

# INDIAN ADVOCATE.

VOLUME IX.

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

NUMBER 1.

PUBLISHED BY HULL BROTHERS, FOR

LOUISVILLE, JANUARY, 1855.

THE BOARD OF INDIAN MISSIONS.

## THE LITTLE MATCH GIRL.

There is, perhaps, no pain so hard to bear as the pang of reproach; no sting so piercing as that of remorse; no remembrance so bitter as that of deeds which cannot be recalled, of opportunities forever passed away.

How often, while standing by the graves of friends passed from us forever, are our hearts filled with vain regrets. We think with sorrow of deeds of kindness which we always intended to perform, but which were left undone; of words of love unspoken, which might have given joy to those whose ears are now deaf to the fondest tones of affection; of pleasant smiles and loving glances which might have cheered care-worn desponding hearts, whose restless throbbings the cold hand of death has still-ed forever.

While conversing with a gentleman the other day, in regard to the distress and destitution which prevail in our large cities, he related the following incident, which illustrates the evil of procrastination, and the danger of putting off till to-morrow the good we can and should perform to-day.

During the winter of 1853, while engaged in practicing law in the city of Boston, a little girl of about eight years, used to pass by his office almost daily, with a small basket in one side of which she carried matches, and in the other various kinds of confectionary. Pleased with her modest and artless appearance, he purchased of her frequently and little Katy as she was called, rarely passed without giving him a call.

At last he missed her for some weeks. One cold and blustering day in January, as he sat in his office writing, the latch was gently lifted, and little Katy entered. The cares and perplexities of the day; some petty disappointment, often more difficult to bear calmly than severe afflictions, had disturbed the equanimity of his temper, and he returned a harsh and decided negative to her usual question if he would purchase her matches.

'They are very nice and cheap, sir,' said the child, timidly holding out a bunch, 'won't you buy?'

'I don't doubt it, but I have no occasion for any,' answered the gentleman sharply, again bending over his desk. Raising his eyes a few minutes after, he was surprised to see her still standing. 'Are you cold, child?' said Mr. Clifton, more kindly, as he noticed how purple the little hand were which still held the bunch of matches, and how insufficient was the scanty, threadbare dress, and the thin summer shawl, to shield her from the severity of the weather; 'come to the fire and warm you.'

'I am not cold,' replied little Katy, hesitatingly. 'I was going to ask you if you could, if you would be so good as to lend me a few cents. I will try and pay you next week; I will indeed, sir,' she added earnestly.

The sad imploring tones in which this was uttered, touched the better feelings of Mr. Clifton, and he put his hand in his pocket, intending to give her a trifle, but found he had no change! and

though he could have easily procured some by going into the other room, he felt disinclined to make the exertion. So turning to the little suppliant, he said carelessly, 'I would give you something, but I find I have no change about me. If you will call to-morrow I will see what I can do for you: I am very busy now.' The hopeless, despairing glance which the child gave him as she turned away, smote heavily on the heart of the gentleman. 'I almost wish I had given her something,' he said to himself as the door closed after her, 'she may really be suffering for the want of food!' With this impulse, he went to the door and looked out; but Katy's slender form was lost in the passing crowd, and he returned to his seat with a vague feeling of uneasiness in heart which he could not wholly shake off. He consoled himself, however, by resolving that when she called the next day, as no doubt she would, he would not only give her something, but try and place her in the way of obtaining a more comfortable livelihood.— Yet often, in the course of the evening, her pale, sorrowful face, would rise up between his eyes, and the paper over which his pen was rapidly gliding, and he seemed to hear again the sad beseeching tones of her voice in the sound of the frozen rain that beat wildly against the window. The next day he watched anxiously for her appearance, but no little Katy came. Weeks and months passed; he made several inquiries, but no one seemed to know who she was, or where she lived, only that she had a widowed mother, who was in feeble health and very poor. Gradually the circumstances passed entirely from his mind.

The ensuing summer while engaged in transacting business with a gentleman a short distance from the city, a little girl entered the room, whose countenance appeared familiar to him. He asked his friend if it was his daughter.

'No,' replied the gentleman, 'it is a little girl I have adopted.'

Mr. Clifton called the child to him, and on her approach he discovered that it was his little friend, the match girl. After asking her several questions, he inquired after her mother.

'She is dead, sir,' replied Katy, her eyes filling with tears.

'Ah,' said Mr. Clifton, sympathizingly, 'what was the matter?'

'I don't know,' replied the child artlessly, and raising her tearful eyes to his face. 'I don't know whether it was the hunger or the cold.'

A sharp pang shot through the heart of the gentleman. 'Poor child!' he ejaculated, compassionately, laying his hand upon the head of the sobbing girl; 'poor motherless child! There is little choice; it was a cruel death either way.'

I will not attempt to describe the feelings of Mr. Clifton, when he learned that her mother died the same night that, after cruelly denying Katy's tearful prayer, he turned her unrelieved from his door! It seems that they had been suffering from extreme destitution for several weeks. The mother had been

unable to procure work, and their chief dependence was the little which Katy could earn by the sale of her matches. When she returned from her unsuccessful errand, her mother complained of being very hungry and cold. So when she was rested she took her little basket and went out again in the hope of getting a few cents, but no one would buy. In her own touching language, 'when she came back, her mother had laid down on the bed and gone to sleep. She tried to wake her, but she would not wake. When it grew quite dark, she crept close to her, and, laying her head upon the pillow, went to sleep too.' And there they were found the next morning, her little hand clasped in those cold, rigid fingers! the living child beside the dead mother, both sleeping quietly, but one sleeping the sleep of death!

Gladly would Mr. Clifton have made some reparation for his great error; but gold and silver could not bring back to life the dead mother; and the Father of the Fatherless had raised up for her child kind and able friends. A wealthy and childless gentleman, moved by the forlorn and friendless condition of the little orphan, took her to his heart and home, giving her a father's protection and a mother's love.

We meet with such individuals every day; there may be some among you now; persons possessing kind and benevolent hearts, who are always intending to do what day after day is left undone; who are always talking about the good they intend to perform to-morrow. When to-morrow comes it is again to-morrow; until death makes his appearance, and finds their work unfinished, their mission unaccomplished. Then they think with shame of their unredeemed promises, and would gladly recall the precious time they have wasted, but in vain.

'One hour of parted time a world is poor to buy.' Yesterday, with all its sins, follies and unperformed duties, has passed from us never to return; to-morrow is in the hands of God; it is not, it may never be ours, for who can tell what the morrow may bring forth! To-day is all we can call our own. God give us grace to improve it.

For know, my Christian friends, it is not ours  
Idly to dream time's priceless wealth away;  
Thorns lie among the fairest, sweetest flowers,  
Which deck the brightest and most radiant way:  
Time is no toy, life is no idle play;  
To-morrow is not ours, then let us work to-day.

Behold the good Shepherd who sought the lost sheep, and when He had found it, laid it lovingly upon his shoulder, and tenderly brought it home again to the sheepfold. See that most sweet, loving and tender father, who with so much joy and embracing arms, received home again the lost son. Look upon the merciful Samaritan, who, pitying the wounded man, half dead, poured oil and wine into his wounds; bound them up; laid him upon his beast; carried him to an inn, and paid for his healing.—Bacon.

No man has a right to do as he pleases, except when he pleases to do right.

## RELIGIOUS CHARITIES IN GREAT BRITAIN.

The great religious societies of Great Britain hold their anniversaries, as do our own societies, in May; at which time a general report of the achievements and conditions of each one is presented. The reports rendered last May, including the operations of the last year, have been recently grouped together in a condensed form in the London Christian Times, and present an aggregate of Christian benevolence and activity which does honor to the country, and illustrates more forcibly than any descriptions could do, the power, disinterestedness, and character of the religious sentiment of the English people. The list of societies is so large and diversified, and relating to so many aspects of the one great want of fallen human nature, that we are obliged, on this side the water, to regard it with a kind of admiration, hopeless of ever rivaling it. But few readers are aware of the number and resources of these benevolent societies. The gross amount expended yearly by them is upwards of five millions of dollars—a sum which probably exceeds five times that which all the Christian denominations in this country are accustomed to bestow upon like objects. We will notice, in the concise way, the several classes of these associations, with the resources of the most conspicuous of them.

There are four Bible Societies—the great British and Foreign taking the lead. This has the support of all denominations, and received an income last year of about \$700,000. Its issues since its formation have been nearly twenty-eight millions of copies of the Scriptures in about one hundred and fifty languages. The total receipts of all the Bible Societies last year were £280,615 sterling.

Of Foreign Missionary Societies there are twelve—the four leading ones being the Church Missionary Society, supported by the Evangelical portion of the Church of England; the Society for Propagation of the Gospel in Foreign Parts, supported by the High Churchmen; the Wesleyan, supported by the Methodist; the London, supported by the Congregationalists; and the Baptist, by the Baptists. Of these, the Church received last year, £123,915; the Propagation, £144,386; the Wesleyan, £114,498; the London, £76,781; and the Baptist, £24,759. Besides these, there are the Chinese Evangelization Society; the London Society for the Jews, with an income of £31,644; the British Society for the Jews, supported solely by Dissenters; Foreign Aid Society; Evangelical Continental Society; the Colonial Church and School, and the Colonial Missionary Society. The aggregate donations for foreign missionary purposes last year were £444,000 sterling.

Home Missions engage the efforts of fifteen different societies, besides three devoted exclusively to Irish Missions. Of these, the Church Pastoral Aid Society has the largest resources. Its income last year was £38,574 sterling. Others stand, in respect to resources, in the following order: The London City Mission, having £29,897 sterling income; Society for Promoting Employment of Additional Curates in Populous Places, supported by Churchmen, having £16,303; Church Building Society; Metropolis Churches Fund; Scripture-Readers' Association; County Town Missions; Home Missionary Society, supported by Congregationalists, and having about £25,000 income; Baptist Home Mission; British and Foreign Sailors' Society; London Congregational Chapel Building Society; London Domestic Mission; Christian Instruction Society; Ragged Church and Chapel Union. The Irish Missions are as follows: Irish Church Missions, supported by Churchmen, and having an

income of £37,182; Baptist Irish Society, and Irish Evangelical Society, supported by Congregationalists. The total amount bestowed upon Home Missions last year was £150,867 sterling; and Irish Missions, £42,147.

There are also fifteen societies devoted to Christian and secular education, of which the National Society is the largest. Its receipts last year were £22,826. The British and Foreign School Society; Ragged School Union; Home and Colonial School Society; Church of England Education Society; Church of England Metropolitan Training Institution; Congregational Board of Education; Society for Promoting Female Education in the East; Voluntary School Association; Church of England Sunday-School Institute; Working-Men's Educational Union; Sunday-School Union; Home and School for Sons of Missionaries; Girl's Mission School; Clerical Education Fund.

Of benevolent societies, more specifically, there are the following: Sons of Clergy, having an income of £29,274; Governesses' Benevolent Institution; Infant Orphan Asylum; Royal Naval School; Asylum for Idiots; Sailor's Home; Orphan Working School; Society for Improving the Condition of the Laboring Classes; Society for the Suppression of Mendicity; Sailors' Orphan Girls' School; London Reformatory for Male Criminals; Society of Friends of Foreigners in Distress; Asylum for Fatherless Children; Merchant Seamen's Orphan Asylum; Church Penitentiary Association; London Female Penitentiary; Aged Pilgrim's Friend Society; London Temperance League; Peace Society; General Domestic Servants' Benevolent Institution; Society for Teaching the Blind; Society for the Prevention of Cruelty to Animals; Operative Jewish Converts' Institution; National Temperance Society; Female Servants' Home; Society for Relief of Distressed Widows; Destitute Sailors' Asylum; Refuge for Destitute Girls. These several societies enjoyed an income last year of £132,803 sterling.

Several important societies are yet to be mentioned, which are classified as miscellaneous: The Religious Tract Society, having an income of £9,076; the Protestant Reformation Society; Young Men's Christian Association; Prayer Book and Homily Society; Church Protestant Defense Society; Evangelical Alliance; Protestant Association; Protestant Alliance; British Ladies' Female Emigration Society; Book Society for Promoting Religious Knowledge among the Poor. The total receipts of these associations were £24,463 sterling. —*New York Evangelist.*

**THEOLOGICAL SEMINARIES.**—The Rev. Dr. Dean, of the China Mission, in his address lately before the Society for Missionary Inquiry at Hamilton, uttered the following truthful remarks in regard to theological seminaries:

"We need also, facilities for preparing men for this work. The question of college locations all settled, there should be one grand Theological Seminary, in which Newton, Rochester, Hamilton, and still others, should be combined. In addition to the other Professorships, there should be one each of Chinese, Burman, Karen, and other languages of Pagan nations, where missionaries might be prepared for their destined work before leaving their own land—and where returned missionaries could pursue to advantage with their native assistant, the work of translation. The expense of the foreign work would be thereby diminished, by making the missionary ready for his work before he should land on heathen shores. This, he said, was done in other countries, it would be done here by others, if not by us."

## DR. MORISON, OF CHINA.

The first Protestant Mission in China, was commenced about forty nine years ago, and the honor of this work belongs to the London Missionary Society, while that of being the first Protestant Missionary is due to the far famed Dr. Robert Morison.

I dare say you have heard of Dr. Morison; but I must tell you a little about him here. He was born at Morpeth, in Northumberland, and was the son of a boot and shoe last maker. His father was a Scotchman; his mother was a Morpeth woman; and both very respectable, plain people. Robert was the youngest of a large family, and had to learn early in life to work hard and put up with many privations, which was very good for him, as he found out afterwards. His parents were very pious people, and brought up their family in the fear of God. Little Robert was often impressed by his pious father's teachings and holy mother's example, and by the time he was twelve or thirteen years of age had given his whole heart to God.—He was now apprenticed to his father, who had removed to Newcastle, to learn his trade. While learning his trade, however, Robert did not forget to attend to the higher matters of religion. Often while he was busy at work might he be seen with his Bible open before him, learning some precious portion of the sacred page. And often, in an evening, might you have seen him kneeling down in the workshop with a number of his little companions, and joining in prayer to God—a little boy's prayer meeting. Sometimes, too, he could be seen with his Bible under his arm going down the street, and if you had watched him, you would have seen him turn into some poor cottage, where an old man or an old woman might be seen lying on a bed of sickness, to whom the lad had come to read a portion of God's word. To these people his little visits were like those of some angel of mercy; and as he passed out of their house they might be heard saying, "Depend upon it, that will be a great man yet."

And so it turned out, as you shall see. Beginning so well, it was not hard to see that he must become something good and great.

As he grew up he determined to devote his life to the work of God, and chose the Missionary service as that which seemed most suited to his feelings; and when the Directors of the London Missionary Society wanted a Missionary to go to China, they selected Robert Morison to fill the place.

Much, however, had to be done before he was fit to go; and one of the things it was thought he must attend to, was the learning of the Chinese language. This was no easy thing to do. Even with the best helps, the Chinese language is the most difficult in the world to learn. At that time, none of the helps now given were open to young Morison. No one in England was known ever to have learned this language. No one at first could be found to teach it; and it was feared there were no books from which he could gather the information he required.

At last, a Chinaman, then living in London, undertook to be his teacher and an order was obtained for him to search through some Chinese books in the British Museum, to see if there was any thing there that might suit his purpose. There, to his no small joy, he found a manuscript translation of four Gospels and Epistles of Paul in Chinese, made by some Jesuit Missionary years before, and preserved by the providence of God until this time.—With this book, and the help of Yoke-sam-tak, young Morison sat down to study the Chinese. Day after day did he go to the British Museum, and



there continue his labors. People saw him poring over his books, and wondered what he was after. One day a gentleman went up to him, and seeing the strange letters of the book he was reading, asked him what language it was. "Chinese," "Chinese," and pray, Sir, do you understand it?" "Oh, no; but I am trying to understand it." And what are you thinking to gain in trying to learn a language which is allowed to be most difficult, and which many think no European can ever master?" "Time will show what will come of it. All I can say is, I feel an earnest desire to learn it, and if zeal and patience can master it, I will."

It was a noble answer, and time did indeed show what came of young Morison's resolve to try.—Twenty years after, that same gentleman sat on the platform of the London Missionary Society, and, to his astonishment and delight, saw that young Morison present the *whole of the Bible translated into the Chinese*, the united work of himself and Dr. Milne, to whom he had taught the language. Never fear, young people, mastering a difficulty after that. "I'll try," and "I will," can work wonders in the world.

When Mr. Morison was thought fit to be sent out, he was allowed to go; and, making his way round by America, he at last reached Macao, and then got up to Canton, where he went on with his work of preparation for preaching the Gospel to that vast Empire. He found that the people looked upon him with no little suspicion, and he was forced to proceed very cautiously in all he did. He tried to look and act as much like a Chinese as possible, and seldom went out except at night, to escape as much as he could from observation. He took a low, cellar like room, called a "go down," and there he lived in great secrecy. All day he pored over his Chinese books, and often, when the day was over, far into the night did he still study on. When he lighted his lamp, he used to hide its rays as much as possible, by piling up a number of volumes of Matthew Henry's Commentary, for fear any one should see him there. All this secrecy, however, only made people suspect him the more, while it greatly injured his health; he accordingly changed his mode of action, took better lodgings, showed himself more openly, and soon got on better.

Still he worked away acquiring the Chinese, and made such progress, that he had finished a translation of the New Testament by the year 1814, only seven years after he first went out. He was now joined by another Missionary, Mr. Milne, to whom he taught the language, and by the year 1818, they had completed together, the translation of the entire word of God. That is, they gave, at once, to one half of the heathen world, the sacred Scriptures in a language they could read. You see what "I can" and "I'll try," may do when rightly joined together.—*London Juvenile Missionary Magazine.*

**RELIGIOUS CHARACTER OF THE HINDOO.**—The Hindoo is the most religious being in existence.—Rising up and sitting down, walking and standing, drinking and eating, talking and sleeping, obeying the precepts of his moral code, and disregarding them, all he does is with the spirit of religion. Not an action he performs, not a step he takes, not a word he utters, not a breath he draws, but he does all agreeably to the institutes of his religion. It is prescribed to a Brahmin which foot he must put out first in getting up; he must then carefully cleanse his teeth; then follows religious ablution of the whole body; next he recites inaudibly certain sacred texts; his hair and nails must be cut round, though he must never cut them himself; his man-

the must be white; his staff made of the canonical wood, must be of such a length as to reach his hair, straight, without fracture, of a handsome appearance, with its bark perfect; he must wear golden ear-rings. He must not eat with his own wife; nor look at her eating, nor sneezing, or yawning, or sitting carelessly at her ease, or setting off her eyes with black powder, or scenting herself. He must not blow the fire, nor warm his feet in it, nor stride over it; he must not sleep with his feet wet; he must not step over a string to which a calf is tied; he must not pass over the shadow of a red-haired man. He must read the Vedas in various ways; every word singly, or every other word twice, or backwards. He must not look upon the rising or the setting sun, nor when it is clouded over, or upon its image in the water. He must avoid standing upon hair or ashes, or bones, or pots, or seeds of cotton, or husks of grain. He must not remain even under the shade of a tree with outcasts, or idiots, or washerwomen, or other vile persons.—*Princeton Review.*

From the Western Recorder.

#### TO THE BAPTISTS OF THE SOUTH-WEST.

DEAR BRETHREN—I appeal to you for aid in support of Indian Missions. I have been compelled from necessity to accept an agency, though I am conscious that I could accomplish a far greater amount of good by continuing among the Indians, if the Baptist denomination would only support me there. But, a necessity is laid upon me, and necessity knows no law. I have been toiling among the Creek Indians now almost six years, with what success you can see from my published reports, and yet I have never been out of debt, and the Board has never been out of debt to me, during all that time. I now come to you, in the name of Christ and the Creek Baptist, I ask you to contribute for the support of Indian Missions. I have consented to travel one year in the South-west as an agent, at the end of which time I hope to return and resume my cherished labors among the Indians. I feel that the present year is a leaf torn out of my life's history, but it has been done by rude hands, and not by my consent. I aspire to nothing greater than that of being an ambassador for God to the Indians of North America. I hope to live and to die in that calling. If you are tired of agents and salaried men, if you want the Indians to have the gospel, and are willing to contribute either of your abundance or penny for so good a cause, just send up your contributions to brother Tucker at Louisville, and specify the object for which you contribute. I really think that there ought not to exist any necessity for any agent. I know that I could be at better business—a business, at least, for which I am better qualified. But, what else can I do, under the circumstances? Must I shame the gospel of Christ among the Indians, by continuing there in debt and extreme want? Shall I leave in debt, and allow the 18,000 Creeks to remain destitute of a single Baptist missionary, while we have a membership there of over 1,100 members! The Pedobaptists have four large mission schools, accommodating eighty children each, while we have not one. They have many missionaries and teachers, and but few members, while we have ten churches, eleven hundred members, and at this time not one missionary to that tribe, and not one school that is supported by our denomination. We have promised some of our native preachers a salary of one hundred dollars, but we had better have never promised them a dime than to fail in our promise. Listen to the appeal of our native preachers, and

I think if you have a spark of Christian love in your hearts, you will come liberally up to their help. Do not wait for me to come to you; do not depend on my efficiency as agent, (for I tell you that God made me a missionary, not an agent,) but send your contributions by mail, and specify the object.

I hope soon to visit the South—the former home of the Southern tribes—and see if the brethren there will not sustain our mission. I hope that all the presses and pulpits in the entire South-west, friendly to this noble and glorious enterprise, will begin to speak out on this subject. It will be a shame and sin, such a sin as will bring upon us the curse of God, if we through covetousness abandon the work of Indian Missions. We cannot expect that God will bless us, either at home or abroad, if we allow the oppressed Indians to waste away on our borders for lack of the glorious gospel.—Let each Baptist Church give what she can now for this great work, and by next year try to double that amount, and soon there will be no lack. God will bless you! "The liberal soul shall be made fat." And, in the day of the Lord Jesus, you will be more abundantly recompensed.

H. F. BUCKNER.

Shelbyville, November 22, 1854.

**THE THUGS OF INDIA.**—Dr. Hooker, in his 'Himalayan Journals,' just published, gives an account of the Thugs some of whom, belonging to the approvers of the establishment for the suppression of Thuggee, he himself saw. Of these he says, the first was a mild-looking man, who had been born and bred to the profession: he had committed many murders, saw no harm in them, and felt neither shame nor remorse. He explained to me how the gang waylay the unwary traveler, enter into conversation with him, and have him suddenly seized, when the superior throws his own linen girdle round the victim's neck, and strangles him, pressing the knuckles against the spine. Taking off his own, he pasted it round my arm, and showed me the turn as coolly as a sailor once taught me the hang-man's knot. The Thug is of any caste, and from any part of India. The profession have particular stations, which they generally select for murder, throwing the body of their victim into a well. The Dakoit (dakhee, a robber) belongs to a class who rob in gangs, but never commit murder—arson and housebreaking also forming part of their profession. These are all high-classed Rajpoots, originally from Guzerat; who, on being conquered, vowed vengeance on mankind. They speak both Hindostanee and the otherwise extinct Guzerat language, this is guttural in the extreme, and very singular in sound.—They are a very remarkable people, found throughout India, and called by various names; their women dress peculiarly, and are utterly devoid of modesty. The man I examined was a short, square, but far more powerful Nepaiere, with high arched eye brows. These people are great cowards.—The Poisoners all belong to one caste, of Paise, or dealers in toddy; they go singly or in gangs, haunting the traveler's resting-places, where they drop half a rupee weight of pounded or whole datura seeds into his food producing a twenty-four hours' intoxication during which he is robbed, and left to recover or sink under the stupefying effects of the narcotic. He told me that the datura seed is gathered without ceremony, and at any time, place, or age of the plant. He was a dirty, ill-conditioned looking fellow.

More persons fall out concerning the right road to Heaven than ever get to the end of their journey.

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## Agents for the Board.

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## Special Notice!

Letters on business connected with the Indian Mission Association, should be addressed to  
**THOS. M. VAUGHAN, ESQ.**

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.

**ELDER A. L. DENNISON.**—We regret to inform our readers that this brother through ill health, has been compelled to resign the office of Superintendent of Armstrong Academy, and return home.

Thinking that travel would benefit him, our Board appointed him Agent for the Northern part of Kentucky and the State of Ohio, but we are sorry to hear that his health is too delicate for the undertaking. He tried it for a short time and was forced to give up the enterprise.

Brother Dennison's labors as Superintendent were highly acceptable, but they were too severe for his delicate constitution. We trust with zeal and proper attention, his health will be returned, and that a long life of prosperity and usefulness may be his lot.

**ARMSTRONG ACADEMY.**—We wish to secure as soon as possible the services of some brother for the post of Superintendent of this Institution.—He must be a man of family, with good testimonials of his qualification. Applications must be addressed to the Corresponding Secretary.

We also desire to procure two teachers for the same Institution. Pious young men of good education, who feel anxious to enter upon missionary life, will find this an excellent opportunity.

**ELDER Y. R. PITTS.**—We have secured the services of this esteemed brother as Agent, and he will leave this day for the South. He will visit the States of Alabama, Louisiana and Mississippi, and with his earnest appeals in behalf of the Indian Missions, we feel confident that the generous citizens of those States will give handsomely out of their abundance.

## ELDER H. F. BUCKNER.

It will be a matter of interest to our readers to hear that this highly esteemed brother has returned to the States, and has commenced his labors as General Agent for the Board. His six years spent among the Indians in arduous and disinterested labor endeared him to their hearts, and it was painful indeed for him to leave them. It was necessary that prompted his recall, with the hope that through his zeal, and talents and influence our people would contribute liberally to this great enterprise, and relieve the Indian Mission Association of its present embarrassments. After spending a few weeks in Kentucky he will visit the Southern States, and to all Christians we most affectionately commend him and his cause. There is no mission that has higher and stronger claims upon us than this, and it is a shame and a disgrace for a cause so just and righteous to languish and decay for the want of money. Our missionaries are in want, suffering for the very necessities of life, and we are living in ease and luxury, and never think for a moment of the toils and privations they are undergoing.

The Sabbath School class of sister V. E. Kirtley, of Danville, Kentucky, has sent us the following contributions for the Indian Mission:

Mary E. Smith,	\$1 00
Mattie Stoghill,	1 00
Sallie Spears,	1 00

We are much gratified that these young ladies are not unmindful of the Indians, and we hope their example will be followed by many of our young readers. We are informed by Mrs. Kirtley that Miss Smith and Miss Stoghill, the one eleven and the other twelve years of age, each of them in one week memorized six hundred and fourteen verses of the New Testament. We consider this an extraordinary feat, and would like to know if there are any children who can beat them.

We trust that whenever brother Buckner appears he may meet with great success, and that all will feel it their duty to give something in behalf of the Indian. It is more "blessed to give than to receive," and those who contribute to this cause will never regret it. It will not only gladden their own hearts, but it may be the means through the blessing of God, of bringing some poor Indian into the marvelous light and liberty of the gospel.

## Indian Missions.

Money and pledges received by me as Agent for Indian Missions.

Shelbyville, Ky.—S. Vannatta \$5, Collection \$3 73.  
Perryville, Ky.—Sister Walker \$1, Collection \$7 60.  
Harrodsburg, Ky.—Collection \$13 30, Do. \$3, Sister Payne \$1, A. W. Le Rue \$5, Emeline Sellars \$1.  
Total money, \$41 63.

Harrodsburg, Ky.—Pledges to be paid January 1, '55.  
J. C. Wallace \$2, S. Wainwright \$10, E. H. Buford \$5, C. P. Hall \$1, J. C. Broadus \$1, Anna McGrath 50 cents, A. H. Smith \$5. Total pledges, \$24 50.  
Amount in money and pledges, \$66 10.

December 8, 1854.

H. F. BUCKNER.

For the Indian Advocate.

Again in the Field—Fourth of July Festival—Meeting at Tookabacha—Revival and Baptisms—Interesting Group of Female Candidates—Miss Lissy McOllivray, the fair Indian Convert—Historical References, a Digression—Additional Baptisms—Conclusion.

**DEAR BROTHER VAUGHAN:**—I am happy to inform the friends of Indian Missions that I am again at my post, engaged in that work which most delights me, preaching the good news to the Indians. Since my return from Louisville, I have preached several times in North Fork and vicinity, but nothing of unusual interest has occurred that deserves a place in my report, unless it was our *Fourth of July Festival*. At this I had the honor of officiating as chaplain, and I am proud to say that it was gotten up by the Indians themselves, and conducted in a manner that would have done honor to the most civilized people on earth. I doubt, indeed, if the same number of people, assembled on a little occasion, in any part of the United States, would have preserved the same good order, and the same good feeling throughout. So far as good order in large assemblies is an index to attainments in civilization, the Creek Indians will triumphantly bear off the palm from any nation of my acquaintance; and it is high time that historians were setting them down where they belong—at the head of all civilized tribes.\*

Rev. Mr. Benble, of the Methodist mission, was orator of the day, and Mr. Raby, from North Carolina, read the Declaration. All the other officers and assistants were Creek Indians. It was estimated that about 2000 persons partook of the bountiful repast, which consisted of roast beef, boiled hams, mutton, turkeys, chickens, bread, coffee, and sweet meats in rich and bountiful profusion.

**MEETING AT TOOKABACHA—REVIVAL AND BAPTISMS.**

On Saturday, the 16th of July, I went to Tookabacha, in company with Gen. C. McIntosh, where we held a two days meeting with the Second church, the result of which deserves a place in the archives of our Society. On our arrival we found that the enemy, anticipating an attack, had ordered his men to retreat to the "square house," under the pretence of making ready for the "green corn dance," a maneuver quite common of late, by which we are often hindered. The First church being in session at the same time, about six miles off, had a further tendency to lessen our numbers; but notwithstanding all

\* It is unnecessary to see the studied efforts of some men to hide from the scientific world a true knowledge of the Indians' progress in civilization and religion. J. C. Nett, of Alabama, says in regard to the Cherokee and Choctaw:—"We have shown several times, from incontestible evidence, that this pretended civilization is confined exclusively to the mixed breeds, and to the whites settled among them."—*De Bow's Review*, Vol. 10, No. 2.

Now so far from this statement being true, "the mixed Creeks and the whites settled amongst them" are, in a great many instances, the most uncivil of all their neighbors. Mr. Nett is not to be credited, when he outrages the whole dialogue, by bearing false witness against his neighbors—the Indians.



this, our large new meeting-house could not contain a third of the people in attendance. On Saturday night we preached, transacted the business of the church, received candidates for baptism, and retired about 11 o'clock, leaving many under the arbor who continued to sing and pray until a late hour. On Sunday I preached in the morning, and was followed by brother McIntosh, who spoke with his accustomed interest and feeling. Many of these forest sons were forced to weep.

"Though not to weeping given,"

among whom were those of almost every age, and every degree from savage to civilized life. At the invitation many thronged the preacher's stand with contrite hearts and tearful eyes, asking an interest in the prayers of Christians, some of whom had come only as spies, to see and report the "praying people."

After preaching, we went to the usual place, and I baptized the most interesting group of female converts that I ever saw. Four of them, according to the report of my interpreter, stood thus related: Lusa, Phepey, Liza and Flora—the first was mother to the second, grandmother to the third, and great grandmother to the fourth. Lusa Kernals appeared to be about eighty-five or ninety years of age, while her great granddaughter Flora, beautiful and graceful as the wild prairie flower, seemed to be about sixteen, and reminded me of the beautiful simile of the pious Jonathan Edwards, who describes the Christian to be like "such a little flower as we see in the Spring of the year—low and humble on the ground, opening its blossom to receive the pleasant beams of the sun's glory, rejoicing as it were in a calm rapture, diffusing around a sweet fragrance, standing peacefully and lowly in the midst of other flowers."

There was a fifth, however, in this little banquet no less beautiful than the fourth, Miss Lizzy McGillivray, a lineal descendant of Gen. Alexander McGillivray, who received his rank of Brigadier General from Washington himself, in 1790. There is so much romantic interest attached to the history of Lizzy's ancestors, that I crave to be indulged in a little digression, while I give a few historical extracts, or a legend of the McGillivrays:

"Lochlan, the father, a Scotch boy of sixteen, scampered off from wealthy parents at home and sought the Western world. Without money, and scarcely clothes, he landed at Charleston, found himself among the Indian traders, who quartered in the suburbs, and soon made one in their adventures. For his services he received a jack-knife, which being converted into skins, to be sold at Charleston, constituted the basis of his afterwards extensive fortune. He became in the event one of the boldest and most successful traders, extending his commerce to the very neighborhood of Fort Toulouse. Here he had the address to captivate the heart of a beautiful and aristocratic Indian girl, of the tribe of the Wind, (a clan among the Creeks,) Schay Marchund,

the daughter of a proud French Captain at Fort Toulouse.

Of the marriage at a trading-house near Wetumpka, (*Oe toomka—falling water.*) on the Coosa, sprung Alexander McGillivray, and the tradition goes, that his mother, in pregnancy, dreamed of piles of manuscripts, books, papers, etc., as mothers ever will dream, and fathers, too, pending an event like this. The fortunes of the father prospered, he had plantations and negroes in Georgia, large stores in Savannah and Augusta, etc. When the boy Alexander had reached his fourteenth year, he was placed at school in Charleston, and subsequently in a counting-house at Savannah.

Commerce pleased him not so much as books, and he forthwith became a hard and diligent student. But even this could not satisfy the wants of a spirit, which, true to the instinct of its mother race, yearned after the sports and life of the wilderness. Civilization had lost all its charms. Alexander McGillivray was again among the Creeks, and by virtue of his noble descent, a chief and a leader."—*Dr. Bow's R. of Col. Pickett.*

The narrative is so replete with interest that I am tempted to transcribe it entire, but as I do not have Col. Pickett's history of Alabama before me, I would refer to that.

In Winterbotham's Am., Vol. III., p. 279, I find the following note: "Gen. McGillivray, the celebrated Chief of the Creeks, is a half-blooded Indian, his mother being a woman of high rank in the Creek nation. He was so highly esteemed among them that they in a formal manner elected him their sovereign, and vested him with considerable powers. He has several sisters married to leading men among the Creeks."

In Grimshaw's United States, p. 209, is the following—"In the South the Creek Indians, whose fighting men amounted to 600, (5,860 Win. Am.) under McGillivray, the son of a white man, had been at war with Georgia; peace, however, was restored there in 1790, in consequence of a treaty signed by that chieftain at New York." It was on this occasion, I suppose, by a secret treaty, he received his rank from Washington, and pay as Creek Agent of \$1,200.

To return to the subject of our meeting, after baptism, we repaired to the arbor, gave the right-hand of fellowship to the new disciples, and indulged in songs and rejoicings, while "victory perched upon the blood-stained banner of an insulted Saviour."

#### OTHER BAPTISMS.

Brother Munday has baptized two at Little River, and two at the First Tookabach church, since my last report. Brother Jacob baptized two at Hotedeyohanna. I have not yet had time since my return to visit all the churches, neither have I heard from all, but for the next six weeks I have appointments which will enable me to see them.

#### CONCLUSION.

Brethren, my hands are full, I cannot leave this field to accept an agency. You will not make

it necessary for me to leave this field while I return to collect my own salary. I know you will not. The Baptists ought to support their native preachers. They ought to have a High School here for the education of our interesting young converts: We ought to conduct our Indian missions on a more enlarged and liberal scale. "If ye know these things, happy are ye if ye do them."

Affectionately and truly, &c.,

H. F. BUCKNER.

MICCO, CREEK NATION, July 17, 1854.

For the Indian Advocate.

#### DISGRACEFUL RIOTS.

DEAR BROTHER VAUGHAN:—Anarchy occupies the chair gubernatorial of North Fork. Several riots and street fights have occurred, by night and day, during the present week. And who do you imagine are guilty of such breaches of good order in this (so called) heathen land? "Savages, of course," you will say. Well, if they are savages, they are not Indians; but, *gentlemen and ladies*, of pure unmixed Anglo-Saxon blood, who have come here to teach savages good manners of course. Instead of that, however, they astonish the natives by exhibitions of their skill in the use of foul words and fire arms. I could name five white women, five Cherokee women and four white men, who are, more or less, connected with these disgraceful scenes, in the little village of North Fork. It is a shame upon our race, and tends more to hinder the progress of religion here than all other hindrances combined. The Creek Indians, however, take no further concern in the matter than to express their honest indignation at the conduct of their more savage and uncivilized neighbors. It is due to some of the officers of State, such as deputy marshals, &c., to state that they are cognizant of what some of their outlandish countrymen are doing here, but are less concerned for the good order of society than anybody else.

#### Revival at Tookabatchee.

The Gospel is still triumphing in this town.—Last Sunday I baptized seven, and next Sunday is appointed for the administration of the ordinance of baptism and the Lord's Supper. The Wednesday following, our camp meeting at the Muskoke church commences, after which I expect to write to you again.

Affectionately, &c.,

H. F. BUCKNER.

For the Indian Advocate.

MICCO, CREEK NATION, Aug. 15, 1854.

DEAR BROTHER VAUGHAN:—On the 11th inst. I visited the Muskoke church, according to previous appointment, and had the pleasure of meeting with the native preachers Yatoojab, Jacob, D. N. McIntosh and Louis McIntosh, together with a very large congregation of my acquaintances and brethren of the Lower Creeks.

From the native preachers I received a good report of the progress of the good cause in their respective fields and learned that, from the time of my last visit previous to my going to Louis-

ville until my return, they had baptized eleven converts at Broken Arrow, Ho-tul-e-yo-hana and Muskoke. At this meeting brother Louis McIntosh baptized two on Sunday, making thirteen baptisms among the Lower Creeks since my visit to Louisville; which, being added to the sixteen that I have baptized since my return, two by brother Perryman, one by C. McIntosh and six by brother Monday, make thirty-eight baptisms since July 1st.

I found the brethren of Muskoke making extensive preparations for a protracted meeting which is to commence there on the 8th of September, on which occasion I hope to visit them again. They have constructed an arbor seventy-five feet by sixty, which they have nicely thatched and furnished with commodious benches. Immediately after this meeting we will have protracted meetings at the Second Muskoke Church, Choseks and North Fork, on which occasions the brethren from all parts of the nation are cordially invited to attend. My time from this until winter will be entirely occupied at protracted meetings; indeed, it is utterly impossible for me to visit more than half the places to which I am invited. During my last visit to the Muskoke Church, I was forcibly reminded of the removal, by death, of most of the old members with whom I first became acquainted. It has been remarked by many that death has been remarkably partial to our oldest and most exemplary members; even so much so, that Christianity has been opposed here upon the ground that Christians are more liable to die sooner than others. I continue, however, to plead that they are *more ready*; and every one can see that they are *more willing*.

In haste, yours, &c.,

H. F. BUCKNER.

From the Western Recorder.

#### PROCEEDINGS OF THE CREEK INDIAN MINISTERS' MEETING.

##### CREEK NATION, INDIAN TERRITORY.

At a special meeting of all the native Baptist preachers of the Lower District of the Creek Nation, convened at the Muskoke Baptist Church, September 11th, 1854.

Maj. John H. Brodnax was called to the Chair, and Rev. D. N. McIntosh appointed Secretary.

By request of the Chairman, Rev. H. F. Buckner explained the object of the meeting, after which, the brethren present freely expressed their views, and unanimously adopted the following resolutions:

*Resolved*, 1. That after our deliberations, we adjourn to meet in council with the native Baptist preachers of the Upper District of the Creek Nation, at the North Fork Church, October 2d, 1854.

*Resolved*, 2. That the call of the Board upon brother Buckner to return to the States, for a time, to travel as agent for the Indian Mission, be made a subject of meditation and special prayer until our adjourned meeting.

*Resolved*, 3. That Rev. D. N. McIntosh be appointed to prepare an appeal to the Baptists of the South and West for prayer and pecuniary aid in behalf of the Creek Mission.

*Resolved*, 4. That while we would exceedingly regret to part even for a time, with our beloved missionary, we are willing, if it be found necessary, that he should go to the States as our agent; and

we take great pleasure in commending him to the South-west as efficient and faithful.

NORTH FORK, October 2, 1854.

Pursuant to adjournment by the Ministers' meeting at Muskoke Church, the native preachers of the Upper District met at this place.

General Chilly McIntosh took the Chair.

On motion, it was unanimously

*Resolved*, That we authorize and appoint the Rev. H. F. Buckner to act as agent in soliciting funds for our mission, and as such bespeak for him a hearty welcome from our brethren in the United States.

*Resolved*, That the proceedings of these meetings together with our appeal to the Baptists of the South and West, be published in the Western Recorder, and that all papers, friendly to Indian Missions, be requested to copy.

Attest, C. MCINTOSH, Chairman.

D. N. MCINTOSH, Clerk.

The following "Appeal" will be read with deep interest by our readers. It was written by the Rev. D. N. McIntosh, and evinces a high order of intellect. He is a chief among the Creek Nation, a pious and eloquent minister, and this document will forever silence those who argue that the Indian is incapable of a high degree of cultivation.

#### An Appeal to the South and West by the Native Ministers of the Creek Nation.

CREEK NATION, Oct. 5th, 1854.

DEAR BRETHREN:—The fact that brother Buckner has been called to act as agent in raising funds for the purpose of relieving the Board of embarrassment, is causing a great deal of regret among our brethren.

The news was as unexpected as it was discouraging. "Not a dollar," says the Indian Advocate "is in the treasury," and on this account were a to give up our only missionary, after the five years of almost unparalleled success in which he has preached Christ among us. Many of us were brought to the foot of the Cross under his ministry. His name is associated with our first serious impressions of any obligation to return a Saviour's love by obedience and change of life. But we will not murmur at the dealings of Him whose afflictions are kindly sent. Even the present crisis may be fraught with good. Of this we feel assured—the Lord doeth all things well. But are our infant organizations to be left to struggle on alone? Before we have learned to walk, must we assume all the responsibility of full grown men? Badly versed in the common requirements of the church relation, how are we to decide questions which must often arise among us, and that require counsel which few of us are competent to give? Can we preserve our existence without such counsels, and are we hereafter to depend only on the aid which our present condition can afford us?

Such are questions that present themselves to our minds. Our congregations are the largest in the nation. We are prospering beyond our most ardent anticipations, and now our brother who has, under God, been an active instrument in bringing about this state of things, is to be taken from us—and why? Because money is wanting to sustain missionaries. To whom does the Board look for this money? The Baptist churches of the South: To these Baptist churches, then, we appeal, in this our time of need. Is there no way of meeting the present crisis? You have wealth. On your religious and moral light has beamed with uncommon

refulgence. Compared with a great part of the world, seems—

"Like another morn risen on mid-noon."

and your physical means of gratification have kept pace with your moral and intellectual.

On lands over which our fathers roamed in freedom, which they never dreamed would be wrenched from them by violence or ingratitude, you are raising families, and surrounding them with all the luxuries which a fruitful soil and profitable mercantile connections can bestow. Your children prattle in lovely innocence over our fathers' graves.— Could we hear their glad voices as do you, each silver tone would strike upon our ears like echoes from the tomb. The ashes of our ancestors have mingled with the soil which turns in rich and grateful fertility before your plow. The axe of the white man has felled the forests in whose shades we had our birth—and those wilds which once echoed with the shouts of the chase, and which at a later period had begun to repay our attempts at agriculture, are now busy marts of trade, which is enriching a race whose *fast tendencies* have dispossessed us of their advantages. The rivers and lakes on whose banks our maidens sang notes to their lovers, and our braves mingled in the wild war-dance, now echo with riper civilization, from the influence of which we are driven to begin a new civilization farther West, surrounded by temptations which are the legitimate results of our removal, and the money allowed us by your people; the latter alluring your transient and most avaricious traders to our borders, whose influence, while it teaches us how to gratify our cupidity, at the same time makes a mock of the restraints of virtue, by clothing vice in a garb often mistaken for manliness and honor.

Our people who aided you against your British enemies, and who were to have been *remembered and remunerated* by our great father, instead of thus being *remembered and remunerated*, had their own lands taken from them to defray the expenses of a war in which they acted in good faith as allies.

"The United States were to take as much of the lands as may appear to the Government thereof to be a just indemnity for the expenses of the war, and as a restitution for the injuries sustained by its citizens and the friendly Creek Indians."

Five times as much land was taken as was necessary to defray these expenses, and instead of having been taken of the hostiles, it was taken of the lower Creeks, who acted as allies to Gen. Jackson; not, however, on the ground of the justice of the measure, but because of "considerations interesting to the United States relative to the Spanish dominions immediately South of us."

For these lands the friendly Creeks are not yet *remunerated*, nor are their Chiefs *remembered*, as promised by Gen. Pinckney.

We might say much more, but letting this suffice, have we not a claim, aside from Christian sympathy, on your generosity? So long as we are afflicted with those "harpies," to quote from a distinguished Senator, "who prey upon the destinies of the Indians, and pursue them, instead of the benign influences of the Government, as they are sent on their pilgrimage to the wilderness," may we not hope for your aid in neutralizing their influence, and wresting from them their power of evil?

In our day of trial we come to you, and ask your aid: Our brother will tell you our condition. He will tell you how desirous many of us are for the salvation of our people.

Give us the enlightening influences of religious instruction, and we may in time be able to send



that influence to our brethren of the Plains. You will be rewarded by the approbation of God, and your foot-steps will be followed by tears of gratitude. The remembrance of your zeal shall descend to our children, and they will bless you. And, now, brethren, weak your prayers, that God may bless our efforts in behalf of our country—for whatever may be the result, we mean to be found at our posts, and die with the harness on. Give us at least your sympathy in our struggle. You have already done much, and in acknowledging it we feel drawn toward you by ties of affection and friendship. It is our wish that those ties may never be tarnished by doubt or destroyed by suspicion. United in Christ, let us bid each other God speed, and finally meet around the throne of our common Father, to cement through an eternity of joy the union which his Spirit had begun on earth.

JAMES PERRYMAN.  
D. N. MCINTOSH.  
LOUIS MCINTOSH.  
CHILLY MCINTOSH.  
WILLIAM MCINTOSH.\*  
THOS. MCINTOSH.\*  
JACOB HAWKINS.  
YATOUAH.  
LAFAYETTE MARSHALL.\*  
JOHN SMITH.\*  
JAMES YARJAH.\*  
MONDAY.  
HENRY ISLANDS. (Haloche.)  
SAM'L YARJAH.  
MARTIN VANN. (Deacon.)  
WILLY VANN.  
S. C. BROWN.  
GOV. NERO.

From the Western Recorder.

OWENSBORO', Dec. 4th, 1854.

As I was not able yesterday to attend to pastoral duties, my thoughts were devoted to the present condition of the Mission cause among the Creek Indians; and having this morning received a letter which would awaken the sympathies of any lover of Jesus, I have been induced to drop a few lines to Baptists in general, with no other design than to call attention to this subject. The letter to which I allude is from him who has recently returned from the Creek Indians to act as General Agent for the Indian Mission Association.

With reluctance the Indians said to him, "go;" and with a heavy heart he left his field of labor. A necessity being laid upon him, he now calls upon the South-west to place the Board in an independent condition; that instead of calling their only missionary from his field to collect funds, they might continue him, and send and continue others there till the entire Creek Nation should be brought into the fold of Christ. I take the privilege of copying a paragraph from his letter. "I fear," says he, "I will not be successful as an Agent—but I will never enjoy eating, sleeping or company until I am successful. I can take no pleasure in anything under the sun unless I am successful. I long to return to my cherished labors, but how can I when I am in debt, and when there is not a dollar in the Board's treasury?—Unless I am successful I fear I shall fall a martyr to my present calling; but I will trust in the Lord. Oh! that Pastors of churches would pray

for me, write for me and beg for me, until I should be successful in placing the Board on a permanent basis; then would I return to my Indian home, and spend my time in preaching to the heathen the unsearchable riches of Christ."

The desire upon the part of your missionary for success in collecting funds springs not from selfish motives. 'Tis true, the Association is due him several hundred dollars, but he had already expressed to me his determination to resume his missionary labors, "salary or no salary."

But will the Baptists of Kentucky and the entire South-west be so indifferent, or so covetous, as to permit, not the Board, but themselves, to be so indebted to the missionaries as to force them to cease their labors and return to the States, while the Indians are crying to them, "Leave us not, leave us not," and to others, "Come over and help us, or we perish in our sins." Was it not covetousness that caused us to intrude upon their hunting-grounds, and drive them from their homes? And shall this same unholy spirit burn within our breasts? Shall this same child of hell reign within our hearts, killing every principle of humanity, destroying our love for the Saviour of mankind, and causing us to withhold from others the Gospel of Christ? Surely we cannot be so thoughtless! A few dollars from the different Baptist churches in the South-west, which would never be missed out of the millions which they possess, would free the Board from indebtedness, and enable them to send out others as missionaries, whose hearts are burning with anxious desires to teach the heathen "repentance toward God, and faith in our Lord Jesus Christ."

There are those in whose ears the spirit of the New Testament is whispering by day and night:

Go, spread the Gospel far abroad  
And thus perform the will of God;  
Preach it to men in every land,  
And win for Christ a noble band,  
Who by his cause will ever stand  
And fight for victory.

They are ready to make any reasonable sacrifice and go, but they are kept back for want of a little pecuniary aid. This is rather strange, for Christians of the present age are spending a sufficiency of money in gay and unnecessary dressing, and at places of vain amusement, to send the Gospel to every inhabitant of earth.

There are many professors of religion, who, instead of giving their surplus moneys to the mission cause, are foolishly expending it upon their children—foolishly, because it will profit them nothing, but will lead them through the world in a path of indolence and folly, whose end will be just beyond the gates of eternal death. Of such Christians we do in all faithfulness and kindness say, "Oh, that they were wise, that they understood this, that they would consider their latter end!" Imagine yourselves standing at the judgment bar of God with all the nations of the earth. The Judge says to your children, "Depart!"—Hearken to their doleful cries, as they descend to eternal woe: "Our parents taught us to pride in wealth, they lavished out their stores upon us,

we fell in love with vanity, and now we are lost!" How would you feel under these circumstances?

But this will not be all—the red man standing hard by will say to you: "You were our neighbors, we reminded you of your wealth, and told you we were without the Gospel, we called, our friends called on you to help us, but you would not—'ye knew your duty and ye did it not';" and the money which would have sent us the Gospel, has sent your children to hell!" Whether these things thus transpire at the bar of God or not, they will most assuredly appear as witnesses against you in the day of judgment.

Brethren, with the best feelings I make these suggestions, and entreat you, in view of the solemnities of eternity, to consider them well—and if you do, your very purses will open their mouths and freely respond to the calls of your Agent—and when he returns to his missionary labor next September, the Board will have been freed from pecuniary inability, and silver and gold will accompany him, and as many others as are necessary, and support them in the Indian country while they deny themselves the enjoyments of civilized society, that they may win souls to Christ.

T. K. R.

From the Western Recorder.  
INDIAN MISSIONS.

MR. EDITOR: To-day I preached in the Baptist Church of Danville, and lectured at night on Indian Missions. I obtained in cash \$10, and in pledges to be paid this year, \$103.

The day was very unpleasant, and many of the members absent, but those who were present responded nobly. I believe that if I could once get to see the Baptists, and talk with them face to face, they would rally to the support of Indian Missions. I hope that all who see my appointments as they are announced in the Recorder will give them publicity, and that I will have the pleasure of meeting with large congregations.—If I cannot prove that we ought to support Indian Missions, "then I will give it up." I beg not a dollar—I ask no more than I can prove to be just.

I omitted in my last, to mention \$9 00 obtained from the East Church, Louisville, and \$14 50 from Baptist Convention in South Missouri. Affectionately, H. F. BUCKNER.

DANVILLE, KY, Dec. 11, 1854.

CHILDREN TAUGHT TO FIGHT.—A missionary in West Africa, who was passing by a native town, heard a great uproar. What could it be? He turned aside to find out and soon came upon a crowd of men, women and children, all in the wildest confusion. What could it mean? He could hardly believe his own eyes. The parents were teaching their children to fight! Was it sport to the children to fight? Did they enjoy it as you do your nice plays? Ah, no! The poor little creatures, some of them were not more than five years of age, seemed reluctant to be beaten; and sometimes they tried to get away, but their fathers and mothers ran after such, and brought them back, and compelled them to fight like cats and dogs. How such children deserve our pity! How greatly they and their parents too, need the gospel!

## RELIGIOUS INTELLIGENCE.

**MISSIONARY MOVEMENTS OF THE METHODIST CHURCH.—APPROPRIATIONS OF THE MISSIONARY COMMITTEE.**—At the Annual meeting of the General Missionary Committee and Board of Managers of the Missionary Society of the Methodist Episcopal Church, held in this city on the 15th and 16th ult., the following appropriations were made for the support of the Missionary work of the Methodist Episcopal Church for the year 1855, viz:

FOR FOREIGN MISSIONS.	
To Liberia, Africa, . . . . .	\$36,407
" China, . . . . .	10,000
" Germany, . . . . .	10,000
" France, . . . . .	5,000
" Norway and Sweden, . . . . .	2,000
" India, . . . . .	7,500
" South America, . . . . .	2,000
" New Mexico, . . . . .	3,000

Total Amount for Foreign Missions, \$75,907

FOR DOMESTIC MISSIONS.	
Among the German population of the country, . . . . .	\$45,700
Foreign population, other than German viz: Scandinavians, French, Welch and Chinese, . . . . .	17,850
Indian Missions, . . . . .	16,340
Among our native population, distributed thro' 38 different annual conferences, . . . . .	103,203

Total amount for domestic missions, \$184,093

Making an aggregate appropriation of \$260,000. The General Committee consisted of Rev. Dr. Bangs, of New York; Rev. George Gary, of Western New York; Rev. J. F. Wright, Ohio; Rev. G. Webber, Maine; Rev. C. W. Honts, Missouri; Rev. H. W. Reed, Iowa; Rev. W. H. Collins, Michigan; and there were present to act with them Rev. Bishops Waugh, James, Scott and Simpson.—*New York Evening Post.*

**CIRCULATION OF THE BIBLE.**—The London Bible Society, says a foreign journal, are carrying on active operations at the French camps at Boulogne, where their colporteurs are distributing the Scriptures to the French soldiery at almost nominal rates. The Society is also busily engaged in Turkey, where there has lately been an increased inquiry after the Bible. They have an agent at Bucharest; and the New Testament has been lately published in the Bulgarian language, under the superintendence of Dr. Henderson. In Spain they profited by the late disturbances to dispense of a considerable number of Bibles; and they are going to commence a vigorous campaign under the new constitution, which professes to secure civil and religious liberty to all parties and sects. The British and Foreign Sailors' Society, and the Merchant Seamen's Bible Society, are also distributing the Bible and various religious publications amongst the Russian prisoners in Sheerness. One of the missionaries, Mr. Hahn, being able to converse with the prisoners in three different languages, has had a very warm vote of thanks from the officers for his kind and gentlemanly conduct towards the prisoners.

**GENEVA.**—A short time ago, fifty-five converts from the Roman Catholic Church made a public profession of their faith in the gospel before God and a large congregation in this town. After their admission as members of the Protestant Church, the pastor implored the Divine blessing upon them, and urged them to a walk and conversation becoming the profession they had made.

**A GIFT FROM A WIDOW OF FOUR SCORE YEARS.**—At a meeting of the A. B. C. F. M., at Hartford, there was passed to the Treasurer a string of gold beads which the donor had worn from her youth. She is about eighty years of age, and, "wanting to do something for this great cause before she died," she decided to cast them into the Treasury, "all she had to bestow."

The whole number of ministers in the Old School Presbyterian Church is 2,300. Of these 56 are laboring as missionaries in the foreign field.

**OAHU COLLEGE.**—A College bearing this name, has been founded at the Sandwich Islands. It is located about two miles from the city of Honolulu. It went into operation, September 13th. The President of the College is Edward G. Beckwith, who has been for two years past Principal of the Royal School. Mr. Beckwith is a native of Great Barrington, Massachusetts, and graduated at Williams College in 1849.

In addition to the degrees of A. B. and A. M., it is arranged in this College to confer the degree of B. P., which is thus explained:

The degree of B. P., is intended for those who wish to prepare for the pursuits of active life. In this course the Ancient Languages may be omitted; but one Modern Language will be required, and a complete course in Book Keeping, accompanied with Lectures upon Commerce and Mercantile Transaction."

The Honolulu Friend, of September 1st, speaking of this enterprise, says:

The subject of establishing a higher Institution of learning, than has hitherto existed, has often been made the topic of remark among the friends of education. Months and even years ago, some have urged its establishment. Several circumstances have recently conspired to impress upon the minds of the Trustees of "Punahou School," that the time had come for prompt and decided action.—There are certainly many things to encourage the Trustees and Faculty of the "Oahu College" to press forward. The site of the Institution is most admirable; probably none better in the group. The Hawaiian Government has liberally granted valuable lands, surrounding the present buildings. The American Board has already expended from \$30,000 to \$30,000 in the erection of buildings, and at present is responsible for the salaries of both President and Professor. The present wants and future prospects of the foreign community in the Islands, clearly indicate that a well endowed College must be established and maintained, if our children and youth are educated in the higher branches, and fitted for professional life.

**RELIGIOUS PAPERS IN ENGLAND.**—The number and circulation of our English religious papers, says a foreign correspondent of the Pittsburg Advocate, will bear no comparison with yours in the United States. The Church of England has two papers—the Record, published twice a week, with a circulation of 2,379 each number; and the Ecclesiastical Gazette, weekly, with a circulation of 2,750. The Baptists have no paper, but they patronize the papers of the Independent denomination.—These are—the Patriot, issued twice a week, with 1,368 subscribers; the British Banner, with a weekly circulation of 3,883, and the Nonconformist, with a weekly circulation of 3,211. The Wesleyan Conference has only one paper, the Watchman, with a subscription list of between 3,000 and 4,000. The Wesleyan Times, the organ of the agitators, is rapidly declining, its circulation having diminished one-half since the year 1851.

**WELL PROVIDED WITH COLLEGES.**—The village of Griffin, Ga., is said to be 1,200 feet above tide water, and to contain a population of 2,100. They have two large female colleges in successful operation—one Presbyterian, the other a private enterprise, though approved by the Methodist Conference. For males also they have a Baptist college, and another called the "Liberal Institute." Besides these, there are numerous primary schools.

The Episcopal Mission buildings in Jerusalem are placed close to the sepulchre of David, where the brow of Mount Zion slopes down to the Valley of Hinnom. It is as yet replete with the most sacred and tender associations.

Forty-six persons have renounced the errors of Popery, in St. Paul's, Bermoudey, since July last. Several of them are of the better class—others are under instruction preparatory to taking the same step.

**LIBERAL.**—Col. John S. Preston, of Columbia, S. C., has made a donation of \$5,000 to the Female College of that place.

**NECROMANCERS REBUKED.—WHAT THE CHEROKEES THINK OF IT.**—There is good sense, as well as piety, in the following preamble and resolution adopted by the church of the Cherokees at Park Hill, under the pastoral care of Rev. S. A. Worcester:

Whereas, There are at the present time many people calling themselves, or called by others, spiritual media, who profess, by means of rappings or the moving of tables, or by writing, or otherwise, to converse with the spirits of the dead, and many professing religion, have been led either to act themselves as professed media of communication with departed spirits, or through such professed media, to make inquiries as of departed spirits; and whereas we know that all such things are strictly forbidden in the word of God, and that those who practise them are, under the name of necromancers, pronounced an abomination to the Lord; therefore

Resolved, That if any member of this church should either pretend to act as a medium of communication with the spirits of the dead, or undertake through any such medium, to consult the spirits of the dead, such member shall be considered as guilty of a sin, which calls for the discipline of the church.—*Chicago Evangelist.*

**GENOA.**—Not far from Genoa the Coreghini families, including forty individuals, reside, all of whom make a profession of saving truth. It is remarkable that their conversion was owing, not to the preaching of the gospel, but to the reading of a Bible, which was purchased out of mere curiosity, the private reading of that volume was the instrument, in the hand of God, of opening their minds to the truth as it is in Jesus. Since they have made an open profession of their faith they have suffered much persecution, but it appears, from a visit lately made to them by a Free Church minister, that they continue steadfast in the faith, and are forming the germ of a Christian Church at Favale. The Waldensian Table (Presbytery) is now erecting for them a house and school, where a teacher or evangelist may be permanently located. This interesting community stands much in need of the prayers and pecuniary aid of all who love the Bible.

**CANNIBALISM AMONG THE OJIBWAYS.**—At the meeting of the American Missionary Association, Rev. J. P. Bardwell reported a horrible state of things among the Ojibway tribe of Indians. According to his account, the deficiency of salt is so great among them that the fish, which they can only catch for a short season, cannot be preserved, and the poor Indians have no other resource than to turn to eating one another—an occupation, he observed, by no means favorable to the triumph of the Christian faith among them. Within three weeks ride from Meriden, Connecticut, all the savage practices and rites of cannibalism had been witnessed. Common humanity, as well as religion, call loudly for a renewed supply both of salt and sermons for the miserable red-skins. Where is George Copway at this crisis!

**BIBLES AT RAILWAY STATIONS.**—The Committee of the Edinburgh Bible Society, with the concurrence of the directors of the several lines, have placed large Bibles in the waiting-rooms at the principal stations of the North British, Edinburgh and Glasgow, and Caledonian Railways, for the use of the railway officials, and passengers waiting the trains. The stations on several of the English lines have been supplied with Bibles and other religious books by private individuals.

A bill is now before the Canadian Parliament designed to secure a proper observance of the Sabbath. It provides that on that day no post office shall be opened, nor any mail matter be delivered; that no mail shall be made or despatches; that all those not reaching their destination on Saturday shall hold over; and that the locks on all the canals shall be closed from Saturday at midnight to Sunday at midnight.

Rev. Francis Mason has translated the whole Bible into the Karen language.

Andover Theological Seminary was organised in 1808.