

“And the Desert shall Rejoice and Blossom as the Rose.”

LOUISVILLE, APRIL, 1852

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From the Macedonian

The Cherokee Indians.—No. 2
BY REV. WILLARD F. SWAN.

During this journey religious exercises were regularly maintained. The voice of prayer and praise accompanied them from their encampment morning and evening. On the Sabbath the detachments rested and enjoyed religious worship. The blessing of God rested on them; conversions occurred, and at times they stopped by some stream and baptized rejoicing converts.

Passing by the difficulties that immediately followed their arrival in their new home,—frictions whose disputes obstructed the reorganization of their government, scenes of bloodshed almost amounting to civil war,—all which have happily passed away—we will glance at their present condition.

The Cherokee are an agricultural nation. They have never yet seen the person who tries to get his living by hunting. Nearly every family has a farm, large or small. Some of the farms are on an extensive scale, well stocked with cattle, horses, swine, etc.; one person is said to possess 1500 cattle. Large quantities of wheat, corn, oats and potatoes are raised, and apples and peaches are produced to considerable extent, and nearly every house has a kitchen garden. They have numerous cars, boats and saw-mills, machinery of various kinds, produce almost any merchandise and traders.

The government is republican, modeled after the United States, and defined in a well-written constitution. They have a Principal Chief and Assistant Chief, and, according to their custom, a council of chiefs and members of election, to the President and Vice President of the United States. The legislative department consists of two houses called the Commons and the Council. Each district sends, by popular vote, two members to the Commons and three to the Council, for the term of two years. Both are required to have three meetings in each house and may be vetoed by the Principal Chief, but become laws notwithstanding if subsequently passed by the two houses, two thirds of each concurring. The Principal Chief communicates with the council by message, and their daily members are elected with proper by chapters who is regularly appointed. The judicial power is invested in a Supreme Court and in District and Circuit Courts. All trials are by jury.

The provision made for educational purposes are ample. The school fund is in the hands of the United States government, is \$300,000, paying per cent annually. There are twenty-two schools, where pupils of both primary and secondary grade receive education free of expense—books, stationery, &c., being furnished gratuitously. There is also an orphan fund which provides for the clothing, food and instruction of a large number of orphans of the nation. The present number of pupils in these schools is about 1,000; the great majority of whom have made considerable proficiency in a course of English education. It is worthy of remark that the English language is uniformly taught in the school, and no provision is made to teach, or in any way to perpetuate the Cherokee language. It is expected that the Government will be much obliged by sales of land to the United States, and negotiations to that effect are now pending at Washington, in which case the number of schools will be increased. The Superintendent of Schools is a Cherokee, and dis-

charges the duties of his office in a praiseworthy manner.

There are two seminaries, male and female, in which pupils who are sufficiently advanced may enter from the common schools upon a four years' course, and obtain a good classical education entirely at the expense of the nation. The seminary buildings are handsomely constructed of brick, each about one hundred feet square, and cost \$60,000.

There is a press owned by the nation, from which is issued a weekly paper called the *Cherokee Advocate*.—well conducted and exclusively managed by Cherokees.

Several denominations of Christians have churches in the territory, all flourishing in different degrees. The Presbyterians have a number of prosperous congregations. The Methodists and Moravians have also met with good success in this interesting field of labor.

In regard to our own denomination I can speak more definitely. We have five churches, with sixteen out-stations, six native, ordained preachers and quite a number of licentiates. Our native preachers are indefatigable in effort for the salvation of their people, and to their unflinching industry, zeal and love, in proclaiming the gospel, is to be ascribed, in no small degree, the secret of our success among this people. I hope the amount of this kind of labor will be increased more and more.

Our native preachers are men of influence in the nation. One is Chief Justice of the Supreme Court; another is a member of the Committee, and at the present time, a delegate to Washington to treat of important matters with the United States; another is a member of the National Council, and one is a district judge. The late Rev. Jesse Bushyhead, one of our most successful preachers, was at the time of his death Chief Justice of the Supreme Court, and was regarded as one of the most distinguished men his nation has produced. He learned Christianity from the teachings of the Bible alone, with none to instruct him, and embraced the salvation which it offers. He was a Christian of no ordinary stamp. His life was one of eminent usefulness, and a firm faith in Christ rendered his last moments those of peace and triumph.

Our churches are all in a flourishing condition. The number baptized during the past year is upwards of one hundred. The total number of members is about twelve hundred.

"The Burn."—An English friend, settled here in the far West, yesterday related to me the following incident:

A lady, who had known little else at the hostess's or waitresses' carrying the gospel to them, was asked the interest of a missionary society and became interested in the good cause by which she there heard. The next year she attended again, and presented to the treasurer a beautiful little box, on which were inscribed the words "YRS. ETC." On opening it, it was found to contain about thirty pounds sterling, about \$135. She had formerly been accustomed, like many other persons, when she saw any thing she desired and could get for a small sum, to buy it, even if she did not much need it. She would say, "It's but a sovereign," or, "It's but ten shillings," or "a purchase it." But during the last year, when tempted to make such purchases, she had said to herself, "It's but," and found they were but nothing. Reader, is she not a true saint, not very far from you, who may be small to intimate her example?—*New York Observer*.

God's Goodness.—How good God is! When we are awake and when we are asleep, God is always doing us good. He sends the warm sun and the cool breeze, so that we may be in health; and he makes the earth dark and quiet at night so that we may sleep and be at rest. He ripens the corn on the stalk on the tree, and the corn in the field; and he makes the silent dew fall in the night so that the grass and the herbs may grow for our use. When we are weak he makes us strong; when we are sick he makes us well. He is a Father to our Mother, and our Father, and is always thinking of us as his children. If we love and obey Him, we shall have a blessed and happy home with Him in heaven. And God has given us the Bible, that we may know his will, so that when this life is over we may serve Him forever in heaven. Oh, let us learn to love God, for he loves God is!

From the Journal of Minnesota.

Bad & Creditor

There are some who, when applied to in behalf of missions, are always ready with the excuse, 'I am poor,' or, 'I am straitened for means just at this time,' or something else equally true and equally indicative of benevolent feeling. What such men want is, not more money, that would only make matters worse; not more exhortation to liberality, of that they already have superabundance; but more grace, more of the life that is from Christ and in Christ. It would be better for such men, as well as for the world, if they could sell some of their possessions and buy therewith more of a spirit of doing good.

But there are others of an entirely different spirit. They have every good cause; their whole heart is in each effort for the salvation of men, but they are poor, really so, perhaps extremely so. It may be they are in debt, and, feeling that the property in their hands does not really belong to them, they do not know whether it would be right to gratify their benevolent feelings. They fear lest the cause of Christ should suffer through what the world might call an unassured if not an unlawful liberality. Such might be reminded that nothing really belongs to them, that in every thing they are but stewards. But as this is the mission of the world that they are afraid of, let us turn to the world for the solution of their difficulties.

It is an established principle among business men, that when a man fails, as it is called, his creditors are entitled to his available property, in exact proportion to the amount of their claims. And if his assets do not suffice for the payment of each, one is not paid in full and another left wholly unpaid; but all fare alike. The assets are equitably divided among them all, and each gets the same per centage of his full claim. This is a universal rule; no one disputes its equity; and business men would at once dispute any deviation from the principle.

Now apply this, their own rule, to the case before us. A Christian is in debt, and unable at the moment to meet all the demands of his creditors. He owes so much to A, B, and C, for value received, but they also owe to God. He owes him for life, for the support, and continuance of life; for the creation and preservation of every member of his body and faculty of his mind. He owes him for all his meritorious, for that very value received that came through A, B, and C; and especially does he owe him for the unspeakable gift of his dear Son. Do not say, because that is a gift, therefore it involves no debt. In view of it as the chief mercy, the Apostle calls the presenting our bodies as living sacrifices a reasonable service; and we are told Christ died for us that we should live to him. And such debts, where the obligation exists without a written bond, men of the world call debts of honor, and insist on canceling their first of all. Now on what principle wouldly justice would men shut out altogether the claims of so large a creditor? And if they are shut out, on what principle can they maintain an other claim? And remember, I am not pleading for an exclusive regard to the claims of God, as they plead for an exclusive regard to their own claims; but for a promiscuous regard to all.

Perhaps we are a little afraid God will claim to be a large man, and so diminish their; but that is not the case. God is neither selfish nor unfair, and he does not desire the advantage of them in any way. If, on the one hand he says, Bring ye me the tithes into the storehouse; on the other, he says, Give ye me. One no more anything. He enjoys the payment of the debts due to those very men who would rob him of what is due to him. And while he does so, he is very honest in the collection of the great debt those men themselves owe to his goodness. So far from being, I am persuaded, that he who alters the claims of God to be regarded equally with his own, will never be the benefactor of those who refuse the consideration of his claims will just as surely not be gainers.

The same principle applies to those who are supported by charity. For while in one sense they are supported by the church, or the town, or the State, in another they just as truly are themselves support to God. And if any man are disposed to make an virtue of it, or promise self-denial to read their Bibles for Christ's sake, he who would swallow it is not only a snobler in other men's matters, but is guilty of practice wrong to himself.

as well as to God. Would that all the inmates of our poor-houses had the disposition for such effort and self-denial. There would be fewer of them, and those few better managed, more contented, more cheaply supported, and more grateful both to God and man. Let the Christian who would forbear such to estimate their value for their Redeemer. And let the passers by the money spent in drunkenness and other vices by the ungodly poor, to find fault with the offerings of the Moderns' poor, will be an account to render in "that day" to Him who commended the poor widow's offering of alms living, and handed down that commendation for the instruction of every age in every land.

THE MIDWINTER WAS IN THE COAL MINE.—There is a coal mine in—shire, England, several hundred feet underground, into which a gentleman descended to the purpose of inspecting the interior. When he arrived below, he found a poor boy there who belonged to his Sabbath school class. The boy was rejoiced to see him, saying, "Oh, sir, I never expected to see you here," and got permission to show the gentleman over the mine. He was overjoyed at having this privilege, and skipped along so merrily, that he every now and then left the visitor in great danger of falling into one of the holes with which the mine abounded. At last they came back to what the gentleman supposed to be the entrance, and glad enough the gentleman was to have the prospect of seeing day light once more, when the boy said, "There's one place more that I must show you. The gentleman, being tired, said, "Well, I do not much care about seeing any more, but if you wish me, I will go." The boy led him to a spacious, gloomy-looking cavern, where the candle glimmered feebly in the dark space around them.—"Here," the boy said, "we have our prayer-meetings," showing the gentleman the seats at cut in the coal, where the men used to sit when the Bible was read; "and here," said he, "is our missionary box," exhibiting a box cut out of the solid coal, into which they used to put whatever they could spare. See how the story is told—where there is the *min!* Doubtless God looked down upon these miners; as they put their furnishings and half-pence into this coal box with as much regard as he did upon the prince's of Judah, when they rejoiced and brought in, and cast into the chest, until they had made an end

AN ART FIGURE.—An Indian chieftain, during the early settlement of New England, invited a minister to settle as a missionary among his tribe and to induce him to do so, the Sagamore said: "You shall be to us as one who stands by a running water, filling many vessels."

W have moved out of Holy Viat, a most beautiful place than this. Indeed it seems to have resemblance to the simple aptness of the old Italian poetry, and to express, by a clear and delightful contrast, the true nature of the state of a young life. It is not his own wisdom that he presents, or his own fullness that he pours forth. He brings forth from the inexhaustible supply which Revelation furnishes, "living water" for who thirst after righteousness. He himself is but the minister, the servant. He rests not on his own sufficiency, but upon the sufficiency of Christ. He draws not from his own fountain, but from that which has been opened for every transgressor. He speaks not in his own name, but in that of his divine Master. "Pray for us, that the word of God may have free course, and be glorified."—N. Y. A.

THE DEAD AND DUMB BOY.—Several gentlemen visited a school in which was a boy who was both dead and dumb. One of the gentlemen asked him who made the world? The boy took his Bible and wrote the first verse of the Bible, "In the beginning God created the heaven and the earth." It was then asked, How do you hope to be saved? The child wrote, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The last question proposed was, How is it that God has made you dead and dumb, while those around you can hear and speak? The boy seemed puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind, but quickly recovering himself, he wrote, "Even so, Father, for so it was from the first in my sight."

There is no grief without some broadcast
viewing to soften its intensity.

The Indian Advocate.

Edited by the Corresponding Secretary.

LOUISVILLE, APRIL, 1852.

The rooms of the AMERICAN INDIAN MISSION ASSOCIATION are at No. 411, Jefferson Street, opposite the Court House.

Agents for the Board.

REV. Y. R. PITTS,
Financial Secy Am. Ind. Miss. Association
GREAT CHINA, KY.

Rev. Y. R. Thornton, Gen. Agent for Georgia.
Rev. W. M. Manning, for Mississippi.
Rev. A. G. Nugent, for Indiana and Illinois.
Rev. J. M. Ashburn, Georgia and South Carolina.

Special Notice.

Letters on business connected with the Indian Mission Association, should be addressed to

REV. SIDNEY DYER,
Cor. Secretary Am. Ind. Miss. Association
LOUISVILLE, KY.

Those containing remittances, to

CHARLES S. YECKER,
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, 409 Main street, and pay it there.

Annual Meeting at Marion.

According to the previous appointment, the American Indian Mission Association commenced its Ninth Annual session with the Baptist church in Marion, Alabama, at 10 o'clock, A. M. of April 8th, 1852. The attendance of Delegates was very good, being, however, mostly confined to brethren from Alabama. Others would have been present had there not occurred an unfortunate mistake in the first announcement of the time of meeting; we heard of one delegation which started from Georgia, only one of whom reached Marion.

The meeting was very interesting; for though several points elicited animated discussion, the business was conducted with great unanimity and dispatch. For the first time at a regular annual Meeting, the Association enjoyed the presence of its worthy and honored President, who presided over its deliberations with great dignity and efficiency.

We will not here go into a detail of the proceedings, as they will appear in the next number of the Indian Advocate. The meeting awakened a deep interest in behalf of Indian Missions, and we are satisfied that the cause has no warmer friends than our brethren in Alabama; they manifested their zeal by taking right hold of the work, and now stand first among all the States in the work of Indian civilization; but we hope to arouse such a spirit this year in Kentucky as will take the banner from our good friends down South, so they must not repose on the laurels already won.

Marion is a beautiful town, and has a refined and very hospitable population. It is the seat of two very flourishing Denominational Institutions of learning, Howard College, and the Jackson Female Institute, in which upwards of three hundred pupils are receiving that intellectual discipline which is so fit them for future life and activity. Here is also located the Board of Domestic Missions of the Southern Baptist Convention, and which held its anniversary after the adjournment of our Association. Its labors have been varied and very successful during the past year, and the Board are encouraged to put forth greater efforts for the prosecution of their noble enterprise.

The Organ of the Denomination, the South-Western Baptist, is published at this place; and we were pleased to learn its increasing success and usefulness in the hands of its present able and enterprising editor, brother Chambliss. Long may all these important and varied interests continue to flourish as the instruments of good to Zion!

Rev. H. F. Beckner.

This devoted missionary, after having spent a few days with his friends, and experienced a slight improvement in his health, has returned to the field of labor among the Creeks. We trust that the Master will, in a special manner, fulfill his promise, by granting to our brother the constant manifestation of the Divine presence, to cheer and bless him in his arduous and self-denying labors for the salvation of the poor Indians.

Rev. Perry C. Scott.

The sudden and shocking death of this amiable and very talented young brother, has fallen with crushing weight upon not only his immediate relatives and friends, but the Christian public generally throughout the State. He was known but to be loved; and like a sated class mate, lately called to the service of the Upper Sanctuary, he was the object of bright hopes to the Church. He had just bid adieu to his parents, and stepped on board the steamer Red Stone, when her boilers exploded, and all that has been seen of him since is portions of his mutilated body. Thus from the young ministers of Kentucky, in rapid succession, some of the highest ornaments have been taken: Lewis, Lillard, Smith, and Scott. Verily, the judgments of God are past finding out, yet we know that righteousness and truth are the habitation of his throne.

Brother Scott was rarely endowed by nature with intellectual abilities, and was thoroughly disciplined by collegiate and theological training; possessing in a high degree those social qualities which attach friends, and of ardent and uniform piety, he was about to enter upon those duties for which he had been so long preparing; but God had a higher service for him, and we must submit.

A Prompt Response.

In our last number we published a communication from brother Moffat, in which he referred to a promising young brother in the school under his care, who would be under the necessity of leaving, unless some one should be liberal enough to contribute \$30 for his support. We are now enabled to report that this appeal has been promptly responded to by brother W. H. Turpin of Augusta, Ga., and the Four Mile Creek Church, Va., making sixty dollars, which will secure his stay at Armstrong Academy for two years. This is noble! Would that the Indians had multitudes of such friends.

Wake Forest College.

Some friend has favored us with a copy of the Catalogue of this flourishing Institution for 1851-2, and we are gratified to perceive that it is in a very prosperous condition, having an efficient faculty and a total of one hundred and three students.

Our North Carolina brethren have been complaining of somewhat for being rather behindhand, but they seem to be waking up, and are beginning to improve at the right point—ministerial education.

We trust their success thus far may stimulate them to greater exertions in the good cause, until they may become examples to other States of more pretensions.

First in Every Good Work.

It is a common remark, that "Woman is first in every good work," and our good sisters of the First Baptist Church, Baltimore, and those at Marion, Alabama, have shown that they are entitled to this high commendation, by their liberality in the cause of Indian Missions, as will be seen by a reference to our list of receipts for the present month.

The Financial Secretary.

Our Financial Secretary is on the eve of starting for Virginia to explore the "Old Dominion," and excite an interest in behalf of Indian missions. We can assure our brethren in Va., that those who may form the acquaintance of brother Pitts, will thank the Board for giving them the opportunity.

Marion's Literary Gazette, April, 1852. New York.

This work contains the best synopsis of the literary doings for the month which has yet been issued, and must be invaluable to all publishers and dealers, and also to teachers and lovers of literature.

We consider it worth a great deal more than the "Literary World," which costs twice as much, and makes far greater pretensions. It is a large and well printed quarto, issued monthly at 15¢ cents a number.

Death of Mrs. Minnie G. Shook.

Mrs. E. G. Shook, wife of Rev. J. L. Shook, died at Shanghai, China, on the 21st of November last, in the 29th year of her age.

Our acknowledgments are due to Rev. J. R. Underwood, of the U. S. Senate, for sending Public Documents, making a very acceptable addition to the Library of the Association.

WEAVER OF PRINCE GEORGE.—Trinity Church in New York, who is organ, met Sabbath. The month ended by the church and choir were worth a million or more. They form the inevitable parting place of the dead.

Missionary Intelligence.

CREEKS.

Letter from Rev. S. Wallen, dated North York Town, April 15th, 1852.

Increased Congregations—Three Baptisms—Other Candidates—Improved Health—A Girl struck by Lightning.

We have had nothing of special interest among us since my last. The severity of winter is passed, and the people are much more punctual in attending meetings, and our congregations are much larger than they were during the winter. Our prayer meetings are also much better attended.

I baptized three persons at our last monthly meeting. A number of others were expected to present themselves to the church for membership, but they were called away by the Chief, a few days before our meeting, to work on the public lands.

Drinking, and other causes which disturbed the peace of the church in the fore part of the winter, have passed away. The scarcity of provisions during the last two years, has induced the Indians to enlarge their fields, and plant more, and earlier, this spring, than ever they have done before.

I attended regularly at the meeting-house every Lord's day. Bro. McIntosh and the other ministering brethren attend also there, or at some other point, as the weather, and their circumstances will permit.

The members are scattered over a large extent of country, and in the winter they cannot attend at the meeting-house regularly. We have to supply them, as well as we can, with preaching by holding meetings about at certain favorable points, and we are often not only in want of some one to fill these places, but of a suitable house to meet in.

I am happy to inform our friends, who may desire to hear, that my health, and also the health of my family, has become very good.

I send the above to let you know we are still at work.

An unusual and painful dispensation of Providence occurred in our town (North Fork) about three weeks ago. The lightning passed down through the roof of a cabin and struck a black girl, who was standing at the fire-place. The fluid appears to have struck the knot of a silk handkerchief, which was tied around her head, and tore it to rags. I saw the handkerchief. It then passed down her back to her heels, without killing her or injuring her clothes. She was so badly burned that no hopes were entertained at first of her recovery. Three days after the circumstance occurred, Mrs. W. was present at the dressing of her wound. She says the skin has come off the full breadth of her back, and down her legs, excepting one place on the small of her back, where it was about three inches broad. She is badly burned on her right shoulder and arm, and down the right side of her breast. The girl is still alive, and is in a fair way to get well. There were three other women in the cabin, two that were Indians, and one black. They were all knocked down by the shock, but not seriously injured; one of them complained of a pain in her hand, and also in her foot for a few days, the cause of which is not certain.

There are now laboring among the various Indian tribes of the United States 94 ordained missionaries (embracing all denominations), with 106 assistants; 9,844 communicants, and 8,408 baptisms and day scholars. The principal tribes are supplied as follows: Chickasaws, 4; Seminoles, 4; Osage, 15; Delaware, 3; Choctaws, 15; Creeks, 16; Cherokee, 14. The American Board supports 25; Methodist Missionary Society, 12; Moravians, 4; Methodist South Missionary Society, 34; Presbyterian Board, 9; and the American Indian Missionary Association, 9.

TELEGRAPHIC FROM.—Information has been received by the American Board of Commissioners for Foreign Missions, that the Shah of Persia, on the publication of Col. Hall, English Ambassador, has been found on undergoing equal protection to all Christians, with the right of proselytizing, and of change from one sect to another.

For the Indian Advocate. Ministeries Needed.

The Central Association of Tennessee has on hand about two hundred and fifty dollars, contributed especially for the support of a missionary among the Indians. They are anxiously looking for a suitable man, and would heartily co-operate with our Association in supporting a pious and pious man.

Lovers of Christ, who are panting to be useful in the field covered by the operations of the American Indian Mission Association is an inviting one. We need at this time some three or four missionaries. Will not those who are looking for a post in the foreign field give this a passing notice? In what country have missionaries been more successful? Where has God more signally blessed the efforts of his children? See the encouraging reports of nearly all our missionaries, and what a prospect of usefulness lies open before you. May we not say in the language of the Son of God: "The harvest is great and the laborers few." Will not the lovers of the Lord Jesus pray the Lord of the harvest to send forth many laborers?

Who will say "here am I and send me?"
April 14th, 1852. Y. R. PITTS.

From the Western Recorder

Indian Missions.

I will be one of twenty to give fifty dollars each to establish a Mission among the Pueblo of New Mexico, or if nineteen others will give the same amount, I will be one to give fifty dollars to the American Indian Mission to spread the gospel. This proposition to remain open till the 1st of July.

Who will respond to the above?
Send in your names to Rev. S. Dyer, Y. R. Pitts, or Editors of the Recorder.

Another Proposition.

The following is an extract from a business letter, written by a gentleman of Indiana to a friend in Kentucky, and from which I copied it.

Y. R. PITTS.

"I have thought much recently on the subject of Missions, particularly the Indian Mission effort. We, I hold, owe that people a great debt; and what better could we do for them than give them the bread of life? I have contemplated a plan, and have some thought of presenting it through the Western Recorder. I would like to hear from you on the subject. It is this: A starting point, I will pledge myself, and bind my heirs to give \$10 per year for five years, provided not less than five hundred persons will do the same in good faith. The money to be paid justly without charge to the society; and to be at the control of the Indian Mission Association. Would such a proposition be met by 409 Kentuckians? No, one thought is in."

Kentucky brethren, what say you? I suppose the brother from Indiana will give the ten dollars provided the 500 persons can be found out where else will in good faith give an equal sum.

Here is a chance for those who oppose agencies to give directly. I hope we shall have all the States represented. Send in your names to Y. R. Pitts, Financial Secretary, Great Comings Kentucky.

INDIAN STAYED TO DEATH.—A report, for the truth of which we do not vouch, has come down from Lee and Clark, that over forty Indians, men, women and children, were found frozen to death; having eaten their dogs, moccasins, skin tents, and everything that could afford the least sustenance. It was found that summer, that the absence of three poor creatures from their tents and their own crops, to attend the treaties, in addition to their loss of a year by the floods, would result disastrously to them. We forbear to mention all the horrible details we have heard of their sufferings, as being too shocking to narrate; and cannot but hope that the reports are exaggerated; and that by the early ratification of the treaties, their wants may be supplied. The lower bands are suffering much here, having an opportunity to buy of white people, who have moved in since the treaties, by hand-trade, and are scattered all along the valley of the Mississippi (St. Peter's river) even as high up as the Blue Earth river, Minnesota River.

THE GREAT COTTON STATE.—Alabama. About half of cotton goes there any other State. The product grows more than any other State.

INDIAN ADVOCATE.

Indian Mission Association.

A and accident occurred in our office this week, by which our paper has been delayed two days. We will, however, make amends to our readers by briefly noticing the progress of the Indian Mission Association.

This society convened, in the Baptist church, on Sunday, according to announcement, at 10 o'clock, on the 15th inst., and was opened by the election of Brother Thomas G. Blevins, of Columbus, Miss., President, and Rev. C. P. Sturgis, of Alabama, Recording Secretary, pro tem. The meeting, though respectable in size, is not so largely attended as was anticipated, there being but few brethren present from other States. All parties are sadly disappointed in not seeing any of the brethren from the Indian Territory—especially Chilly McIntosh.

The business of the Association has progressed as usual. The most interesting item which has yet come up was the Annual Report of the Board, which was read on last evening by the Corresponding Secretary, Rev. S. Dyer. It is an elaborate and highly important document, detailing a full account of the finances of the Board, its acts and doings in the past year, together with the present condition of all the mission stations under its patronage. The Board during the year were enabled to keep up all its missions, but owing to the want of funds could do little else—its entire cost, from all sources, amounting to less than \$10,000. Two valued missionaries—Miss O'good and Mrs. Lykins—have recently died, and some three others have been appointed to the work.

The missionaries have all experienced remarkable success in the good work of evangelizing the natives. Large numbers have been baptized, making the aggregate of communicants among the different tribes now more than 1,300. It is in contemplation, at the earliest practicable period, to extend the work among the Pueblos of Mexico and other tribes yet unsatisfied. The only embarrassment in the way of the Board, is the want of funds.

The reading of the Annual Report was followed by able and eloquent addresses from Rev. I. T. Tichenor, of Montgomery, A. S., and Basil Manly, Jr., of Richmond, Va. But more anon.

South-Western Baptist.

Effect of Christianity upon Cannibals.

In the following recent occurrence we have a beautiful instance of the effects of Missions in providing for amongst cannibals a safe and kindly asylum for shipwrecked mariners. The ship "Lady Harnden" sailed from California for Sydney on 7th April, 1880, and on the 22d May was wrecked on a coral reef near Onga, one of the Fijee Islands. The men took to their boats, and pulled toward the shore, a distance of seven miles. After getting so near as to see the natives on the land, they lay for a while on their oars, discussing whether to steer for the Isle of Pines, 300 miles distant, or to go ashore and stand the chance of being devoured by cannibals. The latter course was adopted. "We hoisted our ensign," says Mr. Plump, one of the passengers, an Irish Roman Catholic, "and gave it a sheer, upon which the natives launched a canoe and came off, giving us a hearty shout. We were astonished. The natives can get hold of the boats and draw them ashore. We were met by several natives, who conducted us to a hut, where an ample supper of yams and cocoa nut cakes were provided. Before retiring, they had prayers in their native language; and as they sang their evening hymn, I felt a calm devotion to which, I regret to say, I had long been a stranger. I need not say that I was greatly surprised to find that instead of being among cannibals, I was among devout Wesleyan Methodists, brought to the knowledge of the truth by the Wesleyan missionaries. What gratitude I felt for those brave old men of the cross, who came into these distant lands to teach the will of God to this benighted people!"—Rev. W. Lowry, Wesleyan Missionary.

How the Choctaw Law Works.

A recent letter to Mr. Bryington from Mr. Pichly, an intelligent member of the nation, abundantly qualified to testify, brings before us some of the results of the law of which an account is given above. Says Mr. Pichly, "We have had but very little drinking. The whiskey shops over the line in Arkansas are doing no business at all. I know not scarcely when I saw a drunken Indian. Our light houses are prompt, and quite efficient. The natives were paid smaller greater pains and good order than has been witnessed since we have been in this country. Besides this, there is much evidence to be seen from the signs about, that the people are at work. Peace and tranquility reign throughout our neighborhood and throughout the whole nation. The schools are all moving on fast, and will soon more than the Sabbath schools, which I have because they build up the children."

Journal of Missions.

Matters in New Mexico.

Pursuant to notice given in the daily papers of last week, Rev. H. W. Read, late a missionary of the A. B. H. M. Society, delivered an address in the Representatives' Hall, on Tuesday afternoon, March 21, to members of the Legislature and others, on the present social and political aspects of New Mexico. Mr. Read and wife have lived and labored in this territory, making Santa Fe the central point of their efforts, for several years past. Here, it may be remembered, they were almost forcibly detained on their way to California, by the strongest expressions of desire on the part of leading persons and others at Santa Fe, for missionary labor.

Mr. Read commenced his remarks by referring to the great results which, for the future, must hang upon the addition to the American Union of so large a territory as is included in New Mexico—a country bounded by Old Mexico on the South, Texas on the East, Utah and Indian Territory on the North, California on the West, lying between the parallels of 32 and 34 degrees north latitude—This immense country has no sea coast, and no navigable rivers. The reliance of the people in the matter of traveling and conveyance, must hence be on roads and railroads. In the judgment of those best informed in New Mexico, and of intelligent Americans generally, the great contemplated railroad through California to the Pacific, can be best built through this country.

Precious to the conquest of New Mexico, the administration of the territory, was by a governor appointed by the Congress of Old Mexico, and by a few elects and Alcaldes. Since the conquest, and until within a short time, the government has been purely military, throwing a grave responsibility upon the officers of our army. Now a territorial government is established.

There are in New Mexico, of those who make up almost the entire population, three classes—the Americans, the Mexicans and Indians. Of the first named, the army embraces from ten to twelve hundred, and of mechanics, artisans, traders, etc., there are about as many more. The Mexicans and Indians are numerous. The latter have large and powerful tribes—the Ute, Comanche, Navaho, and Apache, commonly known as the Wild Indians, and numbering from 100,000 to 200,000. There are 10,000 Pueblos, or Indians living in villages. These last lead an agricultural life, are pacific, and quite as intelligent as the bulk of the Mexicans. They have elements of character which render them hopeful subjects of progress, and a more enlightened civilization.

The Territorial Government has made the Pueblo Indians and the Mexicans, not only eligible to office, but voters likewise. Mr. Read gave several examples illustrating the gross corruption that marks the whole popular suffrage of the people.—A common thing it is for a candidate for office, or some one in his service, to engage a group of men for a day's work. They are conveyed into a yard, or into rooms suited to the purpose, are furnished with their rations, votes are placed in their hands, and they are told that for being led to the polls, and depositing their bits of paper as directed, they are to receive the same wages as though they wrought the service of a day. Thus, like so many machines, they vote as dictated to, unless, by a stronger force or influence, they are made to vote differently. Then priests are hired for the same work. They go to the villages, collect the people, and observe mass, at the close of which, they place ballots in the hands of all, both the Pueblo Indians and the Mexicans, prescribing that thus, and so, they must vote. These methods of swaying voters at will, is general. He did not know a Mexican, or half-civilized Indian, who does not throw his ballot as dictated to cast it, and who does not act in this matter for the man who pays him most, or who pays him last. The result of this system of selling his sacred drunkenness to influence electors. More intemperance is seen at Santa Fe, than ever before.

Great suspicion of the Americans exists, and since the Mexicans and Pueblo Indians have been made voters, it is no easy thing to vote the former down. The best paid priest in the country was elected, not long ago, President of the Council.—After making his way to the chair of no august a body as that over whose deliberations he was called to preside, he made the following address, which, at least, the most of being short.—"Portugal Government are certainly very good people." The clerk of the same body was a graduate of a College in Denmark, and was regarded as a man of great learning, though able only to read and write. All the members of the House but five were Mexicans. Nearly all of these are wholly uneducated, and whenever they return a matter, they draw from the pocket a paper containing the expression which their capricious have instructed

them to give. Other facts showing the most deplorable ignorance, were cited.

Intemperance prevails largely in New Mexico. This system holds numbers of men in debasing slavery. Those thus held, vote, of course, as directed by their masters.

Mr. Read, after submitting these statements, called attention to the fact that New Mexico embraces the geographical center of this country, and to the fact that all the Mexican and Indian voters are Papists to the last degree, ignorant and misled enough to succumb to the vilest temptation. They are led on to cherish, and execute the purpose of subverting, so far as possible, whatever is precious to American citizens. It is no scandal to say that their religion is a burlesque on that of Romanists among ourselves. These facts are not used to add any new glory to the prospects that may have regarded as shining so brightly in the vision of annexation. They suggest, rather, more over, which Christians and true patriots should make it a business seriously to ponder.—*Christian Advocate and Reflector.*

From the Journal of Missions.

The Temperance Reformation among the Choctaws.

When the Rev. Cyrus Kingsbury first went to the Choctaws in 1818, he found the men of the nation universally addicted to drunkenness. One man only, Fuh Hlumms, or Red Switch, was pointed out to him, as one that would not get drunk. This missionary made repeated efforts to check the use of whiskey. In 1821, the late Col. David Folson commenced his efforts with his people. He was quite successful. Some of the Choctaws, and those most distinguished for good common sense, united with him. And in a few years, laws were passed, *verbally only*, in their Councils, to destroy and exclude whiskey. They treated it as a contraband good.

A difficulty arose in 1823, on account of the destruction of some whiskey. To settle this, the chiefs of the nation, the agent, and the interpreter of the United States and a great multitude of Choctaws, met at Pigeon Roost, where Col. Folson then resided. He was a very hospitable and public-spirited man, and had a large farm. The Council were met at his table, without a single dime in return. His object was gained. The temperance men obtained a victory which has never since been denied. I was present at that Council. I was residing with Col. Folson at the time, for the purpose of learning the Choctaw language, and I observed all his movements. He was very kind and quiet. I did not see him act the messenger at all. As the hour for opening the Council drew near, the chief of his District invited Col. Folson to take a walk. They walked off together. The object of the chief was to obtain advice, as I afterwards learned from Col. Folson. His wisdom did not then fail him. He was then a private man, and held no office among his people. But he loved them, and they loved him. He was wise and they felt it, and compared him to an oak tree, under which they could sit.

The Choctaw nation continued thus to regulate themselves by law till 1830, when the State of Mississippi extended her laws over the red people, and at the same time abolished all the Choctaw laws, with all the civil offices of the Nation. A penalty of one thousand dollars, or twelve months' imprisonment, was held out as a terror to the chiefs and other officers, as near as can now be remembered. The same year the Choctaws sold their Nation to the United States Government. They could not live and prosper under such legislation. This "act" of the Legislature of Mississippi was indeed the selling of every chief, as Abler smote Aabel, with a spear under the fifth rib. And the Nation were in the situation of Jews in a field of rotten wood, thrown upon a fire. They found a new home in the far West. Like men they withdrew from under such legislation, and, as our forefathers sought safety from their native shores and sought a home where they could make their own laws and have their own churches, religion and schools, so did the Choctaw Nation go out from the chartered limits of our States. As soon as they could, they re-organized their civil government, forming a written Constitution based on republican principles.

In October, 1834, they met for the first time in General Council. Their first enactment, I believe, was to restore the old law against the introduction of whiskey, thinking it easier to destroy intemperance by stopping it down, than by letting it grow, and then hoping to check its growth by plucking it off leaves from year to year.

In the month of December, 1834, with the Rev. Cyrus Kingsbury, I called on the Agent, the late Major F. Armstrong, who informed us that the Council had done. I remained in the Nation till April, visiting and preaching in various places.

and never did I meet in my path a drunken Indian, although I visited places where no missionary had been for years. This is still one of the great laws. They have some others. But none of the light horse are outbowed, when any one is seen in the field of their duties to be in such persons.

The present Agent, William Wilson, Esq., a very worthy man, addressed a letter a few months since, to his Superintendent, Col. John Drennon, from which an extract is here given.

"During the past year, the laws have been faithfully executed by the chiefs and their subordinate officers, and good order has generally been preserved. The case of temperance has constantly been gaining ground, for several years past. There has been drinking at the last assembly, at all the different grounds, than I ever saw in the Choctaw Nation on such occasions. In the interior of the country, very little intoxicating liquor is drunk. The only places where intemperance prevails to any considerable extent is along the Arkansas line, and on Red River, adjoining the Texas line. I am, however, happy to inform you that only small quantities are introduced at a time, and in such a way as to elude the vigilance of the light-horse." (or mounted and armed police.)

In view of the above, let the American Board be encouraged to aid the Indian tribes. Let the churches and villages among us, receive and welcome the returning exiles of one Indian mission. If a single Indian, blessed with good common sense and only some months' schooling, can thus take the lead, putting his nation at the head of all nations in making such laws, cannot, at least, New England follow the path? Let a trial be made.

A Lesson from an Indian of Rupert's Land.

Ten days ago I was sent for to visit an aged Indian woman, who expected that she was about to die. I had for a long time known her as a very consistent Christian. The following conversation took place.—"You have been serving the Lord. I hope that you now find him gracious to you, and can look forward to death with comfort and joy." "I have the fullest confidence in the Lord, that he will take me to heaven." "It is many years since you began to serve the Lord what made you first think of becoming a Christian?" "As soon as I heard the Word," pointing to her New Testament, "I believed it, and began to try to do it. The more I learned of it, the more I loved it, and endeavored to do as it told me, and felt happy when I heard it." "You have suffered a great deal of affliction; you have followed your husband and six children to the grave, what did you think of God when you were suffering the loss of all these?" "Did you think him a hard master?" "When I had my husband with me, and was surrounded by my children, I felt myself strong; when God removed them, one after another, I felt myself weaker by every stroke; and it made me cling closer to God." After a long conversation of the like nature, she desired me to let her know that she looked forward to death with hope and joy, believing that through the blood of Christ, all her sins were pardoned, and that for his sake she would be admitted into the kingdom of God. She then requested me to give her her New Testament for her son, saying the best present she could send him; "beginning the best might find the same comfort from it which she had found in her affliction."

Here is an example of Christian sanctity and regeneration. This woman was born under the cloud of heathenism, and grew to maturity in the worship of false gods. When she heard the Word, she believed it to be the word of God, and obeyed, and the blessing of peace and joy became her portion. She followed on to know the Lord; and, in passing through tribulation, she became more and more content that she was a child of God, and an heir of glory. She now witnesses death as a messenger of peace, sent by the Prince of peace to carry her home to her Father's house, where there are many mansions. Is this not a liberal compensation to the patrons of missions? Is this not a work all that has been given and done to accomplish it?—*Mr. Cadden in C.M. M. Rev.*

Remember God on His Day.—An Indian convert wishing to convince one of his countrymen of his sinfulness in breaking the Sabbath, said to him, "What would you think of the man who, on asking about me, after I had given him a shilling, keeping only one for myself, should lay violent hands on me, and rob me of the only one I had left? Would you not think him a base wretch? Yet this is just what you are doing. The good God gives you six days, and keeps one back for himself; but you, not thankful for what he gives, most basely insult him, and rob him of his own."

