to return, though delayed for many days.

REV. DR. ONCKEN.

The well known Baptist clergyman, who has been the means of doing so much good in his native country, Germany, has been in this country for about one year. Soon after his arrival, and when on his way to Boston, he had a very narrow escape from death, having been in the cars when the dreadful accident took place at Norwalk, Ct., by which so many lives were lost. He was severely injured, and since his recovery he has been traveling in the Western States.

He returned to New York some days ago, and has been preaching in several of the Baptist churches. The New York Recorder gives the following sketch of Mr. Oncken's remarks at the Rev. Dr. Welch's church, in Brooklyn:

"In 1823 he had commenced his first labors, in teaching what he then knew of the gospel, and of the little company of seven hearers whom he addressed, God gave him one as the seal of his labors—a veteran soldier who had fought under Wellington. Years elapsed, and his labors were continued with tokens of divine favor. In the diligent study of the divine word, himself and his friends became Baptists, though knowing little of the denomination; and much as they felt the importance of apostolic church organizations, they would constitute them by no irregularities. For five years after the unsuccessful application to the Scotch Baptists, they prayed, 'Lord, send us thy Philip;' and at length, in 1836, this prayer was answered by the visit to Germany of Rev. Dr. Sears, then Professor at Hamilton, now Secretary of the Board of Education of Massachusetts. In the darkness of night, Mr. Oncken and six others were baptized by Dr. S., and the first Baptist church being thus formed, Mr. Oncken was regularly ordained their pastor.

"At once a missionary church, they propagated the faith which had blessed their own souls.—Hunted, freed, imprisoned, they nevertheless grew and multiplied. Taken under the patronage of American Baptists, their means of usefulness were enlarged, and by the blessing of God, they filled all Germany with the triumphs of his grace. Persecuted until very recently, that persecution has now ceased, the Baptists being acknowledged and protected in the principal State. Revolutionary in religion, they are found to be loyal subjects in all civil obediences. The one little church of seven members has multiplied into fifty churches, embracing 388 preaching stations.

"The number of laborers specially given to the work as pastors and colporteurs, has increased to between thirty and forty, sustained by the Missionary Union and the American and Foreign Bible Society. Ten thousand souls have been converted, and fifty millions have heard the gospel.—Four hundred thousand copies of the Scriptures have been circulated at the expense of the Bible Society; 8,000,000 of tracts have been distributed, and 300,000 denominational tracts and books.—The mustard seed, the least of all seeds, has grown into a vast tree; its overtopping branches reach even to this Western world, and under its shadows are churches here, in your cities and in the far West, gathered by those who were converted in Germany, and who came hither from the churches there."

He that is most worthy of fame is often the most careless of it—while the would-be great is ever in fear of losing caste.

MISSIONARY CONVENTION.

At a meeting of a number of persons convened at Philadelphia and New York to receive the Rev. Dr. Duff, a joint committee was appointed to make arrangements for holding a general Missionary Convention before the departure of that gentleman from the United States.

The committee having ascertained when Dr. Duff could be present, Thursday, the 4th of May, was fixed on. In pursuance of that arrangement a large number of the friends of missions convened on Thursday morning in the lecture room of Dr. Alexander's church, on Fifth avenue and Nineteenth street. The assembly was composed of members of the various religious denominations from different sections of the Union, with several returned missionaries from foreign lands.

At 10 o'clock the meeting was organized by the Hon. Luther Bradish, as the presiding officer, and the Rev. Mr. Patterson, of Philadelphia, and John Paton, Esq., of New York, as Secretaries.

After a brief address from Mr. Bradish, the Rev. Dr. Alexander gave out the hymn, commencing "Come holy spirit, heavenly dove," &c., and offered prayer.

The Rev. Dr. Murray, of Elizabethtown, moved the appointment of a committee, to be called the "business committee," to which all subjects for discussion should be committed; this was ordered, and the committee was constituted of the following named persons: Rev. Dr. Murray, Presbyterian; Rev. Dr. Tyng, Protestant Episcopal; Rev. Dr. Bangs, Methodist Episcopal; Rev. Dr. De Witt, Reformed Dutch; Rev. Dr. Oncken, Baptist Missionary from Germany; Rev. J. S. Wood, Secretary of American Board of Foreign Missions; Rev. J. L. Wilson, Secretary Presbyterian Board of Foreign Missions; Rev. Robert Patterson and Geo. H. Stuart, Esq., Reformed Presbyterian.

The committee retired, and during their absence the names of the delegates present were registered, with the denominations to which they respectively belong.

It was agreed that each session should be from 9 until 2 o'clock, and from half past 7 until 10 o'clock in the evening.

The business committee brought in a report in the shape of questions. The first was,

To what extent are we authorized by the word of God to expect the conversion of the world to Christ?

This brought out a full and free discussion of the question, which resulted in the unanimous adoption of the following resolution:

Resolved, That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time or succession of antecedent events, the Convention rejoice in unanimously testifying their simple, heartfelt, undoubting faith in the emphatic declaration of God's inspired Word that "Men shall be blessed in Him" (Jesus Christ); "all nations shall call Him blessed," yes, that "the whole earth shall be filled with His glory."

Five other questions followed, all of which were discussed in the same spirit of Christian kindness and concord; and resolutions in answer were each adopted unanimously.

II. What are the divinely appointed and most efficient means of extending the Gospel to all men?

Resolved, As the general sense of the Convention, that the chief means of divine appointment for the evangelization of the world, are: The faithful teachings and preaching of the pure gospel of salvation, by duly qualified ministers and others.

er holy and consistent disciples of the Lord Jesus Christ, acquired with prayer, and savingly applied by the grace of the Holy Spirit—such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written Word of God—the preparation and circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the saving truths of God's Word home to men's souls—with any processes which experience may have sanctioned as the most efficient in raising up everywhere native ministers and teachers of the living gospel.

III. Is it best to concentrate laborers in the foreign field or to scatter them?

Resolved, That while this Convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel as far as circumstances admit, or providences of God may indicate, by means of a duly qualified and unrestrained itinerancy—they may yet fully accord in the propriety and desirableness of seeing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the missionary enterprise in such a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitude, as well as the most efficient means of perpetuating the gospel in purity to the succeeding generations.

IV. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

Resolved, That considering the vast extent of the yet unevangelized world of heathendom, and the limited means of evangelization at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centers, such as the capitals of powerful kingdoms, an efficient pre-occupation of any particular portion of the heathen field, by any evangelical church or society, should be respected by others, and left in their undisturbed possession, at the same time acknowledging, with thankfulness to God, that heretofore there has been practically as little interference with each other's fields of labor.

V. How may the number of qualified laborers for the evangelization of the world be multiplied and best prepared?

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely commanded instrumentality for the regeneration of the lost, and peopling in every land; and then strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and send forth laborers, so also through their public and private ministrations, to create similar vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work

of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a course of evangelistic theology.

VI. Is it expedient to hold meetings such as this annually?

Resolved, That a Convention similar to this will meet next year; that a committee, consisting of gentlemen of New York representing the various evangelical churches, be appointed to make the necessary arrangements, and that the chairman appoint that committee.

We have placed the resolutions together without regard to the day on which they severally came up for discussion.

Yesterday, just before the adjournment, Mr. Stuart, of Philadelphia, moved that the Hon. Luther Bradish vacate the chair, and that it be temporarily filled by John A. Brown, Esq., of Philadelphia. This having been done, Mr. Brown assumed the duties of the chair, and Mr. Stuart offered a vote of thanks to Mr. Bradish for the very able and dignified manner in which the duties of a presiding officer were ably filled than on the present occasion. The vote of thanks was unanimously adopted.

Mr. Bradish made a suitable acknowledgement, and the meeting was then closed with prayer by the Rev. Dr. Dunn, a Baptist missionary.

Missionary Meeting at the Tabernacle.

The Union Missionary meeting was celebrated last evening. The Tabernacle was full and overflowing.

The same gentleman that had presided over the Convention was called to the chair on this occasion. Mr. Bradish said that this was the close of a Missionary Convention composed of representatives of many of our evangelical churches. These representatives, animated by a love of extending the Gospel of Christ, have come up to this Convention to take counsel upon the great subject of the evangelization of the world. I cannot, he said, view the fact of this Convention—the catholic spirit which has pervaded its proceedings—otherwise than as the most remarkable sign of the times, and one of the most auspicious auguries for the future. Differences of religion are fading away and giving place to that union of the Church on earth which is assured to us by the promises of God. At this Convention we have had the advantage of many friends who have labored in the cause of the Saviour, and among them I have to mention the Rev. Dr. Duff as one of the most distinguished.

The well known hymn, beginning "From Greenland's icy mountains," was given out by the Rev. Dr. Anderson, Missionary Secretary, and was sung with much devotional feeling. It was followed by the reading of a portion of Scripture by the Rev. Dr. Forsyth. The Rev. Dr. Pomroy, Secretary of the American Board of Foreign Missions, offered prayer.

The Rev. Dr. Duff was introduced to the audience, soon after 8 o'clock, and he continued to speak until 10 o'clock. He took for the foundation of his remarks the resolutions that had been adopted at the Convention, and which were read to this meeting, by the Rev. Dr. Murray.

Dr. Duff spoke with remarkable energy and eloquence in support of the Convention's proceed-

ings, and retained the earnest attention of the large audience for nearly two hours. No synopsis of his remarks could give an adequate idea of their interest and power; we are, therefore, glad to know that the Convention have made arrangements to give a full report to the public.

After Dr. Duff had closed, the Rev. Dr. Tyng offered a resolution expressing the high sense entertained of the services of the eminent man that had just taken his seat, declaring the belief that great good would result from his visit to this country, and praying that he might return in safety to bless with his presence the mission to which he is so devotedly attached. This resolution was adopted by acclamation. The 117th Psalm was then sung, and the benediction was pronounced by the venerable Dr. Bangs.

Thus closed one of the most interesting meetings it has ever been our privilege to attend.—*New York Commercial Advertiser.*

I FORGOT TO PRAY.

"Don't touch my books, Eddy," said little Sarah Wilcox, in a peevish tone of voice. "Don't touch them at all. I piled them up just as I want them to stay."

"I am afraid my little daughter does not feel quite pleasant this morning," said a pale, but sweet faced lady, who sat in an easy chair near the stove. "Come to me, Sarah, and let me ask you a question."

The little girl slowly approached her mother, who put her arm around her, and in a low tone of voice asked her, if she had prayed to God, and asked him to keep her kind and pleasant through the day.

"No, mother," said the little girl. "I forgot to pray."

"Forgot to pray, Sarah! I am very sorry you have then forgotten to thank God for keeping you alive and well through the night. You have forgotten God, I fear, entirely; but I see that he has not forgotten you."

"How do you see that He has not forgotten me, mother," said the child, looking up, as if half surprised, in the lady's face.

"Why, I see that He is watching over you, and taking care of you every minute now. If He should forget or neglect you, your lips would cease to open, you could not move your hands or feet, you could not hear or see, and your little form would become cold and stiff in death."

Sarah looked very serious while her mother was thus speaking, and when she had finished, she said, "Pray for me, dear mother. Pray to God to forgive me for forgetting to thank him, and to ask him to make me a good girl all the day."

"I will, my dear; but you must pray for yourself. I would go into your little room now, if I were you, and offer up a simple prayer to your kind and Heavenly Father."

So Sarah left the room, to follow her mother's direction.—*The Reeper.*

A GOOD RESOLVE.—Said an aged native convert of one of the Hervey Islands, after receiving his first copy of the entire Bible, "My brethren and sisters, this is my resolve—the dust shall never cover my new Bible; the moth shall never eat it; the mildew shall never rot it; my light, my joy!"

Rainy Sabbaths make select congregations.—The dry weather Christians, the fashionables, and the whole tribe of clever folks who attend church because their neighbors do—none of them are there!

RELIGIOUS INTELLIGENCE.

MORAVIANS.—The United Brethren are followers of Count Zinzendorf, the first Protestant Church engaged in the missionary work, having begun their missionary operations as early as the year 1732, and counting among the missionary hermits, some of the most devoted and zealous men the world has seen since the time of St. Paul. According to their last report, their income last year was \$6,221, six dollars, or as the six dollar is seventy cents of our currency, \$60,354; their expenditures, \$3,419, six dollars, or \$38,393. Their different fields of labor which they occupy are:

	Began	Sta's.	Mm.	Mem.
1. Greenland,	1733	4	23	2,017
2. Labrador,	1770	4	30	1,308
3. United States,	1734	4	15	499
4. Danish West Indies,	1739	3	8	2,595
5. St. Croix,	—	3	13	5,591
6. St. Juan,	—	3	5	1,901
7. Jamaica,	1754	13	36	13,311
8. Antigua,	1756	7	19	8,021
9. St. Villes,	1775	4	11	4,045
10. Barbadoes,	1765	4	12	3,710
11. Tobago,	1790	4	6	2,100
12. Mosquito,	1848	1	4	20
13. Surinam,	1735	8	55	17,933
14. South Africa,	1736	9	55	6,160
15. New Holland,	1849	1	2	—
Total.		70	296	65,149

INDIANA RELIGIOUS STATISTICS.—The following is the condition of the principal religious denominations in Indiana:

Denom'n.	Number Churches.	Aggregate, accom'n.	Value of Church prop.
Baptist,	138	138,783	\$212,735
Christian,	187	65,341	89,790
Episcopal,	24	7,300	74,000
Friends,	89	44,915	60,355
Lutheran,	63	19,050	37,425
Methodist,	778	366,373	492,560
Moravian,	57	18,250	21,600
Presbyterian,	292	103,582	336,530
Rom. Catholic,	63	25,115	167,725
Universalist,	15	5,050	17,800
Total	2,032	700,555	\$1,529,545

THE WORLD AND ITS RULERS.—There are at present eighty-three empires, monarchies, republics, principalities, duchies, and electorates. There are six emperors, including his sable highness, Faustin I. of St. Domingo, sixteen kings, numbering among them James, King of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents; ten reigning princes; seven grand dukes; ten dukes; one pope; two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imam, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly, one director of Nicaragua.

ENGLISH MANOMETANISM.—A letter from the East in the London Morning Chronicle has the following statement: "English cotton shirts, on which the concise contents of the Koran are roughly printed in blue, are now selling in the Turkish camp. They are eagerly bought up at tenfold their value, as the Turkish soldiers attach to these talismanic extracts the gift of making the wearer invulnerable in battle."

ENDOWMENTS.—Within the last six years it is said, \$1,500,000 have been subscribed towards the endowment of Baptist colleges and seminaries in this country. The whole number of instructors connected with them is 154; students over 2,500. They have graduated over 4,000 students in all, and their libraries contain more than 120,000 volumes.

The central Jewish consistory of France has petitioned the Emperor to extend the privileges about to be obtained for the Christians in Turkey to Jews who may be subjects of the Sultan.

GOD AND THE GODS OF CHINA.—The gods of the three orthodox sects are these, and others like these: Heaven, Earth, Ancestors,—these are the great gods; next come gods of the hills, the rivers, and the seas; the god of fire; god of rain; god of thunder; god of the kitchen; and so on, to the very lowest objects, and to things innumerable. The common name for these deified objects, to which they offer prayers and sacrifices, and for which they build altars and temples, is *Shin*, a generic term of wide extension; and, in both the colloquial and classical language of the Chinese, this word, *Shin*, holds the same place as *Elshim* did in the Hebrew. Thus in the Greek, *Dew* in the Roman, and our plain old Saxon *God* and *gods* in the English.

Centuries ago very strong efforts were made by certain Jesuits to set aside this term, *Shin*, and substitute the title *Tien-ti*, "Celestial Ruler," as a translation to the common name *God*; and within the last twenty years these efforts have been renewed by some Protestant missionaries. At present, the Jesuits and all the other Romanists use *Tien-ti*, "Heavenly Lord"; the few Protestants who now contend for *Shin-ti*, now use *Shang-ti*, "High Ruler"; while a large majority of their Protestant brethren adhere to *Shin*, as the only suitable word for God. It is now the settled opinion, I believe, of all our Protestant missionaries in China, that, in translating the Hebrew Scriptures into Chinese, the proper name *Jehovah* should be transferred, and *Elshim* always translated. We can say in Chinese, "Jehovah our *Shin*," just as we do in English, "Jehovah our God." Nothing can be more plain and simple and unmistakable than this, and withal it corresponds well to Chinese usage.—*Dr. Bridgman, in Puritan Recorder.*

THE MILLION TESTAMENTS FOR CHINA.—It may be interesting to our readers to know what steps are being taken to accomplish this noble undertaking. The work is already in progress. The printing-presses in China are busily employed. Letters have been recently received by the Bible Society from their corresponding committee, and plans are matured for printing 250,000 copies in China in eighteen months, dating from the 1st of January, 1854. The Bishop of Victoria guarantees to furnish from his stations, \$5,000; Dr. Medhurst, \$15,000; Dr. Legge, \$50,000. It is proposed that another quarter of a million should be printed in London in the same period, for which wooden blocks will be sent from China. Thus half a million will be ready in eighteen months, and if similar expedition be employed in the remaining portion of the work, the whole will be completed in three years, a much shorter time than had been anticipated. All English missionaries are working most heartily and lovingly in carrying out this gigantic scheme of Christian liberality. It will no doubt give great satisfaction to the public when they are informed that the committee of the Bible Society at their sitting on Monday passed a resolution for the printing of 50,000 copies of the entire Bible in Chinese at as early a period as practicable. The funds for the New Testaments have been readily supplied, nor can it be doubted that the Bible Society will receive prompt and generous aid to carry out this new feature of their plan for supplying China with a large installment of the Word of God.

Seventy thousand dollars have been subscribed by one-fourth of the New School- Presbyterian churches, to the proposed \$100,000 Church Extension Fund; the remainder, it is hoped, will be secured within the allotted period.

Bowdoin College, Maine, has recently received a gift of sixty volumes of the Scriptures, in as many different languages, presented by the British and Foreign Bible Society, through the intervention of Hon. Abbott Lawrence.

"To speak it plainly," says M. Guizot, "Protestantism is nothing else than the insurrection of the human mind against the spiritual despotism of the sacerdotal order."

The Jews in the United States number, according to a statement in the New York Daily Times, only seventeen thousand.

STIPENDS OF ENGLISH CLERGY.—In the Parliamentary volume on religious worship, it is stated that the number of beneficed clergy in 1831 was 10,718; the average gross income, therefore, of each would be about £300 per annum. At the same date, there were 5,330 curates, the total amount of whose stipends was £424,865, yielding an average of £81 per annum to each curate; but as many incumbents possess more than £300 a year, and some curates more than £81 a year, there must evidently have been some incumbents and curates whose remuneration was below these sums respectively.—For the purpose of raising the stipends of incumbents of smaller livings, the Governors of Queen Anne's Bounty, annually receive the sum of £14,000, the produce of first fruits and tenths, and the Ecclesiastical Commissioners apply to the same objects a portion of the surplus proceeds of Episcopal and capitular estates. The number of benefices permanently augmented by the Ecclesiastical Commissioners, exclusive of new districts, amounted, on the 1st of November, 1836, to 835, with an aggregate population of 2,395,560, and the annual grants payable by the Commissioners in respect to those benefices, exclusive of the value of land and tithe rent charge annexed in certain cases, amounted, in the aggregate, to the annual sum of £44,861, in perpetuity.—*London Times.*

RELIGIOUS FREEDOM IN FOREIGN COUNTRIES.—The Jews are getting up memorials to Congress, praying that that body will "endeavor to procure for every American citizen abroad, of every creed, a just degree of civil and religious freedom." No other people, probably, have suffered as much from intolerance, first and last, as the Jews, unless Protestant Christians are an exception. It is not strange, therefore, that they should sympathize deeply with the movement now in progress for the protection of the religious rights of our citizens in foreign countries—rights which are so abundantly conceded to the citizens of foreign countries when temporarily residing in the United States.—*Journal of Commerce.*

Thirty church edifices in London, according to an exchange, are doomed to destruction. They are to be removed for want of congregations, and the funds resulting from the sale of the property will be devoted to the erection of churches in the suburbs of the great city where hundreds of thousands of people are without the privilege of church-room. There are fifty churches in London, whose average attendance is only thirty-three; the regular attendance of some of these is not more than sixteen.

DR. KING'S SENTENCE RESCINDED.—A private letter from Dr. King, to the New York Observer, contains the following gratifying intelligence: "I have this very moment received the news that I am no longer under sentence of banishment. Through the order of the King, it is announced that I am no longer to be considered an exile from Greece."

A NATION CHRISTIANIZED.—In 1822 there was not one convert among the Natives of New Zealand. Now they can, without impropriety, be called a Christian people. Cannibalism is extinct, agricultural implements take the place of weapons of war, and the people, instead of wasting their neighbors' lands, are diligently cultivating their own.

The Baptist Theological Education Society of Canada, proposes to start a College at Toronto, Canada, to be called the MacLay College. The sum of £2,525 is reported as received for this object, and as this is sufficient to endow a theological professorship, Dr. MacLay has been appointed as professor.

CONTRIBUTIONS FOR MISSIONS.—The United Presbyterian Church of Scotland, says the Presbyterian Advocate, has contributed \$100,000 to Home and Foreign Missions during the past year—a sum exceeding by \$15,000 the amount of any previous year.

The Church Missionary Society has 20 congregations, numbering some 700 native Christians, in the valley of the Gange.