

NORTH AMERICAN INDIANS—CHOCTAWS.

The population of the Choctaw nation is increasing, their schools are flourishing, and their churches are multiplying, as I shall see. During the last year more than \$10000 was contributed by these churches. The sale of intoxicating drinks is prohibited by law throughout the nation.

The "big meetings" spoken of below are ceremonial occasions, commencing usually Friday afternoon or evening. The extracts which are from the Journal of H. M. Reid, being here made, are as follows:—
Some incidents of *Missionary Life*.—I went to attend another "big meeting," about thirty miles distant, near Nowak, within the bounds of the Rev. A. Wright's parish. Being quite familiar with the road, I travelled by night and reached Nowak about two o'clock in the morning. The meeting was a big meeting indeed, the largest I ever saw in the Choctaw Nation, and there must have been some eight hundred people present. On Saturday there was a great temperance meeting—Excellent speeches in favour of total abstinence were made by distinguished Choctaws, by chiefs and executives, Colonels and Captains. On Friday night I was able to say but little, there being no interpreter. On Saturday night I preached. I conducted the prayer meeting at six o'clock, Sabbath morning, making three short talks. I preached in the forenoon a long sermon—over three hours. This would not do among white people who are awed with the gospel. A great many poor Choctaws are hungry for the gospel, and will sit patiently and attentively listening to a long sermon. In the afternoon I made a few remarks and assisted in the administration of the sacrament.

He reached home on Wednesday, barely in season for another appointment.

As soon as I could change my clothes and partake of some refreshment, I started again for another big meeting, nearly seventy miles from Spencer, the way I went. I rode ten miles that evening, and stayed all night at Pine Ridge. As I was mounting my horse the next morning, I stumbled and sprained my neck. I supposed severely, but said nothing. My first thought was, "I must return home—can't go on a long journey with such a foot." My second thought was, "Shall I sprained ankle keep me from fulfilling my appointment to preach the precious gospel to the poor perishing Indians?" No, no. I shall go forward in spite of my sprained ankle." On I went. After I had gone seven miles I began to suffer very much. I was compelled to rest. I stopped at Mr. Edder's, the grandfather of one of my best boys. The old gentleman paid me every attention. For two hours he ceased not to pour cold water on my foot. This relieved me very much. My foot was now swollen so that I could not put on my boot. Fastening my boot to my saddle, I wrapped my foot in a towel, mounted my horse and rode along as easy as possible. When I had gone about three miles the pain became so intense that I was compelled to stop again. I was most kindly received by Mrs. Hail L-flore, who not only poured cold water on my foot for an hour, which eased the pain very much, but got her little wagon, and sent me to Nowak, about four miles. I rode in the wagon without any pain worth speaking of. From Nowak I was sent in a wagon to Wheelock. Here I arrived all night. This was a new place to me. Next morning I started in a wagon for Stockbridge, (i.e., Byington's place) and arrived there about sundown. By this time my sprained foot was almost well. I had followed up the cold water thoroughly. Friday morning I was able to put on my boot and ride my horse without the slightest inconvenience. Now I felt very thankful I did not return home from Doakville. Brother Wright and myself started the next ground early in the forenoon of Saturday. At this meeting I preached four times and assisted in the administration of the sacrament.

Another big meeting, held the week after is thus spoken of:—
There was something peculiarly interesting in this meeting to me. I was the only white person on the ground. I here, in pure Choctaw fashion. At night I wrapped myself in my blanket and lay down to sleep at the root of a tree. At intervals I sat on the ground and partook with real relish of the miscellaneous contents of some Choctaw brother's wallet poured out upon the green leaves in the absence of platters. There I sat cross-legged on the ground with a lump of hard corn bread in one hand and a clump of *venison* in the other. Eating away with all my might, varying the exercise by an occasional sip of coffee from my neighbour's tin cup. I got along first-rate. Some of the Choctaws expressed their surprise at the ease with which I adapted myself to them. What astonished them most of all, was the ease with which I sat cross-legged. They said I was the first missionary they ever saw that could sit Indian fashion. Some thought I sat Choctaw fashion better than the Choctaws themselves. Little did they think that I had sat in this way for nearly five years, when I was learning my trade.

Between June 16 and September 1, Mr. Reid preached about fifty times to large assemblies. The power and grace of God were manifested. More than seventy persons publicly signified their determination to forsake their sins and seek the Lord. Many others also were deeply affected by his preaching.

A Field white to the Harvest.—In these preaching excursions Mr. Reid travelled extensively through the Choctaw nation, and thus presents one result of his observations:

I saw with my own eyes the destitution of the land, and the sight of my eyes did deeply affect my heart. The Choctaws are not only starving, but eagerly desirous to receive the gospel. From some of the darkest regions of the land the people urgently call upon the mission-

aries to come to them with the gospel. The cry of the people for the gospel is constantly ringing in the ears of our beloved brethren of the American Board. These brethren are labouring far beyond their strength to supply the people with the bread of life, but they cannot begin to do it. The spirit is willing, but the flesh is weak. The trunks of their bodies are not iron, nor their sinews brass. Neither are they ubiquitous. They can only preach in one place at a time.—The Choctaw nation is a field already white for the harvest.—*Janr. of M.*

MISSIONS OF THE PRESBYTERIAN CHURCH; U. S.

INDIAN TRIFLES.

CUNYANG.—One station; two Ministers and their wives; one teacher, one carpenter and his wife, two female teachers.

CHOKAWAN.—One station, one minister appointed; one teacher and his wife.

CHIEKS.—Two stations, three ministers; one physician, one steward—all of whom are married but one, four female teachers.

SHUMATE.—One station, two teachers and their wives; one house and a black—One station, two ministers and their wives; one female teacher.

OTIWA AND OMAHAS.—One station, one minister and his wife, one female teacher; one farmer.

CHIEFWAS AND OTTAWAS.—One station, one minister and one teacher, and their wives; one interpreter.

WEST AFRICA.

LIBERIA.—Three stations; three ministers and two teachers and their wives.

SETHIA KROU.—One station; one teacher and his wife.

NIAH THE EQUATOR.—One minister; one female teacher.

UPPER INDIA.

LODINA MISSION.—Six stations, twelve ministers—all married but three; one native catechist, &c.

FERREYHABAD MISSION.—Three stations, nine ministers—all married but one; eight native catechists, &c.

ALLAHABAD MISSION.—One station; six ministers and their wives; one native licentiate preacher; four native assistants.

SIAM.

BANGKOK.—One minister and his wife, one minister, one physician; one Chinese native assistant.

CHINA.

CANTON MISSION.—One station; two ministers—of whom one is married.

NANKEE MISSION.—One station; six ministers, one physician; one superintendent of the press—all married but one.

SHANGHAI MISSION.—One station, two ministers and their wives.

FARAL EUROPE.

FRANCE, BELGIUM, and other countries.—The support of several ministers, or correspondents, remitted to local correspondents during the year ending May 1, 1851.

JLWS.

NEW YORK, PHILADELPHIA AND BALTIMORE.—Three ministers and one licentiate preacher.

Printing Presses, at Nimpo, Allahabad, and Lodina. *Schools* at nearly all the stations. *Churches*, at most of the stations. *Presbyteries*, one among the Indians in Western Africa; two in China; three in Upper India. *Synods*, one in Upper India.

All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name.—PSALM LXXVI. 9.

EPISCOPACY IN AMERICA.—There are, at present, thirty-one Bishops in the active discharge of the duties of their office in the Protestant Episcopal Church within the boundaries of the United States. Pennsylvania has furnished seven, New York four, Connecticut three, Maryland three, Virginia two, South Carolina two, Tennessee two, and Massachusetts, Vermont, Delaware, North Carolina, Florida, Kentucky, Michigan, and Missouri one each. In this classification we have credited the dioceses in which they were respectively settled when elected to the Episcopate. The number of dioceses is 29, priests and deacons, 1512; whole number of clergy, 1395; deaths of clergy in the past year, 16; ordinations—deacons, 19, priests, 66, candidates for order in 15 dioceses 145; communicants in 26 dioceses, 67,200, Sunday-school scholars in 29 dioceses, 40,507; contributions to church objects in 25 dioceses, \$310,533.01.—*Pres.*

MISSIONARIES IN CHINA.—There are now seventy-five Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of fifty-five in nine years. Of these forty-eight are Americans, twenty-five are English, three German, two Swiss, one Swedish, and one unconnected.

COST OF THE KAFFIR WAR.—The Kaffir war is costing £1,250,000 annually, being four times more than the sum expended during that period in England on art, science, and public education.