

# THE INDIAN ADVOCATE.

"AND THE DEAF SHALL REJOICE AND BLOSSOM AS THE ROSE"

BY THE BOARD OF INDIAN MISSIONS.]

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## THE INDIAN ADVOCATE

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### THE LATE WM. ARMSTRONG.

A large meeting of Choctaws and others was held at Doaksville, on the 15th inst., for the purpose of making some public expression of their feelings in regard to the death of the late lamented Agent, Capt. WILLIAM ARMSTRONG.

On motion of Capt. Eastman Loman, J. B. Interpreter, Col. David Folsom was called to the Chair, and Lewis Garland appointed Secretary. After an appropriate prayer from the Reverend C. Kingsbury, the Chairman arose and explained the object of the meeting in substantially the following words:

"We have met," said Col. F., "to express our respect for our departed friend, and mingle our sympathies with the tears of bereaved children and relatives. I, being a Choctaw, would be glad to say a few words about the character of him whose death has this day called us together, but my command of the English language is not sufficient to permit me to say all I could wish.

"In the year 1810 I first knew Frank Armstrong. He has since been our Agent. His home was in our land. In the year 1831, in carrying out our Treaty, Maj. Frank Armstrong and his brother William were appointed to take a survey of the farms and improvements of the Choctaws. This duty they discharged faithfully and to the entire satisfaction of all concerned: After that they were associated in removing the Choctaws to their present homes. Then we Choctaws became well acquainted with them both. I, being at that time at the head of a party, had an opportunity of knowing the operations of Major William Armstrong. Though he was in the rear of my party, he frequently came up to see how we were getting on.—He felt deeply interested for us. He was careful to do every thing he could to make our wives and little ones comfortable. He saw us settled in our homes.

"His brother Frank was our first Agent in this country. A short time passed, and as I have already said, death removed him from us.

"Major William Armstrong was appointed in 1835. He came among us with his family. But a few months passed, and his wife fell under the cold hand of death. My friends, but few of you know the loss we sustained in the death of Mrs. Armstrong. She was an excellent woman. The sympathies of her heart flowed out to the Choctaws—the poor Choctaw women. None ever came to her house to whom she did not extend the kind hand of charity, and came them to feel that in her they had a friend. Not a few shed tears over her grave.

"Major William Armstrong has since died among us—our father and our friend. I think I may safely say that I give expression to the feelings of the Choctaw people when I say he was our father. He ever manifested a lively interest in our welfare. He always gave good counsel—never bad. He never saw a Choctaw in difficulty but he rendered assistance by counsel and advice. Whenever there was a dispute between a Choctaw and a white, he always satisfactorily adjusted it.

"As children inquire for their father when absent and long for his return, so when business called our late Agent from

the Nation, the Choctaws missed him, and the inquiry was frequent "where is Armstrong?"—"when will he return?" He was truly our leader, our friend, and our father. "He was an honest man. We Choctaws loved him for his honesty. Whenever a man went to him for information, he gave him all that he could. There have frequently been Agents who would run away with Indian money, or, in paying it over, kept back a part. But not so with our departed friend. Every thing was straight. All the money was paid as it should be.

"I regret very much that I did not visit him more frequently during his illness. When I did see him, he manifested a deep interest in the welfare of my people. He exclaimed, the chief desire of any man should be 'to act honorably in all things, and prepare for the world to come.' He paused. Again he exclaimed, 'to act honorably in all things, and prepare for the world to come.' This to me was good preaching, and I think it should be to all."

The chairman having concluded his remarks, a committee of five was appointed to prepare resolutions suitably expressing the sentiments of the meeting. The committee having retired a few moments, presented the following preamble and resolutions, which was unanimously adopted:

Whereas, it has pleased Almighty God, in his wise and holy Providence, to remove by death, Maj. WILLIAM ARMSTRONG, the late Superintendent of the Western Territory, and Agent for the Choctaws; therefore,

Resolved, First, That we hereby tender our warmest sympathies to the bereaved children and other relatives of the deceased, for the great and irreparable loss they have sustained by the death of their honored father and relative.

Second, That on this occasion we consider it our privilege to express our conviction of the qualifications and eminent services of the deceased as a public officer, and especially as Superintendent of the Western Territory and Agent for the Choctaws.

Third, That with poignant sorrow we sincerely mourn the death of our father and agent.

Fourth, That we gratefully record our testimony to the deep interest manifested by Maj. ARMSTRONG in the cause of education and general improvement among all the Indian tribes, and especially to his successful and persevering efforts in behalf of the Seminaries recently established among the Creeks and other Indians.

Fifth, That we gratefully remember the happy and successful efforts of our late lamented agent to promote the peace and ally the disensions among the Choctaw and other Indian tribes.

Sixth, That the friends of the deceased in the Choctaw Nation wear crepe on the left arm for 30 days.

Seventh, That a copy of these resolutions be presented to the family of the deceased and to the President of the United States.

Eighth, That the proceedings of this meeting be published in the Van Buren Intelligencer, the Cherokee Advocate and the Washington Telegraph.

On motion of Henry N. Folsom, the meeting was closed with an address to the Father of Mercies by the Rev. J. H. Carr.

D. FOLSOM, President.

L. GARLAND, Sec'y.

### SHORT SERMON.—No. 4.

"Let us go up at once and possess it, for we are well able to overcome it." Num. 13:30.

The refusal of the children of Israel to possess the land of Canaan, when God had brought them to the borders of it, is frequently referred

to in both the Old and New Testaments. It always presented as a significant illustration of the manner in which God deals with mankind. Whenever men are placed in the same circumstances, God acts towards them on the same principles. Let us inquire, then, whether there be any lessons of instruction which we may derive from this interesting narrative.

God had promised to Abraham with an oath, that he would give to his posterity the land of Canaan for a possession. This promise he had frequently repeated, and on the strength of it they had, in obedience to his command, occupied out of the house of bondage.

The Lord had, by a series of miracles, delivered the people from all the dangers of the desert; he had divided the Red Sea for them to pass through; he had caused water to flow out of the rock that they might drink, he had fed them with bread from heaven. His cloud had led them by day, his fiery pillar had enlightened them by night. He had given them laws, written with his own hand on tables of stone. Thus, in every way, he had taught them that they were under his special protection, and, that, following his directions, all that he had promised them should surely be fulfilled.

He had brought them to the borders of the promised land of Canaan, with all its riches, its vineyards and olive gardens, was in full view before them. The spies had returned, confirming all that God had promised. All agreed that the land was all that could be desired. A part said that the attempt was too hazardous, but Joshua and Caleb, strong in faith and bold confidence, urged the people on.

"Let us go up at once and possess it; for we are well able to overcome it." At this critical juncture the people rebelled and refused to go up at the command of the Lord. They did not dare to trust in the arm of Jehovah. They shrunk from the difficulties which the attempt demanded, and preferred going back into Egypt, to accepting and possessing the good land which God had promised to their fathers.

This refusal was wholly unreasonable. They were, as Joshua and Caleb said, well able to possess it. They had the promise of Jehovah for their unchangeable support. They were the recipients of his power and faithfulness, more vastly more impressive than this in which they were requested to trust him. There was really nothing to prevent their taking possession of the land but their own selfishness and want of courage.

God took them at their word. He declared that as they refused the good land, they should never enter it. He turned them back into the wilderness, where they wandered forty years, until that whole generation was consumed. The blessing that was intended for them was conferred upon their children.

When afterwards they would have gone up, they were forbidden. They found no place of rest and repose, though they sought it carefully with tears. There is nothing which God punishes so severely as neglected opportunities.

And now let us apply the principle here revealed to the church of Christ in general, under the present condition of the Baptist church.

1. God has promised that this whole world shall be the possession of his Son. Ask of me, saith he to the Messiah, and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession. This promise has been repeated by almost every prophet and apostle. Nay, it has been once and again confirmed by the oath of the Most High. As I live, saith the Lord, all the earth shall be filled with the glory of the Lord. Nay, we know how deeply the Father laid this work to heart, when he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

2. God has given to his church abundant reasons to trust in his promises. Let us look back upon her whole history. When did a word that he had spoken to her fail? When was he a wilderness or a land of drought and desert? When was there a time when he was not prepared to do, not only more than his people hoped for, but, also, more than ever he had promised? All that he demands of his church is that she should trust in him, and go forth obeying his commandments, and humbly yet resolutely relying upon his veracity. Look at his dealings with the church in the days of the apostles. A few brethren, the number of the names together was only one hundred and twenty; not so many as we ordinarily meet in a common conference meeting, were assembled once in an upper chamber in Jerusalem. They were the only church of God then on the earth. They were the sole depository of the truth as it is in Jesus. On them was devolved

the undertaking of converting the world.—Strong in faith, they undertook it, and their success was according to his promise. In a few years the word of God was sown through them to millions of men, and they gave them the victory just so long as they went forth trusting in him, bearing the cross and following their Redeemer. When they laid aside the cross and became conformist to the world, their conquests were at an end, and hypocrisy, infidelity, heresy, and sensuality, came in upon them like a flood.

3. The church is not fully able to convert the world. I need not speak of their numbers, their wealth, their intelligence, their means of diffusing knowledge by the press, and of gaining access to every nation under heaven. The one hundred and twenty, in the upper chamber at Jerusalem, had no other promise to rely upon than we. If they, so few, were able to give us, infuse an intelligence to most of the men they met, were able to achieve such victories, what may not the church now do a possession of such untold advantages?

But I will address myself specially to the Baptist church. Our principle missions are among the Burmans, the Kaffres, the Shans, the Amboines, the Chinese, and the Cherokees. We are well able to subdue these nations to Christ. We number our communicants by hundreds of thousands. If we, in the fear of God, and in humble faith, and steadfast reliance on the strength of Christ, go forth as we are without repentance. They are you and I, men in Christ. He is as ready to put forth his power as ever. It is only for us to labor as he has appointed, and the victory will be won. How glorious will be the results of this victory. The Cherokees will be a Christian people. The voice of prayer will gladden the jungles of Arkansas and Transylvania.—Christian villages will stand the banks of the Margat. The waves of the Salween, the Burmporters and the Irrawaddy, will be consecrated by the burial of thousands into the name of the Father, and the Son, and the Holy Ghost.

The kings and princes of Aye will bow the knee to Jesus in humble faith and adoring faith. Nations subjected to Christ will lift up their voices in holy gratitude to God, and their thanksgivings will descend in showers of blessings on us and our children who have seen to them the word of everlasting life. Shall, shall all be united in a land of brethren in this blessed cause? The church of Christ will shine forth bright as the sun and terrible as an army with banners.

And what is necessary in order to accomplish this blessed result? No far as we are concerned, that we honestly and in the strength of God undertake it. I say, undertake it. It is not undertaking it, to give what we do not feel, to contribute a few cents silver in the course of a year. If we really undertake it, we must go on to satisfy our love to the souls of men and to Christ who came to redeem them. Can a man pretend to love the souls of men, and give to save them from eternal hell a pitance which he would be ashamed to leave the beggar? Can a man believe, and yet believe the Sermon and yet be a Christian? Can a man say, inasmuch as ye have done it unto one of the least of these, ye have done it unto me—sanctify his conscience by crying, Lord, Lord? No, my brethren, be not deceived, God is not mocked. The world looks upon such Christians, and knows that they are not in earnest. And can the Southerner of hearts be more easily imposed upon? But this is not all. Our prayers and our alms must accord to God together. We must remember the heathen in the closet, at the family altar, in the social prayer meeting, and at the monthly concert. Then shall we have undertaken this work.

But if we fail—if we refuse to go up and to possess the land, who can tell the judgments of God that will be poured upon us? As I have said, there is nothing that God punishes more severely than the neglect of chosen opportunities. A richer opportunity than we now enjoy, was never bestowed upon man, since the creation of the world. If we refuse, and turn back into Egypt, I do believe that God will occur in his wrath that we shall not enter into his rest, and he will grant to others the privilege which we have despised. We shall become a hissing and a by-word among Christian sects. Our very name will be set out from the church of Christ. The con-

During the past year we have contributed for the extension of the kingdom of Christ among the heathen about \$50,000. We are wealthy and numerous. The emigrants from Ireland in the same time remitted to their countrymen from New York alone \$900,000.



BOOK-TO-BAG.

Some readers declared that the bag or bun to collect contributions, is an invention of the devil—a covered vessel, into which the covetous can deposit the smallest possible sum, and yet not be detected in the measure of the offering.

Not so the book: here you can see what every coin has paid, as it tends to pay, for the Lord's cause. I saw one of these books last week; here were three names, and opposite \$18—appears others, \$5, \$2, \$1, etc., for Indian Missions; some were paid. The brother with the book had pledged himself to raise \$70, and he will accomplish it without much trouble. A little perseverance, as he goes round, will gather up the sum named. As he who depends alone on public collections, will fall short, very short, of his calculations.

"But I do not wish my name in a book—it looks ostentatious: let not your left hand know what your right hand doeth."

Now, who makes this excuse? Not the liberal, whole-souled man, but the covetous, the more pharyngee contributor. He desires the reputation of being generous, but is so eaten up of avarice, that he gives only the smallest coin; this is the man that quotes Scripture as a veil to his conscience and a covering for his pride. Why, if his left hand could tell, and tell all that the right one doeth, it would not be much! It would testify only that the hand was lifted up to thieving, but that the contribution was so light, it made no jingle when it dropped!

It is freely admitted, there is too much ostentation in benevolent matters; but there is not much in a private book of the pastor or collector of a congregation; it is a convenient method to ascertain if all contribute something. This is not to be published in the papers, with your name and your large donation. If it were proclaimed as every house-top, it would not be more sinful than the workings of your own covetous heart, that repudiates notoriety as a cover for avarice, and exalts in a plan to retain your reputation and money at the same time.

You need not be as very fearful of a display in your religious matters. Paul mentions the liberality of the Macedonian Christians—that of the Philippian, who sent "coins and signs to his necessity" of the Corinthian he testifies, "I know the forwardness of your mind, for which I thank you to them of Macedonia." If all you do contribute should be announced from every pulpit in the land, it will not abate the value of the offering, nor be less acceptable to God. If the zeal of primitive Christians prevailed others to do good, I shall be glad to witness exhibitions of yours in a good cause, to stir up their ardent zeal.

The book—the book—why, it is the want of this, that cripples the masses of many excellent men, though sufficient pastors and deacons. The deacon depends upon a public collection, upon the bag or bun, and the pastor starved: the pastor depends upon it for aid to various benevolent objects, and he fails—he collects scarcely anything. But congregations that do not possess half the means, can support both their pastor and other good objects, when they see the book. I allow the book requires a little more pains than the bag; but like a good investment, it pays. Try it, my brother, and your tale, at the next anniversary, will not be so pitiable as it has been for by-gone years; you will exult in the Lord that He has bestowed upon your people the grace of liberality, or rather upon you the wisdom to open a channel by which it might be manifest.

OBSTACLES IN THE WAY OF INDIAN REFORM—CONVERTS TO INDIAN MISSIONS—MIAMIANS.

There is a row of prairie, drainages, whiskey shops, on the last line of the territory, from the Red River on the South, 33 degrees, 35 minutes to the Northwest, on the North 40 degrees—a distance of 450 miles; on the South side of Red River in Texas, but West so far as civilization has extended, by 150 miles more: a line of deadly fever 600 miles long, much more fatal to life, than so many out-posts liberally filled with soldiers and the weapons of war. The Indians would avoid fortified posts, but their insatiable thirst attracts them to these meager in-

fluences, with terrible loss. The laws of government, and of the tribes, forbid the poison being transferred into the territory.—But to evade this, Indian women in the night, will travel with a heavy jug, 10 to 15 miles and back to procure it, which they dole out in small quantities to their dry customers.—If discovered, the palimony of some of the police, allow them to pass—others are more faithful to their oath: hundreds of jugs have been demolished. This is a profitable region for poison. The grand juries in some of the counties on the line of Missouri, have lent their aid to convict the sellers, and when they do, they impose the highest fine the law allows.

Some of the agents of government, it is a shame to record it, connive at the scheme to introduce the poison: some, it is asserted, with long much truth the writer knows not, are secret partners in this infernal business.—The Choctaw agent furnishes many amusing incidents in his administration in regard to whiskey,—how they have begged to pass, and how they have concealed it at his approach: but he has no mercy on them: he is under oath, and what is of more importance, he is under conscience, a better safe-guard than ten thousand oaths.

Every man who visits the Territory, approves the policy of the government, in removing the Indians to their permanent home. The old settlers here are an age ahead of those that are now emigrating to the country: they are generally industrious and thrifty, having their snug farms and buildings in good condition. They have abandoned the chase, and as soon as a child leaves school, either having completed the term designed or any other cause, a dozen applications are made for the vacant place; especially in this case among the Choctaws. But the late emigrants are, in a great degree indolent, and bent on gratifying their inherent passion for whiskey.—A boat had stopped at Van Buren, during the winter, and almost every one was drunk in a few minutes: the captain had so much trouble in re-shipping, that he would not come in contact with the shore again until they were landed at Fort Coffee: he stood out of Fort Smith, and had communication with the wharf only by the yawl.

There are other obstacles in the way to Indian improvement, other influences operating on the tribes, and hedging up their way to civilization and temporal prosperity. Their condition excites the compassion of all who visit the territory. Even those led into it by business or purposes of speculation, who have been unfriendly to the expenditure of money on their behalf, or indifferent to their welfare, are invariably converted into friends to our cause. Tales and reports have soured the minds of some real philanthropists; but when their own eyes have seen the wretchedness and equal poverty of portions, and the comfortable circumstances, happy contentment, and christian character of these contingents to the Mission Stations and Schools, they have acknowledged the power of religion and riches of God's grace. Scarcely an opponent has examined the condition of the tribes with his own eyes, and left without the abiding impression, that something, more than is already attempted, should be done to relieve and rescue them.

But relief must be furnished soon, or it will be too late; for it is presumed that double and treble the number in proportion to the same number of whites, in a year, pass into the grave; if diseases attack them, they seldom recover, because, instead of a skilful physician or even trained herbs, they resort to incantation. Whole neighborhoods of them, who have retired from the suburbs in a wild state, during the last winter, have perished by winter fever of a population of 400 souls, now hardly 100 are in the land of the living: This is true of many settlements. The number of orphans in the nation is very great—abundant room for the exercise of the kindly feelings of our nature, and to secure the blessings promised to those who take care of orphan children.

Let us read an extract from a letter of a missionary who lately visited the country of the Missions, which is contiguous to Mis-

"We searched their villages about noon, and never did Greece or Rome present more devoted worshippers of Bacchus than we beheld, young and old drank, drunk! At first I was afraid my interpreter would renew his passions and leave me, but I soon found he was ill at ease. He said the Missives were dangerous when drinking, and on no account would he drink with them. The second chief, the national speaker, was sober, and another man,—the first chief and every body else drank. He promised to lay my business before the nation as soon as it was ready enough to hear and decide!"

Now if we had such a man in the Miami country, as acts for the Choctaws, would such a picture as we have heard above in the Miami nation be a true one? By no means: he would see that the laws of the United States were executed, and the maddening poison, that is killing the people wholesale, kept out of their reach. How is it, that sober men, and men that will try to keep the Indians sober, can not invariably be employed to manage the concerns of the Indians? There are enough such in the country. Is it the fact that the appearance of sobriety is assumed in order to get the appointment? or that sober men become sane when they reach the Indian country, that it is so cursed with agents which allow the introduction of alcohol?

But we have written a long article on this subject, and could present worse pictures of the condition of savage life, if we chose.—Let these suffice to stimulate us to labor for their information—to act quickly before they perish in their sins and lie down in keen despair.

\* One was sent up it was reported, into the region of Kansas and Missouri rivers, specially to watch the whiskey traders, and prevent its introduction. But in mercy to the Indians, as it would seem, to save them from the poison, he had hidden a large portion of it, and being so short and thick, that only four men could conveniently take hold of him, he was put into a wheelbarrow and so conveyed to his lodgings.

INDIAN MISSIONS.

A. I wish you would give up Indian Missions. We have too many objects—we can't give every thing.

B. Why? Don't the Aborigines of this country need the gospel as well as other heathens?

A. No—they can come into the white settlements, and have sermons as well as we country folks.

B. But many are 50—100—200 miles off in the Territory, and have never heard a word about Jesus Christ.

A. I supposed they lived just on the Stations, and could attend preaching as well as we in the country. But no man of eminence and education, gave so a missionary to them, hence I infer that Indian Missions is not much. If they were popular and required great talents, don't you think such men as Judson and Scudder, would go among them? I like something that attracts all eyes—something that is glorious—I give for those.

B. Because they are near home, I allow, our missions do not excite wonder and astonishment, and make our Missionsaries "Lions;" yet they are nevertheless as important as any other. "Great men," Roger Williams, Jonathan Edwards, David Brainerd and others, were Indian Missionsaries—greater and better men never lived. But do you give for Missions?

A. O yes, when they bring around the hat, I always give something. I should be ashamed to let it pass me when all were watching me.

B. Then you give merely to be seen of men or rather not to be discontinued.

A. No—I threw in because the thing is popular—the money is going a great distance, and I should be regarded covetous like old Mr. Henderson, if I refused; you know a fellow like to be well thought of especially when the ladies are about.

A. Ah! friend Anson, I fear you know or care little about these things, you are not the right sort of a person to advise. Do you give to the Indians of America, or do you give to those of Asia?

A. Yes, I suppose they are all the same, get regard the same covetousness.

an important one that of the people across the Atlantic or Pacific.

B. True, the eyes of the christian world have been wont to gaze on Burmah and China, and in proportion to the distance, the subject has acquired magnitude; but you place a wrong estimate on the subject. This same looking at a distance, has deprived the blacks of religious attention, and we have not our duty to them.

"The distance lends enchantment to the view." Do you question the possibility of human conversion? That problem has been solved a thousand years. Our Indians are much easier of access than any other heathens, and the obstacles to their evangelization, are neither so many nor so difficult as obtain in the heathen to others.

A. But not Mr. ——— and Mr. ———, who have many years in New York and Pennsylvania, and though some were supposed to be christians, they were not so, and lost their religion.

B. Give us the names of those men, then I will reply.

A. I heard a gentleman say that even John Mason had proved a failure, and he named some of those in New York and Pennsylvania.

B. You have been imposed on; failures have not been more frequent among Indians than others: some have not succeeded in all their labors, but many have been blessed in their labors, and converted large numbers to the principles of christian faith.

I could name hundreds of it, if we had time.

INDIAN LIBRARY.

The Board of Indian Missions, would be greatly obliged by donations of Books, suitable to the character of their enterprise. Such works as School craft's, Adams's, Bowdler's—any History of the Aborigines, or separate tribes—any book that throws light on their origin and character, would be gratefully received. Direct to Indian Missions, Richmond, Va. August 1-47.

MORE LIFE MEMBERS.

Rev. E. F. Clement, Friendship church, Va. Rev. O. Welch, Talladega, do. Rev. Saml. Henderson, Tuskegee, do. Rev. A. G. Johnson, By Oemalgue church Rev. G. B. Everett, do. Alabama Rev. W. A. Jackson, do. Rev. J. H. De Votie, Marion, Ala. Rev. M. P. Jewett, Judson Female Institute, Muron. Rev. A. W. Jones, Evergreen, Ala. Rev. Platte Stout, County Line, do.

Thirteen Life Members from one State in about five months! If the other Southern States do as nobly as the young aster, they will exhibit genuine sympathy for the Aborigines. But there is not a third what Alabama has done for our cause.

We shall hope to see half at least of those at our next anniversary in Nashville, 29th October. From the concourse that will assemble, we anticipate the most interesting meeting that has ever been held. Many would travel weary miles to shake the hand of rescued guests, that we hope will attend. Let us pray God to visit us with his blessed spirit and all will be glad.

CONTRIBUTIONS FROM VIRGINIA.

We have just been informed by the worthy Secretary of the Southern Board Foreign Missions, that the following sums are in his hands subject to our order, transmitted to him in Richmond:

Table with 2 columns: Name of church/society and amount. Includes Hermitage Baptist Church (\$2 50), Macedonia Ladies Society (10 00), Brunswick Baptist Church (24 50), Charlottesville (1 00).

An arrangement will be made with the China Mission Society in this city, so as to ease the trouble of transmission of the boxes from Richmond.

SELLING WHISKEY TO NEGROES.

A negro in South Carolina purchased of a grocer a quantity of spirits, and drank so much, that he died on his way home. The seller was compelled to pay \$1000 for the supposed value of the negro to his master. The law forbids the selling of spirits to negroes, and it is a well known fact, that the same would perish in the same way, if the law were not so strict. The fear of losing a

MY MOTHER'S RECIPE.

This book is all that's left me now: There will subsides e'er— With fletching lip and throbbing brow, I press it to my heart. For many generations past, Here is our family tree, My mother's hands this Bible clasped, She dying gave it me.

Ah! well do I remember— Whose names these records bear— Who round the hearth-stone used to come After the evening prayer. And speak of what these pages said, In tones my heart would thrill: Though they are with the silent dead, Her, are they living still!

My father read this holy book To brothers, sisters dear, How calm was my poor mother's look, Who leaned God's word to hear! Her angel face— I see it yet! What thronging memories come! Again that little group is met Within the halls of home!

Thou trust friend man ever knew, Thy constancy I've tried, Where all were false I found thee true, My counsellor and my guide. The mines of earth no treasures give That could the volume buy; In teaching me the way to live, It taught me how to die!

CHILDREN'S DEPARTMENT.

NATURAL PHILOSOPHY.

CHARLES.—Pa, what is the meaning of elastic?

PA.—I don't know, where did you learn that murdered word?

C.—Professor Ward used it in his lecture last week, on natural philosophy, and explained it most beautifully.

PA.—Who gave you leave to attend? You can't understand such branches—he lectures to gentlemen and ladies, not for seven-year-old girls and boys.

C.—Ma said I might accompany Aunt Julia as her leas, and it was a good speech.

PA.—Nonsense! what did he talk about?

C.—Elastic, or some such word—it is to spring back, rebounding like a ball.

PA.—Very well; if you know, why do you ask me? You must have observed very closely.

C.—But Ma told me to observe and remember what he said, else there is no use in going. Pa.—Well, you understand it better than I do, except you have mistaken the word: it is Elasticity you are defining, not elastic; the city of it; you mis'ered in your little mouth.

C.—Yes, that is—I couldn't pronounce it; but he illustrated it so clearly that I shall never forget it.

PA.—Well, repeat more, so that all the children can understand it. Come, sit down, and we will all listen, and Aunt Julia shall be prompter.

[All unite in the request, and Charles begins.]

C.—He said it is defined as a property in bodies, by which they restore themselves to their original form, when bent out of it. Most kinds of wood, when bent and let go, recover not only their former rectitude, but fly back further the other way. Our carriage springs are elastic, and that makes us ride easier than in a cart or a wagon; our weight bends them, and they recover themselves by their elasticity and afford us pleasure. Steel is elastic, as in the main-spring of a watch; it is wound up in a round form, and keeps exerting itself to become straight, and so propels the motion of the watch. He said there is elasticity in our frames—a young man treads fat on the ground, while a young man's muscles are elastic, and he trips lightly along the road. Thus he observed, there is elasticity in our characters and constitutions: people are depressed by affliction and pecuniary losses, but they soon recover themselves, and seem as buoyant as if nothing to depress had occurred. Some are always the same staid, sober persons, neither elated by prosperity nor dejected by adversity; in their spirits we see no evidence of elasticity; by the contrast between others and them, is as the elastic carriage to the unbending road wagon.

PA.—Well, Charles, you didn't retain all this yours-! Aunt Julia must have written it down, and she has been drilling you for the occasion, you never would have picked up so much from one lecture.

AUNT JULIA.—No, I have not told him a

syllable—he has covered with me several times, and repeated in substance very much what you have now heard.

PA.—Astounding! Charles, you must repeat this to your teacher, Miss Flanagan, and she will advance you to a higher class.

C.—Pa, he said almost every metal has the property of elasticity except lead.

TRADUCERS.

Ascertain the following facts, before you believe the reports afloat about a stranger:

- 1. Has he (the stranger) offended the traducer or any of his friends?
2. Has he stood in his way to some office of honor or profit?
3. Has he spoken disparagingly of his talents or performances, or criticized his writings severely?

4. Would his prosperity in business be prejudicial to the traducer, or by way of contrast set him in an enviable light?

Look at all these phases of the affair, before you admit there is no coloring in the picture. Our instator is poor, of the difficulty of judging correctly, or whether the traducer was actuated by sinister motives. I suppose he was traducing, but I could not tell. After he was through, I inquired if he, the traducer, was unfriendly to Mr. B.—the traduced? "No," was his answer; "I like him very well."

"Has he injured you?" and has he displeased your friends? "No." "Has he an office?"

"Yes, he is sheriff of the county." The traducer had not sued for that office and been beaten, but his special friend, Mr. L., had been a candidate, and failed in Mr. B.'s success. The traducer had some delicate engagements with some of his family; this made the matter plain—furnished an index to the whole discourse. If I had not probed this thing to the bottom, I might have supposed the stranger one of the worst of his species, but now I see the occasion for the coloring given to the traducer's speeches: his father-in-law, in the potential mood, might, could, or would be, had been disappointed in the pursuit for an office. This accounts for all the jaundice, through which the yellow eyes of the traducer view the character of Mr. B.

I don't deny that there are bad folks in the world—plenty of them—but look, examine, probe the circumstances and occasions for enmity, before you decide a man is as bad as a traducer would paint him. If you cannot see any reason for his enmity, still it may be deeper than you imagine, or in a different direction from which you examine.

You will find something to admire, even in those who have bad qualities; search for the good, for the bad will disclose themselves quite soon enough.

LOUISVILLE vs. MAYSVILLE.

We supposed that the forty dollars for Indiana Mission, by mission in this city, connected with the Sabbath School of the First Church, would not find its match in the contributions of any other similar class; but we were out of our reckoning—the Maysville girls have come up to the standard erected, and done nobly. See Mr. Minor's letter, dated June 14th. We would not encourage unwholy rivalry—effects just to see what can be done and talked about; but, at the same time, we are assured that a part of religion consists in doing, and a part of punishment will proceed very much on doing and not doing. See Matthew, 25th.

No doubt this must be taken into the account in a fair estimate of character: the doing class had yielded to an influence that swayed them to obedience; while the others had resisted and denied the right of the most Christ Jesus to reign over them and command their services. We should regret to learn that any of our young friends are doing to be seen of men, or to tempt the favor of Heaven; but if they do so to test of obedience to Christ, because they find in their hearts it is right and proper to aid in spreading the news of salvation—they cannot be far from the Kingdom of Heaven. God evinces and perfects grace out of the mouths of babes and sucklings, and if we should attempt to suppress their bonnans, we should take sides with the displaced priests and sorbites.

Half of the sum from Maysville is for other objects besides Indian Missions; but this does not abate its value—the cause is good, and worthy to be helped.

We are glad to record such items as these.

If the old refuse had gradually at the waste of the day, the younger would be the work made. While we stand after a power that God would surely find offering to his treasury, we would break him to identify their hearts, and make those children of his grace.

We emphasize the pleasure of announcing such donations frequently in our small weekly—do we mention the heart of our confidential among his business, and invites others to love and good works. Such donations afford a good opportunity to talk to the young, and urge upon them the religion of the heart—not to be satisfied with doing, but to believe with the heart in the Lord, and comfort him with the smooth words of his grace.

CURIOSITIES OF SCIENCE.

The following article is well worth the attention of our readers; it is part of an address by Professor Hagen, before the Mechanics Institution of New York.

I mention these facts only in hope of showing you, that there is pleasure in studying the sciences and when we come to natural history, we shall find the study of that still more amusing. The animal and vegetable worlds are full of wonders. Probably, all know what is meant by a cycloid. If we make a spot on the periphery of a wheel travelling on a plane, the figure which that spot describes is a cycloid. Now there is no figure in which a body can be moved with so much velocity and such regularity of speed, as the straight line. Now, when the disc of a wheel, we saw one kind of gear; but nature's God invented it. When the eagle pounces upon his prey, he describes the figure of a cycloid.

A globe passed in water, or air, in moving meets with resistance, and its velocity will be retarded. If you stir the globe to the form of an egg, it will move more rapidly. If you then turn it in a form called the solid of least resistance, which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head! Nature had rigged out the fish into just such a figure.

The position of birds and such particular part of them, are arranged at such an angle as to be most efficient in existing flight. The human eye has a mirror on which objects are reflected, and a nerve by which those reflections are conveyed to the brain, and thus we are enabled to take an interest in the objects which pass before the eye. Now, when the eye is turned to the left, we see one kind of glasses to correct the fault; and if it be not convex enough, or if we wish to look at objects at different distances, we use glasses of entirely another description.

But as birds cannot get spectacles, Providence has given them a method of supplying the want of them. They have a membrane stretching the eye, of a nature convex, so as to give the spectacle which best fits the atmosphere, and catch them for food; and also of flattening the eye, to see a great distance, and observe whenever any violence or any other object is threatening to destroy them. As an instance to this they have a fine, shining, which can suddenly be thrown down over the eye to protect it because of the velocity with which they fly, and with the delicate texture of their eye, the least spark of dust would not open if it was a molecule thrust into the human eye. This film is to protect the eye, and the thing which can be thrown down over the eye of the horse. The horse has a very large eye, very liable to take dust. This coating in the horse's eye is called the hay or third eyelid, and if you will watch closely, you may see it descend and return with electric velocity. It cleans away the dust and protects the eye from injury. If the eye should catch cold, the horse will wink, and the eyelid will descend and return with electric velocity.

You all know, if you take a pound of iron, and make of it a hollow rod a foot long, what weight will it support; a weight many times greater than before. Nature seems to have done to us the same thing, long before mathematicians had discovered it, and all the bones of animals are hollow. The bones of birds are large, because they must be strong to move their large wings with sufficient velocity; but they must also be light in order to float easily upon the air. Birds also illustrate another fact in natural philosophy. If you take a large scale, and put it in the water, it will sink; but if you put a large wooden spoon in the water, it will float. The same thing may be observed in man. They also have an air-bag or bubble that rises or sinks in the water, all they find their temperature.

If they wish to rise they increase it; if they wish to sink they decrease it, and down they go. Sometimes the fish, in sinking makes an effort to compress it; then down he goes to the bottom, and there remains for the rest of his life. Flounders and some other fish have no air-bag; and so they are never found floating on the surface but must always be caught at the bottom.

In this way are the principles of mechanics applied to almost everything. You wish to know how to pack the greatest amount of bulk in the smallest space. The form of cylinders leaves large spaces between them. Mathematicians labored hard for a long time to find what figure could be used as so to leave no space; and at last found that it was the air cipher figure, and that three planes ending in a point formed the strongest roof or dome. The honey-comb discovered the same thing a good while ago. The honey-comb is made up of six sided figures and the roof is built with three-plane surfaces joining to a point.

If a flexible vessel be emptied of air, its sides will be crushed together by the pressure of the surrounding atmosphere. And if a tube partly filled with fluid, be emptied of air the fluid will rise to the top. The sea understands this, and when he comes to the cap of the tall honey-comb, and find that he cannot reach the great matter at his bottom, he flows in his body, and then up the flower and then within the air, and so sustains himself of the dust and heavy of the flower. The feet of fish and limbs are constructed on a similar principle, and they thus walk with ease on glass or ceiling. Their feet are so made as to create a vacuum beneath them, and so they leave the pressure of the water, and they hold on the aquatic inch, to enable them to hold on. The cat has the same power to a less extent.

Plants require the sunlight, and some plants turn themselves towards the sun, as it travels round from east to west. The sun-flower does this, and so does a field of clover. The fields that are so full of clover, are so full of the reason of these, and still extremely interesting.

The Virginia creeper throws out tendrils in the form of a foot with five toes; each toe has a large number of hairs or spines, which, entering the small opening of brick or lime, swell and hold on; but when decaying, they shrivel, and the tendrils are thrown up the flower and West Indies exhibit a similar construction, except that it winds itself around other objects.

The gastric juice is worthy of remark. It is a hot, caustic, insensate, limpid, fluid like water, and is adapted, in different animals, to different purposes. In the hyena and other carnivorous animals, it will dissolve flesh. These creatures, then, live upon other animals, and even bones are soluble in their gastric juice, while it will not dissolve animal food.

Man cannot alter the nature of an animal by changing its food. It will still belong to the family. In this particular, bees are better instructed. When they see less their queen bee, which is an excellent mother, they desert the working bee—if you prevent another to them within twenty-four hours, they will not accept of her nor obey her. They prefer taking an ordinary grub, before it has become a fly, and feeding it in a particular way—and when it leaves the grub state it becomes a queen bee, and they always suffer themselves to be governed by her.

The habits of ants are extremely curious. We have all heard of ant houses sometimes twenty feet in diameter, filled with halls and rooms of great size and strength. These and houses built up constructed upon strictly mechanical principles. In some insect species, the males have wings while the females have none. This is the case with the glow-worm; and the female has the property of emitting a phosphorescent light, and were it not for this the glow-worm would never find its mate.—N. Y. Recorder.

MEEK, NOT VINDICTIVE.—The Christian is meek, but vindictive; meek in his own cause, but vindictive in the cause of God; as Moses, who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with any thing that is civil, but with nothing that is sinful. He will stoop to the necessities of the moment, but will not yield to the staid honors of the great. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest. When he is most vile in his own eyes; he is most glorious in the eyes of God. He cannot sin, yet he can not be sin actually, through weakness. He saith, "Oh, wretched man that I am! who shall deliver me?" Yet he saith, "Oh blessed man that I am, who shall condemn me?" He grieves, yet rejoices, under the stroke of his heavenly Father's hand. He grieves that his Father's hand strikes him, yet rejoices that it is the hand of a father. He knows there is no absolute perfection in this life, yet is constantly punishing after it. The less he burdens grows the more he feels it. The less sin he hath, the more sensible he is of sin; not that sin grows, but light, holiness and tenderness are increased. He is content to live, yet willing to die. He desires to serve Christ here, yet desires more to depart, and to be with him in heaven.—Rev. John Mason.

Some of us declared that the bag or box to collect contributions, is an invention of the devil—a covered vessel, into which the covetous can deposit the smallest possible sum, and yet not be detected in the meanness of the offering.

Not so the book: here you can see what every one has paid, or intends to pay, for the Lord's cause. I saw one of these books last week; here were three names, and opposite \$10—opposite others, \$5, \$2, \$1, etc., for Indian Missions; some were paid. The brother with the book had pledged himself to raise \$70, and he will accomplish it without much trouble. A little perseverance, as he goes round, will gather up the sum named. But he who depends alone on public collections, will fall short, very short, of his calculations.

"But I do not wish my name in a book—it looks ostentatious; let not your left hand know what your right hand doeth."

Now, who makes this excuse? Not the liberal, whole-souled man, but the covetous, the mere piousness contributor. He desires the reputation of being generous, but is so eaten up of avarice, that he gives only the smallest coin; this is the man that quotes Scripture as a snare to his conscience and a covering for his pride. Why, if his left hand could tell, and tell all that the right one doeth, it would not be meek! It would testify only that the hand was lifted up to throb, but that the contribution was so light, it made no jingle when it dropped!

It is freely admitted, there is too much ostentation in benevolent matters; but there is not much in a private book of the pastor or collector of a congregation; it is a convenient method to ascertain if all contribute something. This is not to be published in the papers, with your name and your large donation. If it were published on every house-top, it would not be more sinful than the workings of your own covetous heart, that repudiates notoriety as a cover for avarice, and exalts in a plea to retain your reputation and money at the same time.

You need not be so very fearful of a display in your religious matters. Paul mentions the liberality of the Macedonian Christians—that of the Philippians, who sent "once and again to his necessity" of the Corinthians he instance, "I know the forwardness of your mind, for which I boast of you to them of Macedonia." If all you do contribute should be announced from every pulpit in the land, it will not abate the value of the offering, nor be less acceptable to God. If the zeal of primitive Christians provoked others to do good, I shall be glad to witness exhibitions of yours in a good cause, to stir up those around you.

The book—the book—why, it is the want of this, that cripples the success of many excellent men; though inefficient pastors and deacons. The deacon depends upon a public collection, upon the box or bag, and the pastor is starved; the pastor depends upon it for aid to various benevolent objects, and he fails—he collects scarcely anything. But congregations that do not possess half the means, can support both their pastor and other good objects, when they use the book. I allow the book requires a little more pains than the box; but like a good investment, it pays. Try it, my brother, and your tale, at the next anniversary, will not be so pitiable as it has been for by-gone years; you will exult in the Lord that He has bestowed upon your people the grace of liberality, or rather upon you the wisdom to open a channel by which it might be manifest.

Some of the agents of government, it is a shame to record it, connive at the schemes to introduce the poison; some, it is asserted, with how much truth the writer knows not, are secret partners in this infamous business. The Choctaw agent furnishes many amusing incidents in his administration in regard to whiskey,—how they have begged to pass, and how they have concealed it at his approach; but he has no mercy on them: he is under oath, and what is of more importance, he is under conscience, a better safeguard than ten thousand oaths.

Every man who visits the Territory, approves the policy of the government, in removing the Indians to their permanent home. The old settlers here are an age ahead of those that are now emigrating to the country; they are generally industrious and thrifty, having their many farms and buildings in good condition. They have abandoned the chase, and so soon as a child leaves school, either having completed the term designed or any other course, a dozen applications are made for the vacant place; specially in the case among the Choctaws. But the late emigrants are, in a great degree, indolent, and bent on gratifying their inherent passion for whiskey.

A boat loaded at Van Buren, during the winter, and stopped every one who drank in a few minutes: the captain had so much trouble in re-shipping, that he would not come in contact with the shore again until they were loaded at Fort Coffee: he stood out at Fort Smith, and had communication with the wharf only by the yard.

There are other obstacles in the way to Indian improvement, other influences operating on the tribes, and holding up their way to civilization and temporal prosperity. Their condition excites the commiseration of all who visit the territory. Even those led into it by business or purposes of speculation, who have been uniformly to the expenditure of money on their behalf, or indigent to their welfare, are invariably converted into friends to our cause. Tales and reports have entered the minds of some real philanthropists; but when their own eyes have seen the wretchedness and agonizing poverty of portions, and the comfortable circumstances, happy contentment, and christian character of these contingents to the Mission Stations and Schools, they have acknowledged the power of religion and riches of God's grace. Scarcely an opponent has examined the condition of the tribes with his own eyes, and left without the abiding impression, that something, more than is already attempted, should be done to relieve and rescue them.

But relief must be furnished soon, or it will be too late; for it is presumed that double and treble the number in proportion to the same number of whites, in a year, pass into the grave; if disease attack them, they seldom recover, because, instead of a skilful physician or even successful herbs, they resort to incantations. Whole neighborhoods of those, who have retired from the schools in a wild state, during the last winter, have perished by winter fever; of a population of 600 souls, now hardly 100 are in the land of the living! This is true of many settlements. The number of orphans in the nation is very great—abundant room for the exercise of the kindly feelings of our nature, and to secure the blessings promised to those who take care of orphan children.

Let us read an extract from a letter of a missionary who lately visited the country of the Missions, which is contiguous to Mexico. "We searched their villages about noon, and never did Greece or Rome present more devoted worshippers of Bacchus than we beheld, young and old drunk, drunk! At first I was afraid my interpreter would renew his passions and leave me, but I soon found he was fit for use. He said the Missions were dangerous when drinking, and on no account would be drunk with them. The second Chief, the national speaker, was sober, and one other man,—the first chief and every body else drank. He promised to lay my business before the nation as soon as it was sober enough to hear and decide!"

Now if we had such a man in the Miami country, as acts for the Choctaws, would such a picture as we have heard above in the Miami nation be a true one? By no means: he would see that the laws of the United States were executed, and the maddening poison, that is killing the people wholesale, kept out of their reach. How is it, that sober men, and men that will try to keep the Indians sober, can act invariably be employed to manage the concerns of the Indians? There are enough such in the country. Is it the fact that the appearance of sobriety is assumed in order to get the appointment? or that sober men become sets when they reach the Indian country, that it is so cursed with aguish which allow the introduction of alcohol?

But we have written a long article on this subject, and could present several pictures of the condition of savage life, if we chose. Let these suffice to stimulate us to labor for their information—to act quickly before they perish in their sins and lie down in keen despair.

One was sent up it was reported, into the region of Kansas and Missouri (oversprayed) to watch the whiskey traders, and prevent its introduction. But in merry to the Indians, as it would seem, to save them from the poison, he had hidden a large portion of it, and bring so short and thick, that only four men could conveniently take hold of him, he was put into a white-barrow and so conveyed to his lodgings.

INDIAN MISSIONS.

A. I wish you would give up Indian Missions. We have too many objects—we can't give every thing.

B. Why? Don't the Aborigines of this country need the gospel as well as other heathen?

A. No—they can come into the white settlements, and have sermons as well as we country folks.

B. But many are 50—100—200 miles off in the Territory, and have never heard a word about Jesus Christ.

A. I supposed they lived just on the State lines, and could attend preaching as well as we in the country. But no man of eminence and education, goes as a missionary to them, hence I infer that Indian Missions is not such. If they were popular and required great talents, don't you think such men as Judson and Scudder, would go among them? I like something that attracts all eyes—something that is glorious—I give for these.

B. Because they are near home, I allow our missions do not excite wonder and astonishment, and make our Missionaries "Lions;" yet they are nevertheless as important as any other. "Great men" Roger Williams, Jonathan Edwards, David Brainerd and others, were Indian Missionaries—greater and better men never lived. But do you give for Missions?

A. O yes, when they bring around the hat, I always give something; I should be ashamed to let it pass me when all were watching me.

B. Then you give merely to be seen of men or rather not to be discerned.

A. No—I throw in because the thing is popular—the money is going a great distance, and I should be regarded covetous like old Mr. Henderson, if I refused; you know a fellow likes to be well thought of especially when the ladies are about.

A. Ah! friend Anson, I fear you know as little about these things, and are not the right sort of a person to advise. Do you admit the Indians of America are as well as those of Asia?

A. Yes; I suppose they are; but I do not regard their conversion as a point of

so important as that of the people across the Atlantic or Pacific.

B. True, the eyes of the christian world have been wont to gaze on Burnah and China, and in proportion to the distance, the subject has acquired magnitude; but you place a wrong estimate on the subject. This same looking at a distance, has deprived the works of religious attention, and we have neglected our duty to them.

"The distance lends enchantment to the view." Do you question the possibility of Indian conversions? That problem has been solved two hundred years. Our Indians are much easier of access than any other heathen, and the obstacles to their evangelization, are neither so many nor so difficult as obtained in regard to others.

A. But what of Mr. — and Mr. — labor so many years in New York and Pennsylvania, and though some were supposed to be christians, they soon returned to heathenism and lost their religion?

B. To us the names are the same, then I will reply.

A. I heard a gentleman say that every Indian Mission had proved a failure, and he mentioned those in New York and Pennsylvania.

B. You have been supposed our failures have not been more frequent among Indians than others—some have not succeeded in all healthful labors, but many have been blessed in their labors, and converts have cost in the triumph of christian faith.

I could name hundreds if we had time.

INDIAN LIBRARY.

The Board of Indian Missions, would be greatly obliged by donations of Books, suitable to the character of their enterprise. Such works as School craft's, Adair's, Boudinot's—any History of the Aborigines, or separate tribes—any book that throws light on their origin and character, would be gratefully received. Direct "Indian Missions, Louisville, Ky."

August 1847

MORE LIFE MEMBERS.

- Rev. B. F. Clement, Friendship Church, Ala.
Rev. O. Welch, Talladega.
Rev. Saml. Henderson, Tuskegee, do
Rev. A. G. Metcalf, By Oneal's Church
Rev. G. E. Everett, Alabama.
Rev. W. A. Jackson, Alabama.
Rev. J. H. De Votis, Marion, Ala.
Rev. M. P. Jewett, Judson Female Institute, Marion.
Rev. A. W. Jones, Evergreen, Ala
Rev. Plate Stout, County Line, do

Thirteen Life Members from one State in about five months! If the other Southern States do as nobly as this young sister, they will exhibit genuine sympathy for the Aborigines. But this is not a third what Alabama has done for our race.

We shall hope to see half at least of them at our next anniversary in Nashville, 26th October. From the discourse that will assemble, we anticipate the most interesting meeting that has ever been held. Many would travel weary miles to shake the hand of great guests, that we hope will attend. Let us pray God to visit us with his blessed spirit and all will be glad.

CONTRIBUTIONS FROM VIRGINIA.

We have just been informed by the worthy Secretary of the Southern Board Foreign Missions, that the following sums are in his hands subject to our order, transmitted to him in Richmond:

Table with 2 columns: Name of Church/Society and Amount. Includes Hermitage Baptist Church (\$4 50), Middlesex Ladies' Society (10 00), Brunington Baptist Church (22 50), Charlottesville, Va. (1 00).

An arrangement will be made with the China Mission Society in this city, so as to save the trouble of transmission of the funds from Richmond.

SELLING WHISKEY TO NEGROES.

A negro in South Carolina purchased of a grocer a quantity of spirits, and drank so much that he died on his way home. The grocer was compelled to pay \$650—the supposed value of the spirits he had sold. The grocer's wife was so much shocked by the death of her husband, that she was obliged to sell the property of her husband, and the grocer was obliged to pay the balance of the debt.

**MY MOTHER'S BIBLE.**  
 This book is all that's left me now!  
 Tears will unbidden start—  
 With faltering lip and throbbing brow,  
 I press it to my heart  
 For many generations past,  
 For mine a family tree;  
 My mother's hands this Bible clasped,  
 She dying gave it me.

Al! will do I remember this—  
 Whose names these records bear  
 Who found the heart's clear way to close  
 After the evening prayer  
 And speak of what these pages said,  
 In tones my heart would thrill  
 Though they are with the silent dead,  
 Her arms they living still!

My father read the next book  
 To us at a sister's ear  
 How soon we may poor mother's look  
 Who looks God's word to hear?  
 Her angels—how I love it yet!  
 What thrilling groups come  
 Again to little groups meet  
 Within the walls of home!

Thou trust that I am ever true,  
 Thy constant I've been  
 Where all were, I found thee true,  
 My counselor and my guide  
 The names of duty and frequency give  
 That could'st thou come to buy  
 In teaching me the way to live,  
 It taught me how to die!

**CHILDREN'S DEPARTMENT.**  
**NATURAL PHILOSOPHY.**

Charles—Pa, what is the meaning of *elasticity*?  
 Pa—It is a power which enables a body to recover its original form, when bent out of it. Most kinds of wood, when bent and let go, recover not only their former rectitude, but fly back further the other way. Our carriage springs are elastic, and that makes us ride easier than in a cart or a wagon, our weight bends them, and they recover themselves by their elasticity and afford us pleasure. Steel is elastic, as is the main-spring of a watch, it is wound up in a round form, and keeps exerting itself to become straight, and so propels the motion of the watch. He said there is elasticity in our frames: an old man trembles flat on the ground, while a young one's muscles are elastic, and he trips lightly along the road. Then he observed, there is elasticity in our characters and constitutions, people are depressed by affliction and pecuniary losses, but they soon recover themselves, and seem as buoyant as if nothing to depress had occurred. Some give always the same stand, other persons, either away from property are depressed by adversity, in their spirits we see no evidence of elasticity, in the contrast between others and them, as in the elastic carriage to the unbending road wagon.

Pa—Well, Charles, you didn't retain all the words. Aunt Julia must have written it down, as she has been drilling you for the season, you have not would have picked up a word from me, is it not?

Charles—No, I have not. God has a

style—he has conversed with me several times, and repaid in substance very much what you have now heard.

Pa— Astonishing! Charles, you must repeat this to your teacher, Miss Flanagan, and she will advance you to a higher class.

Pa, he said almost every word has the property of elasticity except lead.

**TRADUCERS.**

Ascertain the following facts, before you believe the reports about such a stranger:

1. Has he the stranger, offended the traducer or any of his friends?
2. Has he stood in his way to some office of honor or profit?
3. Has he spoken disparagingly of our talents or performances, or criticized his writings or sayings?
4. Would his property in business be prejudicial to the traducer, or by way of contrast set him in an enviable light?

Look at all these phases of the affair, before you admit there is an coloring in the picture.

One teacher in proof of the difficulty of being correctly, or whether the traducer was actually his master's mistress. I supposed he was traducing, but I could not tell. After he was brought, I inquired if he the traducer, was accordingly to Mr. B., the traducer: "No," was his answer, "I like him very well." "Has he injured you?" and has he displaced your friends? "No," "Has he an office?" "Yes, he is sheriff of the county." The traducer had not sued for that office and been beaten, but he opened toward Mr. L., had been a candidate, and failed in Mr. B.'s success. The traducer had some delicate engagements with some of the family, this made the matter plain—furnished an index to the whole discourse. If I had not probed this thing to the bottom, I might have supposed the stranger one of the worst of his species, but now I see the occasion for the coloring given to the traducer's speeches: his father-in-law, in the potential mood, might, could, or would, had been disappointed in the pursuit for an office. This accounts for all the puns, through which the yellow eyes of the traducer view the character of Mr. B.

I don't deny that there are bad folks in the world—plenty of them—but look, examine, probe the circumstances and occasions for enmity, before you decide a man is as bad as a traducer would paint him. If you cannot see any reason for his enmity, still it may be deeper than you imagine, or in a different direction from which you examine.

You will find something to admire, even in those who have had qualities; search for the good, for the bad will disclose themselves quite soon enough.

**LOUISVILLE & MAYSVILLE.**

We supposed that the forty dollars for Indian Missions, by means in this city, connected with the Sabbath School of the First Church, would not find its match in the contributions of any other similar class, but we were out of our reckoning—the Maysville girls have come up to the standard erected, and done nobly. See Mr. Miner's letter, dated June 11th. We would not encourage unsubly rivalry—efforts just to see what can be done and talked about, but, at the same time, we are assured that a part of religion consists in doing, and a part of punishment will precede every such as doing and not doing. See Matthew, 23th.

No doubt this must be taken into the account in a far-estimate of character, the doing class had yielded to an influence that swayed them to disobedience, while the others had resisted and denied the right of the man Christ Jesus to go over them and command the servants.

We should regret to learn that any of our young friends are doing to be seen of men, or to merit the favor of Heaven; but if they do as a test of obedience to Christ, because they feel in their hearts it is right and proper to do in receiving the news of salvation—they cannot be far from the Kingdom of Heaven. God ordains and perfects praise out of the mouths of babes and sucklings, and if we should attempt to suppress these innocents, we should take sides with the displaced priests and scribes.

Half of the sum from Maysville is for other objects besides Indian Missions, but this does not abate its value—the cause is good, and worthy to be helped.

We are glad to record such items as these.

If the old refuse and grumble at the waste of money, the young come up to the work nobly. While we would offer a prayer that God would sanctify their offering to his treasury, we would beseech him to sanctify their hearts, and make them children of his grace.

We would mention the pleasure of announcing such donations frequently in our small monthly—to gladden the hearts of our missionaries among the heathens, and provoke others to love and good works. Such occasions afford a good opportunity to talk to the young, and urge upon them the religion of the heart—not to be satisfied with doing, but to believe with the heart in the Lord, and confess him with the mouth unto salvation.

**CURIOSITIES OF SCIENCE.**

The following article is well worth the attention of our readers; it is part of an address by Professor Mays, before the Mechanical Institution of New York.

I mention these facts only in hope of showing you, that there is pleasure in studying the sciences and when we come to natural history, we shall find the study of that still more amusing. The animal and vegetable world are well worthy of observation. Probably you all know what a magnet by a crystal. If we make a spot on the periphery of a wheel traveling on a plane, the figure which that spot describes is a cycloid. Now there is no figure in which a body can be moved with so much velocity and such regularity as a cycloid, not even the straight line. Mathematicians discovered this not many years ago; but nature's God invented it. When the eagle pounces upon his prey, he describes the figure of a cycloid.

A globe passed in water, or air, in moving meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of least resistance, which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head. Nature had rigged out the fish just such a figure.

The feathers of birds and each particular part of them, are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which those reflections are conveyed to the brain, and thus we are enabled to take an interest in the objects which pass before the eye. Now, when the eye is too convex, we see one kind of glasses to correct the fault; and if it be not convex enough, or if we wish to look at objects at different distances, we use glasses of entirely another description.

But we cannot get apostrophize, Providence has given them a method of supplying the deficiency. They have the power of contracting the eye, of making it more convex, so as to see the objects which float in the atmosphere, and catch them for food; and also of flattening the eye, to see a great distance, and observe whatever any animal or any object is threatening to destroy them. In addition to this they have a film, or coating, which can suddenly be thrown down over the eye to protect it because at the velocity with which they fly, and with the delicate texture of their eye, the least speck of dust would set upon it as a peashooter thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent in the eye of the horse. The horse has a very large eye, very liable to take dust. This coating of the horse's eye is called the hair or third eyelid, and if you will watch closely, you may see it descend and return with electric velocity. It does not give the dust any rest, but sweeps it away. This is to protect the eye, and the same thing exists to some extent in the eye of the horse. The horse has a very large eye, very liable to take dust. This coating of the horse's eye is called the hair or third eyelid, and if you will watch closely, you may see it descend and return with electric velocity. It does not give the dust any rest, but sweeps it away. This is to protect the eye, and the same thing exists to some extent in the eye of the horse.

You all know, if you take a pound of iron, and make of it a hollow rod a foot long, what weight will it support; a weight many times greater than before. Nature seems to have taken advantage of this also, long before mathematicians had discovered it, and all the bones of animals are hollow. The bones of birds are large, because they must be strong to move their large wings with sufficient velocity, but they must also be light in order to float easily upon the air. Birds also illustrate this fact in natural philosophy. If you take a bag, make it air-tight, and put it under water, it will support a large weight, say a hundred pounds. But twist it, or diminish the air in it, and it will support no such weight. Now, a bird has such an air-bag. When he wishes to descend, he compresses it at will, and falls as he wishes; when he wishes to rise, he creates it, and floats with ease. He also has the power of forcing air into the hollow parts of the body, and thus assist his flight. The same thing may be observed in fishes. They also have an air-bag to enable them to rise or sink in the water, till they find their temperature.

If they wish to rise they increase it; if they wish to sink they compress it, and down they go. Sometimes the fish, in sinking, makes too strong an effort to compress; then down he goes to the bottom, and there remains for the rest of his life. Flounders and some other fish have no air-bag; and so they are never found floating on the surface but must always be caught at the bottom.

In this way are the principles of science applied to almost everything. You wish to know how to pack the greatest amount of bulk in the smallest space. The form of cylinders leaves large spaces between them. Mathematicians indeed had for a long time to find what figure could be used so as to leave no space; and at last found that it was the six-sided figure, and also that a three plane ending in a point, formed the strongest roof or door. The honey-bee discovered the same things a good while ago. The honey-comb is made up of six-sided figures and the roof is built with three-plane surfaces coming to a point.

If a flexible vessel be emptied of air, its sides will be almost crushed together by the pressure of the surrounding atmosphere. And if a tube partly filled with fluid, be emptied of air the fluid will rise to the top. The bee understands this, and when he comes to the cup of the tall honey-comb, and find that he cannot reach the sweet material, he inserts his thrusts in his body, shuts up the flower and then exhales the air, and so compresses himself of the dust and honey of the flower. The feet of flies and lizards are constructed on a similar principle, and they thus walk with ease on glass or ceiling. Their feet are so constructed as to create a vacuum between them, and they have the pressure of the atmosphere fifteen pounds to the square inch, to enable them to hold on. The cat has the same power to a less extent.

Plants require the sunlight, and some plants turn themselves towards the sun, as it travels round the world, from east to west, and so does this, and so does a field of clover. The facts, though we have not yet got at the reason of them, are still extremely interesting.

The Virginia creeper throws out tendrils in the form of a foot with five toes; each toe has a large number of hairs or spines, which, entering the crevices of the bark of trees, they shrink and hold on; but when they decay they shrink, and the plant falls off. The vanilla plant of the West Indies exhibits a similar construction, except that it winds itself around other objects.

The gastric juice is worthy of remark. It is a tasteless, colorless, insensuous, limpid, fluid like water, and is adapted, in different animals, to different purposes. In carnivorous and other carnivorious animals, it will dissolve dead flesh. These creatures, then, live upon other animals, and even bones are soluble in their gastric juice, while it will not dissolve animal food.

Man cannot alter the nature of an animal by changing its food. It will still belong to the family. It has been noticed, however, and when it is struck, when they lose their queen bee—which is an entirely different animal from the working bee—if you present another to them within twenty-four hours, they will not accept of her nor obey her. They prefer taking an ordinary grub, before it has become a fly, and feeding in a peculiar manner, and when it leaves the grub state it becomes a queen bee, and they always suffer themselves to be governed by her.

The habits of ants are extremely curious. We have all heard of ant houses sometimes twenty feet in diameter, filled with halls and rooms of great size and strength. These ant houses are constructed upon strictly mechanical principles.

In some insect species, the males have wings while the females have none. This is the case with the glow-worm; and the female has the property of emitting a phosphorescent light, and were it not for this the glow-worm would never find its mate.—N. Y. Recorder.

**MECK, BUT VEHEMENT.**—The Christian is meek, but vehement; meek in his own cause, but vehement in the cause of God; as Moses, who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with any thing that is civil, but with nothing that is sinful. He will stoop to the necessities of the meaneest, but will not yield to the sinful humors of the greatest. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest. When he is most vile in his own eyes, he is most glorious in the eyes of God. He cannot sin, yet he can not sin actually, through weakness. He saith, "Oh, wretched man that I am! who shall deliver me?" Yet he saith, "Oh blessed man that I am, who shall condemn me?" He grieves, yet rejoices, under the stroke of his heavenly Father's hand. He grieves that his Father's hand strikes him, yet rejoices that it is the hand of a father. He knows there is no absolute perfection in this life, yet is continually reaching after it. The less his burden grows the more he feels it. The less sin he hath, the more sensible he is of sin; not that sin grows, but light, holiness and tenderness are increased. He is content to live, yet willing to die. He desires to serve Christ here, yet desires more to depart, and to be with him in heaven.—Rev. John Mason.