

Our prospects were never brighter, than now; but how we are to get along with our multiplied labors I know not. Brother Brown and myself cannot both be absent from home at the same time. We have thought it best for him to devote his Sabbath at home, and for me to perform the evangelistic labors abroad. This is our present arrangement; but how long it may continue I cannot say, as it brings my labors on extremes. Our preaching places are distant, one 4, one 18, one 25, and one 45 miles from here; and I ought to go to Danksville occasionally, 18 miles beyond the last mentioned place, as we have several members there. If I know my own heart, I am willing to labor all I can for the spiritual good of the Chactaws, but it will not do for me to neglect my duties at this place. My traveling will cause my absence from home from one to three days every week.

For the Indian Advocate. The Southern Minister.

Mr. Editor:—I beg leave to call the attention of your readers to a work on Church Music, called "The Southern Minister," published by Geigy, Elliot & Co., of Philadelphia. The author, Mr. L. J. Jones, of Mississippi, has been engaged for several years in the Southwestern States as a teacher of church music to congregations and choirs. He is a gentleman of taste and skill in his profession, and by his extensive practice has learned—what many compilers of Music Books seem never to have found out—viz: what kind of tunes suit the wants of congregations in that section of country. His work is peculiarly adapted to the use of the Southern and Southwestern States, of which region the author is native. Previously to its publication, it was submitted to a large number of Churches of various denominations, as well as to brethren who have been personally engaged in teaching church music in that region, and they all gave it a decided preference to others now in use there, as may be seen from the testimonials accompanying the book. Taking a deep interest in the improvement of our congregations in the matter of church music, and believing that Mr. Jones's book is better adapted to this end than any that I have examined, I beg leave earnestly to recommend it to the attention of your Southern and Western readers. The work is very beautifully printed, with all the latest improvements in typography, and is introduced with an admirable course of instruction and exercises on the Elementary Principles of Music. It strikes me, as about the best thing for the congregational choir or singing-school. Teachers will find their labor very much abridged by the use of "The Southern Minister." HARRIS.

A VOYAGE TO TURKEY.—Whatever voyage you may make, I beseech you, lay not your course towards Turkey. It will certainly have a tempestuous time of it, and a disastrous termination to the voyage. There are many who incline to take this voyage; or in other words, there are many who are disposed to go in a direction opposite to that ordered of God. God bids them go and do his work in Nineveh, and they arise and flee to Turkey.

God does not design that any one shall fly. By his word and his providence he points out the work which he would have each one to do. That work, whatever it be, should be promptly and cheerfully performed. There should be no attempt to evade it. Every Christian will sooner or later be convinced of the truth, that he must find happiness in his appointed sphere of labor. It will be in vain to seek for it elsewhere. He will meet only with trouble if he makes the attempt. No man can be happy until he has made up his mind fully to do the will of God.—American Messenger.

CHEROKEE NATIONAL COUNCIL.—The Tabernacle (Cherokee Nation) Advocate of the 14th says:

Our National Council is still in session. A resolution has been passed by the National Council, instructing the Superintendent of public Schools to make out and forward to the Secretary of the Interior, at Washington City, a full exhibition of the number of public schools, and pupils in attendance, &c., &c.

A resolution was passed by the National Council, authorizing John Ross, Principal Chief, to present and forward a suitable block of Cherokee Bibles, to the Washington Association, as an offering from the Cherokee Nation.

Such other business, of a home address, has been transmitted by the National Council, which we have not room to publish today.

The Seminole Indians.

The late Council—Surrender of the Murderers—Talk about Emigration.

We have been permitted to read and make extracts from private letters received in this city from a gentleman who was present at the late council between the Seminoles and the Commanding General in Florida, and whose knowledge of the Indians and long residence amongst them impart weight and authority to his statements. The replies of *Assawala* and *Billy Bowlegs* to the talk about emigration do not indicate the willingness of the Indians to go West, which was inferred from other advices received from Tampa Bay, and which were relied upon as almost official. The Commanding General and party reached Tampa Bay on the 17th ultimo, the Indians (some fifty or sixty in number) had been there nine days with three of the murderers, and the head of the fourth, who was killed in the attempt to capture him. Every chief and sub-chief of note in the nation was there having gone through much trouble and many trials in capturing the young men who committed the murders on Indian River. After the United States Commander-in-chief addressed the council *Assawala*, the chief speaker of the nation, replied as follows to that part of it which related to their removal from Florida:

"We did not expect this talk. When you began this new [removal] matter I felt as if you had shot me. I would rather be shot. I am old, and I will not leave my country. Gen. Worth said he spoke for your President, too: that he was authorized to make peace and leave us quiet in our country, and that as long as our people preserved the treaty years would. For many years you have had no cause to complain, and lately, when a few bad young men broke the law—a thing that cannot be prevented among any people—did we not hasten to make atonement? We met you as soon as we could, and promised to give ample satisfaction and from that day we have not rested. We have killed one of our people, and have brought three others to be killed by you and we will bring the fifth. There has been much trouble and grief but we have done justice and we come here confident that you would be satisfied. Now, when you ask us to remove, I feel as though you had killed me too. I will not go, nor will our people. I want no time to think or talk about it, for my mind is made up. As for the delegation, [alluding to a delegation proposed to be composed of members of the tribe heretofore committed to Arkansas, and brought to Florida, to induce their friends to follow them,] I did not invite them to come and see me. Some Seminoles want to Arkansas many years ago; we were then sorry to lose them; but we have got over that sorrow long since, and now they are nothing to us, and we do not desire to see them. I did not expect this talk, and had I done so I could not have helped to deliver up these men to you.

Billy Bowlegs, who is a free-looking fellow of forty, followed with great earnestness and dignity of manner. After talking somewhat to the same effect as *Assawala*, though with more wildness of phrase, but not of manner, he said:

"We have now made more stringent laws than we have ever had before, and I have brought here many young men and boys to see the terrible consequences of breaking our peace laws. I brought them here that they might see their comrades delivered up to be killed. This business has caused many tears but we have done justice.

"I now pledge you my word that, if you will cease this talk of leaving the country, no other outrage shall ever be committed by my people; or, if ever hereafter the worst among my people shall cross the boundary and do any mischief to your people, you need not look for ransom or appoint councils to talk. I will make up my pack and start off, and my people will do the same. We will all walk down the sea-shore, and we will ask but one question: 'Where is the best to carry us to Arkansas?'"

A day was appointed for another council, but they did not promise to attend. There was an informal promise that some ransom would come in to see the whites, but they often observed that they were stunned and confused by the talk, and could not promise any thing. When *Billy Bowlegs* was asked, after the council, if the delegation from Arkansas should be sent out to him as soon as they arrived, he became agitated and held his breath for a moment. He then said, with great deliberation, "Will God in my great thought. Tell him not to come into our country until I am dead."

A subsequent letter from the same source intimates that a portion of the Indians may be induced to emigrate.—Wash. Republic.

Devoting a Fixed Portion of Income to Benevolent Purposes.

In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular portion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a *test* the fixed proportion of their almsgiving, was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annandale. Baxter informs us, that he long adhered to this, until, for himself, he found it too little, and observes, "I think, however, that it is as likely a proportion as can be prescribed; and that devoting a *test* part ordinarily to God is a matter that we have more than human direction for." Doddridge was another instance of this kind: "I make a solemn dedication of *one-tenth* of my estate, salary and income, to charitable uses; and I also devote to such uses an *eight* of every thing I receive by way of gift or present." A fifth part was the fixed proportion of Archbishop Tillotson and Dr. Watts. A fourth part was the proportion constantly given by Mrs. Berry, the wife of the eminently pious and useful Rev. Mr. Berry. Her husband, in his account of her life, says: "She thought it was reasonable that such as had no children should appropriate a fourth part of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this: "I consecrate," says that excellent female, "half of my yearly income to charitable uses; yes, all that I have beyond the bare necessities and necessities of life shall surely be the Lord's." Such, too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there have not been since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the Son of God might be better applied, than *he went about doing good*."

The list might be extended to those who have lived since, to many of our own age, and in our country, but these examples are sufficient. If Christians generally were to do this, in the *pro rata* proportion, and keep a separate fund for charitable purposes, with how much more wisdom, and penitence, and cheerfulness, would they perform this Christian duty. How often would they lift up their hearts to God in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive."—London Watchmen.

The Washington correspondent of the Transcript says: "The eccentric and world-renowned John Randolph, in one of his rambles, once found his way into the Congressional burying-ground, on the eastern branch of the Potomac; and finding himself, presently, met by the monument erected over the remains of the celebrated Chactaw Chief, Pushmataha, soliloquized thus: 'Thank God, there is one place, at least, where the red and the white man are on a level.' If this same distinguished orator had been here today, he would have seen another place, where the red man and the white man were upon a level. It was at Willard's sumptuous table. Invited by the Indian Commissioner to dine with him, (Willard's being his home,) they attended, attired in their new apparel which is after the white man's fashion, and side by side, sat those sons of the forest, flanked, and flanked, by long lines of their pale-faced brothers, who have succeeded to their country and homes, the first cherishing an unalloyed feeling in view of what had been taken from them—the last contemplating them as remnants of a noble race, who persecuted stripes are hurrying them to the land where their last men will be seen on the peaks of some mountain, or in the Pacific, having left his wailing about the waves of that ocean. It were well if the two races were brought closer into such juxtaposition; and better still if the citizens of this great Republic were to demand in behalf of the Indians, equal rights and equal privileges and treatment."

INDIAN TROUBLES IN CANADA.—A telegraphic dispatch, dated at Detroit on the 17th, says that intelligence just received there from the West, gives account of a great excitement there, in consequence of a threatened collision between the Indians and miners. It appears that the authorities of Canada have refused or neglected to compensate the Indians for the loss now in possession of the Queen Mining Company, the authorities having made themselves responsible for the payment of the money. The Indians had stolen three

annons, and, numbering about 200 men, among whom are thirty white men, were on their march to the works for the purpose of attacking the operatives and taking possession of their property by force. The most serious consequences are apprehended, as the Indians are well armed.

What is Poetry?

Our neighbor of the Western Watchman has an unique way of saying a good thing. Mark him discussing on the above often repeated question.

"And what is poetry? If you know not what is poetry by an innate consciousness, we cannot tell you in words. As soon would we attempt to infuse into the soul of one born blind, a sense of colors, as to teach the idea of poetry to one destitute of the poetic sense. It is not a jangle of words at the end of each line; it is not a series of words measured off into 'feet'; it is not long metre, nor short metre, nor common metre, nor half-lamb metre, nor particular metre, as the hymn books indicate. It is—POETRY, and nothing else."

RECEIPTS.

From November 18th to December 18th.

Ghent, collected by Rev. J. T. Post,	\$10 00
Rev. D. Dowden,	1 25
Mrs. C. Ferguson,	50
A Female Friend, Louisville,	3 00
Mrs. E. T. Pitts,	10 00
Rev. E. R. Pitts,	8 00
Mrs. S. W. Martin,	1 00
Forks of Elkhorn church,	1 00
C. Hall, 1; W. Haynes, 1; 50	2 50
C. Haynes, 50 cts., J. Terry, 1; 50	1 50
R. Herndon, 1; E. Bowman, 50 cts.	1 50
Sarah Carlisle, 25 cents, Deborah Fontaine, 10 cents,	35
N. Malin, 10 cts., H. Haynes, 50 cts.	15 75

GEORGIA.
Dr. B. B. Miller, per Dr. W. H. Turpin, 60 00 |

ALABAMA.
Collection at the Baptist State Convention, for outfit of Miss M. E. Davis, 37 25 || Missionary Society of the Judson Female Institute, for same, | 67 85 |
| Dr. B. F. Lane and mother, | 40 00 |
| Collected for general purposes, by Rev. G. B. Davis, Agent, | 175 20 |

TENNESSEE.
Collected at the Gen. Association, after an address by Dr. Howell, 49 05 || John Morgan, for Advocate, | 50 |
| Antioch Female Indian Miss. Soc., per Eliza L. McFadden, | 9 00 |
| | 58 55 |

VIRGINIA.
Rev. J. Woodbridge, per A. Thomas, 10 00 |

FLORIDA.
Rev. J. W. McDonald, 2 00 |

INDIANA.
Mary F. Gigsby, 2 00 |

Collections reported by Rev. J. Post, Agent.
Collection at New Washington, 1 25 || Frederick Reed, Saluda, | 25 |
Collection at Ebenezer,	8 40
Missionary Society of Ebenezer,	6 45
Collection at Lawrenceburg,	1 12
Thomas Townsend,	2 50
Margaret Owen,	50
Robert Owen,	50
Collection at Wilmington,	1 84
L. S. Jones,	50
S. East,	25
M. Lowe,	10
D. Coraway,	3 48
Collection at Rising Sun,	2 85
Wesley,	8 06
Columbus Vandolod, Vevay,	06
Collection at Aurora,	3 86
" Sparta,	1 75
G. T. Given,	1 00
Martha Wicks, Manchester,	50
Silas Wicks,	45
Joseph Foster,	20
Wm. H. Kryster,	25
Ellis Garrison,	70
James Stephenson,	1 00
Ossie Stephenson,	1 00
Collection at Washington,	5 20
Vermillion,	1 80
Horst's Mills,	1 50
Conner Square,	3 20
A. S. Kingsley,	1 00
Dr. T. C. Gale, Vevay,	50
J. S. Williams,	50
Rev. E. D. Owen, Madison,	50
Frederick Reed, for Advocate,	25
Andrew Weller,	25
Norman Swan,	25
Henry Swanson,	25
Rev. Alex. Connally,	25

MISSISSIPPI.
From State Convention, 149 75 || Brother Reed, former Treasurer of the State Convention, | 15 50 |
Reported after adjournment of the Convention,	5 00
Mrs. Durray, per M. W. Phillips,	5 00
Treas. Rep. State Convention,	173 55
Total Receipts,	672 72

POETRY.

From the Southern Literary Messenger.

TRANSLATION.

BY HENRY DICK.

All nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies
At the rush of his wings.
The strongest grow pale,
The life giving springs
All suddenly fail.
The high and the low,
The king and the throne,
The wise and the holy,
He claims as his own
All nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies.

All bloom but to wither—
Wither all,
To dust—they go thither,
As the autumn leaves fall
Oh! no more are avail,
No wisdom nor craft
When Death shall avail
To ward off his shaft.
Ah, no, all is vain
No refuge will hide,
His steel Death will stain
In the heart floating tide
All nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies.

A maiden was kneeling—
A fair maid,
With the heart's deepest feeling,
Her tears had been shed,
From the altar she rose
With a blush on her cheek,
While the heart with love glowed,
Too blissful to speak,
But ere she had left
On her lips his warm breath,
Who beside her had knelt,
Her bridegroom was Death!
All nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies.

When Pleasure's cup filling
A while yet
Their previous time killing,
The social have met;
When those joys most abound
Which they vain would prolong,
And the chorus swells round
As they join in the song,
Even then at the door
The rude knock is heard,
And cold evermore
Is soon heeded when stirred.
All nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies.

A mother sat smiling,
A sweet dove,
Her heart was beguiling
With dreams of its love
As she gazed it grew still
In lips ceased to sigh
The brow would chill,
And the light left the eye,
Mid her heart's burning joy,
She felt a cold breath,
Then she looked on her boy,
And behold it was Death!
All nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies.

Though nature is dying—
Ever dies,
To the grave all are hieing
Where the Death Angel flies,
Brief, brief is his reign,
The appointed time sped,
Death himself shall be slain,
Then the dead who are blessed
Will Christ with him bring
And the grave dispossessed,
They will reign with their King
Where nether is known a dying—
No one dies,
To the grave none are hieing
And no Death Angel flies.

My God, give me not merely to obtain
That which is evil, but to shun it—
I might maintain the most strict and guarded
decorum, but that in my heart I might be
enabled to maintain an ethical purity—
glorifying the Lord with my soul and spirit, as
well as body, which are the Lord's.—Dr.
Chalmers.

(Continued from first page)

more regular, and the improvement of its pupils induces the hope that it will soon compare with, if not surpass others, enjoying superior advantages. The school now consists of thirty-eight—twenty-two boys and sixteen girls, average number from twenty-five to thirty. The girls are taught in the various departments of house work and sewing, which they learn very readily.

Some very small girls sew neatly, aiding in making their own dresses and other clothing for the school. They also learn to knit. Two little girls, from five to seven, who have not been here over three months, have just finished a quilt—all their own sewing, except a few seams by little Amy Shams, less than either of them. The quilt is of old calico, and plain, but the stitches are neat, and I have spent but little time in attending them. They and their mothers are delighted with such an achievement.

The unusual prosperity of this Station, after so much labor, which appeared to have been spent almost in vain, has greatly encouraged the Board in their efforts, and has given them renewed assurance that "in due time we shall reap, if we first not!"

This Station has heretofore been supported entirely by the funds of the Board, but during this year, the Government has very generously paid \$300 towards its support, with the assurance of future aid.

INCREASE OF MISSIONS.

It is a cause of painful regret to the Board, that they are compelled to suffer so many Tribes, who are now entirely accessible, to remain without the means of moral culture; especially as this compulsion arises solely from the lack of that spirit of liberality which ought to be manifested by the benevolent towards our Indian neighbors.

It has long been a prominent desire of the Board to establish Missions among the Ojibwa, Pawnee, Sioux, and Chippewa; and, in regard to these last two powerful Tribes, the necessity for some speedy action is greatly increased, inasmuch as they will undoubtedly soon be consolidated within the bounds of the North-Western Territory, now in course of organization, and thus the greatest obstacle to success among them removed, which has been the unsettled state in which they have been placed by the progress of advancing civilization, and the sparse nature of their settlements and villages.

The Ojibwa have been, for some time, in a favorable attitude for our operations; and nothing but the embarrassment with which we have had to contend, in sustaining points already occupied, has prevented the Board from having a Station among this much neglected people. We entertain the pleasing hope, that the spirit of liberality will be so largely increased during the coming year, that, in our next Annual Report, we shall enjoy the pleasure of reporting these destitute fields under cultivation.

RECAPITULATION.

Missions	4
Stations	6
Missionaries and Assistants	32
Churches	16
Baptisms	174
Schools	5
Scholars	163
Communicants	1082

CONCLUSION.

This is the seventh Annual Report of the Board. By the ancient Israelites this was considered the number of perfection, and its completion was always deemed a highly auspicious event. It may not be amiss for the Board to improve this incident in the history of our operations, to present a brief review of this, the first seven years of its operations, so by so doing we may learn whether the degree of success which has attended our past efforts, affords any encouragement to perseverance in the work in which we have been engaged.

This Association was organized in the City of Cincinnati, on the 28th of October, 1842, and the Executive Board located in Louisville, Ky. The first Annual Report was presented in October, the year following. From this Report, we learn that six Missionaries were then under appointment—four only of whom were in the field—and that the total receipts, in cash and goods, were \$3,000 33. No baptisms nor schools. The next Report gives fifteen Missionaries and Assistants; about seventy-five baptisms; no schools; cash receipts, \$6,090 65. The third Annual Report gives seventeen Missionaries and Assistants; two small schools, and about fifty baptisms; receipts, \$9,216 23. The fourth Report presents the same number of laborers as the last; three schools, and about forty baptisms; receipts, \$7,925 15. In the early part of the year covered by this Report, the venerable and ever-to-be-lamented McCord, the Corresponding Secretary, rested from his labors, and went to his reward. The following year the Board had employed eighteen Missionaries, sustained three schools—containing sixty-eight pupils—reported one hundred and thirty-one baptisms, and \$9,603 17 receipts. The last Annual Report gives twenty-three Missionaries and Assistants; four schools, with one hundred and twenty-seven scholars; one hundred and seventeen baptisms, and \$11,194 64 as the amount of receipts. The present Report gives thirty-two Missionaries and Assistants; five schools, containing one hundred and sixty-three pupils; one hundred and seventy-four baptisms, and receipts, \$13,463 50.

From this brief summary it will be seen, that, with one exception, each year has exhibited a rapid degree of extended progress, most cheering to the friends of the cause; so that we can now present, as a general synopsis of our seven years' operations, over six hundred converts, the organization of a large number of churches, and the redemption of others just ready to perish; the establishment of five large schools; the education of between two and three hundred children; baptisms bringing about a most remarkable social, political, and moral change in one of the largest Tribes inhabiting the Indian Territory, and corresponding benefits, in a somewhat less degree, in two other Tribes. It is not glorious results, attending our seven years of effort and prayer, are not sufficient to show that God is with us, blessing us on, under the smile of his approbation, to greater and more powerful efforts, than we think the people of God may look in vain for such expressions of divine approval and blessing. But these results, cheerfully as they are, have only served to reveal to us more clearly the extent and bounds of the field we aim to cultivate, and the glowing demand for a more prompt and liberal supply of laborers to gather in the rapidly maturing harvest. These our last report, many churches and missions are then organized, and the progress of the Christianization of our country.

We then express our earnest desire, that the benevolent friends of the red man's welfare, in this grand enterprise, will be enabled to maintain an ethical purity—glorifying the Lord with my soul and spirit, as well as body, which are the Lord's.—Dr. Chalmers.

portions of the Indian country, between the emigrating parties and white settlers and the Indian Tribes with whom they are brought in contact. This state of things could not have been wholly prevented; but, if Christians had done their duty, we have not the least doubt but that these evils would have been greatly mitigated. This is proved by the wholly peaceful state of the Tribes among whom religion has shed its peaceful and benign influence.

This aspect of affairs in the red man's country, so far from relieving the Christian from any responsibility which he may be under to the poor Indian, only makes it the more imperative for all to go forward with the more speed, in the work of rescue and reformation. The Gospel of Christ is now the only chance of the Indian; it is his sole hope and refuge; the arm of man cannot stay the tide of death which is sweeping, with its broad waves, through his land, engulfing daily, beneath its dark waters, more than the mighty Marston of Norway has ever done, since the whirl of its waters first began. But give him the Gospel, and it will become "the power of God unto salvation," even unto him. We, then, solemnly ask, in the name of the suffering, much-wronged, and dying Indians, the love of a crucified Saviour; and in view of the awful responsibilities and realities of that day when God will judge the world in righteousness, *Shall the Indians have the Gospel and live?* Let every Christian give such a response, in a letter to our Treasurer, as he will not be ashamed to re-affirm at the bar of God, before an assembled Universe.

TREASURER'S REPORT.

Receipts into the Treasury of the AMERICAN INDIAN MISSION ASSOCIATION, during the year ending October 27th, 1849:

Balance on hand from last year	\$1267 02
Donations acknowledged in the Advocate, and subscriptions to the Advocate	7,026 17
	\$8,293 59
From the United States Government, for support of Wea Manual Labor School	300 00
From the United States Government, for support of Potawatomi Manual Labor School	2,000 00
From Choctaw Nation, for support of Armstrong Academy	2,900 00
	\$5,200 00

Total cash receipts, \$13,493 59

Expenditures during the year ending October 27th, 1849:

MISSIONS AND SCHOOLS.	
Drafts, purchases, and remittances	\$10,002 92
Corresponding Secretary	800 00
AGENTS.	
Rev. F. A. Willard	\$60 00
Rev. J. W. Goodman	2 65
Rev. G. B. Davis	516 02
Rev. J. M. Ashburn	456 64
	\$1,034 31

MISCELLANEOUS EXPENSES.	
Rent of Mission Rooms	\$40 00
Printing Advocate and 3,000 Annual Minutes	307 55
Stationery	5 06
Loss on counterfeited and uncurrent money	7 30
Postage and box rent	34 84
Travelling expenses of Corresponding Secretary and Agents	236 87
	\$731 01

Total expenditures, \$11,268 94

Balance on hand, October 27th, 1849, 925 35

\$13,493 59

We have examined the foregoing account, and vouchers for the same, and find it correct to date.

A. D. MILES,
DANIEL T. RANDALL, } Auditing Committee
Louisville, Ky., November, 1849.

A Real, Living Faith.

"Deeply afflicted at being with rudeness denied access to nearly every house at the gate at which he presented himself, in order to attempt the disposal of his volume, one of our colporteurs hesitated about knocking at the gate of one of the last houses in the place, the exterior of which was very handsome; he, however, at length decided on knocking. A servant asked him what he wanted? 'To sell the Bible,' replied the colporteur. 'The Bible?' rejoined the other, eyeing him from head to foot; 'it has no business here, any more than you yourself have.' 'What do you mean?' I mean, and I say, that my master believes neither in God nor devil, and that if he sees you here he will order you off immediately.' 'Nevertheless,' replied the colporteur, 'will you inform him who I am? and perhaps he may be disposed to see me.' The servant, after being absent for a few moments, returned, remarkably softened in her manner, and, in the name of her master, invited the colporteur to come in. He was welcomed into the presence of an aged man, whose appearance betokened affluence, and who, with much kindness, requested him to be seated. 'Various persons of my acquaintance,' remarked the old man, have spoken to me about Bible colporteurs. For a long time I have much wished to meet with one, and to have some conversation with him on matters of religion; and if it be agreeable to you, we will at once enter upon the subject.' Many questions were then addressed by the stranger to the colporteur, who, in regard to his occupation, relating the Bible Scriptures and the Christian faith. Deeply affected by the replies which he received, the old man asked a long conversation by saying, 'I shall purchase a Bible of you, not for the purpose of satisfying an empty feeling of curiosity, but with the view of applying myself to the discovery in this Book of that which will satisfy the wants of my soul. I am approaching the time when I must leave my country here below, for I am 80 years old. It is enough to tell you how anxious I am, with the assistance of God, to become possessed of a real and living faith; and when I shall have obtained it, inasmuch as, as much as possible, a Bible colporteur among my friends and acquaintances. Pray for me, my dear colporteur; you are then present; oh, yes, pray for me!'—Colporteur of French and Foreign Bible Society.