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| His Capabilities and his Destiny. |  |  |
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| Eev.J. B. Domaldson, pastor of the Presbyterian Chureh, on hast Sunday evening, preached a sermon oa the Iudian, which wa- |  |  |
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| preached a sermon on the Iadian, whica was listened to by a fair andience. The whole discourse was creditable to his heart, breath- |  |  |
| discourse was creditable to his heart, breathing, as it did, "malice toward none and charity for all." It was evilent that much |  |  |
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| the spenker, to the subject, and, although extemporaneous, bis reference to historical |  |  |
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| extemporaneous, bis reference to historical facts, as well as bis argumeat, was well coanected and coa prebensive. The theory |  |  |
| coanected and cos prebensive. The theory presented for the treaiment of the Indian, |  |  |
| presented for the treaiment of the Indian, by the whites, was that which should be praeticed by every civilized man, in dealing |  |  |
| praeticed by every civilize man, in dembugwilh his neighbor, provided that neigbbor reeognize, the obligtion offre ciprocal action |  |  |
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| reeognize, the obligation of eip eiprocal action on his purt. And right here is where |  |  |
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| to the Iadian problem. Though savage by nature, the American Indian las a code of morals of his own, as sucred to him, as the |  |  |
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| morals of his own, as stered to him, as the koran to the follower of Nohomett. or the bi- |  |  |
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| ble to the believer in the Christian decalogne Unlike the geatle precepts of Christ, wherin |  |  |
| Unlike tine geatle precepts of Christ, wheria Hi , followers are taught to render good for evil, and to "lov' them that dispitefully use |  |  |
| you," the Iadian's cole te aches . 'an eye for an eye and a tooth for a tooth." They have |  |  |
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| even improved upon the Mozaic dispensation and scruple not to relieve a fellow mortal of an eje-or a scalp-when they have lost |  |  |
| of an ege-or a scalp-when they have lost neither. They bave no knowledge of the significance of MEOM ET TUOM, but $r e-$ |  |  |
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| gard everyting their own, provided they can get possession of it, either stealthily or |  |  |
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| by toree. Revenge tor an injury, real or supposed, is the most sacred of their relig. |  |  |
| \%osteres. To infict the most inhuman |  |  |
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| cause they have the power to do so. Charity is an emotion unknown to the savage |  |  |
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| breast. They regard any manifestation of that sentiment as cowardice. They claim no distinctive nationality, and have ever |  |  |
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| been as cruel and tre cherersas to ench other as to any other race. In delling with those who tall in their power, in their raids upos eich other, they have no conception of mer |  |  |
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| $c y$, because it is not an attribute of the power they fear and worship. There are but two avenues through which the mind |  |  |
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| and heart of an Indian in his native savagery, can be reached to influence his action, and |  |  |
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| these are his cupidity and his fear. Before the savage can be learned to obey the moral |  |  |
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| is an outhaw when judged by the civilized code and he must be treated as an outiaw. He |  |  |
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| them. He cannot be constrained to march under the gentle banner of the cross, until he has learned to muster under the impe- |  |  |
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| rious standard of civilized law. Nor is he he | $\begin{aligned} \mathrm{a} \\ \mathrm{e} \\ \mathrm{~m} \end{aligned}$ |  |
| march of christianity, trom the close of the Apostolic era to the present day, to every na- |  |  |
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| stanine, it beamei torth upon te Roman |  |  |
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| theon vanisted befrere itse eringent rass, and |  |  |
| was preceeded by armies with banners. History is replete with the record of instances in which devoted, self-sacrificing christians |  |  |
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| have attempted to introduce their religion among savage nations, and tribes in advance of the more convincing argument of powe: |  |  |
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| cepts, and in every istane, suche eforts |  |  |
| and blosdy. The tragic fate of the lament. ed Dr. Whitman and his devoted wife, has |  |  |
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| many parallels in this and other climes. For thirteen years, he had taught and preach- |  |  |
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| ef among the Caylue and Walla Walla tribe, as intelligent Indians as ever found on this coatinent. Many of them had made | $d$ the abore |  |
|  |  | sessed traits that indeared him to all |
| professions of religion, and but a few hours before the massacre, had sat, with their |  |  |
| teacher's, around the sacramental altar and partaken of the symbols of the atonement And it is a fact, worthy of serious reflection, | 1 |  |
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| that these were the instigators of the murders and the perpetratots of nameless horrors upon their helple's captives whose |  |  |
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|  | ${ }^{\text {el }}$ many of the |  |
| fue. No bad inflience of hawless and Godless white men, was the incentive canse to |  |  |
| less white men, was the incentive cause to this holozaust of innocence, unless, as is claimel by some, they were rival mission- |  |  |
|  |  | Expmastrox.-We are in receipt of |
| aries of another branch of the Cbristian Church. |  |  |
| with the Indians, when he introduced his colony into Penasylvania, was more to be |  |  |
|  | eres eription |  |
|  | ${ }^{1} 1$. |  |
| the rapid intlux of Earopean emigration, than a native desire to hold sacred their |  |  |
| plighted fith. And while history paints, in glowing colors, the Pemn treaty, and the |  |  |
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| the mind asks, where are iis fruits? The answer comes up from the rude grasps seattered along the wargin of every strem between the Atlantie and the Mississirpi Behold, they are here! In sbort, the doom of the red mats may be written in two words. Fading away. The Cherokee and Creek nations my be cited to:efute this irreoroea ible decree, but when it is rexemberel that their advancement toward evilization has Resu ju the saree ratio with the infusion of |  |  |
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