

# THE INDIAN ADVOCATE.

"AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."

BY THE BOARD OF INDIAN MISSIONS

LOUISVILLE, KY., DECEMBER, 1848.

[Vol. III.—No. 6

## PROCEEDINGS

OF THE

## SIXTH ANNUAL MEETING.

Augusta, Ga., Oct. 26th, 1848.

The American Indian Mission Association met in the city of Augusta, Georgia, in the Lecture-Room of the Baptist Church, at 10 o'clock, A. M. The President and Vice Presidents, being absent, the Rev. William B. Johnson, D. D., of South Carolina, was called to the chair.

After singing, prayer was offered by Rev. S. Dyer, of Louisville, Ky. Rev. A. E. Marshall, of Penfield, Ga., was appointed Recording Secretary, pro tem.

A Committee, composed of Rev. J. M. Ashburn, Rev. W. J. Harley and Rev. J. L. Brooks, was appointed to ascertain and report the names of the delegates present.

The Rev. Dr. Howell, who was appointed at the last Annual Meeting to preach the Introductory Sermon, being unavoidably prevented from attending, sent an apology by Dyer.

On motion, the Association selected the Rev. Wm. B. Johnson, D. D., of S. C., to supply his place.

On motion, of Rev. V. R. Thornton, the Association adjourned until 3 o'clock, P. M.

Prayer, by Rev. J. L. Brooks, of South Carolina.

3 o'clock, P. M.

Association met. Prayer by Rev. A. M. Poindexter, of Va.

Rev. J. M. Ashburn, Chairman of Committee on Delegation, reported as follows:

### LIFE MEMBERS.

Rev. V. R. Thornton, Ga.; Rev. S. Dyer, Ky.; Rev. W. L. Tucker, Ga.; Rev. J. Harris, Ga.; Rev. J. Huff, Ga.; and T. W. Freeman, Ga.

### FROM AUXILIARY SOCIETIES.

Liberty Association, Ky.—Rev. John M. Ashburn.  
Female Missionary of the First Baptist Church of Louisville, Ky.—Rev. S. Dyer.

Female Missionary Society of the First Baptist Church, Louisville, Ky.—Rev. J. M. Ashburn.

Georgia Baptist Convention.—Rev. V. R. Thornton, Rev. W. L. Tucker, Rev. J. Harris, Rev. B. M. Sanders and M. M. Dye.

### ANNUAL MEMBERS.

E. P. Jacell, Georgia, A. G. James, Georgia;  
M. M. Dye, Georgia, Rev. A. E. Marshall, Georgia.  
Rev. W. J. Harley, Georgia, Rev. E. L. Whitley, Georgia.  
Rev. E. Perryman, Georgia, Rev. W. T. Brantly, Georgia.  
Rev. W. J. Hard, Georgia, Rev. Wm. B. Johnson, D. D., S. C.  
Rev. J. L. Brooks, S. C., Rev. A. M. Poindexter, Va. — Barnes, Georgia, W. Verdery, Georgia.

### CORRESPONDING BODIES.

Hepzibah Association, Ga.—Gen. G. W. Evans, Rev. M. M. Tucker, Rev. E. Perryman, Rev. S. G. Daniel, Rev. J. H. T. Kilpatrick, Rev. J. Huff.

On motion, brethren A. M. Poindexter, V. R. Thornton, and J. L. Brooks, were appointed a Committee on nominations, who, after a short absence, presented the following report:

President.

Major THOMAS G. BLEWETT, Mississippi.

Vice Presidents.

Rev. S. H. Cox, D. D., N. Y. | Rev. S. W. Lynd, D. D., Mo.  
Hon. Thos. Stovall, Ga. | Rev. Wm. C. Burt, Ky.

Corresponding Secretary.

Rev. SIDNEY LIND, Kentucky.

Recording Secretary.

Rev. A. D. SAARS, Kentucky.

Treasurer.

CORDELIUS VAN BUSKING, Eq., Kentucky.

Managers.

Rev. F. A. Willard, Louisville, Ky. | Rev. J. M. Poindexter, Kentucky.  
Dr. W. E. Caldwell, " | Rev. B. C. Howell, D. D., Tenn.  
J. H. Boggy, " | B. Manly, D. D., Ala.  
Amos Pate, " | V. E. Thomson, Ga.  
D. T. Randall, " | J. B. Taylor, Va.  
F. N. Holbert, " | Wm. B. Johnson, D. D., S. C.  
F. A. Underwood, " | B. M. Sanders, Ga.  
Wm. Ferwood, " | J. D. McGill, Va.  
G. J. Rowland, " | Gen. M. Stapp, Ia.  
Rev. J. L. Waller, Kentucky. | John McCoy, Ia.  
Wm. Vaughn, " | Rev. J. Murphy, Ill.  
Y. B. Pitts, " | G. Cole, Ohio.  
H. Malcomby D. D., " | R. Follet, D. D., Md.

On motion, the Association then adjourned to 7 o'clock, P. M., to hear the Annual Sermon, and then to 10 o'clock, Friday morning. Prayer by Rev. M. M. Tucker.

7 o'clock, P. M.

The Association met, and after the usual introductory services, the annual sermon was delivered by Rev. Wm. B. Johnson, D. D., of S. C., from Matt. xxviii, 19, 20.

FRIDAY, Oct. 27, 10 A. M.

The Association convened: Rev. J. Harris in the Chair. Prayer by Rev. A. M. Poindexter, of Va.

Rev. S. Dyer read an interesting communication from Major Thos. G. Blewett, President of the Association, accounting for his absence, and expressing his unabated interest in the affairs of the Association.

On motion, the Annual Report of the Board was then called for and read by the Corresponding Secretary.

On motion of Rev. W. L. Tucker, the Report was unanimously received and adopted, and ordered to be printed under the direction of the Board.

On motion, the following committees were appointed:

Annual and Semi-Annual Meetings:—Breth. Sanders, Brookes and W. L. Tucker.

On Circulation of the Indian Advocate:—Breth. Poindexter, Harley and Evans.

On new Territories:—Breth. Dyer, Freeman and Barnes.

On Agencies:—Breth. Thornton, Ashburn and Verdery.

On Religious Services:—Breth. Evans, Freeman and Barnes.

On Arrangement of Business:—Breth. Brooks, Sanders and Poindexter.

Adjourned until 3 o'clock, P. M. Prayer by Rev. J. M. Ashburn.

3 o'clock, P. M.

Met according to adjournment. Prayer by Rev. J. Huff.

The Committee on Arrangement of Business made the following report:

1. Call for the Treasurer's Report.
2. Receive reports of Committees.
3. Resolutions:

In the absence of the Treasurer, his report was presented by the Corresponding Secretary. It was read and adopted, and an abstract ordered to be printed under the direction of the Board.

The Committee on Agencies submitted the following report:

The Committee in whom was submitted the subject of Agencies, are in favor of the establishment of the Board of Agencies, and are growing in favor with the churches; and we esteem it a cause of devout gratitude to God, that the labors of our missionaries have been so signally blessed during the past year to the aborigines of our land.

To enable the Board to secure a competent pecuniary support, we would respectfully recommend that they be authorized to appoint committees of Agency in those States where it may be deemed advisable, whose duty shall be to select suitable candidates to present to the Board for this service, and in other ways to aid the Board in securing funds for its treasury.

V. R. THORNTON, Chairman.

The report was adopted.

The Committee on Annual and Semi-Annual Meetings submitted the following report, which was received and adopted:

The Committee, on the suggestion of the Board to discontinue semi-annual meetings, report that the too frequent meeting of such a widely extended body as this Association, forbids so full an attendance of its friends as its interest demands, and would therefore recommend that the semi-annual meetings be discontinued, and that the Board consider whether it would not be better to have the meeting triennial, and in connection with the meeting of the Southern Baptist Convention; and that the place of the next annual meeting be referred to the Executive Board.

B. M. SANDERS, Chairman.

The Committee on the Circulation of the Indian Advocate submitted the following report, which was adopted:

The Committee in whom was referred the circulation of the Indian Advocate, report: They consider the imparting of correct information in relation to the condition of the Indian tribes, and the state of the missions of the Society, of the first importance to the success of its operations. Christian sympathy cannot take a distinct and effective form in regard to any people, until we are acquainted with their condition. The success which attends our efforts to propagate the gospel, is a strong incentive to increased energy and liberality in their prosecution.

The "Indian Advocate" is the organ of the Society. It is the vehicle, and we may add, the only one through which the churches and the community generally can be put in possession of the facts, a knowledge of which is necessary to excite and keep alive a proper interest in relation to the spiritual culture of the "poor Indian." In its columns the operations of the Society are detailed, and such appeals as, from time to time, the Board deem it important to make to the churches, are published. Aside from its bearings upon the well being of the Missions of the Society, your committee would recommend the Advocate, as in itself an interesting and valuable periodical.

The low price of the paper (25 cents for a single copy, and 24 copies for \$5.) places it within the reach of every one, and it should receive an extensive circulation.

Continued on Fourth Page.

# THE INDIAN ADVOCATE.

LOUISVILLE, DECEMBER, 1848.

The rooms of the American Indian Mission Association, are on Fourth street, between Walnut and Chestnut.

### SPECIAL NOTICE!

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DREW, Corresponding Secretary. Those containing remittances to C. VAN BRUKER, Esq., Treasurer. 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, 511 Main street, and pay it there.

### OUR TREASURY.

We have to appeal again to our friends, and urge upon them the necessities of our Treasury. The Board has recently appointed nine additional missionaries; have also expended large sums in erecting and repairing mission buildings; these heavy drafts have exhausted our means, and we are now in debt; and, as this is a season when our receipts are generally small, this debt will be greatly increased unless our friends at once give us their assistance.

We have other excellent candidates for missionary service, whom we wish to appoint immediately, but with the cry of the perishing Indians ringing in our ears, and the awful responsibilities of eternity resting upon us, we must withhold their commissions until our receipts are greatly increased.

We have "attended great churches, and we expect great things" from our liberal friends.

We solicit every pastor to present our wants to their churches, and secure as large a sum as possible, and forward it immediately to our Treasurer; and also, we solicit individual aid. Any person wishing to contribute to our funds, can enclose their donations in a letter to our Treasurer. Be speedy, be LIBERAL!

### DEPARTURES.

Rev. H. F. Beckner and Wife, no longer appointed to the Creeks, leave for their field of labor, God willing, the first of the coming year.

Bro. Finley, left for his station at Wea, on the 20th inst.

Thus our friends will see that the Board is attempting to supply, in some degree at least, the great destitution among the "poor Indians."

A Communication from Bro. Abbers, our agent in South Carolina, informs us that the friends of the Red man in that State are responding most liberally to his appeals in their behalf.

We have several books and pamphlets on hand, a notice of which we must defer until our next.

We call attention to the minutes of the Association of Indian Baptist churches, which will be found in another column.

### MISSIONARY APPOINTMENT.

On the 12th inst. Brother Wm. H. Finley, a son of Rev. Dr. Finley, of Lebanon Ohio, was appointed a missionary of the Board to the Wabashian.

We would call the special attention of our readers to the following communication, from a brother residing at the North Fork, Creek Nation. He is what is usually termed an "anti-missionary," but has witnessed such happy results attending the efforts of our missionaries in his vicinity, that is constrained to bear testimony in their behalf.

His letter also contains the remarkable information, that a legislative body that four years since refused to pay any respect to the Sabbath, and enacted laws to punish men for praying or preaching, now officially observe and recommend the Sabbath, and invited the missionary to accept their own hall as a place for holding religious services.

Rev. Mr. Dyer—Dear Sir:—Although I am in some degree opposed to the plan on which the Missionary system is conducted; yet being located where I am, I feel it my duty to bear testimony to the benefits resulting from their labours.

During the present year many acquisitions have been made to the church of an interesting character, and which bring with them extensive influences, such as are calculated to bear down every opposition. One of which is Gen. Chilly Melastah, a man possessing the highest confidence of his people. This is the most prominent, though there has been a regular interest by which there has been from about four to fifteen monthly added to the church at this place.

The church, I attended the examination, and a more interesting sight I have never witnessed, than that of seeing the rising generation of the aborigines of our country making rapid progress in obtaining an education, many of whom are now able to read the Scriptures for themselves, and to others of their own people, who cannot read.

I can say of a truth that much good has resulted, and a clearer way opened amongst these people, than has ever been before; as an evidence of this I will mention one or two cases which has transpired.

Two years ago the present fall, I was present at a General Council, where there was a move made, through the authorities here, to impress upon the minds of the chiefs, the importance of observing the Sabbath. This move was almost unanimously opposed and urged strenuously against by one of the most prominent chiefs, though afterwards, at the same council, another one of them gave some evidence that his mind was at work on the subject. At the present council, which is now in session, the same individual who before openly opposed the observance of the Sabbath, was the first to advocate it in council. So now, although four years ago their feelings were so hardened against christianity as for them to count him inflicting punishment on any who should be proven guilty of assembling the people together for preaching or prayer, at this council their doors were opened to them, and a majority of the influential chiefs attended to hear preaching, which was attended to twice in the Council-house during the session, by

Mr. Hay. I could write many more incidents that have occurred during a stay of nearly three years in the country, but time forbids, as it is on the eve of Mr. Hays departure for the States, who is the bearer of this.

An Association formed in the Southern Territory.

The missionaries of the American Indian Mission Association have long desired an annual meeting in the Indian Territory, for more reasons than one. At length a favorable time presented itself, and the Thursday before the third Sabbath in October 1848, was appointed as the time for forming the Association, and then determine at what time the coming Associations should be held.

On Thursday night, meeting began at Armstrong Academy; and on Friday after the evening sermon, the members of the various churches present, united in the formation of an Association, and the following officers were appointed.

Rev. E. D. Potter, Moderator, and Rev. Amos L. Hay, Clerk.

### COMMITTEES.

1st. On Constitution and rules of decorum, Brethren, Hay, Potts and Holmes.

2nd. On Benevolence, Brethren Brown, Worcester and Lucas.

3d. On Sunday schools Brethren Jones, Allen and Tam-c-hote.

4th. On Temperance, Stuart, Baptiste and Armstrong.

It is proper to say, that one or more Indians, were appointed on each committee, and some very interesting addresses were made by the Indians. Some spoke in English. The speeches in English, were interpreted. The morning meeting, closed with singing, and prayer by Bro. Howard Malcom, an Indian youth.

Met. in the afternoon; prayer by Bro. Brown. Committee on Constitution reported, which was received and adopted.

### CONSTITUTION.

Art. 1. This Association shall be known by the name of the "General Association of United Baptists, of the Southern part of the Indian Territory," organized solely for aiding in promotion of the gospel in the vast Indian Territory, and for adopting such measures as in its judgment, may be calculated to effect that object.

Art. 2nd. It shall be composed of those only who are Baptists, and who are in good standing in the churches to which they belong.

Art. 3d. The business of this Association, during its meetings, shall be conducted by a committee, consisting of Moderator, Sec. Secretary, Cor. Secretary, and Treasurer, to be chosen annually.

Art. 4th. The funds contributed to this Association, shall be from voluntary contributions, and subject to the control of the American Indian Mission Association.

Art. 5th. This Association, shall meet annually, the Thursday before the third Sabbath in September, at such places as the Association appoint.

Art. 6th. Each church shall be entitled to two delegates, and each additional delegate for every twenty-five members.

Art. 7th. Baptist ministers present at any Association, shall be invited to a seat in council.

Art. 8th. This constitution can be altered by a vote of two-thirds, of the members present.

### RULES OF DECORUM.

1st. Meetings to be opened and closed with prayer. As much as one hour each day, to be devoted to prayer

for the blessing of God upon the objects of the Association.

2nd. The Moderator shall preside in the meetings, decide upon points of order, and give the casting vote. He can speak at any time, by inviting some one to take his place during the time.

3d. At the beginning of the meeting, a committee of five shall be appointed to select men for the different committees.

4th. All questions, after having been opened for discussion, shall be decided by a majority of voters present. A member shall not speak more than twice on one subject (except to explain mistakes.)

5th. In speaking, members shall use respectful language; and members shall not leave the meeting, without leave of the Moderator, nor leave the Association without permission of the Association.

6th. All resolutions shall be presented in writing. Motions to alter, postpone, or adjourn always in order.

The committee on Benevolence made the following report:

In view of the great destitution which prevails throughout the bounds of this Association, and in view of its claims the gospel has upon all those who love the Lord Jesus Christ, to do all in their power to make known its precious truths, we feel that all the members comprising this Association, are called upon to give, each according to his or her ability, that all may receive the same benefits we enjoy. A bright example is given us in the life of our Saviour, "who though he was rich yet for our sakes he became poor, that we through his poverty might be rich."

And he has also taught us in his Holy Word, that as we have freely received these great blessings, we should freely give. Sinners around us are perishing for lack of the Bread of Life. Multitudes are perfectly ignorant of the way of salvation, and unless we exert ourselves to enlighten their minds, unless we hold up to them a crucified Saviour, who has died for their sins, and who stands ready to save them from eternal death, we have reason to believe that they will die in their ignorance, and their blood will be required at our hands. In view of these considerations, and this fearful responsibility, your committee would recommend the adoption of the following resolutions:

Resolved, That it is the duty of each member of this Association, to do all in his or her power, for the spread of the gospel among our own people, and among the neighboring tribes who are alike destitute. And as some are called upon to go forth to preach the word, others are also called upon to give of their substance as the Lord hath prospered them, for the support of those who may preach that they may not be hindered in prosecuting their work;

And be it further resolved, that, as the American Indian Mission Association, has been organized for the sole purpose of giving the gospel to the different Indian tribes, we will at regularly appointed seasons in our own churches, give according to our abundance and transmit the same to the said Association, to be expended by them in the accomplishment of this great work. P. F. Brown, Wm. Lucas, Samuel Worcester, Com.

This Report on Benevolence was warmly received. Brethren Potts, Holmes, Leonard Hay spoke at some length, declaring their anxiety to see a benevolent feeling pervade the churches in the Indian country. Adjourned, prayer by Theo. Homer.

Met on Saturday at 8 1/2 o'clock, prayer by Bro. Lucas.

The report on Sabbath schools was read.

The committee to whom was referred the subject of Sabbath schools, respectfully report,

That, in their opinion such schools are of very great importance, by aiding in diffusing more extensively a knowledge of the principles of our most Holy religion, and by affording an opportunity to hundreds of learning to read the word of God in their own language; that by these schools an opportunity is offered to all christians to be usefully employed in the vineyard of the Heavenly Master.

Resolved, That the Association recommend to all churches within its bounds to establish such schools in their own neighborhoods. And as the original design of Sabbath schools was to benefit the children of the poor of our country, its sphere of usefulness is greatly increased here in the Indian's land by taking in their parents also. Look around and see what a salutary influence it has exerted for good throughout the portion of our happy country where schools are conducted. Then shall we not, dear Brethren, who compose this Association, to deeply calist in this benevolent enterprise. Yea, let us, with untiring perseverance, hold on to this great work, and never feel that we have done enough, until we shall see Sabbath schools in every part of the Territory. H. W. JONES, ALLEN, TAN-NOTT, Com.

Report on Temperance, next read.

Believing that intemperance has done more injury, to the people who use it than any thing else, and that it prevents the spread of the gospel as a christian body, we believe, it to be a duty resting upon us, to publicly speak against it. We in brief way, speak of the manner, by which we believe intemperance can be removed from the land.

1st. We believe that the people will never become temperate, until the moderate use of ardent spirits, is discouraged by christians and mere, we believe that no christian can drink and obey the rules of the Bible.— For it is declared "touch not, taste not, handle not," and that "wine is a mocker, and strong drink is raging; and mere, it is declared "that no drunkard can enter the Kingdom of Heaven."

2nd. We believe that christian people are doing wrong when they have intoxicating drinks in their houses, and that when christians drink moderately, as they term it, it is setting an example before their children and neighbors, which may cause them to become intemperate.

3d. We believe that professed christians must set good examples, and that is no one thing should they be more particular, than temperance.

4th. We believe, that christians are called upon, to urge all with whom they have intercourse, the strict temperance principles.

WILEY STEVART,  
W. BARTON,  
FRANCIS ARMISTEAD. } Com.

At the reading of each report of the several committees, there were several long and interesting addresses made, mostly by the Indians. For the missionaries were about the only white men in the mission. And special efforts were made by them to bring the Indians before the people.— The Indians stated, that they stood ready to aid the missionary in any good cause.

After the various reports were disposed of, the following appointments were made by the Association.

Voted that Bro. Smedley, write the circular letter, subject: Christian Reformation.

**Church discipline, by A. L. Hay.**  
*Relation between pastor and people, by Bro. P. F. Brown.*  
*Temperance by Bro. Chilly Mcintosh.*  
*Sabbath Schools, by Bro. Samuel Worcester.*  
*Treatment of the sick, by Bro. H. W. Jones.*  
*Education by Bro. David Holmes.*  
*Salutary during religious meetings, Bro. Peter Fobson.*  
*Introductory Sermon, by Bro. R. D. Fotts. Alternate Bro. Brown.*  
Bro. Fotts proposed the following resolution, which was adopted.

Resolved, That this Association, urge upon the people to take the Indian Advocate, as it is a paper containing interesting intelligence from Indian tribes.

After reading corresponding letter, adjourned to meet with the North Fork, Baptist Church Creek Nation, on the Thursday before the third Sabbath in September 1859.

Voted that the proceedings of this meeting be published in the Indian Advocate, and that all papers friendly to the Indians, be requested to copy.

Voted, that the Corresponding letter be published in the minutes, and that General Associations, or State Conventions, wishing a correspondence, except of this as our corresponding letter, and inform this Association, by the next meeting.

Rev. R. D. FOTTS, Moderator.  
AMERICUS L. HAY, Clerk.

**MEMBERS OF THE ASSOCIATION, AND FOOT OFFICES ADDRESS.**

Rev. Ramsey D. Fotts, Doakville, Choctaw Nation.  
Rev. Joseph Smedley, Fort Smith Arkansas.  
Rev. P. F. Brown, Doakville, Choctaw Nation.  
H. W. Jones, Doakville, Choctaw Nation.  
Samuel Worcester, Native, Doakville, Choctaw Nation.  
David Holmes, (Native,) Doakville, Choctaw Nation.  
Rev. American L. Hay, Creek Agency, Creek Nation.  
Rev. James Ferrymen, Native, " "  
Bro. Wm. McIntosh, " "  
" Andrew Frazier, " "  
" Yarteschee, " "  
" Si-on-see, " "

**CHURCHES, NATIONS AND NUMBER OF MEMBERS.**

1st Baptist Church, Choctaw Nation, 60 members.  
Pheasant Bluff, or 2nd Church, Canadian river, 40 members.  
1st Baptist Church, Canadian river, 65 members.  
Portown Baptist Church, 30 members.  
North Fork, Baptist Church, Creek Nation, 219 members.  
1st Baptist Church, Arkansas river, 150 members.  
2nd do 70 members.  
3d do 40 members.  
Foot Oak Church, do 40 members.  
Tuck-a-buck-ee do, 60 members.  
Deep Fork, do, 25 members.  
ER Church, do, 30 members.  
Webbers Falls, do Cherokee Nat on 30 members.  
Total, 883 members.

**COMMUNICANTS LISTEN.**

The churches composing the Association of United Baptist of the Southern part of the Indian Territory, to all corresponding associations.

Dear Brethren:—We had with great pleasure the privilege of addressing you in an Annual meeting.—Our body, which has just been organized contains all the Baptist churches among the Choctaws and Creeks, and one church among the Chickasaws.— We have united ourselves together,

for the same great object which other bodies of the same character have in view—the more extensive spread, of the gospel among our own people, and the neighboring tribes.

And we wish also, by freely corresponding with you, to waken a greater interest in behalf of the Red man; that men may be found who counting their life not dear unto them, that they may win souls to Christ, shall be willing to enter this wide spread, whitening field, and with us endeavor to save poor perishing souls from an eternal death.— And that others bountifully blessed with the good things of this life, may from overflowing hearts, pour into the treasury of the Lord, that there may be no hindrance in prosecuting the great work before us.

Our voice is the united cry, of the Choctaws, Cherokee, Chickasaws, Seminoles and Creeks "Come over and help us." Our poor Red brethren are perishing. Disease and death are making rapid inroads upon our numbers and the last struggle of each dying soul, as it is borne to our ears, speak in tones that cannot be misunderstood—what is done must be done quickly. Pray for us that the little one may become a thousand, and the small one a strong nation.

P. F. BROWN, Cor. Secy.

**The Dying Indian Boy.**

The missionary, on visiting him, says: I found him dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-rind covered hut, with nothing but a few fern leaves under him, and an old blanket over him, which was in a condition not to be described. After recovering from my surprise, I said, "My poor boy, I am very sorry to see you in this state; had you let me know, you should not have been lying here."

He replied, "It is very little I want now, and those poor people get it for me; but I should like something softer to lie upon, as my bones are very sore."

I then asked him concerning the state of his mind, when he replied, that he was very happy; that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in him. Observing a small Bible under the corner of his blanket, I said,

"Jack, you have a friend there; I am glad to see that; I hope you find something good there."

Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke, in precisely the following words:

"This, sir, is my dear friend. You gave it me. For a long time I read it much, and often thought of what it told. Last year I went to see my sister at Lake Winnipeg, [about two hundred miles off,] where I remained about two months. When I was half way back through the lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself, toasting to and fro, before I could reach the house but I found my friend, and determined that I would not part with it again, and ever since it has been near my breast, and I though I should have it buried with me; but I have thought since, I had better give it to you when I am gone, and it may do some one else good."

He was often interrupted by a spiritual cough, and sank down exhausted. I read and prayed; the last hardly afforded me room to be upright even when kneeling."—*Bishop of Montreal's Journal.*

**ARRIVAL OF A PORTUGUESE REFUGEE.**—On Thursday morning, Rev. Mr. De Silva, the pastor and leader of the noble band of Portuguese who fled from the persecutions of the Papists in Madeira, and of whose fidelity and self-denial we have heard so much, arrived at this port unexpectedly. He was obliged to leave Trinidad on account of his health, and now expects to remain in this country with those of his countrymen already among us. Modern history scarcely furnishes another instance of endurance for Christ's sake equal to that which this faithful brother has undergone. Once a man of great wealth and high standing, he has literally abandoned all and even his own family for the gospel's sake. He deserves a cordial Christian welcome among us.—N. Y. Evangelist.

**DONATIONS AND RECEIPTS.**  
From Nov. 20th to Dec. 15th, 1848.

**KENTUCKY.**

Bethel church,	\$8 00
R. W. Scott,	10 00
S. W. Martin,	1 00
Shelbyville,	22 55
Sabbath School of Bap. Ch., Georgetown, for Sab. School Library, for Creek Indians, Harrodsburg Bap. Ch., per A. L. Hay,	19 25
David's Fork do do do,	3 75
Covington do do do,	12 70
Lexington do do do,	10 00
	\$97 25

**INDIANA.**

State Indiana Mission Ass'n, per H. W. Heaton, Treas.,	\$42 60
Ebenezer Miss. Society, Lawrenceburg, Ia., per B. Fowler, Treasurer,	10 00
Rev. Asa Marsh and wife, Blairsville,	5 00
	\$57 60

**OHIO.**

New Carlisle Bap. Ch., per Rev. A. L. Hay,	\$12 05
Piqua Baptist church, do	7 00
Dayton do do	3 00
Lebanon, do do	20 00
	\$47 05

**TENNESSEE.**

Collections by Rev. G. B. Davis, Agent,	\$59 45
---	---------

**MISSISSIPPI.**

By Rev. G. B. Davis, Agent.	
Cold Water Ass'n, to constitute Rev. Jeremiah Burns, L. M.,	\$30 00
Bap. Ch., Preston, to constitute Rev. H. B. Haywood L. M.,	30 35
J. B. Strickland & Dr. H. Dookery 1 75,	3 75
L. Aldridge 2 20; Mrs. S. Holmway 2,	4 20
J. L. Maberry,	5 00
Jas. Whitfield,	25 00
J. A. McLane & J. Harrison 10,	15 00
N. Davis,	5 00
Miss. State Convention,	10 00
	\$128 30

**MISSOURI.**

Springfield Bap. Ch., per A. L. Hay,	\$4 85
Jefferson city do do	3 00
Union do do	7 15
St. Louis 2d do do	35 00
	\$51 00
Total Cash,	\$641 45

**GOODS.**

Shelbyville Bap. Ch., Ky., one box,	\$141 83
Lawrenceburg Bap. Ch. Ky.,	4 00
Total Goods,	\$146 70

Your committee recommend the adoption of the following resolution:  
*Resolved*, That the pastors of the Churches be, and they hereby are, affectionately urged to endeavor to give to the Indian Advocate an extensive circulation within their respective fields of labor, and that to effect this they act as agents to obtain subscribers and remit payments for it.

A. M. POINDEXTER, Chairman.

On motion, adjourned to 10 o'clock Saturday morning. Prayer by Rev. J. L. Brooks.

SATURDAY, OCT. 28, 10 A. M.

Met pursuant to adjournment. Prayer by Rev. W. J. Hard.

The committee on New Territories submitted a report as follows:

The Committee to whom was submitted the subject of a New Territory for exclusive Indian occupation west of the Rocky Mountains, beg leave to report:

It is a question which no longer admits of debate, that the Indian in an uncivilized state can make little or no improvement in the arts and virtues of civilized life, nor reach a much higher stand of moral elevation, while surrounded by the white race, but on the contrary, sad experience has demonstrated the extraordinary fact, that his condition is rendered vastly more miserable. In proof of this we have only to refer to the small remnants of tribes still remaining within the borders of the several States; who, notwithstanding the persevering efforts of the benevolent to improve their condition, have been constantly descending the scale of morality, and with fearful rapidity decreasing in numbers.

Deeply impressed with this condition of the Indian tribes, the lamented McCoy conceived the idea of a remedy by giving them a territory from which the white race should be excluded, except in special cases, and over which the Indian should exercise exclusive territorial jurisdiction.

After persevering for ten years or more, in pressing this subject upon the attention of Congress, he enjoyed the pleasure of seeing his scheme in successful operation, and the result has more than realized his warmest anticipations, and convinced the most sceptical of its wisdom and feasibility.

By the recent rapid settlement of Oregon and California, the Indians within their borders have become subjected to the same pernicious influences which have operated so disastrously among the tribes east of the Mississippi; and while we are here, consulting about their condition, the strife as to who shall possess and govern the soil is going on, and will the question remain long undecided.

The tribes indigenous to the Rocky Mountains could not be removed to the territory already provided, even supposing it of sufficient extent for their reception and maintenance; the question then very naturally arises, "shall these tribes be permitted to remain in a condition which will ensure a repetition of all the calamities which have befallen their unhappy brethren in the East? or shall we, like wise and christian men, resort to a well tested remedy, and avert, by its timely application, a doom so terrible?"

The white man, it is certain, will soon occupy the whole slope of the Rocky Mountains, and the Indians must move; and if some suitable provisions are not speedily made to give them "a local habitation and a name" somewhere, their destruction is inevitable. Much delay will effectually prevent the application of the remedy.

The country is now comparatively unoccupied by white inhabitants, and consequently a tract of suitable country can be easily selected for their occupancy; but within a few years, and every suitable portion will have become the possession of civilized man, and when an attempt is made to carry into operation the plan here urged, the plea of "pre-emption right" will be an effectual bar to its progress.

In view of the above facts your committee would recommend the adoption of the following resolution:

*Resolved*, That we urgently request ministers, laymen and all well wishers of the Indians every where, to give this subject their special attention; and to use their influence with the members of Congress from their respective districts to secure their aid in the passage of a law establishing such a territory as referred to in this report; and also, that they aid in getting up petitions to the President of the United States and the two Houses of Congress in behalf of this object, and that the work be persevered in from year to year, until the end shall be fully accomplished.

SIDNEY DYER, Chairman.

The report was unanimously adopted.

The Committee on Religious Services presented the following report, which was adopted:

Rev. S. Dyer to preach in the Baptist Church, to-night, at 7 o'clock, and to-morrow morning, (Sabbath,) at 11 o'clock.

Sabbath, at 3 o'clock, P. M. Rev. V. R. Thornton. Rev. A. M. Poindexter, at 7 o'clock, P. M.

Methodist Church, at 7 o'clock, P. M. Rev. V. R. Thornton.

G. W. EVANS, Chairman.

On motion, Rev. Dr. Howell, of Nashville, Tenn., was appointed to preach the next annual sermon, and Rev. S. Baker, of Hopkinsville, Ky., alternate.

On motion, the printing of the minutes was referred to the Board.

After the reading of the minutes, the Association was adjourned to the place of meeting which may be selected by the Board for its next annual session.

Prayer by Rev. J. M. Ashburn, of Ky.

(Extracts from the Annual Report.)

ORGAN OF THE BOARD.

The Board has continued the monthly issue of the Indian Advocate, to the average number of thirty three hundred copies, a large portion of which have been paid for by subscription; and we have abundant and gratifying evidence of its great usefulness in promoting the interests of our cause; and we deem it important to call the special attention of the Association to the necessity of adopting some plan for giving it a more extended circulation.

#### AFFAIRS WITH GOVERNMENT.

In accordance with the assurances given to us by the Commissioner of Indian Affairs, referred to in our last Annual Report, the management of a large manual labor school among the Pottawatomies has been confided to our care, and assistance has also been rendered to the school at Wea, and we have the strongest assurance from the same source of continued patronage and co-operation.

#### LIBRARY.

The possession of a good library of books, especially those relating to Indian history, would greatly facilitate the operations of the Board; we would, therefore, earnestly solicit from authors, ministers, booksellers, and others, donations of books for the above purpose.

#### TREASURER'S REPORT.

The report of the Treasurer shows the amount of receipts from all sources to be \$11,194.64. This is an increase of more than two thousand dollars over any former year. The expenditures during the same period amount to \$9,927.61. Leaving a balance on hand of \$1,267.03.

#### RECAPITULATION.

Stations,	6
Preaching Stations,	80
Missionaries,	23
Churches,	14
Baptisms,	117
Schools,	4
Scholars,	127
Communicants,	883

#### CONCLUSION.

The well authenticated facts of history, are sometimes more strange and exciting than the wildest productions of the imagination; and in this light, we believe, will the history of the Aborigines of America, for the last two hundred and fifty years, be received by all after generations. It could hardly be believed if the facts were not indelibly written on the page of our Nation's history, that a people, noble in all that can dignify unenlightened paganism, have been degraded and nearly extirpated from the land by their contact with civilized, and professedly christianized men!

O! who can stand on the Western bank of the "Father of Waters," and cast his eye towards the East, and remember that the whole country, once the home of thousands and tens of thousands of red men, has been swept of the race, and not feel his heart throbb with the emotions of sadness, and his eyes overflow with tears!

Once their wigwags were clustering along every stream, and reposing in every valley; their light canoes were clearing the waters of our beautiful rivers, and their shouts alone waking an echo to break the brooding solitude which reigned through the great valley of the West, and the "land which slopes to the Atlantic waves;" but now they have passed away,—and have become a curiosity in their own land! Their forest home has melted away before the wood-man's axe; their wigwags have given place to the habitations and manufactories of their inheritors; their canoes have yielded to the steam boat—whose ceaseless puffing reverberates among their native hills; and nothing is left in all these "broad fair lands," to evidence their existence here, but the bleaching bones of their fathers, the desecrated graves of their children, and their verbal monuments, erected on our mountains, and lined on every stream.

"And though amid the forest  
 Their rings no hunter's shout,  
 Their canoes are on our waters,  
 We may not touch them out.  
 Their men's eyes speak on our hills,  
 And on the shore's bank show  
 Where the ever rising rivers speak  
 Their distant years."

Could the Indian, when the white man first came to his shore, have cast his eye far down the vista of time, and had but a glimpse of what his race was doomed to suffer, how would he have shrunk appalled at the sight, and prayed to be permitted to die at once among his native hills, and sleep beneath its green turf, rather than live to become a stranger in his own land; and finally to die a wretched outcast, with none to pity or weep over his fall!

Every succeeding year has been circumscribing the "borders of his habitation," and cutting off his usual means of support, without making him acquainted with resources more available to meet the supply of his wants. He has been left, comparatively speaking, by the benevolent and philanthropic, to the baleful influences of the most vicious and vile of our refuse population, who flee to the Indian country to escape the penalty of their crimes; who, to use the graphic language of Black Hawk, "look in the face of the poor Indian and smile, but it is to make him drunk, cheat him and ruin his women!"

It has been supposed that the wide extended plains of the great West would afford the Indians a safe and permanent home, but this, as recent developments of Providence have shown, can never be the case. Oregon and California will soon be changed into the dwelling places of civilized men, and the Indians must give place; even now the same onsets are at work which have swept the race from the shores of the Atlantic to the Mississippi river; and the most casual observer, cannot fail to discover that the crisis of their fate is drawing near with fearful rapidity; and the great question now is, not whether the race shall be indefinitely perpetuated, but, shall they be made acquainted with that gospel, in the belief of which, they will secure a title to an inheritance which "fadeth not away," but remaineth "eternal in the heavens!"

Can we, who live among the reminiscences of their early and happy homes, and are well acquainted with the history of their wrongs and neglected, suffering condition, longer feel satisfied to dwell at our ease, and accumulate riches from the increase of a soil once their own, and do no more to ameliorate their condition? We fain would hope otherwise, but the results of the future must determine the question.