

INDIAN ADVOCATE.

VOLUME VIII.

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

NUMBER 11.

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LOUISVILLE, JULY, 1854.

THE BOARD OF INDIAN MISSIONS.

PROCEEDINGS OF THE AMERICAN INDIAN MISSION ASSOCIATION.

Memphis, Tenn., June 1st, 1854.

FORENOON SESSION.

The American Indian Mission Association convened in the first Baptist Church in this city at 11 o'clock, A. M. The Association was called to order by the Rev. S. L. Helm, Corresponding Secretary; after prayer by Rev. H. F. Buckner, Missionary to the Creeks, the Rev. John L. Waller, LL. D., was called to the chair, and J. A. Branham chosen Secretary pro tem.

On motion the Rev. W. W. Everts, of Kentucky, the Rev. S. L. Helm, of Kentucky, Rev. H. F. Buckner, and F. E. Whitfield, were appointed a committee to nominate the officers of this Association.

On motion, a committee composed of the Rev. S. L. Helm, F. E. Whitfield, and H. Lake, was appointed to receive and enroll the names of the members of this Association. On motion the Rev. D. E. Burns, of Mississippi, V. Rhodes, and F. E. Whitfield, were appointed a committee to arrange the order of business during the continuance of the present meeting of the Association.

The Committee on nominations made the following as their report, which was unanimously adopted:

President, Hon. T. G. Blewett, of Mississippi.
Vice Presidents, S. H. Come, D. D., New York, Rev. W. C. Back, Mississippi, J. L. Waller, LL. D., Kentucky.
Corresponding Secretary, Thomas M. Vaughan, Esq., of Kentucky.

Managers, Rev. W. W. Everts, T. S. Hayden, W. B. Callwell, D. T. Randall, James E. Tyler, T. B. Johnson, Charles Quirey, Charles Duffield, Rev. F. Reese, S. J. Evans, and Rev. S. L. Helm, Louisville, Ky.; Rev. Wm. M. Pratt, Rev. Wm. Vaughan, Rev. Y. R. Pitts, Rev. J. M. Pennington, of Kentucky; Rev. J. Eaton, LL. D., of Tennessee; Rev. B. Manly, of Alabama; Rev. V. R. Thornton, of Georgia; Rev. J. B. Taylor, of Virginia; Rev. W. B. Johnson, D. D., of S. C.; Rev. B. M. Sanders, of Georgia; Rev. J. B. Jeter, D. D., of Virginia; Rev. J. McCoy, of Indiana; Rev. J. M. Peck, of Ill.; Rev. R. Fuller, D. D., of Maryland; Rev. W. C. Ligon, of Missouri; Rev. F. A. Willard, of Massachusetts, and Rev. H. Malcom, D. D., of Pennsylvania.

On motion of Rev. S. L. Helm, the Association adjourned until 3 o'clock P. M.

AFTERNOON SESSION.

The Association was called to order by the Moderator. Prayer by the Rev. W. C. Crane, of Miss. Reports from committees being called for, the Rev. D. E. Burns from the committee on the order of business offered their report in part, and asked for further time. On motion of Rev. S. L. Helm the report was received and the committee continued.

A resolution was offered by Rev. W. C. Crane, that when the Association adjourns it adjourn to meet in May next at Montgomery, Ala. Which resolution after being discussed by the Moderator, Messrs. Helm, Crane and Burns, was withdrawn.

On motion of the Rev. S. L. Helm, the time and place of the next meeting of the Association was referred to the Board of Managers.

The Rev. W. W. Everts, of Ky., offered the following resolution, which was unanimously adopted:

Resolved, That the Board of Managers be requested to adopt some means to secure fuller co-operation of the Baptist press in commending the claims of the Indian Missions.

Adjourned until 8 o'clock, P. M. Prayer by Rev. D. E. Burns.

NIGHT SESSION.

The Association met—prayer by Rev. D. E. Burns. The annual report of the Board of Managers was read by Rev. S. L. Helm. The report received and ordered to be printed. Adjourned until to-morrow morning at 11 o'clock. Prayer by Rev. S. L. Helm.

Friday, June 2d, 11 o'clock, A. M.

FORENOON SESSION.

The Association met pursuant to adjournment. After singing, and prayer by the Rev. J. J. Sledge, of Miss., the report of the Treasurer was read by Rev. S. L. Helm, and referred to the Board of Managers.

The annual report of the Board of Managers being called up, able and interesting speeches on the importance of Indian Missions were made by Revs. S. L. Helm, D. E. Burns, H. F. Buckner, and others.

On motion the Rev. D. E. Burns, of Miss., was appointed to deliver the next annual sermon to the Association, and the Rev. E. D. Isbell, of Tenn., his alternate.

On motion of the Rev. E. D. Isbell, a committee was appointed to arrange the order of religious exercises on the Sabbath. The Rev. E. D. Isbell, V. Rhodes, and F. E. Whitfield, were appointed said committee.

On motion the Association adjourned until 3 o'clock, P. M. Prayer by the Rev. A. S. Wynne.

AFTERNOON SESSION.

The Association met; prayer by the Rev. J. Burns, of Tenn. The Rev. D. E. Isbell from the committee on the order of religious exercises, made their report, which report was received and the committee discharged.

A letter from the Yochany Baptist Church of Miss., was received accompanied by a subscription of \$20 10.

Rev. H. F. Buckner offered an apology to the Association for having lost a letter sent by him to the Association from the North Fork Church, Creek Nation.

On motion of the Rev. S. L. Helm, the ministers who shall preach on the Sabbath are requested to take up subscriptions in their respective churches for the benefit of Indian Missions.

On motion of Rev. S. L. Helm a committee on resolutions was appointed, consisting of Revs. S. L. Helm, H. F. Buckner, E. D. Isbell, and D. E. Burns. Adjourned until 8 o'clock, P. M. Prayer by Rev. L. C. Roberts.

NIGHT SESSION.

The Association met; prayer by the Rev. H. F. Buckner. The annual sermon preached by the Rev. W. W. Everts, of Ky. Adjourned until to-morrow morning at 10 o'clock.

Saturday, June 3rd, 10 o'clock, A. M.

FORENOON SESSION.

The Association met. The Moderator being absent, on motion of Rev. E. D. Isbell, Rev. W. W. Everts was called to the chair. Prayer by the Rev. L. Wade.

The Rev. E. D. Isbell offered the following preamble and resolutions, which were unanimously adopted:

Whereas, In the providence of God, our esteemed and talented brother O. B. Hendrickson, pastor of this church, has been called to pass through deep and trying affliction in the loss of his wife, mother, and daughter.

1st Resolved, That on the death of sister Ellen C. Hendrickson, our brother the pastor of this church has been deprived of an amiable and affectionate wife, emphatically a helpmate to him in all his domestic relations, and especially in his arduous work as a minister of Jesus Christ. That the church has lost one of its most efficient members in every enterprise for God's glory.

2nd Resolved, That we deeply sympathize with our brother in his deep affliction, and extend to him our Christian condolence as brethren.

3rd Resolved, That these resolutions be published in the city papers, and that a copy of them be sent to the church and to our brother Hendrickson by the Secretary of this Association.

On motion of Rev. S. L. Helm, the Association then engaged in special prayer. Prayer by the Rev. S. L. Helm and Rev. J. C. Roberts.

The Rev. S. L. Helm offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of this Association be tendered to the Editors of the Daily Appeal of this city, for their daily report of the proceedings of this meeting, and also for their politeness in furnishing the Association with copies of their paper.

The Rev. Peter Folsom offered the following resolution, which after being supported by him and others was unanimously adopted:

Resolved, That the success of our missionaries in educating, civilizing, and evangelizing the Indian races furnish unmistakable evidence of the presence of the Divine blessing, and that the Indians are susceptible of a high order of mental and moral cultivation.

The Rev. H. F. Buckner delivered an address on the duty and necessity of supporting Indian missionaries and on the Indian character.

On motion of Rev. A. S. Wynne, the Association raised among its members and the audience \$100, to pay the Rev. P. Folsom his salary. Adjourned until 8 o'clock, p. m. Prayer by Rev. Dr. Porter.

NIGHT SESSION.

The Association met; prayer by Rev. W. C. Batchellor. The Rev. S. L. Helm offered the following resolution which was unanimously adopted:

Resolved, That in view of the increasing facilities for the spread of the gospel among the aboriginal tribes of this western continent, American churches and patriots are called upon to increase their efforts and enlarge their borders, by strong reinforcements of missionaries.

An address was then delivered by Rev. D. E. Burns on Indian missions. On motion the Association adjourned until 3 o'clock to-morrow evening.

CHINA.

Our readers have all heard of China—that large, large empire, containing one-third of all the people in the world. You have heard of its swarming millions and its guarded coasts; of its strange customs, and strange language; of its tea and silk, with which we are supplied; of its ivory carving and porcelain; of its lanterns and pagodas; of its pietate idols, and offerings of the dead; and, alas! of its many murdered babes—murdered because of its overflowing population. What little boy or girl has not heard of China?

A mighty revolution is now going on in that vast empire. The descendants of the early inhabitants of China have risen up to turn out their present masters, who are of the Tartar race. The revolutionary army are passing on from city to city, almost without a check, conquering as they go. And the most remarkable thing of all is, that they are endeavoring to overthrow the old religion of China. The chief, who calls himself the new emperor, and other chiefs of the rebel army, have learned to worship the true God. They have circulated the Ten Commandments, they have printed the Book of Genesis, they are destroying the idols and the idol temples, and they even make mention of the name of Jesus.

It does not appear that they have read the new Testament. They know little, as yet, of the way of salvation, and they mix up much error and folly with what they do know of the truth. But they are willing to learn more.

Do you not wish that you had a whole cargo of Testaments to send them? Do you not think that the Christians of this happy land should take advantage of this wonderful opportunity, and help to supply China with the Word of God, while she is willing and waiting to receive it? You will be glad to hear that many in England are already doing what they can for this object. The British and Foreign Bible Society is endeavoring to send ONE MILLION of New Testaments to China.

A Chinese New Testament can be printed for six and a quarter cents, the price of an English one. Missionaries are there, who understand the language, and who have translated the Testament. The printing presses and Chinese workmen are ready. We can imagine how the printing presses will be kept going night and day; how some will be composing, some printing, some folding, some stitching, some distributing; and perhaps some faithful missionaries will be making their way to the camp of the new emperor, to convey copies of the volume to himself, and his army, and his court. If, just at the very time when they are casting

Sunday, June 4th, 3 o'clock, p. m.

AFTERNOON SESSION.

The Association met according to adjournment. The Moderator being absent the Secretary called the Association to order. On motion of the Rev. D. E. Burns the Rev. S. L. Helm was called to the chair and opened the meeting by prayer.

Addresses were delivered by Rev. H. F. Buckner, and Rev. P. Folsom. Adjourned until to-morrow morning at 10 o'clock.

Monday, June 5th, 10 o'clock, a. m.

FORENOON SESSION.

The Association met, pursuant to adjournment; prayer by the Rev. W. C. Batchellor, of Mo. On motion of Rev. W. C. Batchellor, the Secretary was requested to read the minutes of the preceding meetings. On motion of the Rev. D. E. Burns the minutes were adopted as read. The Rev. E. D. Isbell offered the following resolution, which was unanimously adopted:

Resolved, That the Rev. D. E. Burns, and the Rev. H. F. Buckner be requested to furnish copies of their addresses for publication in connection with the minutes of this Association.

The Rev. W. C. Batchellor offered the following preamble and resolutions, which after being supported by him in an address, were passed unanimously:

Whereas, The field of Missionary labor among the aboriginal tribes of America has at no former period presented so inviting an aspect; and whereas the number of missionaries engaged and the amount of means heretofore contributed to this object, are entirely inadequate to accomplish the great work of evangelizing, civilizing, and educating the "red men," therefore,

Resolved, That great efforts be made to enlist the sympathies of the Christian and philanthropist, and to awaken a general interest in the minds of the American people upon the subject of Indian Missions, and they be urged to contribute more liberally of the abundance which God has given them, to the furtherance of this noble enterprise.

The Rev. D. E. Burns offered the following resolution which was unanimously adopted:

Resolved, That the thanks of this Association be tendered to the Rev. Dr. H. S. Porter and his congregation for the polite and courteous offer of their pulpit to the ministers of this Association.

There being no other business before the Association, on motion of the Rev. D. E. Burns, it adjourned, *sine die*.

Prayer by the Rev. W. W. Everts.

JNO. L. WALLER, LL. D., President.

J. H. BRANHAM, Rec. Sec'y., pro tem.

away their idols, this blessed volume is placed in their hands, and if Christian people everywhere unite in prayer that the influences of the Holy Spirit may attend the gift, who can tell but that multitudes in China may turn, as with one heart, to that Saviour as yet to them unknown!

PRAYING TO SAINTS.—Adam Clarke thus comments on the account of the rich man calling upon Abraham: "He cried and said, Father Abraham, have mercy on me." &c. "There was a time when he might have prayed to the God of Abraham, and have found mercy; now he dares not approach that God whom in his life-time he had neglected, and he addresses a creature who has neither the power nor authority to bless. This is the only instance in the Bible of praying to saints; and, to the confusion of the false Popish doctrine, which states it to be necessary and available, let it forever be remembered that it was only practiced by a damned soul, and then without any success."

God suffers a Christian to be wronged, that he may exercise his patience, and commands a Christian to forgive the wrong, that he may exercise his charity; so that a wrong done him, may do him a double courtesy. Thus evil works for good.

DEATH OF THE POET, JAMES MONTGOMERY.

James Montgomery, the poet, breathed his last on Sunday afternoon, April 30, at his residence, the Mount, Sheffield, aged 82 years. He presided at the weekly board of the infirmary as late as Friday, and walked home more than a mile, afterward. The London Times gives a brief summary of his biography, as follows:

James Montgomery was born as long ago as November 4, 1771, at Irvine, in Ayrshire. His father was a Moravian missionary, who, leaving his son in Yorkshire to be educated, went to the West Indies, where he and the poet's mother both died. When only twelve years old, the bent of the boy's mind was shown by the production of various small poems. These indications could not save him at first from the fate of the poor, and he was sent to earn his bread as assistant in a general shop. He thirsted for other occupations, and one day set off with 3s. 6d. in his pocket to walk to London, to seek fame and fortune. In his first effort he broke down, and for a while gave up his plan to take service in another situation. Only for a time, however, was he content, and a second effort to reach the metropolis was successful, so far as bringing him to the spot he had longed for, but unsuccessful to his main hope—that of finding a publisher for a volume of his verses. But the bookseller, who refused Montgomery's poems accepted his labors, and made him his shopman.

Fortune, however, as she generally does, smiled at last on the zealous youth, and in 1792 he gained a post in the establishment of Mr. Gales, a bookseller of Sheffield, who had set up a newspaper called *The Sheffield Register*. On this paper Montgomery worked on amove, and when his master had to fly from England to avoid imprisonment for printing articles too liberal for the then despotic Government of England, the young poet became the editor and publisher of the paper, the name of which he changed to *Sheffield Iris*. In the columns of this print he advocated political and religious freedom, and such conduct secured for him the attentions of the Attorney-General, by whom he was prosecuted, fined and imprisoned; in the first instance, for reprinting a song commemorating "The Fall of the Bastille"; in the second case for an account he gave of a riot in Sheffield. Confinement could not crush his love of political justice, and on his second release he went on advocating the doctrines of freedom as before in his paper and in his books. In the lengthy periods between those times and the present, the beliefs which James Montgomery early pioneered in England have obtained general recognition, and, as men became more and more liberal, our poet gained more and more esteem. He contributed to magazines, and, despite adverse criticism, in the *Edinburg Review*, established his right to rank as a poet. In 1797 he published "*Prison Amusements*"; in 1805, the "*Ocean*"; in 1806, the "*Wanderer in Switzerland*"; in 1808, "*The West Indies*"; and in 1812, "*The World before the Flood*." By these works he obtained the chief reputation he has since enjoyed. In 1819 appeared "*Greenland*," a poem in five cantos; and in 1826, "*The Pelican Island and other Poems*." In 1851 the whole of his works were issued in one volume, 8vo., and of which two editions are in circulation; and in 1853, "*Original Hymns, for Public, Private, and Social Devotion*." This venerable poet enjoyed a well-deserved literary pension of £180 a year.

The head and feet keep warm, and the rest will take no harm.

THE INDIANS

Dr. Duff, a Missionary of the Free Church of Scotland in India, who has been traveling through a portion of the United States, thus speaks of the Indians:

It is a singular fact that the lower part of all this great valley of the Mississippi, capable some day of supporting 200,000,000 inhabitants, is supposed to have been once the bed of a vast lake still, exhibiting traces of it in the succession of terrace like flats; while, at the same time, monuments of a vast extraordinary character have been discovered—mounds, tumuli, and hundreds of skeletons of human bodies, not belonging to the races or tribes which have peopled that region for one or two thousand years. Many of these remains look like Roman camps and fortifications; and an idea has got abroad, and is actually entertained by many able men, that a Roman colony, carried somehow across the Atlantic, was founded there, long, long ago. Again, when you go westward, along the Missouri, you come to people who have manners and custom and a language very like the Welsh; and some old stories are also abroad about them. It is mentioned that long ago some vessels left the coast of Wales, and were never heard of, and it is really believed by some that these people are the descendants of these lost Welshmen. There are, besides, strange discoveries, in the way of fossil remains, being now and again made in that region. For example, one bone has been found weighing 1,200 pounds; the animal to which it belonged must have been 125 feet long. The remains of birds have also been found with claws three feet in length. Indeed, it looks as if these were but the gigantic beginnings and emblematical preparatives for the giant States of the Union. (Laughter and applause.) Now, to come to human beings. One cannot look at these Indian tribes without feeling a deep interest. Going onwards to Boston, we pass the scene of the labors of Brainerd, and are then carried toward Philadelphia, where Eliot and others labored. These tribes are now melted away from the homes of their fathers, like the snow in a thaw; but beyond the Mississippi there are 18,000 of them, that have been necessarily removed thither. Hitherto it had been the policy of the United States to pension off these tribes, and they were passing away before the advances of the white man. But now it is delightful to know there are several societies and churches engaged in the Christianization of these tribes, and the government now regards it as a national policy to help them in doing so. (Applause.) They are doing it with a noble end—an end worthy of the United States. There is a bill pending before Congress and strongly recommended by the Indian Committee, providing that each family should get 640 acres of land beyond the Mississippi, the remainder to be sold, and the proceeds to be given over to the Indian tribes, or funded for them. (Applause.) The design of the United States government is to arrest the downward progress, of these tribes, by converting them from being nomadic tribes to being agriculturalists. The government in effect, says to them—"you sit down there—what is allotted to you is enough for any honest man—you are to become industrious—we shall instruct you, and once you are qualified to discharge the duties, you will have conferred on you the rights of American citizens." (Applause.) From this policy a successful result is expected. These men will not only become Christians, but will be eligible for any office; and one day an indigenous red Indian may become President of the United States. (Applause.)

"THE FASHION OF THIS WORLD PASSETH AWAY."

1 Cor. xiii. vii. 31

BY MRS. SIGOURNEY.

A Rose upon her mossy stem,
Fair Queen of Flora's gay domain,
All graceful wore her diadem,
The brightest 'mid the brilliant train;
But Evening came, with frosty breath,
And ere the quick return of Day,
Her beauties in the blight of death
Had past away.

I saw, when morning gemmed the sky,
A fair young creature gladly loved,
Her waving lip was melody—
Her varying smile the charm of love.
At eve I came—but on her bed
She drooped, with forehead pale as clay,
"What dost thou here?"—She faintly said,
"Passing away."

I looked on manhood's towering form,
Like some tall oak, when tempests blow.
That scorcs the fury of the storm
And struggle strikes its root below.
Again I look'd,—with idiot cower,
His vacant eye's unmeaning ray
Told how the mind of godlike power
May pass away.

Of Earth I asked, with deep surprise,
Hast thou no more enduring grace,
To lure thy trusting votaries
Along their toil-worn, shadowy race?
She answers not—the grave replied,
"Lo! to my scepter's silent sway
Her boasted beauty, pomp and pride,
Must pass away."

THE CRY OF INDIAN CHILDREN.

Hark! a voice from India stealing,
Children's voices we discern—
Voices sweet and full of feeling,
Such as come from hearts that burn:
Come and teach us;
We are young, and we can learn.

From our idols, scorned and hated,
Wooden Gods that we could burn,
Unto Him, whose word created
Heaven and earth, we fain would turn:
Come and teach us;
We are young, and we can learn.

We have heard of One who never
Little children's prayers doth spurn;
Guide us to His feet, and ever
Heartfelt thanks will we return:
Come and teach us;
We are young, and we can learn.

Little ones! ye shall not perish,
We have heard your tender plea;
Hews love doth always cherish
Dying lambs, and such as ye:
Rest we never,
Till to Him ye gathered be!

THE CHEROKEES.—This tribe of Indians, the most civilized perhaps of the tribes, demands more Baptist ministers, and especially from the South. The Cherokees are a Southern tribe, and ardently Southern in all their feelings. We hope the Baptists of Georgia, Alabama and Mississippi will remember their wants, and send them faithful minister of the New Testament.—*Western Recorder*.

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LOUISVILLE, JULY, 1854.

Agents for the Board.

Rev. R. W. Thomas, Gen. Agent for Kentucky.
 Rev. V. R. Thornton, Gen. Agent for Georgia.
 Rev. W. M. Manning, for Mississippi.
 Rev. B. Kimbrough, Tennessee.
 Rev. L. Compere, for Mississippi.
 Rev. A. McKenzie, for Mississippi, Alabama and Louisiana.

Special Notice!

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

THOS. M. VAUGHAN, ESQ.
 Cor. Secretary Am. Ind. Miss. Association
 LOUISVILLE, KY.

Those containing remittances, to

CHARLES S. TUCKER,
 Treasurer Am. Ind. Miss. Association
 LOUISVILLE, KY.

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

LEAVE.

In taking leave of the post of Corresponding Secretary and Editor of the Indian Advocate, I beg to be indulged in a few remarks.

I entered upon the duties of the post with serious misgivings with regard to my abilities. Although I have ever been the friend of missions, and have kept tolerably well posted in their general history, with the practical details of their management, I have known but little. My physical and mental aversion to close confinement, and the tedious details of business, has been another serious obstacle in my way. Added to all these the double charge of pastor and Secretary, I feel conscious that I have but poorly discharged the duties of either. But my short career is before the public, and I shall be satisfied with whatever verdict they may render. My successor, the amiable Christian and talented gentleman, Thomas M. Vaughan, Esq., I am sure cannot fail to give satisfaction to the public, and to the missionaries. Brother V., for several years past, has been a successful practitioner of law, and has by his gentlemanly bearing and legal learning, endeared himself to the profession where he has lived. He has abandoned posts of worldly honor, and bright prospects of political distinction in his profession, to serve his Divine Master in extending his kingdom on earth. I hope I shall be pardoned in saying that it is a recommendation enough in Kentucky, and in the West, to know that my successor is the son of the venerable and universally loved Rev. William Vaughan, of Bloomfield, Ky. His father's praise is in all the churches, and we feel sure the son will never be a reproach to the father's memory.

The Indian Advocate will still be continued, and we hope the friends will bestir themselves

to increase its circulation. It is a cheap and efficient agency.

With grateful acknowledgments for whatever of praise has been bestowed upon me, and with deep regret that there has been any cause to speak evil of me, (if such has been the case,) I hope I shall ever prove myself a friend to the denomination I serve, and to the Indian Mission.

A word to the Friends of Indian Missions in the United States.

My heart has often sunk at the thought that nearly a half million of immortal, benighted souls are embraced in our States and Territories perishing for lack of knowledge. Shall their Macedonian cry be unheeded? Shall their dying wail be unheard by the thousands of wealthy Christians in this happy and prosperous country? Shall we leave them alone to die in their unrighteousness and sin? Added to this there are not far short of 20,000,000 in North, Central, and South America yet uncared for by Protestant Christians. The papacy is making vigorous efforts to secure their confidence and religious training. With a zeal worthy a better cause they are penetrating the deep, dense forest, and the mountain fastnesses, with the mitre and emblematic cross proselyting the red man to the dogmas of mystic Babylon.

What we do must be done speedily. Now is the most favorable time, even before presented. The Indians themselves are imploring aids. Shall we deny them? Friends of the Indians, come to their aid.

S. L. HELM.

At the late meeting of the American Indian Mission Association, held in Memphis, I was appointed its Corresponding Secretary, to fill the vacancy occasioned by the resignation of the Rev. S. L. Helm. In taking upon myself the duties of this office, I cannot refrain from expressing the many doubts and misgivings I have in my ability to discharge them. The position is a new one to me, and if I should, in the beginning of my official connection with the Association, commit any errors, I hope they will be such as can be rectified, and that the friends of the Indian Mission will deal leniently towards me. All that I can do now, is to pledge my unwearied attention to the discharge of my duties, and should I find that I am not sufficient for the task, I shall retire from my post, before I inflict any injury upon the cause of Indian Missions. Upon me also devolves the editorial duties of the Indian Advocate, and I will endeavor to keep its readers advised of every item of interest connected with the great cause in which we are engaged. To my efficient and talented predecessor, I must tender my grateful acknowledgments, for his kindness shown me, in giving me the necessary information touching the duties of my office, and if I can render a tithe of the satisfaction that he has, I shall be satisfied.

THOS. M. VAUGHAN.

True virtue is like precious odors, sweeter the more incensed and crushed.

REV. PETER FOLSON.

We give below the speech of brother Folsom, made to a resolution offered by himself at the Annual Meeting at Memphis. Brother Folsom is a native Choctaw. His English education, though very imperfect, was obtained at Col. Johnson's school, in Scott county, Ky. Brother F. was at first a good deal embarrassed, still he gave unmistakable evidences of piety, and a correct view of Bible doctrine and civilization. We feel sure that if all the readers of the Advocate, and all the friends of the Mission could have heard brother F., they would have received a new interest in the work of giving the red man the gospel. The speech, taken hurriedly down, loses all that fiery eloquence and pathos which characterized the speaker in delivering it.

"Mr. President:—I must make an apology before I make my speech. Unfortunately for me, I have not the advantage of a good education. I did not expect to come here. Brother Buckner came to my house and asked me to come. I came with him. I expected to see a large congregation of my white brethren with warm hearts for the Indians, but I am disappointed. Since I came here I have been discouraged. I thought I would not open my mouth, but my sensation changed.

Mr. President, my people are fast improving in the art of cultivating the ground. Some of them are receiving the gospel, but not all of them. I visited a place one year ago, where the people were so prejudiced against the gospel that only ten came in the house. The rest stay out doors and talk. I preached plain, simple sermon—give them my best advice. Next time I went more come in, and the next time many more—now there is a church there, and all in the neighborhood belong to it. This encourage me to preach as long as I live.

Mr. President, I am a poor man—my people are poor—they don't pay me to preach, but I am going to preach for them all I can, and do them all the good I can so long as I live. Brother Buckner tell you about the Creek—I tell you about the Choctaw. I could talk all day about my people. I would like to tell you all I know about them.

Mr. President and my brethren, when you go to war you call on the Choctaw to help you—did they ever refuse? No. Now we call on you to help us. We are involved in sin and death. We are poor. We call on you to help us—can you refuse?"

Here the speaker burst into tears and said, "Mr. President, excuse me," and sat down. Nearly all present wept with him. Midst tears he was requested to speak on. He rose up and said:

"Mr. President:—I came here because I loved the Lord Jesus, and want to see my white brethren, and ask them to do something for my people. I been satisfied for these many years that nothing but the gospel will save my people. I am willing to preach it to them, and will as long

as I live if I don't get a cent for it. This has been my motto. We want more missionaries. I am often called on to go and preach. I go where I can. I have to say to others, I will come when I can. They go away sorry. One of our leading captains just been baptized before I left home. We are glad of it.

Mr. President, education is a good thing in its place, but education without the gospel among my people is wasted. The gospel alone can make good old men, good young men, and good women.

Brethren, will you hear our Macedonian cry? We want the gospel—come over and help us."

Here the emotion of the speaker was so great that he paused for a moment and said, "Mr. President, excuse me, I cannot speak because of my feeling," and sat down:

The Corresponding Secretary then said:

"Mr. President, the salary of brother F., only \$100 annually, has not been paid for the last year."

Brother Wynne, of Tennessee, then proposed that the sum of \$100 be then raised and paid to brother F. In twenty minutes the above amount was raised and paid. There were only about fifty persons present.

ANNUAL MEETING.—In consequence of the appearance of Cholera just upon the eve of our meeting at Memphis, and reports of its prevalence on the rivers, and in many inland towns, but few were in attendance. But few as there was, the meetings were of deep and thrilling interest, a new impetus was given to the cause of Indian Missions. We were favored with the presence of our devoted missionaries, Rev. H. F. Buckner, and Rev. Peter Folsom whose speeches were received with universal applause. We were encouraged to hope that a better day awaits the cause of Indian Missions.

REV. DAVID LYKINS.—Brother Lykins passed through this city the 15th inst., on his return from Washington City, where he had been assisting in making treaties for several Indian tribes. Brother L. thinks the treaties are favorable to the Indians. They will not necessarily be moved from their present homes by treaty stipulation. When the treaties are ratified by the suffrages of the "young men," and thereby become a law, we will give all their provisions.

Several other tribes are yet to be treated with, and from present examples, we are constrained to honor the "powers that be," for their truly Christian patriotism in providing for the future elevation of the red man to the position of free citizenship and civilization.

C. S. TUCKER, Esq.—This faithful and indefatigable brother has been continued as Treasurer of our Society. So long and favorably known is he that no commendation is deemed necessary. Rest assured that brother Tucker is always pleased to receive funds for the missions.

[For the Indian Advocate.]

TO THE CHURCHES OF THE SOUTH ESPECIALLY, And to Christians Generally.

The American Indian Mission Association is just closing its annual session in this city, and has imposed upon the undersigned the duty of presenting the claims of Indian Mission to the serious consideration of all benevolent and true-hearted lovers of Christ.

The masses of the Anglo-Saxon race are so much engrossed with their stupendous projects of internal improvements, and domestic peace, and enjoyments, that the spiritual wants of a suffering race are almost unnoticed and forgotten. We are convened in a growing and important city, located in the heart of the Valley, and of the nation, beside that great inland canal, whose Indian name is Mississippi. No reflecting mind can glance through the history of this country's settlement without linking all its present greatness and prosperity, with its primitive character, as the hunting-ground of the Aboriginal races. With a solemn sense, therefore, of responsibility resting upon us, to regard with favor, and to promote by all attainable means, the happiness, spiritual and temporal, of the original-owners of our lands, we ask the prayerful consideration of all right-minded Christians to our statements.

1. *Claims of gratitude imperatively demand of us attention to their spiritual necessities.* We occupy the soil which once was theirs. We are growing rich, great, and powerful upon their ruin. We have never yet made them any adequate return. By sending them the gospel we may in some measure liquidate the claims upon us.

2. *Our ancestors have wronged them.* We could do them good, and thus repair the wrongs done. "Deprived of their ancient inheritance," (says Rev. J. L. Dagg, in a report to the Triennial Convention,) remote from the settlement of their fathers, cut off from their chosen employments, abased by dependence, denied a rank among nations, slighted by their neighbors, irritated by frequent insults, wounded by repeated injuries, their spirit has been broken down, and they have sunk into sullen sadness, while an unbroken cloud of impenetrable darkness has rested upon all their prospects." But the same Almighty hand which lifted the dark clouds from the Islands of the Sea, and the degraded Hottentots, can regenerate these neglected and abused people. We can do much to repair original wrongs by steady exertion now for their spiritual improvement.

3. *The Aboriginal tribes are passing away.* What we do, we must do at once, and quickly. Following the great laws of nature, the less is submitting to the greater, the feeble stars to the luminous mid-day sun. Proximity to another and a grasping race, is but throwing them into the shade of nations. If preserved as a distinct nation, and a separate people, it must be by occupying settlements entirely their own. Since our great Republic commenced its magnificent

career of independence and absorption, whole tribes have disappeared from the roll of nations, and without some remedial scheme, operative upon their entire characters, they must all soon melt away before the rising sun of Anglo-Saxon glory, as the dew-drop disappears with the rise of the king of day.

4. *They can be reclaimed.* The North American Review for July, 1838, says: "They have rejected the habits of civilized life, though in some individual cases they have proved themselves capable of adopting them. It seems as if they were born to be hunters, and hunters they are determined to die. The Christian religion has made a temporary progress among the tribes, but time has always removed the last traces of it from the savage mind." In reply, we may say, that man everywhere is depraved, and everywhere will retrograde and deteriorate, unless constant efforts are put forth to sustain him in his true position, struggling for spiritual aliment and a sanctifying existence. The history of man is one of vicissitudes in a moral condition, still he has gained in spiritual power where his rights have not been trodden down and despised. The reviewer had read Church history to little purpose, and gospel progress with an evil eye, not to have known that thousands of the native original inhabitants of this country have lived and died Christians. The success of missions among the Choctaws and Cherokees, has been quite as signal and encouraging as among the Burmese, Chinese, Africans, or Karens, and the results as glorious.

5. *Their territory should be confirmed to them forever in fee simple.* Although numerous petitions have begged of Congress, that their territorial boundaries should be definitely and finally settled, it still seems to be an open question for governmental action. That devoted and lamented man of God, Rev. Isaac McCoy, who wore out his life in this noble cause, says, in his "History of Indian Baptist Missions," "Nothing is better calculated to cherish among the Indians hostile feelings towards the United States, than to persuade them that we design to drive them from their present residences. Confirm them in this belief and war will be induced, and on their part it would be a war of desperation."

6. *Encouragements to labor for them.* All the great missionary organizations of our Union are engaged in the glorious work of giving them the gospel, nor do they entertain the thought of intermitting efforts for their conversion. The recent Annual Reports of the American Board of Commissioners, the Presbyterian and Methodist Boards, the American Baptist Home Mission Society, the American Baptist Missionary Union, evince a high degree of prosperity in the Indian Mission fields. The Cherokee Mission, under the Missionary Union, reports the pleasing fact, that there are some self-sustaining churches among the Cherokees, and that over \$400 were paid into the Union's Treasury during last year, for general missions, from those churches. All denominations, and all effort Baptists, except

those within the boundaries of the Southern Baptist Convention, are doing something effectively for Indian Missions. Our brethren do not lack liberality or means, they lack opportunity to manifest their sympathies. Our Association, although a national organization, has heretofore derived its chief support from the South, and recent developments make it apparent that if it lives and accomplishes a work of the highest magnitude, it must look to Southern Baptists mainly for the supply of pecuniary means to carry on the great work.

7. *A vast field is before us.* Over 20,000,000 native Indians in North and South America, are seeking for the bread of eternal life, and present strong claims upon this organization. There are 400,000 Indians in the territories allotted to them by our Government. Under our patronage there are about 25 missionaries, occupying some 30 stations. Besides, there are native missionaries, who, like Folsom and the McIntoshs, would do honor to any Mission Board on earth. There is everything to encourage effort. Indian Missions cost less than any others—less to support a missionary—less to get to the field, and less machinery while there. We would not abstract a dollar from Home or Foreign Missions, but by all the worth of immortal souls, by all the memories of McCoy and his self-sacrificing associates, by the love and command of Christ, we would implore Southern Baptists to give this inviting, interesting, and important field of missions their solemn consideration, fervent prayers, and generous contributions. We are in debt to our faithful missionaries. We must relieve them or they will be compelled to leave their fields of labor. We earnestly beseech each pastor, in town or country, throughout our Southern and Western Zion, to read this appeal to his Church, and at his earliest convenience take up a collection, and forward to Charles S. Tucker, Treasurer of American Indian Mission Association, Louisville, Ky.

In behalf of the Association,

WM. CAREY CRANE, Mississippi;

W. W. EVERTS, Kentucky;

S. L. HELM, do.

H. F. BUCKNER, Creek Nation;

E. D. ISBELL, Tennessee.

MEMPHIS, TENN., June 3, 1854.

PRESENT STATE OF THE CREEK BAPTIST MISSION.

The present estimated number of the Creek population is 14,000. In this tribe we have the following:

Muskoke church, about 450 members; North Fork, 375; First Tuckabache, 64; Second Tuckabache, 60; Big Spring, 50; Second Creek Church, 60; Broken Arrow, 50; Choseks, 45; Harrison, 15; Little River, 10. Ten churches. Total—1,179 members.

Ordained native preachers—Chilly McIntosh, D. N. McIntosh, Louis McIntosh, Zatojah, Jacob, Perry, and Monday. 7. Licensees—Wm. McIntosh, Thos. McIntosh, and Lafayette Marshall.

The above shows a very interesting and in-

structive state of things. The Creeks have perhaps the strongest Baptist population in the world—1 church member to every 13 of population, and this all the work of a few years. It is only a short time since, and the cause of Christ was persecuted among the Creeks; now it is triumphant, and a number of their chief men are its advocates and ministers. What has God wrought! And do not these things unerringly point to the Indians as at present the most favored by the Lord of all Pagans?—*West. Rec.*

REV. H. F. BUCKNER.

We had the pleasant company of brother Buckner from Memphis to Louisville. He comes to our city on business with the Board of the Indian Mission Association, and will return in a few days to the field of his labors and to his family among the Creek Indians. Brother Buckner is well known to our readers. We have hitherto spoken of him as the most able and most self-sacrificing of living missionaries. His labors too have been more abundantly blessed than those of any minister at home or abroad. We honestly speak what we think, when we say, that he is destined to be the Carey and the Judson of the Indians. Should the Lord spare his useful life, he will be among the most distinguished of this century for martyr zeal and usefulness, in the cause and kingdom of our Redeemer. Timid and shrinking to a fault in relation to himself, he bears a lion's heart in behalf of truth and religion. He is devoted to the welfare of the poor Indian, and has fully made up his mind to forsake father and mother, brothers and sisters, and houses and lands, that he may win Indian souls to Christ. The friends of the Indians are urging him to leave his field for a time, and travel as agent to raise funds for the Association. We hope he will consent. No man in all our acquaintance is so well adapted to the work. He knows what is needed, and he knows how to present it to the prayers and alms of the brethren. He will return to his beloved churches among the Creeks without delay; and we trust they will urge him to accept the agency mentioned, and see that he enters upon that work in the course of a few months. The prayers of all the churches will go up to a throne of grace in behalf of our much beloved brother.—*Western Recorder.*

CORRESPONDING SECRETARY OF THE AMERICAN INDIAN MISSION ASSOCIATION—THO. M. VAUGHN. At the late anniversary of the American Indian Mission Association, brother Tho. M. Vaughn was unanimously elected Corresponding Secretary, to succeed Rev. S. L. Helm, resigned. A better selection, in our judgment, could not have been made. Bro. Vaughn is the youngest son of Rev. William Vaughn, who for many years has stood at the head of the Kentucky pulpit, as the most able, profound, and eloquent divine in our State. His son is worthy of his sire. He has a liberal education, studied the law, and for several years practiced that honorable profession in Versailles, Ky. A brilliant political and civil ca-

reer was before him. But some months ago he resolved to devote himself to the ministry of Christ—to give himself wholly to the Redeemer, to whose religion he had bowed in his youth, and which he not only honored in his walk amid temptations, but which he esteemed as a pearl above the price of earthly fame and honor. To this end, he relinquished the profession of the law, and turned his back upon the seductive honors of the world. We have known brother V. intimately for six or seven years. For several months past, he has been a member of our family. A more pious, amiable and intelligent young man, we never knew. His intellectual attainments and powers are of the very highest order. Firm, but modest, gifted, but unpretending, he is a general favorite. To serve the cause of Christ is his absorbing passion, and the Indians will find in him an able and eloquent advocate, and a sincere, devoted, and enthusiastic friend. He will give his whole time, and his physical and mental energies to a wider diffusion of the Gospel among the aborigines of the American continent. He has entered upon the duties of his office. The prayers of all attend him. We predict for him, in his new station, a brilliant and useful career.—*Western Recorder.*

From the Western Recorder.

TO THE FRIENDS OF MINISTERIAL EDUCATION.

ARMSTRONG ACADEMY, C. N.

April 18, 1854.

DEAR BRETHREN: My letter which appeared in some of our denominational journals, some months ago, setting forth the great importance of educating some of our native Indian young men for the gospel ministry, was promptly responded to; and I have had had the assurance that at least three can be educated in some of our Colleges. We have two very fine young men, pupils of Armstrong Academy, who will be ready to go in three or four months. But we have not the means to send them. They themselves are poor; and our missionaries are poor people, and are unable to pay their way to any College. The friends who promised to educate, perhaps, did not think of this; and I must make one more request. Who will help to bear the expenses of these two worthy Indian youths to Georgetown, Ky.? It will probably require about two hundred dollars for this purpose, as traveling is very high in this Western country. Brethren, do not let a laudable Christian enterprise fail now, and bring your missionaries here into bad repute among the natives. The money can be sent to Rev. S. L. Helm, Corresponding Secretary, Louisville, Ky., or it can be sent direct to me. My post office is Armstrong Academy, C. N.—Will some of our Baptist editors please copy?

A. MOFFAT.

THE SPEECH OF REV. H. F. BUCKNER.—We deferred the present publication of brother B.'s speech at Memphis, as the Board have resolved to send it out in a pamphlet, and request its publication in all the papers in the South-west.

For the Indian Advocate.

THE HISTORY OF THE CREEK BAPTISTS—A CORRECTION

Jessie. Editors:—In the Record for April 1st, and in the Advocate for same month I have read a communication, over the signature of A. S. written, apparently, to shed additional light on the history of the Creek Baptists. I saw the letter of Bro. Buckner, and felt assured he was mistaken in his conjectures, but as I was satisfied it was almost impossible to give anything like a correct version of any of those erratic missionary operations that took place previous to 1820, or rather 1821, I did not feel called on to attempt a correction. But your correspondent, A. S., without giving any positive additional information, has embodied, in his communication, an item, capable not only of making erroneous, but injurious impressions; which, after stating what I remember about the document referred to, I will notice.

I was once shown a similar paper, said to have been written by some Baptist ministers, sent out on a general missionary tour, embracing not only the Creek Nation, but the newly settled country beyond them. These brethren meeting with a few Baptist negroes, who had been brought from the States into the Nation, and being desirous of doing them all the good in their power, they not only sympathized with them, prayed with them, and advised them to conduct themselves as Christian servants ought to do, but they also taught them to meet together, to pray with and for one another, that they might not only benefit each other, but win over to their worship the heathen around them; and that they might feel themselves under religious obligations to one another, in one of their tours through the Nation they formed them into a church, broke bread with them, and then gave them the paper, which they have ever since clung to with almost sacred veneration, though they knew not a word that was in it. It was given to them in their distress, by men who gave them the best of advice and counsel, and God seemed, in the absence of those good men, to make that dumb instrument the means of reminding them of their vows to God and to one another.

While the mission, near Tuckeebachee, was in operation, most of those brethren joined in what was considered the re-organization of that church. At that time, John Davis, a full Indian, eleven colored persons and one white female were baptized. When the mission was suspended and the Indians moved to the West, the care of these brethren was committed to that Indian brother.

The item to which I particularly object: A. S. says: "About 1820, a mission was established at Tuckeebachee, in Alabama, and for some years flourished; but the Superintendent became unpopular in Georgia, whence the chief support of the concern was derived, and it was abandoned."

From this statement it is natural for any one to conclude,

That Georgia supplied most of the funds of that mission. Secondly: The Superintendent's unpopularity, in Georgia, was the cause of its failure. Neither of which is the fact.

About three years after the mission had been established, the Superintendent did become unpopular with the people, and, I am sorry to say, with the Baptist brethren in Georgia, for writing a letter, published in Charleston, in favor of the Indians. And where was the missionary at that time of excitement, who dared like an honest man to express his sentiments, if they happened to be in favor of the Indians, who was not unpopular in Georgia? But it is not true that the mission sunk under his unpopularity, nor did it suffer for the want of the funds so suddenly and so unceremoniously withdrawn by Georgia. It might have done so, if all the friends of Indian missions had been all congregated in that State.

The Superintendent knew they had friends elsewhere, and he resolved to seek them. He, therefore, left his family in the Nation, while he went to plead the cause of the Red man in South Carolina. There he was received with a welcome such as none know better how to express than the warm-hearted brethren of that noble State. More than that, he met with a hearty response to all his pleading, and before he had accomplished half his contemplated tour, he had collected and secured more than had been withdrawn by Georgia; which was regularly furnished, yearly, till the mission was suspended about three years after.

The Georgia brethren were, indeed, the first in the work, and in this respect were entitled to full credit. But the United States Government, together with the Board of the General Convention, furnished most of the funds; and notwithstanding efforts were made to induce these parties concerned, they could not be brought even to pass a censure on the Superintendent; and, from that time, these bodies continued, in an increased ratio, their support unto it.

When the Superintendent left the station for South Carolina, the Indians were under the greatest excitement, and, not knowing what their fate would be, were removing their children from school; but before he returned, their fears had subsided, and they sent them back, and everything connected with the mission went on more prosperous than ever; which was full half the period of its existence.

A short time before the giving up, the Indians became satisfied that their removal to the West was determined on; and as their leaders, at that time, were mostly opposed to all religious instruction, they commenced a regular set opposition against it. Under these circumstances, the Superintendent recommended to the General Board the propriety of suspending all further operations until they were settled in the West. Whether the conductors of the Methodist mission took the same view of the matter, I cannot say; but their station was, almost simultaneously with that of the Baptist, given up.

I send you the above remarks for publication, because I think it due to myself and the cause of truth to say so much. I was willing, so long as the excitement lasted, that blended political and Christian actions together, for the sake of the mission cause, silently to bear anything and every-

thing that might be said or written, hoping that when that was over the Christian part of the community would see things as they were, and if not willing to do justice would cease from making unkind and injurious remarks, and I am happy in knowing that, in the general, this is the case. But every few years I am annoyed, and my family are annoyed, by just such careless remarks, or dark insinuations, I know not which to call them, as that contained in the letter of A. S. I wish the brethren, who think they are called upon to refer to this matter, would set it forth as it was, which can easily be done by referring to the letter which gave the offense, and not form their opinions from resolutions gotten up in the heat of excitement.

THE SUPERINTENDENT.

THE NEW YORK ANNIVERSARIES.

Our New York exchanges come to us filled with extended reports of the speeches and annual reports of the various religious and benevolent associations which have their center in that great city, and held their anniversary during the first and second week in May. They are too long for our columns and must be crowded out to make room for the proceedings of the General Assembly. The editor of the New York Courier and Enquirer has a sensible and judicious article in reference to them, from which we make an extract. It says:

"Of the dozen great benevolent Societies which held their meetings here last week, all save the Foreign Missionary Society, expended their chief endeavors upon our own country; and the efforts of all—of course we exclude the fanatical combination against Slavery, which delight in taking this season for their annual proxyisms—directly tend to elevate the moral character of the American people, and qualify them for the more faithful and intelligent discharge of their civil duties. They have vast pecuniary resources at their disposal, have a multitude of the most heroic men in their service, and they make their action more or less felt in every quarter of the land. They have monster evils to encounter, but they bring to the conflict an unflagging energy, unwavering faith, and unflinching charity. From year to year they are gathering strength, and adding to their successes. They form, in fact, one of the grand distinctive features of our country, and its future prosperity and glory are intimately associated with their future development. They are among our permanent institutions, and will continue to prosper so long as patriotism has any vigor or Christianity any life in the land. Examining the reports of these Societies just submitted, and collating them with the reports of the two previous years, we construct the following table of comparative receipts:

	1852	1853	1854
American Bible Society,	\$3,674	\$345,542	\$4,240
American Tract Society,	342,658	385,245	415,570
Am. Board For. Missions,	211,062	209,363	*212,260
Am. Home Mission Soc'y,	164,462	171,734	191,269
N. Y. Colonization Soc'y,	21,053	17,400	33,195
Female Guardian Society,	15,490	16,195	17,869
Am. & For. Chris. Union,	55,649	67,507	75,701
Seamen's Friend Society,	28,660	28,283	27,734
Soc. for Amel. cond. Jew,	10,968	12,726	13,269

* Nine months.

"It must be borne in mind that these associations are but a portion of those organized in our country for Christian philanthropy. The Presbyterian Board of Foreign Missions, for instance, had an income the last year of \$174,453; and the receipts of the other Societies of this denomination, and of the Baptists, and of the Episcopalians, would, in the aggregate, amount to a very large sum."

RELIGIOUS INTELLIGENCE

CHINESE BAPTISTS IN CALIFORNIA.—Rev. J. I. Shuck with a to the Corresponding Secretary of the Southern Board, soon after his arrival in San Francisco, that he has been looking up the Chinese, and found several Baptists among them in that city and in Sacramento. He has met many who knew him in China. About two thousand Chinese arrived in San Francisco during ten days preceding his date, and three thousand more were on their way. Very few remain in the city now; they proceed to the interior. Mr. Shuck is considering whether he had not better commence his missionary enterprise in Sacramento, instead of San Francisco, the former offering, in his opinion, more advantages for his labor than the latter. Each of these cities contains about fifteen hundred Chinese.

Since the above was in type, we have learned by the California Christian Advocate of the 12th ult., that Mr. Shuck has decided to settle in Sacramento, and is already removed there. "The Chinese of that city," says our authority, "are generally of the better class—that is, the more moral and industrious class."

"The per centage of gamblers and other worthless characters is much less than in San Francisco. The field therefore is one of promise. We hope that the citizens of Sacramento will come forward liberally with the funds necessary to erect at once a suitable place of worship for the accommodation of Mr. S., and those Chinese who may be willing to attend upon his ministry."—*New York Recorder*.

METHODIST EPISCOPAL CHURCH.—From the missionary statistics of the Methodist Episcopal Church as given in the Western Christian Advocate, we subjoin the following summary:

Total church members 752,606; raised this year \$20,447; average per member in cents, 27 three-tenths.

Conferences East of the Mountains.—Total members 395,588; amount raised \$120,416; per member in cents 30 three-tenths.

Conferences West of the Mountains.—Total members 356,923; raised this year \$90,031; average per member in cents 25 nearly.

The Advocate remarks: The entire number of members in the Methodist Episcopal Church, as we have calculated, is 752,606; those East of the mountains, 395,588; West of the mountains, 356,923. Excess of the East over the West is as follows, making allowance for some miscount, 38,766. The average missionary appropriations for the current year, per member, is 27 three-tenths cents. The average East of the mountains is 30 three-tenths cents. The average West of the mountains is 25 cents, nearly. Hence the East gives, at an average, about 5 cents a member more than the West give. Omitting the case of the California Conference, which will not apply, as it is a Missionary Conference, the New England Conference is the banner Conference in missionary contributions.

The Baptist Missionary Union, composed of life members, having for its object the promotion of Foreign Missions, met in Philadelphia last month. The receipts of the year past were \$136,903 42; expenditures \$146,388 36. The constitution was so amended as to admit hereafter delegates from contributing churches. Much of the time of the meeting was occupied in discussing the proper relations and efficiency of preaching and schools in the promotion of the missionary work. The Union decided that preaching should be relied on as the great means, and schools as subsidiary. The next meeting will be held in Chicago.

The King of Siam has been graciously pleased to purchase, for the Protestants residing at his capital, a spacious and convenient place of burial, the want of which has long been felt as a great inconvenience. The parties on who this obligation has been conferred, acknowledge his Majesty's kindness in suitable terms. This act of his Majesty's Majesty accords with the whole of his past conduct since he ascended the throne, marking him as a wise and benevolent prince, anxious to promote the welfare of all who reside under his protection, whether subjects or foreigners. —*Singapore Free Press*.

THE NEW BAPTIST CHURCH, NEW ORLEANS.—This edifice is rising rapidly. The walls are now some six feet high. A firm and massive foundation has been laid for the building. It was the admiration of all that passed by as it was being constructed. The rising superstructure is attracting equal attention. The workmen are busily employed, and no time is wasted in delay. It is quite certain that the lecture-room will be ready to hold worship in by October; and the main audience room, not long after.

The whole management of the building is now in the hands of the Trustees appointed by our Convention. The executors of Mr. Paulding have signed a contract with the Trustees, by which the former hand over to the latter all the funds and property in their possession (about \$15,000, not counting the lot,) leaving all connected with the building arrangements to the care and management of the Trustees. In consideration of this liberality on the part of the executors, one of the Trustees has become personally responsible that the edifice shall be finished by April 1st, 1856.

It will be seen that, by this arrangement, the Trustees have now sole and unlimited control over this church property. They hold it in trust for the denomination. Provision has been made in the written and signed agreement between the executors and the Trustees, to secure the possession and control of the church edifice and all its appurtenances to the Baptists, and only the Baptists, forever. The whole matter is safe in every way, peculiarly and deceptively; and there is no possible danger that funds contributed to this building enterprise will be lost, or diverted from their proper intent.

The building will cost—as is now positively ascertained from full and exact estimates—from \$33,000 to \$35,000. Fitting up and furnishing in proper style, will cost some \$5,000 additional. The entire cost, therefore, of the edifice and arranging it to completely for worship, will range from \$38,000 to \$40,000.

To meet these expenditures, the Trustees have under their control the following funds and pledges: from Mr. Paulding's executors, \$15,000 in cash and good securities; \$7,500 subscribed or pledged in the city (payable when called for, and good to a dollar); \$4,000 subscribed at the last meeting of the Southern Baptist Convention (now called for from the donors); and \$3,500 additional to be raised by the same Convention; besides some other subscriptions from New York and elsewhere, amounting to a few hundred.

Reckoning the \$3,500 pledged by the Convention, there have been subscribed \$30,000. Some \$8,000 or \$10,000 additional are required. The friends of the New Orleans cause everywhere are appealed to for this amount. One of the Trustees has pledged his mercantile faith that it shall be raised. We know that, with small effort, it can be made up by the denomination in a very brief time. Send on your funds, brethren, to James H. Low, the Treasurer. Let the edifice go right up without "let or hindrance."—*New Orleans Chronicle*.

TEXAS AND THE SABBATH.—The Legislature of Texas has passed a bill "to establish the Christian Sabbath," which provides for the punishment, by fine or imprisonment, of such persons as may perform any labor, or procure any to be done, on Sunday.

More than two thousand of the chiefs and leading men among the Rajpoots in India, with the English Commissioner, recently met in the Punjab to adopt measures for putting an end to the evil of female infanticide, which prevails among them to a great extent. The proposition was received, by general consent, with acclamations, that no one should be allowed to continue the custom.

The Augsburg Conference comprehends the creed of the Lutherans, while the Helvetian Catechism is that of the German Reformed. The former have nearly 1,500 ministers and 2,000 churches in the United States, while the latter report 197 ministers and 500 churches. The former have eight or ten theological seminaries and a large number of colleges, while the latter report two or three of each. The former have about thirty-one synods, while the latter have two or three.

CHICKSAW INDIANS.—Joshua F. Ford, Agent in charge of the American Board, reports of the nation \$3,300 and boards and educates 40 scholars. The Missionary Board contributes annually to the funds afforded by the nation to these institutions about in proportion as the Methodist Church do to the Fort Coffee Academy. I heard Mr. Kingsbury state publicly that the American Board were now expending in the Chicksa nation, about \$3,000.

The Chicksa Manual Labor Academy is under the control of the Methodist Church South. The Chicksa contribute annually \$9,000 for its support, and the Church \$1,500. One hundred and twenty boys are boarded and taught at this institution.

Wapentia Female Academy receives an annual appropriation of \$6,000 from the Chicksa, and \$1,000 from the Assembly's Board, Old School, and supports and educates 80 scholars.

Perryville Male Academy is also among the Chicksa. They give annually \$3,000 to its support, and the Missionaries, under whose control it is placed, one sixth the amount afforded by the nation. Each scholar is boarded and educated at \$31.

The Methodist Church also the Blount Female Seminary under their management. It receives the same annual appropriation that the Perryville institution does, and also boards and educates the same number of pupils.

CHINESE PRAYER MEETINGS.—The Rev. Mr. Speer, of the Presbyterian Church at San Francisco, in writing to the Board of Missions in reference to his ministry among the Chinese in that city, gives the following account of the Wednesday evening prayer-meetings:

"On Wednesday evening we have had frequently social prayer-meetings in the Chinese language, and at present have regular family worship at nine o'clock in the morning. On these occasions the prayers made by the Chinese church members are often spiritual and edifying, indicating a clear comprehension of the Scripture system of redemption, and a careful and minute study of the Word of God. Our habit is to read an appropriate chapter, and call on some of those present to lead in prayer, accompanying our exercises with singing also, in which they have two or three who are quite proficient, and for which they have some taste. It is doubtful whether the shrill, artificial screeching of the Chinese ever can be adapted to Christian hymns. Our music consists wholly of the well-known tunes of our American churches. To hear sounds so foreign and strange, coming from lips so long idolatrous, embodying the worship of the living God, will often bring tears of thankfulness into the eyes of Christians; and some have expressed great satisfaction from attending services of which they understood only the spirit and object."

CHURCHES IN RICHMOND, VA.—There are twenty-two churches in Richmond, belonging to the various denominations—four of which are Methodist, five Baptist, five Presbyterian, four Episcopal, one Campbellite, one Unitarian, one Quaker and one Reformed Dutch. The Baptists on Church Hill have just completed a large and handsome place of worship; they contemplate holding a Fair in that place in a short time. Sunday-schools are carried on in connection with nearly all the churches.—*True Union*.

In 1822 there was not one convert among the natives of New Zealand. Now they can, without impropriety, be called a Christian people! Cannibalism is extinct, agricultural implements take the place of weapons of war, and the people, instead of wasting their neighbors' land, are diligently cultivating their own.

A correspondent of the New York Commercial Advertiser, writing from Belfast, Ireland, says: "During the last six years and a half, 29,000 persons have left the Roman Church in this country and become members in Protestant churches, while more than 90,000 have been unsettled in their old opinions."

Only one is in the case of a volcano higher than Mount Blanc.