

# THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, NOVEMBER, 1849.

Vol. IV. No. 5.

## Proceedings of the Seventh Annual Meeting OF THE INDIAN MISSION ASSOCIATION.

St. Louis, Thursday, October 26th, 1849.

THE AMERICAN INDIAN MISSION ASSOCIATION convened in the Lecture Room of the Second Baptist Church, at 10 o'clock, A. M.

The President and Vice Presidents being absent, on motion Rev. J. B. JETER, D. D., of Missouri, was called to the Chair.

After singing, and prayer by Rev. J. E. WELCH, of Missouri, Rev. D. L. PHILLIPS, of Illinois, was appointed Recording Secretary, pro tempore.

A Committee, consisting of brethren S. DYER, A. SHERWOOD, and J. E. WELCH, was appointed to ascertain and report the names of Delegates present.

Brother E. P. PERMIS, of Missouri, was chosen Treasurer, pro tempore.

A Committee, consisting of brethren JAYEN and PERMIS, was appointed to select a Preacher to deliver the opening sermon—those chosen at the last Annual Meeting having failed to attend.

Adjourned to 3 o'clock, P. M.

Prayer by Rev. J. PERMIS, of Illinois.

3 O'CLOCK, P. M.

Association met. Prayer by Rev. A. SHERWOOD, D. D., of Illinois. The Committee on delegation reported the following Members and Delegates in attendance:

### LIVE MEMBERS.

Rev. J. B. JETER, D. D., Missouri; Rev. S. Dyer, Kentucky; Rev. J. M. Peck, Illinois.

### ABSENT MEMBERS.

Rev. J. Farquharson, Rev. A. Macley, D. D., New York; E. P. Perkins, P. G. Camden, William M. McPherson, Dr. A. J. Coons, Rev. S. H. Ford, Richard Wood, K. Butts, Rev. J. E. Welch, Charles Perrin, Henry Stagg, Missouri; Rev. A. Sherwood, D. D., Rev. J. F. Ellis, Illinois; Rev. D. Lykins, Indian Territory.

### ASSISTANT MODER.

Missouri Baptist Indian Mission Association.—Dr. A. Sherwood, M. F. Price.

Missouri General Association.—Rev. W. F. Nelson, Henry Nabring, M. F. Price.

Visiting brethren were invited to seats. Invitation accepted by brothers A. Peters and H. Dugan, of Illinois, and F. W. Glasfield, of Ohio.

A Committee on Resolutions was appointed, consisting of brethren J. E. WELCH, A. MACLEY, and W. F. NELSON.

A Committee, composed of brethren Dyer, JAYEN, CAMDEN, and COONS, was chosen to arrange the religious exercises during the Association.

The Committee having in charge the selection of a Preacher to deliver the Annual Sermon, reported that they had assigned the duty to Rev. S. DYER.

The Committee on Nominations made the following report:

### PRESIDENT.

T. G. BLEWETT, Mississippi.

### VICE PRESIDENT.

S. H. COOK, D. D., New York. J. B. JETER, D. D., Missouri.  
Wm. H. TURNER, Georgia. Rev. Wm. C. BROWN, Kentucky.

### COMPARISONING SECRETARY.

Rev. HENRY DYER, Kentucky.

### RECORDING SECRETARY.

Rev. THOMAS SMITH, Jr., Kentucky.

### TREASURER.

CORNELIUS VAN BUREN, Kentucky.

### MANAGERS.

Rev. JAMES KIRKMAN, Louisville.	Rev. R. B. C. HOWELL, D. D., Tenn.
Rev. A. W. LA RUE, "	Rev. B. MARLY, D. D., Alabama.
W. B. CALDWELL, "	Rev. V. R. THORNTON, Georgia.
ARTHUR PUGH, "	Rev. J. B. TAYLOR, Virginia.
D. T. RABALL, "	J. D. McGUIRE, "
I. M. HAMMOND, "	Rev. W. B. JOHNSON, D. D., S. C.
A. D. MILLS, "	Rev. B. M. SANDERS, Georgia.
J. E. TYLER, "	Rev. T. R. CHERRY, Indiana.
G. J. HOWLAND, "	JOHN MCCOY, "
B. M. PAYNE, "	L. BUTTERFIELD, Illinois.
Rev. W. M. PRATT, Kentucky.	Rev. R. FULLER, D. D., Maryland.
Rev. Wm. VANCE, "	Rev. W. C. LIGGS, Missouri.
Rev. Y. B. PETER, "	Rev. F. A. WILLARD, Mass.
Rev. J. M. PERMIS, "	Rev. H. MALCOM, D. D., Pa.

The above report was adopted, and the Committee discharged. Adjourned to 7 o'clock, P. M., to hear the Annual Sermon, and then to 10 o'clock, Friday morning.

Prayer by Rev. J. FARQUHARSON, of New York.

7 O'CLOCK, P. M.

The Annual Sermon was preached by Rev. S. DYER, from 1 Peter ii. 21.

Closing prayer by Rev. J. PERMIS.

FRIDAY, OCTOBER 27th, 10 O'CLOCK, A. M.

Association met. Prayer by Rev. HENRY DYER.

The Annual Report of the Board was read by the Corresponding Secretary. After which, the Association resolved itself into Committee of the Whole, to take into consideration the suggestions contained in the Report. Bro. J. E. WELCH was the Chair.

After a full and free discussion was held on the several points named, the Committee rose, and made the following report:

The Committee of the Whole recommended the appointment of the following Committees:

### I. On Annual Meetings.

II. On Agencies.

III. On Increase of Missions.

IV. On Constitution.

This report was adopted, and the Committees appointed, as follows: On Annual Meetings—Brethren NELSON, FARQUHARSON and COONS.

On Agencies—Brethren PUGH, PHILLIPS and FORD. On Increase of Missions—Brethren SHERWOOD, ELLIS and DYER.

On Constitution—Brethren WELCH, PUGH and CAMDEN. Adjourned to meet at 3 o'clock, P. M.

Prayer by Rev. R. F. HALL.

3 O'CLOCK, P. M.

Association continued. Prayer by Rev. S. H. FORD.

The Committee on Religious Exercises reported that Rev. Dr. MACLAY, Rev. J. E. WELCH, and Rev. J. PERMIS, had been selected to deliver Missionary addresses at 7 o'clock, P. M.

The Committee on Constitution made the following report: The Committee on Constitution recommended that the third Article of the Constitution be amended by substituting the word "persons" for the phrase, "number of a Baptist Church."

The fourth Article, by inserting, after the word "others," the following sentence: "all of whom shall be members of the Baptist Church."

Also, that the sixth Article be amended, by striking out the phrase "last Thursday in October," and inserting, "second Thursday in April."

J. E. WELCH, Chairman.

The report of the Committee was unanimously adopted. Adjourned to 10 o'clock, Saturday morning.

Prayer by Rev. S. DYER.

10 O'CLOCK, P. M.

The Association assembled, and was successively addressed by brothers WELCH, MACLAY and PERMIS, whose remarks were listened to with great interest.

SATURDAY, OCTOBER 27, 10 O'CLOCK, A. M.

The Association resumed its session. Prayer by Rev. Dr. MACLAY.

Brothers JETER, DYER, PUGH and FARQUHARSON, were appointed Delegates to the Missouri Baptist Indian Mission Association.

The Committee on Increase of Missions reported as follows: The Committee on Increase of Missions beg leave to report, that the many destitute points existing in the Indian Territory, and the certainty that others will be made speedily accessible—while at the same time influences are constantly operating which greatly tend to render more wretched the condition of those destitute tribes, and to lower, in a high degree, the sense of ultimate justice—make it imperative on this Association to make immediate aid. At the same time they would say, that they are not sufficiently well equipped with the means and facilities for establishing among these Tribes Schools and Missionary Stations; and, in conclusion, would respectfully recommend, that the whole matter be referred to the Board for advice, until the next Annual Meeting.

A. SHERWOOD, Chairman.

Report adopted. The Committee on Agencies presented the following report: The Committee having under consideration the subject of the next Annual Meeting, beg leave to report, that the change just made in the Constitution requires that the Annual Meetings shall hereafter be held on the second Thursday in April; this, unless otherwise ordered, would require that the next meeting convene in April of the coming year; but as this, in the opinion of the Committee, would be too short a period to enable the Board to present a suitable report, they would recommend that the next session of this body be held on the second Thursday in April, 1851.

W. F. NELSON, Chairman.

Report adopted. The Committee on Agencies presented the following report: Your Committee think this department of labor is well and wisely managed by the Board, and they know not of any "plan" they can devise to make it more successful, than that referred to in the report of the Board. They would recommend to the Board, and urge upon brethren who may co-operate in this measure, the importance of obtaining as much voluntary labor in this department as can be had—not as a substitute, but as an appendage to the regularly appointed Traveling Agents.

The Committee are well satisfied that no evangelical enterprise can be carried on efficiently without a traveling agency. All the reasons why Titus, Luke, and another brother—referred to in 2 Corinthians viii. 16, 24—were employed as collecting Agents, to procure the contributions of the Churches for charitable purposes, still exist, and will exist as long as claims are made on the philanthropy of the Churches to aid the destitute. But in all cases where Churches will adopt and carry out a system of practical benevolence, and pastors will do their duty, so that all may be called on to contribute for this as well as other objects, it may relieve our Agents of labor in such Churches. But very few Churches carry out this policy. Hence there is ample field and a most necessary for our agency system, as provided in the Apostolical Churches.

Those who are chosen for this work should be devoutly pious and successful, and exert a salutary influence in the Churches they visit. They should be men of such temper, kind and courteous to all, that, as "the messengers of the Churches," they may be "the glory of the Church." (2 Corinthians vi. 23.) All which is respectfully submitted.

J. M. PECK, Chairman.

Report adopted. The Treasurer being detained from the session of the Association by reason of sickness, his report was referred to the Executive Board for adjustment and publication.

Brother E. P. PERMIS, Treasurer, pro tempore, reported proceeds during the session, amounting to \$85.95.

Ordered that the Annual Report of the Board be printed with the Minutes of the Association.

Ordered that the next session of this Association be held in the City of Louisville, Kentucky, on the second Thursday in April, 1851.

Rev. R. B. C. HOWELL, D. D., of Tennessee, reported the Annual Sermon, Rev. J. M. DYER, of Illinois, introduced.

The Committee on Religious Services reported that Rev. S. DYER and Rev. D. L. PHILLIPS preached on Sabbath morning, and Rev. Dr. MACLAY on night.

Motion made and approved, that a Address be the time and place of the next Annual Meeting.

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**THE INDIAN ADVOCATE**

LOUISVILLE NOVEMBER 1949

**SPECIAL NOTICE**

Those containing remittances, £:

**Agents of the Board.**

### Departure of Missionaries

Also, on the 13th, sisters Chesoweth and Brown, of the Choctaw Mission, who had been on a visit to their friends, left for their homes among the Indians. At the mouth of the Alabama they expected to meet Miss Mary E. Davis, who goes to the same station, in the State of Alabama. The estimation in which this young Missionary is held by those who know her best, will be seen by referring to an extract from the proceedings of the Alabama State Convention, found in another column.

**Lead to the Lord!**

Rev. A. L. May,

**■** In our next a detailed account will be given of Rev. F. A. Willard's collections, which has been crowded out by the present matter.

**INTRA INVESTMENTS.**—The amount paid on account to the Cherokees, Chickasaws, Choctaws, Chickasaws, Gages, and other small tribes, amounts to \$100,000. The Choctaws appropriate money to the support of education and schools, and are making rapid progress in civilization. The Chickasaws and Gages prefer continuing in a savage state; and very little change has occurred with the other tribes within the last few years.

## MISSIONARY INTELLIGENCE.

## Creating

LETTER FROM REV. M. F. DUCHNER,  
United Church Agency, Sept. 25/4. 1919.

Camp Meeting with the Muskego Church—  
Association at North Fork—Baptism—  
Sickness of Brother Perryman and of his  
own Family—Prospects, &c., &c.

We commenced a camp meeting with the Muskege church on Thursday before the second Sunday in September. In consequence of the Broken Arrow-bush which closed in before the time of our meeting, the brethren had to spend most of the first two days in rearing their tents, making preparations, &c.; so that we could spend but a short time in the worship of God. On Saturday and Sunday we had a very large congregation, some of which there were a thousand persons, and we trust that there were twelve hundred people present. Among them we were very happy to recognize Gen. R. McIntosh, the King of the Creek nation, who, for the first time (as I am informed) had come to hear the words of eternal life. On Sunday about 50 persons came forward for prayer, and on Sunday the ground was covered from the pulpit to the front and of the altar with those who, like the Father, were saying out, "which man say doth he?" Twelve persons were baptized by the examination and baptism; and we have reason to believe that many others "found him of whom Moses (in the law) and the Prophets did write." D. N. McIntosh, the King's nephew, was among the anxious, and, as I trust, among the believing also. He is a young man of great intelligence with his people, and possesses a liberal education which he obtained in Kentucky. He can speak well both in English and Creek; and should he ever become a minister of the gospel—which may the Lord grant—he will be of more service than any Ministry in the nation. Many influential natives were among the anxious, which fact I would not mention particularly, only because it shows what God is doing for these people. Brother Hay was with us during the latter part of the meeting, and the Rev. Mr. Longbridge preached on Sunday evening. It was pleasant, on Sunday, to behold thousands of people, of various colors and languages, marching in solemn procession to the water's side where prayer is wont to be made; while the songs of God's elect seemed to ascend the heavens, mingling with the shouts of Angels, and the anthems of the sanctified; to behold the nations king looking over the large assembly that he might see his subjects "blessed with Him" who is "King of kings and Lord of lords." On Monday morning the meeting was dismissed, that we might have time to prepare for the Association, which was to commence at North Fork on the evening of Thursday.

It brings the second anniversary of this Association; there was not any before. At the present—how many things among nations have not the same efforts that they are making here. The churches, moreover, are not only aware of the advantages which result from such meetings; neither do they fully understand their nature and design. We are happy, on our arrival, to meet with brother Peter, who tells from American Academies, accompanied by twelve or thirteen converts from the Christian Mission. I will not attempt a lengthy description of the occasion, as the minutes will soon give us the Indian Advantages. Three promises are repeated on Sunday's text among the converts was a Chief from Tuckabatch, who became a chief minister in the Grand Council. Another was a Chief from the Grand Council, who was a chief minister, which will show us how late he still has been at the

in Jesus. Peace and harmony prevailed every human; and we all left the meeting, rejoiced, by the grace of God, to meet next year with the Muskoka church, near the Creek Agency.

On my return home, I was grieved at the reception of a letter from brother Perryman, announcing that he and all his family were sick. I had left my family sick, but, praise the Lord, I found them well.

I have not attended a single meeting where there was not a large and attentive congregation, and where there were not from ten to fifty mourners.

Sickness has prevented my brother-in-law from commencing his school, but he hopes to begin so soon as the General Council adjourns.

Each church in this part of the Nation has a weekly prayer-meeting. The Muskogee church, being large, has three weekly, and one monthly. No member, male or female, refuses to pray, who called on. The Big Spring church observes one Friday in each month as a day of fasting and prayer. I know of no Christian father who neglects to pray daily in his family. Prospects are brightening every day, though opposition to religion is looked for in the coming General Council. May the Lord be praised for all his blessings to this nation, may we his people live near a throne of grace.

**For the Indian Advocate**

**MY DEAR BROTHER DYER:**—When I think of the Indian Mission Association as an organization established by and conducted directly among Western Baptists, I often feel mortified and grieved that it has been so inadequately sustained by us at the West, and particularly by my worthy brethren in Kentucky generally. If we did but know it, we are able in Kentucky alone to raise one-half of the annual expenditures of the Mission Board at Richmond and \$10,000 a year for the Indian Mission boards, and that too without any thing which could properly be considered as sacrifice, if the amount were equally distributed.

These thoughts were very forcibly impressed upon my mind, a few weeks since, after receiving a letter from brother Cass, of New York, in reply to one in which I asked him whether the system had gained for our churches anything better than the usual amount of contribution. What especially impressed me in this case, was the contrast between our Western habits of giving, and the almost incessant stream of contribution to which some of the best trained churches in the Eastern States have become accustomed.

This letter of brother Cane was manifestly without the remotest thought of any publication beyond my eye, and still less—if that were possible—with any expectation of the use to which I wish to put it. Yet, without consulting him for permission, I ask its insertion in the Advocate, in the hope of its speaking some of my good brethren to greater love and good works. Here is a copy:

<sup>6</sup> "New York, Oct. 7th, 1949."

"MY DEAR BROTHER:—What shall I say, when I feel so deeply for the Indians, and yet can do nothing for them at this time?"

[illegible]

"Well! we must do what we can. Our church on Monday evening laid two applications on the table—they determined to disband if the half dozen already voted before meeting will quit now."

"I am disappointed for the Indians the  
most the last genuine efforts are no  
longer—they are at my home—but you  
are still wondering who has to carry the  
burden for Foreign Missions.  
Affectionately, your Brother,  
J. H. ...

My brother, I hope the benevolent spirit  
and human interest for our Indian friends  
are combined in this respectful and liberal  
view and the promotion of his church will

deeply stir the souls of many whom God has blessed with abundant means.

But lest some should think this New York case is a singular one, permit me to add that I received communications from Pastors in New Jersey, and at prominent points on the Hudson, and in Western Massachusetts, of exceedingly similar import, with the exception of brother Con's warm interest for the Indians; and even this too was manifested by one excellent Pastor in Western Massachusetts, the hearts of whose people quickly respond to a right appeal in behalf of the Indians, but who could not receive me now.

An allusion to these facts will also show that the good reason why we cannot be traced to our Board is the North Eastern States. Each section of the country has some of our more general benevolent object to which it is especially pledged by its location. The Philadelphia is committed to the Publication Society, New York to the American and Foreign Bible Society, and all the North-East to the Missionary Union. And how ought Kentucky and the neighboring West to rally for our Association. During my Eastern tour in the summer of '68, we were seeking an opportunity to advance our Missions in a New England city, not larger than Louisville, before one of its churches, which annually gives thousands to benevolent objects, I was in conversation with a minister not the pastor, but a member of the church—who himself gives very handsomely annually, and is distinguished both for his piety and learning. Said he, "How much does your Society raise annually?" I replied, "Our receipts this year will probably exceed \$8,000, besides what is appropriated through our Board by the United States Government." "Well," said he, "if that is all the amount you need, go home to Kentucky and raise it there." What could I reply? My mind reverted to the 70,000 Baptists of our State, sponsoring much more wealth than thousands any other, unless it be New York. I thought, "in direction the better part of valor" and was silent.

Let us from this time endeavor to give them adequate support at home. I do not forget that there was a period when good and true brethren of our own State looked on us as in our operations. But I have the assurance of Kentucky men on our mission field. As men, as Christians, as disciples of Him, who, though he was rich, for our sakes became poor, let us rally around the Indian mission, and make an offering—shall I say a sacrifice?—for it, worthy of its blessed object and our abundant ability.

I am, my dear brother, in this cause,  
Very truly yours,  
F. AUGUSTUS WILLARD

### A Father Concerning His Daughter

At an early stage of the meeting, our venerable brother, Rev. G. R. Davis, denounced to the body that his eldest daughter, Miss Mary R. Davis, had received an appointment from the Board of the Indian Mission Association, as a missionary Teacher among the Choctaws, and that she would be ready to leave in a few days for the field of her destination, if the necessary outfit should be furnished. The two minutes were followed by an affecting and eloquent address from Rev. Prof. M. P. Jewin, testifying to her intellectual and moral qualifications for the service to which she had been called, and appealing to the audience then present, for the pecuniary aid in her outfit. A generous contribution was at once received, which added to the sum of \$67, sent up by the young ladies of the Judson Female Institute, together with other sums forwarded by the churches and the persons of the Association, was amply sufficient to meet the demand. At an early hour brother Davis returned his thanks to the Convention and the friend present, thanked the fervent prayers of Christians in behalf of his beloved daughter, and in the midst of universal sympathy, he "the father of the fatherless," took his leave of the body, that he might go and try his child on the altar of God. This was an exceedingly interesting part of our session, which we could not have missed for any reasonable consideration. Miss Davis is a young lady of fine talents, of deep piety, and of great energy and fervor. Having been from her childhood a member of the Baptist Church, she was educated in the Baptist Seminary at Andover, Mass., and is now a member of the Baptist Church at New Bedford, Mass. She is the daughter of Rev. G. R. Davis, of New Bedford, Mass., and is the wife of Rev. J. R. Davis, of New Bedford, Mass.

## Seventh Annual Report of the Board.

It is with mingled emotions of joy and sadness that the Board perform the duty of presenting to the Association their Seventh Annual Report. The joy arises from the pleasing fact, that we are enabled to present an increased missionary force in the field of operations, and consequently a larger amount of labor bestowed in its cultivation; and, what is still more gratifying, a corresponding degree of success attending the efforts put forth by our Missionaries, in the different departments committed to their charge. There has been exhibited, throughout the year, a most healthy state of progress at each of the points occupied by the Board; while some have enjoyed precious outpourings of the Holy Spirit, and a large ingathering of souls into the Church of Christ. One station has, for the first time, been favored with this evidence of the Divine approbation, after many years of arduous toil in preparing the ground, and sowing the seed with patience and hope. The number of baptisms administered by the Missionaries of the Board, during this year, far exceeds the results of any preceding year of the Association's operations. Contracts have been entered into between the Board and the United States Government, for the erection and conducting of a large manual labor school in the Creek Nation; two new daily schools have been started; and the number of scholars attending those heretofore in operation have been very largely increased.

The sadness arises from the consideration, that so many portions of the Indian Tribes, who have long been crying loudly for help, are still without the means of moral instruction and social elevation; while many circumstances have occurred to lessen the probabilities of successfully promoting these desirable ends in the future. The Board have also been painfully affected by the great apathy manifested by the friends of the Redeemer towards the aboriginal inhabitants of our country—as apathy so profound, as seemingly to defy every effort made by the Board to construct its influence, and prevent its longer continuance.

## MISSIOANARY APPOINTMENTS AND REMOVALS.

In December last, brother W. H. FISLEY, of Lebanon, Ohio, was appointed as an Assistant at the West Station, and immediately departed to join the Mission. He continued in connection with the Station until the first of February, when sickness—arising from disease of the heart—compelled him to leave the service of the Board.

On the first of January of the present year, Mrs. MARGARET HAY—who had then recently been united in marriage to Rev. A. L. HAY, a Missionary of the Board to the Creek Indians—was appointed to labor in connection with her husband, with the above named Tribe.

Rev. R. W. BARRETT and wife, of Missouri, were appointed, in the month of June, to labor at the Putnam Station, to supply the vacancy occurring by the retirement of Rev. N. DILLI and wife from the service of the Board.

In August, Rev. S. WALLACE and wife, of Dover, Kentucky, received appointments as Missionaries to the Creek Indians—brother WALLACE as the Superintendent of a contemplated Manual Labor School, to be erected near North Fork Town, and his wife as a co-laborer with him.

At the same time, brother H. H. THURSON, then recently graduated from Georgetown College, was appointed as an Associate with brother WALLACE.

On the first of September, brother GEORGE C. BROWN was appointed as Assistant at the West Station; and on the fourth of the present month, brother T. L. JACOBUS received a commission. Both of these candidates were from Missouri, and have already entered upon the discharge of the duties assigned them.

Brother W. H. JONES has retired from the Mission at Armstrong Academy, but will return to the service of the Board on the opening of the new Creek Manual Labor School.

On the 17th of the present month, Mrs. N. ANDERSON, wife of Rev. J. M. ANDERSON, was appointed as a Missionary, to labor in connection with her husband at the Putnam Station. Sister ANDERSON has been devotedly attached to the cause of Missions for a long time, having once contemplated going to China.

At the same time, brother JACOB, so long known as a faithful Minister among the Creeks, was commissioned to labor in connection with brother BROWN, at the Creek Agency.

At the same meeting, Miss MARY B. DAVIS, of Camden, Alabama, was commissioned as a Teacher at Armstrong Academy. Miss DAVIS has taught in the Judson Female Institute, and we are happy in being permitted to announce her connection with the Board.

## AGENCY.

Rev. V. R. THOMPSON has continued to act as the General Agent of the Board for the State of Georgia, during the year; and, as heretofore, has given his services gratuitously. He has been of great service to our enterprise, for which he deserves the special thanks of the Association.

On the recommendation of brother V. R. THOMPSON, Rev. A. T. H. VANORAN, whose duties called him into different parts of the State of Georgia, was appointed to act as our Agent as far as it was possible for him to do; having, as yet, received no information as to the extent of his operations in this behalf, we are unable to state the degree of success attending his efforts.

In Alabama, brother G. B. DAVIS has continued his labors during the whole year—conquering a somewhat protracted season of indigence; and, notwithstanding the depressed state of the money market, extending throughout the whole cotton growing region, he has been more successful than during any preceding year of his agency.

In South Carolina, brother J. M. ANDERSON spent about six months; during which time he received for our Treasury upwards of \$1,000. From this State he passed into Virginia, where he operated for a short season. He is now preparing to leave for his station among the Putnam Indians.

Rev. F. A. WILLIAMS, a member of the Board, being on a visit to the East, has very generously been acting in our behalf, and has rendered the Board much aid in collecting funds, and also in securing funds to our cause; and when last heard from, he was still engaged in these noble efforts.

With all the efforts on the part of the Board, the year had nearly passed away before any addition could be made to the number of our regular Agents; but the Board are now happy in being able to report, that, on the first of this month, three brethren were appointed for the important duties of our operations.

Rev. E. W. VANCE, of Salisbury, Maryland, was then appointed as Agent for the State of Maryland.

Rev. ANTHONY MORTON, of Williamsburg, for the State of Maryland.

Rev. J. C. POPE, of Charleston, Indiana, for Illinois, Ohio, Michigan, and Indiana.

Brothers THOMAS and POPE, it is expected, will enter immediately upon their work, and brother MORTON in the early part of the coming winter.

If the Association could devise some plan by which this department of the work committed to the care of the Board, could be made more successful, it would be doing the cause of Indian Missions a great benefit.

## ANNUAL MEETING.

Several weighty considerations have induced the Board to conclude that a change in the time on which our Annual Meeting has heretofore been held, would greatly conduce to the prosperity of our operations, and they would especially call the attention of the Association to the consideration of the subject.

## ORGAN OF THE BOARD.

The monthly issue of that useful auxiliary, THE INDIAN ADVOCATE, has been continued during the year. The number of copies issued has been nearly the same as last reported, namely, 3,000; but the manner of its circulation has been greatly changed for the better. Heretofore a large part of each edition was sent out in packages of from six to fifty copies to each address; and, of course, it depended upon the interest which the person might feel in the objects advocated, whether the packages were distributed and read. During the past year, the package system has been greatly diminished, and the papers sent, in place, to individual subscribers. This change, while it has greatly extended the usefulness of the Association's publication, has also greatly increased the number of paying subscribers, so that the expense of its issue is now nearly defrayed from this source.

The great benefits derived from the publication of the ADVOCATE, have fully convinced the Board of the wisdom which originated the measure, and of the importance of giving it a much wider circulation. Its cheapness places it within the reach of nearly every Baptist in the United States, and it only requires a little effort, on the part of the Ministry and friends of the Board, to extend its circulation to many thousands beyond its present number.

## LIBRARY.

During the past year, a fine copy of valuable works have been added to the small Library of the Association; so that we can now say that we have a comprehensive. We are, however, but poorly supplied with works on Indian history and character; and would continue to solicit from the benevolent, books, maps, charts, and Indian relics, as important aids to the Board.

## NEW TERRITORIES.

It is well known to the friends of the Association, that the location of one of more new Territories, for exclusive Indian occupation, has ever been considered by the Board, as a very important measure in all efforts for the benefit of the Indians; and, in order to secure the necessary Government action, the Board have, from time to time, memorialized Congress, and the Executive authorities of the United States, on behalf of this subject. We are now gratified in having it in our power to state, that this scheme has become the settled policy of the National Government, as will be seen by the following extract from the last Report of the Commissioner of Indian Affairs:

"The policy already begun and based on so successful objects of civilization and so desirable to every Christian and philanthropist, is, as rapidly as it can safely and judiciously be done, to colonize our Indian tribes beyond the reach, for some years, of our white population; confining each within a small district of country, so that, as the great decrements and become scarce, the adults will gradually be compelled to resort to agriculture and other kinds of labor to obtain a subsistence, in which all may be afforded and facilities furnished them out of the means obtained by the sale of their former possessions. To establish, at the same time, a judicious and well devised system of manual labor schools for the education of the youth of both sexes in letters—their habits in practical agriculture and the various necessary mechanic arts, and the female in the different branches of housewifery, including spinning and weaving; and these schools, like those already in successful operation, to be in charge of the efficient and active Missionary Societies of the Christian denominations of the country, and to be conducted and the children taught by efficient, exemplary, and devoted men and women, selected with the approbation of the Department by these Societies; so that a physical, intellectual, moral and religious education will all be imparted together."

Measures are now in progress of execution which will give to the Tribes inhabiting the head waters of the Mississippi and the North-Western Territories of the United States, a fixed habitation, like their brethren living West of Missouri and Arkansas; and we hope, at no very distant day, the same successful plan will be carried into execution for the benefit of the Tribes inhabiting the two slopes of the Rocky Mountains—which the extremely wild and agitated state of those Tribes, now, undoubtedly, effectually prevents.

## TREASURER'S REPORT.

The books of our Treasurer exhibit a gradual yearly increase in the amount of funds placed at the disposal of the Board. This is gratifying, as it indicates a growing interest among our Churches in behalf of Indian Missions. The amount, however, has uniformly fallen far short of the demand; and it has been a subject of no little solicitude with the Board, how this deficiency is to be remedied; and we again call the attention of the Association to the consideration of this subject.

The report of the Treasurer gives, as the receipts of the current year, the sum of \$15,693 80; and the total of expenditures, \$12,668 29; leaving a balance on hand of \$1,897 50. There are, however, claims against our Treasury, which will have to be immediately provided for, but will bring the Board in debt over \$2,000, unless we are relieved by the speedy and liberal contributions of the benevolent.

## MEMBERS AND CHURCHES.

## CHURCHES.

## ASSOCIATED AGENTS.

## MEMBERS.

Rev. R. D. POPE, Rev. F. P. BAKER, President; Mrs. POPE, Mrs. BAKER, Miss COMPTON, Miss DAVIS, Female Assistants; B. M. WOODMAN, Male Assistant, South T.

This Station is now fully in operation, and has enjoyed, during the past year, a very high degree of prosperity, far exceeding any thing in the previous history of its progress. The religious prospects of the Mission, during the early part of the year, were quite discouraging to

(Continued on next page.)

AN INDIAN'S THOUGHTS.—A white man and an Indian were both brought under conviction for sin about the same time. The Indian, whose conviction was recent, soon found joy and peace in believing, while the white man continued in darkness and distress for a long time. Seeing the Indian on his way, who enjoyed the sweet consolations of religion, "Why," says the white man, "should there be such a difference? Why has God forgiven your sins, and I go mourning? I have done all that I could, but find no room for it." "Suppose," says the Indian, "there come along a great prince. He holds out to you a suit of clothes, and says, 'If you take these, and welcome! You look awful, feel ashamed, and say, 'No, my clothes, pretty good yet, they do little longer, thank you, sir.' Then the prince, rather angry, says, 'Here, Sam, take the suit.' I look at my old blanket all ragged and dirty. 'Thank you, thank you, kind sir!' Poor Indian now he is warm and happy."—*Illustration, Methodist Magazine.*

HOW TO IMPROVE THE HEART.—No one has an opportunity of doing anything beautiful. Beauty is God's handwriting on a wondrous sacrament. Welcome it in every fair flower—every fair sky—every fair flower—and thank Him for it, the fountain of all loveliness, and drink it in, simply and earnestly, with all your eyes. 'Tis a charmed draught—a cup of blessing.

WHY I CONTRIBUTE TO MISSIONS.—Jesus Christ has commanded his ministers to go and preach the gospel to every creature. They cannot go unless they be sent. They cannot be sent without money. This is my reason for contributing to the treasury of the Board. Can any one give as good a reason for not contributing?—*The Commission.*

## RECEIPTS.

From October 15th to November 15th.

From Rev. F. A. Willard,	\$120 00
Received at the annual meeting from	
E. P. Perkins, Treasurer put in.	85 95
MISSOURI.	
From Missouri Baptist Indian	
Mission Association, per D.	
Likins,	\$200 00
A. H. Nelson,	20
Emma S. Nelson,	10
Wm. M. McPherson, for Adv.	95
	201 25
KENTUCKY.	
Missionary and Bible Society,	
Bethel Association, per N.	
Long, Treasurer,	\$269 00
Bethel Indian Mission Association,	
per J. W. Jackson,	
Treasurer,	15 00
Henderson Baptist Church, per	
Rev. A. R. Moyle,	11 55
Boyd's Fork Association, per	
J. Benson,	12 00
Mayville Baptist Church, per	
Rev. W. W. Gardiner,	30 00
Rev. R. Room, for Indian Advo-	
cate, per Rev. S. Baker,	3 00
Rev. S. Baker,	2 00
Miss J. Bell, for Advocate,	25
Miss T. Shaw,	25
S. A. Grooms,	25
B. Berry, \$1, a friend, 1,	2 00
East Hickman,	25 75
Marshall,	25 00
Joel Scott, (Forks of Elkhorn),	1 00
W. N. Ayres,	1 00
Mrs. Tutt,	1 00
John Scott,	5 00
J. Wingate,	1 00
Mrs. Burbridge,	2 00
J. Wilson,	5 00
G. Long,	2 00
Mrs. Ewing,	50
	423 15

MARYLAND.	
From a member of Dr. Fuller's Church,	
Baltimore, in constitution Master James	
John Armstrong a Life Member,	20 00
GEORGIA.	
From Georgia Association,	\$723 30
Missionary Society of Baptist	
Church, Columbus,	26 00
Mrs. Helen A. Batty,	5 00
Wm. H. Baldy, to constitute	
Rev. Joseph Fehill as An-	
sonal Member,	2 00
Levi Fowler,	50
Dr. James M. Young,	50
A Friend to the Indian,	45
Nathan Chapman, for Advocate,	25
J. B. F. Lancaster,	25
W. D. Terrell,	25
Frederick Lewis,	50
Sam. South Richmond,	25
Alexand. Johns,	25
	204 00

VIRGINIA.	
Bro. Quisenberry, per Rev. J. B. Toy-	
ler,	2 50
ALABAMA.	
Rev. F. Callaway, for Ind. Advocate,	2 00
OHIO.	
Rev. T. P. Dodge, for Ind. Advocate,	25
Total Receipts,	\$1,281 10



From the *Wichita and R. States.*

### The Last Mink Skin.

The editors of the *Michigan Christian Herald* during the week of *South St. Mary's* an interesting account of his visit. It says much about the Indians and missionaries, and among them, and finds that the great barrier to their progress in civilization and Christianity is intemperance. It can be said that the temptation to take what the whiskey sellers offer them in exchange for their commodities, and many will drink up their pay in advance. This common sense among them, says the editor of the *Herald*, when asked to sign the pledge, that the whole men will offer at the time, and they cannot refuse, and then, for to sign a pledge, and have self-control, is to sign and keep the pledge. This is the result of the pledge, as illustrated in a fact which is given in the following incident. Mr. M. Bingham, referred to in the *Herald*, has been at work in the *South St. Mary's* more than 20 years.

Paired with the frequent scenes of intemperance among the Indians, Mr. B. resolved to try the efficacy of the temperance pledge. He translated the pledge into their native dialect, and began to introduce the subject in his discourses. Among his hearers were two chiefs of considerable note, *Washky* and *Shagud*. The former was a very intemperate man, so much so that the people called him *old Whiskey*. *Shagud* drank occasionally to please his friends. One Sabbath when both were at the meeting, the subject of temperance was introduced in the discourse, and at the close the pledge was read, they were invited to take the matter in consideration, to attend another meeting on the coming week, and sign it. *Shagud* said he thought it would be a very good thing, if they could only keep it. *Washky* hung down his head, and made no reply. The day previous to the meeting appointed, Mr. B. was passing through the village, and met *Washky* and *Shagud* with a bottle of whiskey, and both tolerably drunk. They stopped to him and requested that they would let him pour it upon the ground. They agreed that he would not, saying that the *Shagud* got this to take their last drink, and then going to say good by to it, and to-morrow, said they would come up and sign your paper. "Kagait, Kagait" (will you, truly) said Mr. B. "Kagait, Kagait," was the reply. Mr. B. pressed, and left them to their farewell word. The next day, surely enough, they were both present at the meeting, and both signed the pledge; and from that day forward neither of them was ever known to violate it. *Washky* maintained a fair Christian character until the day of his death and *Shagud* has up to this day—now 18 or 19 years.

Some years after this circumstance, *Washky* informed Mr. B. how he came to sign the pledge. He referred to the Sabbath on which *Shagud* said he thought it would be a good thing to sign it, if they could keep it, and, said he "I thought just as *Shagud* did, but was afraid it would make a line of me if I should sign it, for I did not believe I could keep it. But the day before the meeting, *Shagud* came to me and said, 'Come, I have one mink skin left. Now let us sell that, and get what whiskey it will fetch, take our last drink, and say good by to it; and let us go up to-morrow and sign that man's paper,' I said, very good; and he did so."

**INDIAN TREATY.**—Some days ago, *Ex-Gov. Chambers* and *Gov. Ramsey*, of Minnesota, were appointed as Commissioners to make a treaty with the *Soux* and other Indians. Owing to the lateness of the season, and the fact that most of the Indians had gone out upon their fall hunts, only a limited number could be collected at *Fort Snelling*. Some three or four thousand, embracing many of the most important Chiefs of the various bands, were collected, but not sufficient to act definitely. The Indians also offered considerable opposition to the proposition to treat, on the ground that no particular title, or locality, had been selected for their future residence.

The Commissioners, however, succeeded in making a treaty with the *Soux* Half-Breeds. These Half-Breeds own a tract about thirty-five miles in length along the *Mississippi* River, extending back fifteen miles, at the foot of *Lake Pepin*. The terms of the treaty have not transpired, but the tract will soon be settled after it is opened for settlement.

The Commissioners were to meet the *Wapato*, *Wapato* and *Sioux* Indians on the 15th, to negotiate for lands which they own. These Indians, although named after their bands, are part of the *Soux* nation, and claim a separate interest. — *St. Louis Republic.*

(Continued from last page.)

the hearts of the faithful band of laborers who had toiled so long with but very partial results; but, when almost ready to despond, the Lord visited them in mercifully turned their despondency into joy and thankfulness. In reference to the happy change, *brother Porra* writes, under date of August 28th, as follows:

Last Friday, we commenced another meeting, twelve miles from here. This is the settlement where *Brother Bowers* preached last fall and winter, and where one of the others of us have attended regularly every two weeks, when not prevented by high waters. I cannot find language to express what my eyes saw, and my ears heard, at that place. O, it was a precious season to my soul! It was what I had long waited and prayed for. Ever since I have been in the Nation, with some little intermission, I have been preaching to them, but apparently without much effect; but it is but another evidence of the faithfulness of God in fulfilling his promise: "Cast thy bread upon the waters, and thou shalt find it after many days." I thought of the past, then of the present, and my feelings almost overpowered me. There sat the youngest daughter of an Indian Chief, ready to proclaim to the world that she had chosen the Lord to be her God; and there, too, was one of the daughters of Africa, ready to testify her love to Jesus. My brother, who could not feel on such an occasion? Their hearts certainly must be harder than rock. The experience of a work of grace on their hearts was explicit. Our place of baptism was a creek near by, with high, steep banks, so that the congregation were necessarily obliged to stand on the top of the bank. This, to me, added solemnity to the scene. Never, I believe, were these words more solemnly impressed on my mind: "Buried with him in baptism." There stood the people, fifteen feet above us, as I buried these precious souls by baptism, whose countenances were but an index of their feelings. While standing in the water, I addressed them at intervals on the scene they were now witnessing, and the judgment they. There were but few, if any, who did not feel. At morning, in the afternoon, they were placed in a row, and I had the unspeakable pleasure of extending to them the hand of fellowship; and as Christian *Albin* Christian gave the hand of welcome, every heart seemed to be melted. I then spoke to the people from *Matthew xiv. 41*. This text I was requested to speak from, by the brother of one that was baptized. Being completely worn down, I requested two Indian brethren to speak to the people at night. They did so, and it seemed to take hold of the people. After they had finished, I addressed a few words to the people, and called for mourning. Three came forward. After singing and prayer, I told the people that we would sing a farewell hymn and shake hands. Singing began, and as soon as the parting hand was given, such a scene I never witnessed: God was there; every eye was filled with tears; there was truly a shaking among the "dry bones." Every saint was rejoicing, and every sinner trembled. Never have I seen such a general conviction in a congregation. I again called for those who wished to be prayed for, to come and give me their hand. Then came the old and young, pressing forward to grasp my hand. I cannot tell how many, by this act, said, "Pray for me." One thing is very certain, that nearly every important soul in the house came forward, and those who did not, showed, by their looks, that they felt. This scene, my dear brother, was almost overpowering. I did not know what my feelings. For years and years had I told them of Jesus, but they were dead. Now that he had opened our eyes and hearts both. The spirit of God was there; all my labors, exposures, and fatigue, in preaching Jesus to them, were forgotten—God had remembered us."

Under date of September 10th, *brother Porra* again writes: "More seriousness I have never seen than has been manifested at our meetings lately. Last Sabbath I attended at our place of meeting, twelve miles from the Academy. I was not expected; but information was sent out, and on Saturday night we had a joyful meeting at the house of our young sister, the Chief's daughter, who was baptized on the Sabbath before. These presented themselves as candidates for baptism, one a brother of our young sister. They gave good evidence of having "passed from death unto life," and on Sabbath were "baptized with Christ by baptism."

The whole number baptized during the year is twenty-five. From the report of *Brother Bowers*, who has the immediate control of the Literary Department of the Academy, we learn, that the whole number of pupils received is fifty-five; making a large increase over any former year.

The progress of the people has been every way exceedingly gratifying; and *brother Bowers* remarks that, "a growing desire to understand what has been learned, has exhibited itself; and, as a consequence, at our last examination a more thorough grasp of scholarship was manifested than at any previous examination." He encouragingly adds, "Our prospects for the future are better than they ever have been."

The condition of the *Osage* being such as to require our attention, *brother W. H. Jones* has visited from the Mission and *Mrs. Jane Davis*, of Alabama, appointed. *Mrs. Davis* is expected to go to the Academy some time during the coming month, in company with *brothers Bowers* and *Chidworth*, who have been on a visit to their friends in the States, since the summer vacation.

### CHURCHMAN REVIEW.

REV. JAMES STANLEY.

This notion of the *Christian Nation* is not so far advanced in improvement as that in which *Armstrong Academy* is placed; and having but one laborer to supply all the demand, it is not surprising that, comparatively speaking, less is accomplished; but still, a steady progress has been observable in the civil and religious character of the people. The Chief of the *Duncan* is a worthy member of the Church, and cheerfully gives his aid and influence to our Ministry. During the year, the *Cherokee* living near *Plumtree* have voluntarily erected a school and Mission House for the use of *brother Stanley*.

*Brother Stanley* has a large number of preaching stations to supply, extending over a wide range of country; at several of which, an interesting state of religious feeling has been manifested. In addition to supplying these points with the printed Word, *brother Stanley* has conducted a day school at the *Bluff*.

Two new Churches have been constituted, in connection with this Station, during the year.

### CHURCH.

REV. A. L. HAY, President; *Bro. M. H. Hay*, Plunket Assistant; *W. H. Hay*, Secretary; *Bro. J. Hay*, Treasurer; *Bro. J. Hay*, Steward.

At the time of our last meeting, *brother Hay* was on a visit to the States, during which time he was called to marriage at the *Manassas* farm, of *Lebanon, Kentucky*; who, immediately after his

marriage, received an appointment to labor in connection with her husband. Early in the month of January they returned to North Fork. During the absence of *brother Hay*, regular meetings were sustained by our excellent Native Assistant, and a healthy condition in the Church was maintained. On his return, operations were resumed with renewed vigor. Many deeply interesting seasons have been witnessed at the different points where meetings have been conducted; indeed, the Ministry writes, that "the Church enjoys a constant revival."

An entire change of sentiment is taken place in the Nation during the past three years—from being bitterly opposed to all the efforts made to spread religious knowledge, the people have become anxious and pressing in their demands for more aid, and ardent and liberal in their support of those who are engaged in its diffusion.

In writing respecting this remarkable change, a brother, who resides near *brother Hay's* station, and who belongs to that class of Baptists styled *Anti-Missionary*, makes the following unqualified statement, in a letter addressed to the Corresponding Secretary:

"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 labors."

"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. CHAS. McDEVOTT*, 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."

"At the conclusion of each term of the School, 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 among these people, than has ever been before; as an evidence of this, I will mention one or two cases which have transpired. Two years ago, a more noble man, through the kindness here, to impress upon the minds of the Chiefs the importance of observing the Sabbath. This move was almost unanimously approved, 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 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 Christians as for them to exact laws inflicting penalties 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 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. HAY's departure for the States, who is the bearer of this."

Persons have been added by baptism to the Churches in connection with this Station, than our last year.

A very commendable Mission House has been completed, at the cost of the Board, and which is now occupied by our Missionaries. Immediately after *brother Hay's* return, the School was re-opened, with thirty-two pupils—seventeen of whom were boarded at the Mission at the expense of their parents. This was continued until the month of April, when an allowance of \$30 per annum, for each pupil retained at the Institution, was granted by the United States Government.

### CHURCH AGENTS.

MISSISSIPPI.

*Rev. H. F. BROWN, President; Mrs. BROWN, Plunket Assistant; Brothers FRANKLIN and JAMES, Native Assistants.* Total, 4. *Brother BROWN* and wife, who, at our last Annual Meeting, were reported as recently appointed to this Station, arrived on the field of operation early in March, having been detained a long time at Nashville by severe indisposition. He found the field almost white for the harvest, and entered with spirit upon the work of glorifying in the ripened sheaves. In his first communication to the Board, he says:

"It would have done the heart of any Christian good to witness the hearty reception which they gave us, and to listen to the proceedings of the Council, as reported by their interpreters."

"The principal Chief, having been informed that we wished 'a talk' with him, invited me to take a seat by him, and state the object of our visit, which I did in a few words. He then said, 'Make yourself at home with us until to-morrow, while we consider the matter and prepare our answer.' On the morning I returned to the Council; and after they had conversed together for some time, the principal Chief invited me to be seated by the side of his interpreter, and, through him, said about as follows: 'We doubt our proceedings appear strange to you, as you cannot understand our language; and I thought, for your sake, I would have our proceedings interpreted. On yesterday, we were preparing an answer to a letter from a neighboring tribe, inviting us to visit them next Spring, and also offering certain old claims. To-day we have been discussing, whether or not there is any essential difference between our customs (such as ball plays, great corn dances, &c.) and theirs. We have also considered the talk which you gave us yesterday. Our people are anxious to have their children educated. Although I am the descendant of a white man, I have an education. I am glad you have come among us, and that our people with their children to be educated. Some of the Chiefs with your brother [my wife's brother] to teach at Big Spring; there is a good school there. We have erected levees against the improper use of whiskey, but some of them who are in charge the vigilance of our light houses. Not many years ago we opposed praying people, but you are welcome among us.' This is the substance of it, not the very words which he used. I felt thankful to God for such favorable indications, and, after expressing my thanks to the Council, I retired."

*Brother BROWN* has been extensively successful in all his labors, and although the season greatly limited with the attendance at the place of meetings, and continued and severe diseases of Council, as some of his family, has prevented him from making much of the work which otherwise would have been made, yet the results already secured by his labors are most commendable and cheering, and need no more extensive commendation. In his two excellent *Assistants*, *brothers FRANKLIN and JAMES*, he has found able coadjutors, and by their devoted labors and true love and devotedness have been added to the Churches in connection with this Station.

(Continued on next number.)