

And the Desert shall Rejoice and Blossom as the Rose.

VOLUME VII NUMBER 4

1. Number of copies of report made 25
 2. Number of copies of report made 25

A Singular Mode of Giving

"I should like to know in what way he contrived to regard a giving visit as a favor."

It is to be feared that there are many who have not thought on the subject as carefully as they ought. There is a good deal of giving, and how much of it is from habit, from a regard to appearances, and not from a desire to please God! that Christians would think upon this more! that they would learn from blessed experience

THAT ONE WORD.—A single remark of the Rev. Charles Simeon, on the blessings which had resulted from the labors of Dr. Carey in India, first attracted the attention of Henry Martyn to the cause of missions. His mind began to stir under th

... blessing that descended on the churches of God. In the recesses of some lonely cottage, in the depths of some humble heart, may be going on the work of pious intercession, in answer to which the grace of heaven descends on us and our children, on the labors of the wondering and joyful pastor, and on the hearts of the far heathen, and the wilderness and the solitary place are glad for them.—*Dr. W. R. Williams.*

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The Indian Advocate.

Edited by the Corresponding Secretary.

LOUISVILLE, OCTOBER, 1852.

Removal of the Rooms.

The Rooms of the Association have been removed to the corner of Third and Market streets, adjoining those occupied by the Western Recorder and Christian Repository; entrance on Third street.

Agents for the Board.

REV. Y. R. FITZ,

Financial Secy. Am. Ind. Miss. Association,
GRANT CROSSING, KY.

Rev. J. M. Bennett, Kentucky.
Rev. V. R. Thornton, Gen. Agent for Georgia.
Rev. W. M. Manning, for Mississippi.
Rev. A. G. Nugent, for Indiana and Illinois.
Rev. B. Kimbrough, Tennessee.
Rev. J. M. Ashburn, Georgia and South Carolina.
Rev. L. Campere, for Mississippi.

Special Notice!

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

The Secretary Am. Ind. Miss. Association,
LOUISVILLE, KY.

Those containing remittances to
CHARLES S. TUCKER,
Treasurer Am. Ind. Miss. Association,
LOUISVILLE, KY.

It is also particularly requested of all persons coming to the city, having in charge money for the Association, that they call at the Treasurer's Office, 409 Main street, and pay it there.

Valedictory.

The time has come when the "we" and the "us" of the Editor must be dropped, and the more humble first person singular, resumed, as this is the last issue in which I shall address the readers of the Indian Advocate as its Editor.

On the first of next month, I retire from the position which I have so long filled by the annual suffering of the Association, to resume again the more desirable work of a pastor. It is but fitting and proper that this occasion should be used to address a few parting words to the readers with whom I have held a pleasant intercourse for so many years, before that word is spoken which must be said, and never unwilling we may be to utter it—the parting farewell!

When I assumed the duties to which the Board had called me, it was with great misgivings as to the result, and nothing but my deep and ever-acting interest in the salvation of the poor Indians could have induced me to trust the hazard; and now, when looking back from this stand-point, after the risk has been run, although I am very conscious of having come far short of accomplishing all that was possible or desirable, yet I can say that the result has been better than my fears; for then it was a problem whether the cause would live beyond the period of its swaddling clothes; and even if it should out-live that uncertainty, it was still more doubtful whether its continued existence would result in any permanent advantage; in this respect, also, there has been a happy disappointment. How far my humble exertions have contributed to these happy conclusions, I leave for others to determine.—The much I can say, that I have aimed to secure the best possible good of the aborigines of our country, and in doing this have made some sacrifices; but after a trial of more than five years, I am satisfied that I am not so well adapted to the position as to justify my longer discharge of its duties. In leaving my present connection, however, I do not lessen my earnest solicitude for the great cause in which I have been so long engaged, but intend still to labor for its advancement, though in a different way.

I cannot part with the readers of the Advocate without once more urging upon them the permanent importance of the work in which the Board is engaged, and the solemn obligations which rest upon them to yield a more prompt and liberal support to the cause. And I would here bear my unqualified testimony to the wisdom and prudence of the active Board; they are brethren in love, and deserve the confidence of the entire denomination, North and South, East and West, for they have acted with faithfulness to all.

There is only one serious drawback, in taking leave of the Board, and that is, the serious pecuniary embarrassments under which they are now

laboring, and which will severely cripple the energies of the Association, if the friends do not speedily rally to their relief. The Board must have four or five thousand dollars this fall, or a serious injury will be inflicted on the cause of Indian Missions; and I beg of the friends of the poor red man, to bestir themselves in this matter.

The spiritual progress of the Mission is very gratifying; more than eighty having been added to the churches in connection with the Board since the last Annual meeting; and if the same degree of success should crown the balance of the year, it will be the most prosperous one yet occurring in the history of the Association.

To my brethren of the Press, I would tender my grateful acknowledgments for the kindness and courtesy which they have ever extended towards me since I have been one of their fraternity, and would express my ardent wishes for their continued prosperity; hoping that they will strive to use hard arguments, and "sift answers, which turn away wrath."

With this brief expression of my thoughts, I now say to my friends and readers, farewell!

SIMEY DYER.

Address of Rev. D. Baptist, A. M. before the
Judson Female Institute.

We have read this address with more than pleasure. Brother Baptist is an able and eloquent minister, and from his age and long experience in the workings of human nature, was well fitted for the office which he was called to discharge on the occasion which called forth the above address, and well has he fulfilled his task. His address is finely conceived and beautifully expressed; and although he presents no express topic, yet with a fatherly tendency he graphically sketches the outlines of well balanced female education, and the influence which such a mind exerts on society. It must have been impressive in delivery, and will be lasting in its influences.

Rev. O. B. Davis.

As will be seen by the obituary notice in another column, this venerable servant of Christ has gone to his final rest. He was an humble and very useful minister, as the Board can bear ample testimony, for they have never had a more efficient agent than he proved himself to be while in their service.

We would tender our warmest sympathies to his bereaved family, especially to our afflicted sister, Miss Mary R. Davis, a daughter of our departed brother, and a devoted missionary of this Board.

To our friends in Alabama, who so well knew the worth of Brother Davis, this will be painful intelligence.

An Appeal.

In consequence of the absence of Jno. L. Kirk, Esq., Chairman of the Committee appointed at the last monthly meeting of the Board, to address an appeal to the churches that document does not appear in this issue. As soon as Bro. Kirk returns, or his business engagements will allow him time for its preparation, the appeal will be published. In the meantime we earnestly invoke our brethren to interest themselves in the great work.

Change of Address.

The friends and correspondents of Rev. S. Dyer, are respectfully requested to address him hereafter at Indianapolis, Indiana, to which place he has removed to assume the pastoral care of the Baptist church in that city.

South-Western Psalmist.

This little work meets with so much favor that the publishers, Messrs. Morton & Griswold, find it difficult to supply the increasing demand. They have now on hand a fresh supply in all styles of binding, so that they can file orders again. Address Morton & Griswold, Louisville, Ky.

THE FLORIDA INDIANS.—We learn, but not officially, that preliminary arrangements have been entered into with Billy Bowlegs, by the Commissioner of Indian Affairs, for the removal of the remnant of the Seminole, now in Florida, to the west of the Mississippi river, and that the emigration will commence during the present season.—Every thing necessary to their comfort on the journey and at their new homes, will be afforded.—They ardently desire to remain for a longer period in the land of their fathers, not fully appreciating the dangers to which they are exposed—the whites being impatient for a full execution of the treaty, made twenty years ago, between the Government and the Seminoles, and which is now required, by necessity, to be carried into effect.—Republic.

Missionary to the Chinamen in California.

Rev. J. J. Roberts is spoken of as a missionary to the Chinamen in California, under the patronage of the Southern Board of Domestic Missions, at Marion, Alabama.

Missionary Intelligence.

CHOCTAWS.

Letter from Rev. J. Smedley, dated 1st September, 1852.

Baptism of a "full blood"—King of the Ball-Players—Expected Baptism of one of the Judges—Severe Sickness—Sanctified Affliction—Two Deaths.

In my July tour, I had the pleasure of immersing my brother Ishoobby, another full blood Choctaw. The baptism was in the Little Sans Baine, and it was the first time the rite was ever administered in that stream; it was only a short distance from the grave of my wife.—Ishoobby's father was the King of the Ball players in the old nation, and his son had acquired his father's laurels in the West, and has been considered about the most intrepid active young man in Moshoolatubby District. He however has preferred the New Testament to the ball ground, and by reading and praying over his Bible, has given good evidence of conversion.—Should be a life and stand his ground, he cannot but be a useful man. In my intended August round I had arranged for the baptism of another full blood Choctaw, one of the Judges, though I think rather young for the bench. He can read and write in Choctaw, but cannot speak English. The Judge has read his New Testament carefully, and is now waiting for baptism. He is a very fluent speaker, and brother Folsom thinks him clever. My altogether unexpected sickness has caused me to fail in my last tour; which severe attack I will briefly detail.

While at home, and about starting on my usual rounds, the Judge of all the earth, saw fit to rather suddenly lay me aside with the most severe attack of Bilious Fever I ever had. Two doctors were in almost constant attendance for three weeks, and many of my old acquaintances came, as they thought, to take their last look at me alive. But "still He bid I cannot die." The same gentle hand that smote me, laid me upon that bosom too soft and sweet to be described; and has again almost raised me to my usual strength. Oh! brother Dyer, while we appear to be laying our feet in the stream of death, to be allowed to look on the opposite shore with a good hope through grace, and to have but a momentary glance at the Christian's final home, and see the countless myriads of redeemed sinners around the throne with their palms, harps, crowns, and robes; yes, and to feel the very song of Calvary wafted into one's very soul—this is indeed sweet, and cheering. This short but most severe sickness has done me good. A mountain appears to have been taken off my heart. Thousands of times I have doubted the genuineness of my love to souls. Still I did not wish to be a sounding brass or tinkling cymbal; I was persuaded I did not say, "put me into the Priest's office that I may eat a piece of bread." Still I was not satisfied; unless I deceive myself, the mountain is now gone; and I am fully ready to do my Master's will.

I expect to be able to ride again next week, and shall try to attend to the baptism of the Judge, and I hope some others.

You see our prospects look pretty bright among the full bloods.

I have detained this letter a week, and am still rapidly recovering. Since I have detained the letter, my son has brought the information of old Joe Walker's death, which occurred rather suddenly at Pleasant Bluff. He died in good temporal circumstances. I have heard no particulars of his last religious experience. The last of July, while at the Bluff, I buried our good old colored slave Phoebe Coleman. So that death is reducing our number, though God is still adding others.

From the Western Recorder.

Council of Ten Tribes to the Creek Nation.

For some months serious difficulties have existed between the Camanches and some small tribes, as the Delawares, Shawnees, Kickapoos, and Kechis. And it is feared, as yet, the Camanches are disposed to murder and plunder Indians and white men coming in their way. Soon after the Creeks emigrated west, a council between them and the Camanches was held, when the two agreed to be at peace with each other. The small tribes knowing of the good faith between the two large tribes, made known to the Creeks their cause for complaint, and they were desirous of having the Creeks settle difficulties, abiding by their decision. The Creeks being a nation of pacific feelings, readily agreed to settle the difficulties, and more they were called to act in the matter, as a Shawnee named Big-Axe, part Creek, had been murdered by the Camanches.

The Camanches informed the Creeks of the murder, stating that some of their young men did the act and were reproved for it. At the same time they proposed a council with the Creeks, first of June last. The Creeks did not attend that council. Intelligence has come in that the Camanches met, and not finding the Creeks they were offended, and inferred from their not attending, they meant to be avenged of the death of Big-Axe. Many reports are coming in—most, however, are not correct. So far as we can learn—and we have now seen many tribes—no white men have been murdered, some have had their horses and other property stolen. The Osages who live near us will do that, if we stop with them a single night. That the Camanches are ready to murder the Delawares and some other tribes at this council, is beyond a doubt. Hence the importance of the Creeks who yet are on good terms with the Camanches, acting in behalf of some feeble tribes.

The Creeks called a council, inviting the tribes around to meet them at their council house, 2d of September. Nine tribes came. From three, one delegate each, as many as twelve from some tribes. The various tribes were not on the ground until the morning of the 4th day. When all were ready, the tribes met in their large council house. The visiting tribes occupying one part of the house, the Creeks the other, an open space between. A Creek Chief said, "as all the tribes were now present, the council would open by welcoming them, in the usual manner. When all the Creeks shook hands with the visiting tribes. The writer, on the invitation of the Creek Chief, gave the usual welcome. After which, a Seneca made a short speech, stating that his people loved peace, and that their brothers might be on good terms, they came two hundred miles to attend this council. He stated further, they could do nothing without the aid of the Great Spirit, and therefore in their deliberation they must look to him. Five interpreters, during all the business, were used, through whom the various tribes were heard.

One of the Creek Chiefs followed, with a short speech, welcoming their brothers, and stating the object of the council. After which, council adjourned until next morning. Met again. The same Creek Chief gave a long talk. The pleasure of the various tribes as to a council with the Camanches was called for, they were unanimous that a council should be held. The council therefore agreed, that Mr. Chivoin, a Cherokee, who for twenty years has traded with the Camanches and other tribes, be appointed to visit the Camanches and propose a council next day. At that time would not suit them, and it would be their pleasure to meet the Creeks and other tribes, named by themselves, name a day, and the council would convene. With this arrangement the council closed, and very harmoniously. The agreed were present, as the Delawares, Shawnees, Kickapoos, Kechis, they leave all with the Creeks. I was greatly pleased to see the confidence placed in the Creeks, for twenty years good faith between them and the Camanches has been kept. To them the privilege as Mediators.

INDIAN ADVOCATE.

Published by New York Exchange.

IMPROVEMENTS IN THE CHOCTAW NATION During the Last Fifty Years

The council was one of great order. The Creeks do not allow drinking, consequently no person was intoxicated. The various tribes were pleased to see each other, though speaking different languages, they knew each other's motives, and by signs they make themselves understood. I was much pleased to see the English language the medium of communication. Something peculiar in the dress of each tribe. Some were handsomely and profusely dressed, their leggings, moccasins and wampums, being covered with beads and ribbons, they wore: bands, rings, &c. Whilst most of them carry the tomahawk, but it has a pipe attached, and now used for smoking, though the edge is kept sharp. Many old relics, used once in war, on this occasion were attached to their person.

Several Creeks, who wear the English dress, on this occasion appeared in the style of olden times, and made a warlike appearance. Most of the Indians appear best in Native dress, more dignified, and certainly more like Indian braves.

As to the speaking during council, I have to say, it came short of my expectation. I looked for happy expressions, reported to be uttered in Indian councils, but they came not. Eloquence was not in their looks or words. There was great want of enthusiasm, without this speeches are tame. There was no feeling during the council. I was astonished that every thing was done without life, and almost without interest. However good will result from this council.

A. L. HAY.

TUCKABATCH, Sept. 10th, 1852.

From the Western Herald.

Sabbath during Council of Ten Tribes.

At night while the council continued, I preached in the council-house, being the only minister present. I felt the importance of preaching to those who represented various tribes. They were invited and some attended. On Sabbath the use of the council-house was given for religious meeting. The ground around was occupied by the tribes, and as preaching was new to most, and many felt hostile to religion, it was a matter of doubt whether any would hear preaching, being very few professors of religion. Of the nine tribes then visiting, I found on inquiry, that not one delegate made profession, and very seldom any ever attended preaching; some who I asked to attend told me they did not come to hear preaching, and more, they did not go to church at home. I made an effort to get what few professors were present to go with me to the place of meeting. They promised to come, and by singing we had the entire multitude; but when I arose to preach, half left. Many never heard preaching before, they felt at liberty to talk, smoke and laugh during preaching, and much noise in every direction. Expecting this, I was prepared for it. But I was called to vary my preaching. I saw from their looks they did not understand the simplest truths of religion. I spoke to them as to infants, they became interested, and some gave their undivided attention.

Such a congregation I found very difficult to instruct. I saw some were anxious to hear. To be understood, I scarcely said anything in the precise way I designed. The effort of that day was made, that seed might be sown, which shall ultimately bear fruit. I labored as the Sabbath School teacher, who teaches an infant class, such a class as I had at Georgetown, Kentucky. The seed would long be buried, yet it would not disappoint the expectation of the laborer. The wild tribes will remember some things told them. They heard of Him who alone can save; they were told His sufferings and the atonement made by Him, was as much for them as any people, and that they could be saved alone through Him. They have been told that their present belief, as related to the writer, is, that if they are obedient to parents, respect the old, feed the hungry, remember favors, they will after death go to the Good Spirit. In conversation, and while preaching, I, from Revelation, showed them their error. They listened to the Bible plan of salvation, and He who hath said, "my word shall not return unto me void," will, I hope, make his word ef-

fectual in this late effort, to extend it among the wild tribes.

The meeting was composed mostly of old men, who bear about their persons many a scar. They have fought their last battle. Many enemies have they met and conquered. While I looked on them in council, their noble brows, their calm features, I felt grieved to think that these veterans of so many tribes, were not prepared for the last conflict—death—now so near. With the Bible before me, desiring the salvation of the souls of immortal men, yet I have no ground to indulge the slight hope they will come off victors in death. Never having believed in Christ, they are not in a saved condition. No situation will enlarge our desire for the conversion of men, and our wish that they may be saved, more than a residence among heathen. But desire for the conversion of men changes not here—though I could now go to the Camanches and preach to them. My glory is in God's plan of salvation, and if any will not be saved on his terms, I do not desire their salvation.

If this people are in an unsaved condition, and cannot be saved without the gospel, what, my friends, of my dear land, ought you to do? Just as the council was closing, I stood up and looked at that assembly, and my thought was only of their spiritual condition, and God who heareth in secret, will hear my prayer, that those poor Indians will go home with some gospel truth never to be forgotten.

A. L. HAY.

TUCKABATCH, Sept. 10th, 1852.

From the Religious Herald.

Indian Missions.

BRO. SANBORN: I thank you for the following letter for publication. Many of the friends of the cause will, doubtless, be glad to see it, and especially those who contribute to Indian Missions. It contains many important facts and suggestions.

Yours, &c.

R. B. C. HOWELL.

ARMSTRONG ACADEMY,
C. N., Ind. Ter., Aug. 9, 1852.

REV. R. B. C. HOWELL:

DEAR BROTHER:—I intended to have written to you two months ago, but waited to glean something more interesting to write about. Our school closed on the 9th of July, and we will have a vacation of nearly three months, which time I am spending in preaching the gospel in the regions around, as much as the situation of my family will permit. Our examination was attended by large numbers of natives, many of whom seemed to take great interest in the exercises, but most of them were totally ignorant of what was going on. Many, however, came to get a good dinner, which is of some consequence in the eye of an Indian. Very few of the visitors could form an opinion about the progress of pupils, so that we had few to commend or praise us for our labors. We reported time of our pupils prepared to transact common business, of in other words, who have got a good English education. And this is as good education as we can consistently give them; and there will be many left still, to grow up without an education of this kind. If some of our benevolent friends in the States, who are supporting beneficiaries at our schools, would leave it to the teachers to select beneficiaries from among those who are qualified for common business, they would not be so often disappointed in their expectations. For the teachers are best acquainted with the character of the pupils, and have an idea which of them may be useful. They ought to be selected with reference to their moral character, intellectual capacity, and desire for further improvement. I have thought the subject over in all its bearings, and have come to the conclusion that it would be best to give up the old way of selecting wild Indian youths as beneficiaries, for so many of them turn out bad.

George W. Walker, the youth who I mentioned in my last, and who has been adopted as a beneficiary by friends in Virginia and Georgia, is a young man who well deserves an education. Although, not gifted with such a strong intellectual capacity as some few that we have; yet, by constant application to his books, he has surpassed them. He is the most unwarlike scholar that I have ever seen of his age. He has a great thirst for both spiritual and intellectual knowledge. He is truly thankful to his friends in the States for their liberality. We have two or three others in school who ought to have the advantage of a liberal education. Their moral character, and capacity to learn, are good. They have a strong desire for further improvement. One of whom is William

Jones, who has neither father nor mother, and is very destitute. He has a tolerable good English education, and is too young to be cast on the chances of a friendless world.

I am just in receipt of a letter from one of our pupils, and as you may like variety, I will transcribe a short paragraph of the letter, so that you will see how much our pupils appreciate the advantages of an education.

Since I left Armstrong and came to this place, I have been thought great deal to you all, and how much pleasure while I was with you, and how pleasant will unite together in school room, and on Sunday, to hear the preaching of the word of God, and to think about Jesus Christ, who is so good to us, and has died in our place in order that we might be saved. And still I am thinking about you all now; and I am here to thank God, and pray to God, that he may lead me in the way of Jesus Christ, because I know that Jesus is the Son of God. And the Bible tells us, it says: I am the Lord thy God which teach thee to profit, which teach thee in the way that thou shouldst go.

Since the closing of our school, I have had an opportunity to visit some among the natives, and am truly delighted with the moral, social, and political improvement of the people. I have not seen a family without a field of corn and plenty of vegetables. The wigwam has given place to good, comfortable dwelling houses. The gospel has done much for this people; but still there is great room for improvement. There are many traits of character far from being pleasant to an enlightened eye. Many vicious habits of olden times, painful to the hearts of good men, which have not been fully eradicated, and can only be done by the increasing light of the gospel. Very many of the natives only hear the gospel occasionally through interpreters; which is, no doubt, an imperfect method of imparting knowledge, as the most of the interpreters have only an imperfect knowledge of the English language.

In conclusion, I wish to say a few words about the prospects of our church—I mean the Baptist church. We have everything to discourage us. Before I left the States, I had frequently heard it remarked, that the missionaries to the Indians were lost in the prayers, sympathies, and contributions of American Christians. I now see that it is so. Why it is so, I know not; for, if the whole truth was known, I doubt not, but that the missionaries among the Indians have to endure as many privations, suffer as many hardships, and labor as hard as our missionaries in Asia. At present, we are suffering for the want of help. We have been making use of the Maechobian way for some time, but no one responds. Our church extends over quite a large tract of country. The members are very scattering—situated as we are, we cannot possibly attend to them. They are in a manner as sheep without a shepherd, and every week brings us the sad intelligence that the wolf has devoured some of the tender lambs—yes, and some of the old sheep too. Our hearts are pained, and we are bowed down. We cannot do our duty to the Academy, and our duty to the church. And, unless we get help, the church of the Academy will certainly go down. If we let the Academy go down, we shall lose the whole of the fine influence that we have in the nation. And it will, at the same time, bring our denomination into bad repute among the natives. Our Board is talking about new fields, which would be very desirable, indeed. But our theory is, that it is better to have one field well cultivated than two half cultivated, and left to be overrun with weeds, which will be the case with this, unless another laborer is sent to us, who shall be able to devote the whole of his time to its cultivation. Our church extends about one hundred miles one way, and perhaps about fifty or over in another direction; and it ought to be divided into three or four. So you may see for yourself that it would require the whole of one man's time to cultivate such a large field besides our help. But we have some things to encourage us. God is on our side. The Head of the church has said, "do I am with you always, even unto the end of the world." We occasionally have additions to our church, which makes us rejoice. But I must close.

Praying that you may enjoy the constant smile of the Redeemer, and commending yours and mine to the care of our Heavenly Father,

Very truly your friend

And brother in Christ,

ANDREW MOFFAT

First Mile Creek Church, Hancock county, Va., and Dr. Turpin, Ga.

Men of evil character resemble earthen vessels, easy to break, and hard to mend; but good men are like golden vessels, broken with difficulty and easily repaired.

To be rich is to be content with little.

There was a period, previous to the time when the missionaries were among them, that the Choctaws used the toothed shaver, and the outer bark of cane and reed, bent hard, for knives. They made bags of the bark of trees, twisted and woven by hand. Ropes were made of the bark of trees. Blankets were made of Turkey leather. Fire was formerly produced by friction. Two dried pieces of ash wood were rubbed rapidly across each other till fire was produced. When they planted corn, it was not secured by any fence, nor was the land plowed—it was dug up with hoes, and planted without rows, or any order. They labor was performed by the women. The men were hunters, and followed various war, dances, feasts, weddings, and attending councils and feasts, and feasts, and feasts. The women also attended these.

When the missionaries arrived in 1810, it was a rare thing to see a Choctaw warrior wear a hat, pantaloons or shoes. Liquor was made, and but very few were fastidious. They would not get drunk, when whiskey was offered them. In very few houses were there beds, windows, tables, beds or chairs.

The principal articles of food were Dog Sweet potatoes and beans. A species of bean called landnuts was prepared from their corn, and served up in an earthen bowl with one spoon in it, made of the buffalo or deer. The men ate first, and by themselves. The women and children ate after wards. At times they had bear meat, venison, wild turkeys and pork for food.

But many families suffered for want of food. Their fields were small, poorly cultivated, and surrounded with a low fence. There were few among them who could read. Thousands knew not of the Christian Sabbath, the Bible, or the Saviour. The late Dr. Cornelius, passed through the Choctaw Nation in 1817, and preached at the Agency. A white man who attended the meeting has since said to the writer, that he had then resided among the Choctaws seven years, and during that time he heard a sermon preached, a prayer offered, and a blessing said at table.

They had at that time no written form of government, no written laws, no trials by jury. The widow had no aid, and children no education in their father's family.

These are some of the most striking features in the condition of the Choctaws, when the American Board commenced its mission among them.

Some of the changes may be thus summed up: Instead of leaving the labor of the field performed by a woman with a hoe—the man plowed the fields with cattle or horses, and plant them, or made help the women to do so.

Instead of a few poor, bush fences, or a few rail fences—these have become fences to be made ten mile long. Instead of seeing men without hats, shoes and garments, it is rare to meet them on public occasions without all these.

The houses are now to a great extent furnished with floors, chairs, tables and beds. The men are taken more regularly and the table is supplied with plates, knives, spoons, metal spoons, and tinned meat, sugar and coffee.

The females have now made corresponding improvements in their own sphere, in their persons and manners.

Among the most striking improvements which be noticed, the introduction of a written constitution of government, upon republican principles. Trial by jury in their courts, is now to all intents and purposes a reality. Marriage between the man and woman is regulated by law, and is to be solemnized by a judge, or a minister of the gospel. The legal fee is \$2.

Widows are entitled to a dower, and children inherit their father's estate.

Their lives formerly, the introduction of ardent spirits, first meted out thirty years since, before there was a Christian Choctaw to be found, and before the chiefs and head of tribes, should not be forgotten. The moral provision for the education of their children, under the care of missionaries, among whom, all paid in, to more than a million of dollars, should lead us to hope for them. It is a rare among us to be poor, if sons in poverty, as will help themselves. We are bound by our own rule, to help the Choctaws.

Truly, on the score of money, there has not been a loss to the churches, in sending out the first Indian missionaries. How long shall the Indians be without all the teachers, and preachers too, which they need?

Yours truly,

C. B.

Wisdom is better than riches; wisdom guards thee, but thou hast to guard thy riches. Riches diminish in the using; but wisdom never in the use of it.

INDIAN ADVOCATE.

Was She Poor?

"I am poor," murmured a widow, looking hopelessly down upon her fatherless children, who were clinging to her bosom, "of air very poor."

Almost everyone, with sorrow, though brave with the thought for the week before her. Day by day she grew stronger, though still bowed her form; yet still would she say,—"I am poor, very poor."

And she was poor in a worldly sense, each night she sought her couch at the mid hour, and that her children might be educated at the common district school, she rose early in the morning, the hope of a mother's heart, welcoming left, and put her tired hand to the task again.

Years passed and in each of them she lagged along, the widow said many times,—"I am poor."

At last the babe that was left at her breast grew up to manhood. Her eldest son, thanks to his mother's sacrifices, was a scholar and a genius from the first.

He was sent with his early manhood to the national congress and his mother was honored in her noble life.

The second was her business and soon built up a successful commercial interests; his mother no longer lived in the little log cottage but was placed by her son in a fine hotel and supplied with the luxuries her youth had known.

The third became a mechanic, and his first pride was to build a house for his aged mother, that she might call it her own. It was done, and with his gentle hands and the good heart which had toiled so hard for him home was a paradise.

The daughter, who had lightened all the cares, who labored hard with her hands, was wedded to an excellent young man, whose talent fits worthy scope in one of the largest portions of New York—he is a preacher of the everlasting gospel.

The youngest son held fair to be a brilliant member of the bar, and thus it has fared with the widow and the fatherless.

Very often the good woman will exclaim, while looking back on the time of disappointment and strong struggles with the world, and then at her honored children,—"oh! how could I ever say I was poor?"

A Singular Reception

Major Emery, of the U. S. army, relates the following amusing story of the reception he and his companions experienced from the Indians of Pueblo in New Mexico in 1846.

"An invitation was received from the Pueblo Indians to visit their town of San Domingo. We had not proceeded far before we met ten or fifteen sachems looking odd, well mounted, and two of them carrying gold beaded canes, and tassels, the emblems of office in New Mexico."

"When a few miles from the town, we saw a cloud of dust rapidly advancing, and the air was rent with a terrible yell, resembling the *Flap* of war-whoop. The first object that caught my eye, through the column of dust, was a fierce pair of buffalo horns, overlapped with long shaggy hair. As they approached, the sturdy form of a naked Indian revealed itself beneath the horns, with shield and lance, dashing at full speed, on a white horse, which like his own body, was painted all the colors of the rainbow; and then, one by one, his followers came on, painted to the eyes, their own heads and their horses covered with all the strange equipments that the 'brave' creation could afford in the way of horns, skulls, tails, feathers, and claws; as they passed us, one rank on each side fired a volley under our horses' bellies, from the right and from the left."

"In the canon we were joined by the priest, a fat old white gentleman. We were escorted to the Padre's of course, for here, as everywhere else, these men are the most intelligent and best to be found in the world, and when the good people wish to put their best foot foremost, the Padre's wives, beds and couches have to suffer. The entrance to the portal was lined with women of the village, all dressed alike, and ranged in triple files; they looked fat and happy."

"We were taken into his Reverence's parlor, tapewormed with cushions, stamped with the Emblems of all the Presidents of the United States up to this time. The cushions were of spotted deerskin, and the couch covered with a white Navajo blanket worked in richly colored flowers."

BEAUTY OF JEWELRY.—It is related that Chetochewick, on returning from his Eastern travels, was asked if he could assign a reason why the women of the Jewish race were so much lovelier than those of the heathen, when he gave the following answer:—"Jewesses," he said, "were graced the crown which alighted upon their fathers' heads, and with a Jewess was to be seen among the crowd of priests and rabbis who inhab-

ed the San of God, scourged him, crowned him with thorns, and subjected him to infamy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in vases of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ, on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother, Lazarus. He cured Simon's mother-in-law, and the woman who had touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the woman in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him balm and spices; and weeping sought him at the sepulchre. "Woman, why weepst thou?" His first appearance after the resurrection was to Mary Magdalene. He said to her "Mary." At the sound of his voice Mary Magdalene's eyes were opened, and she answered "Master." The reflection of some beautiful ray must have rested on the brow of Jewesses."

Indian Tribes of New Mexico.

SCHOUER's history of the Indian Tribes of the United States, published by authority of Congress, page 245, contains a memoir to the Commissioner of Indian Affairs, from Hon. Charles Bent, Governor of New Mexico, in 1846, in which he shows, from the most reliable information, that the population of the Indian tribes in the Territory of New Mexico amounted to 36,950 souls. As, in consequence of the conquest of the territory, they fall under the immediate superintendence of the United States Government, the Governor says, it becomes a subject of serious import, how these numerous and savage tribes are to be controlled and managed."

His recommendation was, that besides the employment of Agents among them, each of these tribes of Indians should be induced to send a delegation to Washington, and adds,—"I would also suggest the propriety of sending with this delegation of uncivilized Indians, a delegation from the 'Pueblos' or civilized Indians, who are by law citizens of this Territory, and of the United States. They compose a very considerable portion of the population of New Mexico, and, if excited so to do, might cause a good deal of difficulty."

We understand that a delegation from the Pueblos are now in Washington.

INDIAN CUNNING.—A Spanish traveler met an Indian in the desert; they were both on horseback. The Spaniard, fearing that his horse, which was none of the best, would not hold out to the end of his journey, asked the Indian, whose horse was young, strong, and spirited, to exchange with him. The Indian refused to do so. The Spaniard then began to quarrel with him; from words they proceeded to blows; and the aggressor, being well armed, proved too powerful for the native. So he seized the poor Indian's horse, and, having mounted him, pursued his journey.

The Indian closely followed him to the nearest town, and immediately complained to a justice. The Spaniard was summoned to appear, and bring the horse with him. He, however, treated the rightful owner of the animal as an impostor, affirming that the horse was his property, and that he had always had him in his possession, having brought him up from a colt.

There being no proof to the contrary, the justice was about to dismiss the parties, when the Indian cried out, "The horse is mine, and I'll prove it." He took off his blanket, and with it instantly covered the animal's head; then addressing the justice,

"Since this man," said he, "affirms that he has raised this horse from a colt, command him to tell in which of his eyes he is blind."

The Spaniard, who would not seem to hesitate, instantly answered, "In the right eye."

"He is neither blind in the right eye nor the left," replied the Indian.

The justice was so fully convinced by this ingenious and decisive proof, that he decreed to the Indian his horse, and the Spaniard to be punished as a robber.—*Yonk's Cabinet.*

PATIENCE IN DURING GOOD.—When we remember that the missionaries labored five years in Oahu, fifteen in Greenland, sixteen in Tahiti, and seventeen in New Zealand, before they saw any of the heathen converted to Jesus, and then gathered a rich harvest of precious souls, we must not, and indeed must not, complain. "Behold," says Jesus, "the husbandmen which he has sown, both long and late, but he will surely give the early and the latter rain. As ye desire that the seed which ye shall sow, if we shall not—

RELIGIOUS ITEMS.

THE KINGDOM OF SIAM.—It is an interesting fact, says *The Boston Journal*, and one not generally known in this country, that the King of Siam, one of the political subdivisions of China-India, is very friendly, liberal and tolerant to all foreigners.—Their presence is not merely tolerated for the commercial advantages which may result therefrom, but they are received on terms of great cordiality and friendship. The inhabitants have made great advances in civilization and refinement, and cultivate the arts and sciences to an extent which would surprise many who are in the habit of associating everything of the kind inseparably with European and American society. The productions of that country are those common to Southern Asia, and might be made a source of commercial profit in our East India trade. The present seems to afford a very favorable opportunity to enter into a treaty of amity and friendship with that power; and it is hoped the Government will empower the new Commissioner to China, or add to the instructions of the Japan expedition, power to visit and treat with the King of Siam.

The General Conference of the Methodist Church in Britain, held its 109th session recently at Sheffield. The following returns were exhibited:	
This year in Great Britain,	261,263 mem.
Last year,	262,269 "
Decrease,	1,006 "
This year Ireland,	20,606 "
Last year,	20,915 "
Decrease,	309 "
This year, foreign stations,	101,238 "
Last year,	98,611 "
Increase,	2,627 "
Total home and foreign,	463,641 "

The large decrease in England was occasioned by the withdrawal of a large number of ministers and members, on account of the differences respecting lay delegation and other reforms which had been urged and refused.

Some of the religious customs of the northern Methodists at this time are as follows: The men and women sit together, occasionally in pious churches—each congregation has a well trained choir in the gallery, whose music is delightful; and a collection (mostly in coppers, we think) is taken up every Sabbath. The preachers do not line the hymns—they preach from large notes—they preach short sermons—reading no announcements after the discourse. The camp meetings, which are numerous and well attended, begin on Monday, and close on Saturday morning. Some preaching-circles have forty or fifty appointments—held from three to five quarterly meetings a week, without preaching at more than one of them; and the preachers in the cities have a room in which they meet together every Monday morning, for the discussion of some religious subject.

The Annual Minutes of the Methodist Church South give 367,954 white members, and 126,113 colored, beside 3,227 Indians. Total 497,294.—Nearly one-third of the members, therefore, are colored. The increase of the colored members the last year was between three and four thousand.

The South Carolina Conference contains 69,864 members, of whom more than one-half are colored. Georgia Conference contains 47,686 members, of whom 17,649 are colored, or nearly one-half.

It is a most noticeable and memorable fact in the history of Christian missions, that the message of the Gospel has been such at the standard islands that missionaries are now being sent from these islands to distant heathen islands. The last accounts from the Sandwich Islands mention that a missionary expedition to Mororoo was to leave on the 15th of July. It was to consist of ten persons, four of whom were Sandwich Islanders.

The report of the Commissioners to whom was referred the Methodist North and South seas, has been made, by which it appears that the property previous to the division of the institution, was upwards of \$200,000. That the profits from 1845 to January 1852 have been over \$200,000.

It is stated on good authority, that not more than five hundred millions of pounds have been expended by all religious societies in Great Britain in the last thirty years while thirty millions are now every year spent on many objects. And twelve hundred millions have been spent in war, in that half century.

CHINESE LITERARY ENTERPRISE.—A family in Canton has engaged to have a set of books cut for a new edition of the national historians of China, a series of classical works called the twenty-four histories, which will involve an outlay of more than \$100,000. It is due to show their regard to letters rather than with the hope of gain.

The New York Times advises young men to keep away from that city. It says that thirteen-twentieths of the young men who come there to seek their fortunes, not only drag out an existence of poverty, but become miserably wretched.

The Boston Christian Observer, a Baptist journal, has been discontinued, and the subscription list transferred to the *Parian*, a Congregational paper.

Edgar G. Davis.

DEATH, at the residence of his son, Mr. Solomon Davis, Banker Hill, Illinois, on Sabbath morning, Aug. 21st 1852, Edgar G. Davis, aged sixty years, after a lingering disease of Chronic Diarrhea, in the assumed hope of a glorious immortality. He was born in the State of Delaware; became a member of a Baptist Church in 1814, in the State of New York. He removed to Illinois in 1824, having been appointed by the American Bible Society as the agent to collect funds in the States of Illinois and Missouri, in which he continued until the division took place. For some time he labored as an agent for the Standard College, with good success. About seven years ago he was pastor of the Banker Hill Church, but his ability as an agent to collect funds led him to make an effort for the Indian Mission. He felt for the Indian, and by hard and unflinching efforts he succeeded in collecting considerable funds, chiefly in the States of Alabama and Tennessee. Of this leader we may truly say, he was a man of God, devoted to the cause of Christ, faithful and laborious. His death was improved from the words of Paul, "I have fought a good fight, I have finished my course. I have kept the faith."

RECEIPTS.

From September 10th to October 5th, 1852.	
KENTUCKY.	
From the estate of John S. Buck, dec'd, per P. A. Bushy to complete salary of	\$33 33
New Bethel Indian Mission Association, per J. W. Mansfield,	15 00
Bethel Association, Mission and Bible Societies, per M. L. Leavelle,	127 00
Collection by Rev. Y. B. Pitts, Finance Secretary: Rev. Am. Truay, 95; Thomas Graves, 5; Rev. Robert Kirtley, 5; Brother Mearns, 5; Brother W. Patton, 5; Brother Scott, 5; William Hovey, 5; Robert Hovey, 5; Elias Scott, 5; Chas. H. Scott, 5; Leonard Stevens, 5; W. H. Buckman, 5; Sister S. M. Garrett, 5; Rev. James A. Kirtley, 2; Burns Allen, 2; Rev. Mrs. Whittaker, Jas. C. Graves, Abner Graves, Rev. D. M. Lillard, Sister Graves and Kirtley, with some brethren whose names were not learned, contributed \$15 75.	64 75
Total from Kentucky,	200 08
INDIANA.	
Isabel Taylor, for Indian Advocate,	45
ALABAMA.	
Marion Baptist Church,	\$1 00
Jas. Carmichael,	5 00
W. Hornbuckle, for Indian Advocate,	1 00
GEORGIA.	
Rev. C. D. Mallory, for Indian Advocate,	1 00
TENNESSEE.	
Rev. A. S. Wynn, for Indian Advocate,	3 00
Total collections,	\$224 86

Georgetown College, Ky.—This institution occupies a high rank among Western Colleges. Its Library, Cabinet, Museum and Apparatus are unsurpassed. Its Library alone is the same as that of Yale College, while its scientific course embraces all the best portions of the course at West Point.

For young men designed for practical business, there is a course of three years, in which is thorough in order is imparted in Book-keeping, Mathematics, English, French, English, Principles of Commerce and Book-keeping. In this practical course, the College is believed to be unequalled. Its high aim is to produce American scholars and American business men. The rapidly increasing number of students in attendance is proof of its high rank and efficiency.

This sort of learning is no mere experiment, whose performance is doubtful, and whose diploma is therefore of questionable value. It is in a position to exercise and maintain a wholesome discipline without the fear of expatriation, and to maintain its high aim is to produce American scholars and American business men.

This College has heretofore arrangements adapted to all classes of students, and is so adapted as to avoid the dangers inseparable from the study of chemistry, 100 or 200 young men in one building. Students for the military can board for about \$20 per College year. Others of known and moral character (\$25 or \$30), while those who may prefer board and tuition to \$40 or \$50. Students \$20 to \$30. No student is allowed to board in any family but such as the Faculty can approve, and a strict list of board supervision is required by the Faculty over every student wherever he may be.

The Sabbath year is divided into two sessions. The first commences on the 24th of September, the second on the 1st of January in February. Commencement day occurs on the 1st of June. The College is open to students from the 1st of September to the 1st of June. The annual Catalogue may be had by applying to the President, Rev. B. R. Garrison, M. D.

A. F. GARD, Sec'y of the Board of Trustees.