

be answered to all that I said; his only plea was the conflicting claims of the various denominations. Bro. Marshall is yet in Wellington as a delegate from this union and from a letter which he wrote to me sometime since, I would infer that he is "almost persuaded to be a Christian." He says, "I assure you that it gives me great satisfaction to hear that Christianity is still prospering in our nation. I hope and trust that the increasing spirit of Christianity will progress onward, until the benign influence of Gospel truth shall be manifest throughout the whole extent of our nation; and in every house and hamlet. I confess that I am not a member of any religious denomination, but am friendly to the cause of Christianity, and rejoice in its progress. I hope that God, in his great mercy, will change my heart from darkness to light, as he did St. Paul's, so that I can appreciate his goodness. Your kind advice is thankfully received, and I will endeavor to profit by it, as it was given in a spirit of kindness for my welfare."

Death—Mating Boas—Burning Prairie—Fighting Frogs—Case of Conscience—Superstition.—The drought still continues. We have not had any rain in this town (Ouster) since spring; and so far as I can hear, crops are literally burned.—This has caused many of the superstitious Indians to resort to their old customs of conjuring for rain, and should no other benefit result, I trust they will be taught to look to a mediation of a higher grade than one of their own device. They have various methods of conjuring for rain, all of which are ridiculous enough. Some lacerate frogs and toss them upon in the air. Others fast three four or five days during which time they drive frequently—but different kinds of vegetables—dip the tail of a buffalo in water, and sprinkle the water towards heaven, &c. Some have resorted to the method of burning the prairie; and one beside the main who has a fence contiguous to them. My wife and I have twice exhaled our strength this week by fighting fire, which caught our fence from the prairie. I had twelve acres of corn in cultivation, and the drought had ruined my crop, yet I was unwilling that the fire should consume my fence. I raised a shout for help, but nearly all the Indians in town had gone to a bull-play. One came however, and rendered efficient aid. The next day I took him some flour as an evidence of my gratitude, little thinking that he was the primary cause of my misfortune. On the following Wednesday this same man came to prayer meeting and confessed that he had set the prairie on fire; saying that it troubled his conscience so much that he could endure the fire no longer, that God would be angry with him if he did not make confession to me; and proposing moreover, to make restitution by replacing the same number of rails that had been burned. This is calculated to show how sensitive is the red man's conscience, as it never could have been found out, and so he thereby subjected himself to the penalty of a statute in the Creek law, made and provided against the burning of prairie. It may excite the ridicule of some white men, that an Indian should burn the grass on which his cattle feed, that he might make rain to save his corn. "Then hypocrite, first cut the beam out of thine own eye." I have known superstitious white people, when a child had the throatsome fever, for a boy who had never seen his father (?) that he might blow his breath in the child's mouth the nine mornings in succession, and by that time the disease would be almost beyond the reach of medicine! All the superstitious with which I am acquainted have as many evidences of a common origin and tendency, as the different races of Adam's children. For all the common superstitions of life, we should have a lens with philosophy, and for all the articles of our religious creed, a lens still the lens.

An Angel Tragedy.—Yesterday was our church meeting, and I had left a blank hoping that it would be my privilege to fill it with an account of several adventures by experience and baptism; but instead of that, it is my painful duty to record one of the most heart-shaking tragedies that I ever knew. While the brethren were relating their christian experiences, I observed a small collection of negroes about thirty steps from the altar, who were talking so loud as to disturb the congregation, but I did not suppose that any notice officially was possible. Presently, however, I heard a hoarse cry, and looking round, I saw one step the altar. Before me could get to the scene of conflict, he had been to the world of spirits. The minister was apparently about fourteen or fifteen years of age, and distinguished about eighteen, both belonging to the same tribe. The meeting having been then thrown into confusion, we adjourned to meet again next Friday. Some say, while I am writing, the hoarse cry and the fall of the man still striking the onlookers, seems to grate upon my ear. Next Friday we will have church meeting, and on Wednesday following, our Association will convene at the Methodist church.

FROM THE SAME.
13 Baptisms—Association—Visit to Cherokee Nation—Contemplated visit to Big Spring and North Fork—Wild Cat, hostile movements, &c.

I have baptized six since my last letter; among that number are sisters Susannah McIntosh, and Hannah Brown. Sister McIntosh is the wife of Gen. Holy McIntosh, the principal chief of the Creek nation, and sister Brown is his daughter.—In July I baptized a very promising young man by the name of Van, with four or five others, but as the report has not been published, I suppose it failed to reach you.

Our association continued in session for five days, and adjourned to meet at Muskoke church in September 1851. Brother D. N. McIntosh was our clerk, and from him you may expect particular account of the meeting.

We have just returned from a tour of preaching to the Creeks who reside in the Cherokee nation. We had a large congregation from both nations at the house of our very hospitable friend Wm. Drew; and we hope that we will soon be able to constitute a church in that neighborhood.

Next week we have an appointment at Big Spring; and on the Wednesday following we will go to North Fork, on which occasion it is expected that Gen. C. McIntosh will be ordained.

Quashee (or Wild Cat) has returned to the Seminoles; and it is reported that he has with him a large company of wild Indians for hostile intentions. Two or three letters to that effect have recently been sent in, and on yesterday a council of chiefs ordered twenty men out of every town to repair immediately to the Seminole country. The nation is greatly disturbed at this time, and a political change, if not a war, is looked for by some. Should any change occur, it will be brought about by the enemies of Christianity; for nearly all that are now in power are members of the church, and none are seeking it but those who have ever persecuted the church.

We have this to encourage us, that changes from darkness to light are occurring nearly every day; and this to hope for, that "all things shall work together for good to them that love God."

From the Western Telegraph.
LAFAYETTE Co., Mo., Sept. 27th, 1850.

MISSIONS. ENTIRE.—I have just returned from a visit to the Wen Mission station, and with your permission I desire to state, for the information of the friends of Indian Missions, a few things that came under my observation.

On the morning after the Blue River Association had closed its annual session, in company with Elders Joseph Leake, Jer. Farmer, and three other persons, I set out from the neighborhood in which the Association was held, for the Indian country.

As we approached the Mission buildings, about five, clock, P. M., we saw several horses tethered to the fence, and a group of Indians standing in the yard. They were dressed in the American costume, and made quite a respectable appearance. On inquiry, we ascertained that they had come to attend the weekly female prayer meeting. One of the number had a short time previous made a profession of religion and was received for baptism.

On entering the house we found sister Lykins confined to her bed with a violent attack of erysipelas, and two of her children down with fever. We now began to witness some of the privations and hardships which missionaries to Indians have to endure. Here was an afflicted family far removed from civilized society, and no physician within the distance of twenty miles. The missionaries were compelled to wait upon the sick—wash and cook for thirty Indian children, besides attending to the customary duties of the school-room.

The Wen Station is situated among the Weas, Hanchesaws, and Peorias. These tribes show considerable advancement in civilization. They no longer make their amusements their entire dependence, but have turned their attention to agricultural pursuits. They are beginning to see the evils of intemperance, and about forty have signed the temperance pledge.

The school at this station is in a flourishing condition. Col. Handy, Indian agent, reports to the Commissioner of Indian Affairs, that this is one of the most flourishing schools in the Indian country. Elder David Lykins, superintendent of the school, is a man of fine judgment, great energy, and deep piety. His missionary course and benevolent efforts to rescue the Indians from their degradation, have won for him the confidence and esteem of that distressed people.

From thirty-five to forty scholars were in attendance during the summer. The school at present numbers about thirty. The pupils underwent an examination in our presence, and the result was gratifying to ourselves, and highly creditable to the teachers and scholars. One class in geography, read and parrot intelligibly well. Their copy books showed rapid improvement in penmanship, and

their compositions evinced great simplicity of style and originality of thought. Upon the whole, we had no hesitancy in saying, that the youth at the Wen school make as rapid progress in learning as children of the same age among us make, studying in a foreign language. And so far as strict order, quiet deportment, cleanliness and studiousness are concerned, they will compare well with children of our own schools. Sister Ogden, the principal teacher, is peculiarly gifted for her self-denying duties. She is a lady of ardent temperament, a well stored mind, heroic courage, devoted piety, and unflinching perseverance. Sister Sumnerwell, assistant teacher, is well qualified for her station, and discharges her duties with great fidelity.

A pleasing feature of this school is, that nearly all the scholars, who have remained to complete their education, give evidence of conversion to God. Still further, it is awakening an interest among parents. We were informed by brother Lykins that a few years ago it was difficult to obtain scholars, but that now parents bring in their children and entreat him to take and educate them, and give as a reason for their conduct, that they are anxious that their children should have a knowledge of the new religion. Even the children seem to thirst for knowledge; as evidence of this, they have now a boy and girl at the station who run away from home to attend the school. In conclusion, we left the station fully of the opinion that the Indians were susceptible of Evangelization, and with the determination to increase our efforts for their temporal and eternal welfare.

The Missouri Baptist Indian Mission Association will hold its next session in Dover, Lafayette county, commencing Friday before the second Lord's Day, in June, 1851. Will not the churches send up delegates and contributions to aid in this good cause? Brethren, help!

Yours, &c. E. ROTH.

From the Baptist Banner.
LEXINGTON, Mo., October 10, 1850.

DEAR BRETHREN.—I suppose you and the readers of your excellent paper, would like to know what we are doing out here in this part of the West, for the Missionary cause. Having recently attended the Anniversary of the Blue River Association, and visited the Wen Mission, I propose giving you a short sketch of the operations of both.

In regard to the Blue River Association, I have visited many in Kentucky, of the most wealthy and flourishing in the State, and I have never witnessed more of the true Missionary spirit in my life than was manifested by this body. Although the anti spirit has prevailed to a deplorable extent in this Upper Missouri, the brethren move forward as if nothing of the kind had ever occurred. At her late meeting, pledges were taken to the amount of two hundred and forty dollars, towards supporting a missionary in the bounds of the Association, and I doubt not, they will raise enough to sustain one his entire time in this field.

There was entire harmony among the brethren during the session, and much good feeling was manifested at the close.

A collection was taken on Lord's day of forty dollars, to be equally divided between the Blue River and General Associations, for missionary purposes. An Executive Committee and Board of Managers were appointed to attend and carry out the designs of the Associations, and two brethren requested to do as much missionary labor as they could during the first quarter, and report at the next meeting of the Board; which is to take place on the second Saturday in December, in Independence, Jackson county, when we expect to make an effort to build up the camp of Christ in that flourishing, yet long neglected town. There is great destitution in this Upper Missouri—the harvest truly is great, and laborers few; a great opening for such ministers as are able and willing to endure hardships in building up the cause of their Master.

After the adjournment of the Associations, Elder E. Roth and myself, as a Committee from the Missouri Indian Mission Association, accompanied by Elder J. Farmer, visited the Wen Mission, to ascertain their condition and prospects, and to report at the next meeting of our Society. We were highly gratified in our visit at the success that has attended the labors of the missionaries, and in seeing their present condition and prospects. They were laboring to great disadvantages at the time of our visit. Sister Lykins was suffering from an attack of erysipelas, and she also suffered much—two of their children sick. Sisters Ogden and Simerwell, Simerwell, and several of the scholars complaining; yet were not prepared to receive and entertain us, yet they received us gladly; and during our stay, a day and two nights, it was their pleasure to make us

comfortable, and give us all the information they could in regard to the state and prospects of the Mission. The school averaged last year thirty-five scholars, about thirty of whom were there at the time of our visit. They gave us a partial exhibition of their progress in their studies, such as spelling, reading, writing, arithmetic and English Grammar; they performed well, and appeared to understand well what they were doing. Edward Black, named for brother Edward Black of Stamping Ground, is sprightly, about 14 years old, is a member of the church; prays in their female prayer-meetings, writes and reads well; making fair progress in Grammar, has correct views in theology, and bids fair to be a useful man. The girls, too, are making fair progress in needle-work; we saw various specimens of their work, both fancy and common, showing they have not been idle, and that the sisters who taught them, have spared no pains in training them up for usefulness. They keep fine order in their school, and the children love their teachers very much. Brother and sister Lykins, sisters Degeud and Simerwell, all deserve great credit for the sacrifices and efforts they are making for the good of the poor Indian.

But few of the Indians have as yet professed religion, occasionally one is converted and led to the Saviour, and rejoice in his love; yet they have great opposition to contend with. There were two women waiting for baptism when we were there—the husband of one objected to her being baptized, saying he would leave her if she were; she was waiting to reconcile him if possible, yet resolved to go ahead let him do as he will. I am astonished at their success, in view of the materials they have to work with. It is only through schools we can finally succeed in civilizing and Christianizing the Indians. They need assistance very much at present, in clothes and provisions; the drought cut short their corn crop, it was almost an entire failure. We are doing for them what we can in this region, but from Kentucky their main help must come. They need it now. The Board at Louisville is several hundred dollars in arrears to them, if I am rightly informed, and yet they cannot get the money. Do stir up the brethren and sisters in this matter, and do not let those whom we pledged to support, after sacrificing so much for the poor heathen, be neglected by us. They appeal to the Christian sympathy and liberality of the sisters especially, and hope ever to be remembered by them in their prayers.

I will write to you again soon. May the Lord prosper you in your labors, is the prayer of your brother in Christian love.

JOSIAH LEAKE.

Manual Labor Schools.
WEAS.

First Class.—Amanda Baptist, Marcus Lyndsay, Edward H. Black, Sarah A. Stanley, Eliza J. Stanley, Lewis L. Leavelle.

Second Class.—Thomas J. Linnon, Henry Stagg, Lewis Starr, Maria Porter, John S. Wilsot, Samuel Staley.

Third Class.—Samuel Forward, Daniel Eddy, William Stansel, John Findlay, Mary A. Leavelle, Ruth M. Brendy.

Fourth Class.—Benjamin Riley, Chas. B. Cummins, Mary Curtis, Elizabeth Forward, Emma Alison, Milton F. Price, Ezra Ferris, William J. Worth, Jeremiah Farmer.

Fifth Class.—W. Scott, John Wesley, Joseph Boser, Emma Halbert, Sarah Ogden, Louisa W. Jamieson, A. D. Sears, Ann B. Sears, Sarah A. Goodell.

Sixth Class.—Mary O. Ogden, John Lewis, Sidney Dyer, Robert Simerwell, James Waddell, James Bagby.

PEWABAWONIES.

First Class.—Isabella Bourassa, Sophia Beaubien, Edward Beaubien, Miriam Beck, William Brown, Andrew Smith, Martha Boshizan, Samuel Fields.

Second Class.—Helen Beaudin, Josephine Johnson, Albert Johnson, Bernard Bertrand, Richard Bertrand, Angeline Burnett, Margaret Winchell, Lettie De Rose, Polly Cummins, Elizabeth Mullen, Franklin Parbo, Francis Parks, Paul Pettelle, Mary Pettelle, Cornelius Paulding, J. R. Kendrick, Louis Gage, Charlotte Sanders, Henry Clay, Thomas Turner, Alfred McCosgr, Sarah Jackson.

Third Class.—Louise Bourassa, William Darling, Francis Darling, Terese Smeche, Ankaize Wilmette, Mary Wilmette, Wapoose Lafondow, Susan Lafondow, Emily Winchell, Manowee, Catherine Pettelle, Jule Bourson, Jr., Louisa McCoy, Sidney Dyer, Esther Wilmette, Julia Ann, Nancy Newman, Sarah Simerwell, Benjamin King, Alexander King, Peter King, Cordelia, Domin, John, Alexander Masse, Eliza Kennedy, Louisa McPherson, Malrose, Lemme.

A Fact from the Forest Land.

FOUND BY LAW, WISCONSIN, JUNE 3, 1850.

MASSA. EDITORS.—Permit me to call your attention to the following example of female devotion, exhibited by one of a race of beings we are too prone to consider vindictive, and destitute of the gentler attributes of humanity. It was related to me by Dr. Schley, a most accomplished physician and gentleman of Frederick City, Maryland, on his return from the North-western tour, who assured me it was strictly true.

A young man, from St. Louis, engaged in logging on "Lake Menominee," at the head of the Red Cedar, or Menominee, having shown some kindness to an Indian girl of the Chippewas, who resided in the name of "Golden Bird," inspired with so strong a sentiment of love that his happiness became much affected. Out of his presence she was gloomy, dull, and depressed, and could neither eat nor sleep, but, with him, was all life and joy. She forsok her name and kindred, and rejoiced in his presence. She would bring rare game, fish, flowers, precious stones, etc., and experienced inexpressible pleasure when he appeared to appreciate her offerings. She lived upon his smiles, and when he retired to his cabin for the night, she would wrap herself in her blanket and sleep at the door till morning. But at length the raft was completed, and the time of separation drew near. He considered it a joke and congratulated himself upon his approaching relief. Will her it was an affair of the heart, perhaps a matter of life or death.

At last the raft was released from its fastenings and floated slowly down the stream, but "Golden Bird" was found opposite on the bank, springing from rock to rock, borne onward by the wings of love and hope, and at night, when moored to the shore, she made her appearance on board bringing some delicate offering to please him whose smile was her heaven. Also it continued, until, in consequence of the boldness and abruptness of the bluffs, she could no longer proceed, but was forced to remain behind. Also for her future happiness! What agonizations of grief and despair! What expressions of hopeless misery and woe! As the raft glided out of sight she was seen on a prominent bluff, wildly gesticulating, and alternately reading her hair and weeping bitterly.

Also for the unity of human destiny Under the sun.

The "Highland Mary" passing several days subsequent to the above, her passengers observed a form creature seated on a prominent point with her face turned toward the mighty "Father of Waters," and learned that it was the unfortunate "Golden Bird," vainly expecting the return of him in whom was concentrated her "all" of this world, and her hopes and happiness in the world to come. Alas! poor Indian! What a commentary on woman's love, whether found in the refined circles of a polished society or the unsophisticated shades of savage life.

I have endeavored, Messrs. Editors, as faithfully as possible to give not only the substance but the language of the Doctor, and viewing the above as a literal fact does it not speak volumes in favor of the unfortunate aborigines, whom our prejudiced policy is fast exterminating.—St. Louis Recelle.

Choctaws.

A writer in the Presbyterian Herald makes the following appeal in view of the religious prosperity which has been enjoyed among the Choctaws.

The Lord continues to bless his preached word among the Choctaws, and make it the wisdom and power of God unto salvation. Very considerable additions have been made to most of our churches, especially those within the bounds of Mr. Hotkin's labors. There are new openings for preaching, and there is need of more laborers; especially is a preacher greatly needed in the upper part of the nation, to labor in concert with C. C. Copeland. I also greatly feel the need of one to help supply my extensive field! And I would earnestly ask,

Are there no young men of ardent piety in your State, who, out of love to Christ and to souls, would cheerfully deny themselves, and preach the gospel of God in the perishing Choctaws? And if no young men, are there none of mature years, who would come to labor for the Sinner and for souls? We cannot despair of getting any more helpers from the East; and we shall probably be compelled hereafter to make our appeal to the South-west, with the confident hope that the Lord will make the hearts a-sound to our aid. As a mission, I think we are becoming more and more convinced of the importance of raising up a native ministry. There are now several young men (Choctaws) in the course of a collegiate education, who, we may hope, will make able ministers of the New Testament.

Aberdeen Association, Mississippi.

ABERDEEN, MISSISSIPPI, COCHETT, Miss., October 9th, 1850.

DEAR BROTHER DYER—I wish to lay before the numerous readers of the Advocate, a few items of the proceedings of the Aberdeen Baptist Association, which convened with the Moon church, Monroe county, October 5th, because I know it will be reviving to the friends of Indian Reformation that it has a large share in the sympathies and prayers of the members of this body. The introductory sermon was delivered by Elder H. Quinn; the Association was organized by the election of Elder S. K. Lattimore, Moderator; Brother P. Harrison, Clerk; and Brother Benj. Dugg, Treasurer. The epistles from the churches to the Association shows the churches to be in a very healthy condition, many of which have enjoyed reviving seasons. Saints have been made to rejoice, and many precious souls have passed from death to life; 458 have been added by baptism; total number, 2632. Much business of importance was transacted by this body, and every topic introduced was discussed "with all lowliness and meekness, with long suffering, forbearing one another in love." Among the much interesting and important business transacted, I would mention in particular, that which relates to the Indian Mission. This body will henceforth assume the entire support of a native missionary, and to be known as the special missionary of the Aberdeen Baptist Association, to the Indians. \$1048.70, were paid by the brethren present, for this purpose; \$147.50, pledged by churches and individuals to be paid next fall for the same purpose. ANDREW HOFFAT.

Obedient, Patient Faith Needed.

Never, in the history of missionary operations, has unwavering faith in the promises of God been more called for than at the present time. The aspect of the church and of the world, though not such as to discourage, yet requires strong Christian confidence, implicit reliance in a covenant-keeping God. The necessity of the missionary enterprise, which served as an offset to the greater difficulties connected with its inception, has now passed away. The mysteries of the heathen, their mental darkness, moral degradation, brutal customs, have all been spoken of all their very familiarity causes them to be disregarded. What is regarded to our missions, it is a fact, that notwithstanding the evidences of God's favor on our operations, there have not been those signs and supernatural effusions of God's blessing which have in days gone by crowned missionary labors, and sent a thrill of gratitude and encouragement through the church at home. We heard, not many days ago, a good sister lamenting that she heard some of the interesting accounts now from heathen lands as she once did; she thought such relations of the horrors of idol worship, and human sacrifices, as the first missionaries sent home, so well calculated to arouse the church, and the glorious outpourings of God's Spirit, such as were received from Burmah and the Pacific Isles, so likely to encourage to fresh exertions.

This is all well enough. Our missionaries should give us just such interesting communications from their heathen homes as they can. This they do. The horrors of heathenism, and the success of the gospel in dispelling its gloom, are seen practically illustrated by our missionaries, ought to serve as an argument for, an incitement to fresh and untiring diligence in our work. But what we wish to say in this—when no longer we hear soul-stirring accounts of heathen misery, &c. let us still labor on—labor till Christ's command is obeyed. When few converts are brought into our churches, let us not despair, but trust Christ's promise. Let us labor because that is Christ's last command. Let us hope, for "he is faithful" who calls us to his service.

Obedient, patient faith!—faith which will labor because Christ so enjoins—faith which will wait because he promises—this is what we want.

But for an incentive to increased exertions, we beg leave to urge that the condition of the unconverted heathen is no less deplorable now than it has been. Though the gospel has already done much, millions are yet starving for the bread of life.

As an encouragement to patient, hopeful faith, we point to the long (apparently) fruitless labor of Carey in India, and of the missionaries to the Sandwich Isles, and then turn to the glorious harvest which crowned their years of patient toil.—Missionary Herald.

Beware of any course of life or study, which has a tendency to harden your heart, and shut out the abiding consistency of the soul in regard to the gospel; for, although you may receive a temporary blessing thereby, it will be by the ministry of diligent guards which from your only shield from total destruction.

Reflections.

Religion more than compensates for all that is done or suffered for its sake. In trial it gives peace—in death it gives comfort—after death, heaven. There was a plank for me, but I was not on it—Once lost and it is lost forever.

The design of the gospel was to reduce "every thought into captivity to the obedience of Christ." But if so, how much of its great work is yet to be performed in most Christians!

We may be very refined, and yet have none of the spirit of Christ. Gentility and refinement cannot save us, for we must be "partakers of the divine nature," must "have the spirit of Christ," or we are none of his.

To feel that we are truly fulfilling the will of our being, that the glory of God is our great aim, that we are reconciled to God through the death of his Son, and that death will but bear us into the joy of our Lord in heaven—this is true enjoyment, and is the lot of all those who truly love and serve God.

"Give us this day our daily bread!" What a petition! Its utterance before the mercy-seat of the Great Father of all, should check all inordinate desires for wealth, banish every thought respecting "goods laid up for many years," bring us to feel our dependence upon God, and fill us with all confidence in Him whose tender care is over all his works.

Much worldly comfort and few trials during our earthly pilgrimage too often cause forgetfulness of our Father's house and our better inheritance.

It is the terrific storm and the scorching sun-beam that impel us to seek the Great Rock.

Though passing out of time, we are chained to eternity.

NEW BELLSHOP FRASE.—During the recent sitting of the Scientific Convention at New Haven the following interesting facts were made public:

"Professor Agassiz delivered some oral remarks upon the cure which certain fishes take of their young. Having alluded to the lower species of fish, which lays its eggs and leaves its young who never know parents and live to be swallowed by large species, he said, that when he arrived in this country, he heard of fish that did protect their young but could get no further information on the subject. The professor then proceeded to detail an incident which came under his own observation last May. When walking at the sea shore at—, he saw two catfish rushing from the shore to the water. He went to the place from which they started, and he saw a black mark formed where they had been. There were two tadpoles in it and by and by he saw the two catfish return to the spot, and looking as if their spawn had been disturbed. They got on their mats again. He watched them for a while, and threw a stone to disturb them.—They ran to the water as before; but in ten minutes they returned again, and in this manner he disturbed them and they returned four times, which convinced him that they were anxious to return to their young and protect them.—Exchange Paper.

MISSION PROGRESS IN THE CALIFORNIA MISSION.—Letters have been received from the Rev. Messrs. Woodbridge and Williams, of California, strongly urging the establishment of a Mission among the Indians of that country; see the Foreign Missionary of August.

The Executive Committee have given much consideration to the mission therein proposed.—And they have resolved to establish a Mission among these Indians, as soon as the men and the means can be obtained.

We would ask for these poor tribes the prayers of the people of God. Perhaps we should say, special prayers; for if anything is done to supply their wants it must be done quickly. They will very soon perish from off the face of the earth, if not saved by the exertions of the Church of Christ. Just now, the prayer comes in to be made independently. In answer to prayer, that may be planned to raise up the right kind of men, and provide the needed facilities for establishing the mission.—Prosperity.

IRISH JACOBITE MISSION.—Some years ago some American ministers went to preach to the Choctaw Indians. One preached very effectively and only; and the chief held a council to know whether the Great Spirit spoke to them through that man, and they declared he did not, because he was not so much engaged as their head man, who in their national dances. Another spoke to them in a most eloquent manner, and they again declared he was not the man, because he did not speak to them through that man, because he was not so much engaged as their head man, who in their national dances. The third preached to them in a most eloquent and fervent manner, and they again declared he was the man, because he did speak to them through that man, because he was so much engaged as their head man, who in their national dances. The last was over after thirty days.

A Noman Farmer.—At the late commencement of Franklin College, Indiana, an effort was made to raise money to save the College. "Father Tisdale," says the Journal and Messenger, "rose and spoke of the goodness of God—said he had been trying to preach the Gospel for fifty years. When he commenced he could not read a chapter in the Bible—felt lonely the want of and the value of an education. 'Why not read God, brethren?' said he. Examining his small parsonage, he said, 'have me one horse, saddle and bridle, one bed, and some furniture, and you may take all the rest, with the land, I save the College.' This he executed with uplifted hands, with his breaking, piercing tones and quivering frame, sent a thrill through every heart. The effect was sublime."—Watchman of the Prairie.

RECEIPTS.

From September 1st to October 31st.

Table with columns for location (e.g., MISSOURI, ALABAMA, SOUTH CAROLINA, ILLINOIS, OHIO, INDIANA, VIRGINIA) and amount received. Total receipts: \$75.97.

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