

THE INDIAN ADVOCATE.

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

By the Board of Indian Missions.

LOUISVILLE, MAY, 1851.

Vol. V. No. 11.

THE INDIAN ADVOCATE.

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MISSION ASSOCIATION.

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The Bible Plan of Benevolence.

We deem it essential to keep before the mind the three simple principles, that "every one" give and give *stably*, and "as the Lord prospereth him." In these principles, scripture inculcations unite; they are combined with divine wisdom in the apostolic injunction, 1 Cor. 16: 2; and have, so far as we know, the unanimous approval of intelligent and benevolent Christians. Thousands of the Tract, "Religion and Benevolence," noticed in another column, presenting the scripture view of the subject, are ordered for circulation in the churches, and cheering testimonies like those noticed in our last, come frequently before us.

A clergyman of Connecticut expresses the sentiments of very many: "I do most heartily rejoice in what has been done to call attention to this vital interest of the church and kingdom of Christ. I have acted substantially upon this principle ever since I entered the ministry. When in the Theological Seminary, I resolved to give at least one-tenth of all I might receive. God has prospered me. I have supported my family comfortably, and been enabled to give nearly \$1,300 to benevolent societies. I mention this as the result of a system which I early was persuaded, by God's Spirit as I hope, to adopt for myself, and which I do most heartily commend to all for their own good, as well as for the sake of the great cause."

The benefits of early adopting a system, in its keeping the heart warm and checking ascetic in nature life, and under the indurating influence of riches, are admirably illustrated in the history of a wealthy English banker. He had taken the Rev. Mr. Knell into his carriage to attend a public meeting, when the banker remarked, "Few know the struggles of a man of wealth, when conscience whispers that he is but a steward, and ought, out of his abundance, to give largely." He proceeded familiarly to relate his own history. His mother was a poor but pious widow, and got him into a wholesale West India house as an errand-boy. He rose to be junior, then senior warehouse-man and book-keeper. As soon as he had a salary, he solemnly devoted a tenth of his income to the cause of his Saviour; and he says, "Great was my delight in lying aside the Lord's portion of my first quarter's wages; it was prayed over, and I entrusted him to strengthen me to keep my resolution." His employers were also bankers, and were very prosperous. He rose to be cashier with increased salary, still consecrating a tenth. At length he became junior partner. "The times were prosperous," he says, "we made a great deal of money, my share was large; now came the tug of war. I had given my ten, twenty, and thirty pounds a year without a struggle; but now when it amounted to ten times as much, the desire to accumulate was strong within me. I was rising in the world; my expenses were increasing; and many feelings hitherto dormant in my heart, strongly developed themselves. As was my duty, I made it a subject of prayer, and was enabled to keep my resolution. For many years I passed through the same ordeal; but by God's grace, I have still been enabled to devote a tenth of my income. His blessing has rested on me. I have for years been head of the house. My fortune has increased. Ever long I must render an account of my stewardship. My only regret is that I have not done more for my Saviour's cause."—*American Messenger.*

An Indian Superstition.—When a Dakota or Sioux Indian dies, his relatives have a great expedition to retaining any articles of his property. Some are laid up or buried with the dead, and sometimes a war party is raised, and the articles are left in an enemy's country. The wife of an officer of the mission church having recently died, Rev. Mr. Riggs wrote a note to her husband, expressing her desire that he would not suffer her relatives who are opposed to Christianity, to follow the Dakota custom in the disposal of her clothing. He replied that he wished them to be converted to the Lord, and accordingly put them into Mr. Riggs' hands, to be disposed of for some benevolent purpose. As the result, Mr. Riggs includes a donation of \$10 to the Tract Society.

PROCEEDINGS OF THE 8th ANNUAL MEETING

OF THE

AMERICAN INDIAN MISSION ASSOCIATION.

LOUISVILLE, APRIL 10, 1851.

THE AMERICAN INDIAN MISSION ASSOCIATION convened in the Lecture Room of the Walnut Street Baptist Church. The President being absent, the Rev. W. C. Beck, one of the Vice Presidents, took the Chair and conducted the devotional exercises.

Rev. I. T. Tichenor was appointed Recording Secretary *pro tem.*

The Constitution of the Association was read by the Corresponding Secretary.

The names of the following members and Delegates in attendance were reported:

LIFE MEMBERS.

Rev. Wm. C. Beck, Rev. S. Dyer, Rev. Y. R. Pitts, Rev. John L. Waller, Rev. V. E. Kirtley, Rev. J. M. Bennett, Rev. I. T. Tichenor, Rev. D. Dowden.

ANNUAL MEMBERS.

Rev. R. L. Thurman, Rev. Reuben Dale, Rev. J. C. Post, F. Hegan, J. H. Bagby, D. H. Bosworth, C. C. P. Crosby, John Knedley, Rev. G. Gates, John McCoy, Rev. Smith Thomas, Dr. W. B. Caldwell, Joseph Otis, Rev. H. Robb, Rev. S. Wallace, Rev. George LePage, J. K. Whitman, James Hull.

AUXILIARY BODIES.

Missouri Baptist Indian Mission Association.—Rev. D. Lykins.

General Association of Indiana.—Rev. S. Woodruff, Rev. H. Robb, John McCoy.

Walnut Street Baptist Church, Louisville, Kentucky.—Charles Quirey, D. T. Randall, A. D. Miles, J. C. Harris, S. J. Evans, Charles Duffield.

First Baptist Church, Louisville, Kentucky.—Rev. John Griffiths.

On motion, brethren Ross, Pitts, and Dyer, were appointed a Committee to nominate officers for the ensuing year.

The brethren appointed to preach the Annual Sermon being absent, the same Committee were instructed to name some one to perform that service on Friday night.

Brethren QUIREY, DYER, CALDWELL, BAGBY, and HULL were appointed a Committee on Religious Services.

On motion, the Association adjourned to half past 2. Prayer by Bro. TICHENOR.

2 1/2 O'CLOCK, P. M.

Association met, and after prayer by Bro. LYKINS, proceeded to business. Committee on Nominations made Report, which was received and adopted.

The Committee to nominate officers for the ensuing year report as follows:

PRESIDENT.

T. G. BLEWITT, Mississippi.

VICE PRESIDENTS.

S. H. COPE, D. D., New York. Rev. W. C. BECK, Kentucky.

J. B. JAMES, D. D., Missouri. E. D. KING, Alabama.

CORRESPONDING SECRETARY.

Rev. HENRY DYER, Kentucky.

RECORDING SECRETARY.

WILLIAM GARNETT, Kentucky.

TREASURER.

CHARLES S. TICHENOR, Kentucky.

HARANGUES.

Rev. Jas. A. Kirtley, Louisville.

Rev. A. W. La Rue, "

W. B. Caldwell, "

D. T. Randall, "

A. D. Miles, "

Jno. M. Delp, "

Charles Duffield, "

B. M. Patten, "

Jas. H. Rainey, "

Jas. E. Tyler, "

S. J. Evans, "

Rev. W. M. Pratt, Kentucky.

Rev. Wm. Vaughn, "

Rev. Y. R. Pitts, "

Rev. J. M. Pennington, "

Also, Rev. J. L. Waller to preach the Annual Sermon, on Friday night.

The Committee on Religious Services made Report, which after amendment was adopted.

The Committee on Religious Exercises would respectfully recommend, that this evening be set apart for the reading of the Annual Report of the Board, to be followed by addresses by brethren LYKINS and WALLACE, missionaries of the Board.

The Report of the Treasurer was read by the Corresponding Secretary, and referred to a committee, consisting of brethren Y. R. PITTS and V. E. KIRKLEY, to audit.

Brethren POST and KIRKLEY were appointed a Committee to nominate a minister to preach the next annual Sermon.

Voted that the next annual meeting be held in Marion, Alabama, on Thursday before the second Sabbath in April, 1852. The Committee named Rev. W. C. Beck, of Kentucky, to preach next Annual Sermon, and Rev. D. P. Boston, of Alabama, alternate.

On motion, the Society adjourned to meet at 7 1/2 o'clock. P. M. Prayer by brother WALLACE.

THURSDAY 7 1/2 O'CLOCK, P. M.

The Association met, and was opened with singing and prayer by brother PITTS.

The Report of the Board was read by the Corresponding Secretary, and, after some remarks by Bro. WALLACE, was accepted and ordered to be printed with the Minutes.

The following Committees were appointed on different subjects brought to view in the Report.

On Schools.—Brethren WALLACE, LYKINS, POST, PITTS, and DYER.

On Agencies.—Brethren WALLACE, KITLEY, and TICHENOR.

On Enlarged Effort.—Brethren BENNETT, DOWDEN, and THURMAN.

On motion, the Society adjourned to meet to-morrow morning at 10 o'clock. Prayer by brother BENNETT.

FRIDAY MORNING, 10 O'CLOCK.

The Association met, and after singing and prayer by brother Ross, proceeded to business.

The Committee to audit the Report of the Treasurer stated, that after a critical examination they found it correct.

Voted that the Treasurer's Report, with the Report of the Auditing Committee, be printed with the Minutes.

The Committee on Schools presented a Report, which, after remarks by brethren DYER, PITTS, WALLACE, BECK, POST, ROSS, and LYKINS, was adopted.

Your Committee, appointed on the school system among the Indians, beg leave to report, that they believe the decision to which the Board has come on this subject is correct, as a general principle, but as there may be some exceptions, we would recommend the Association, to leave the whole question to the discretion of the Board.

S. WALLACE, Chairman.

The Report on Agencies was called for, read, and, after remarks by brethren DYER, POST, and BECK, was adopted.

The Committee on Agencies beg leave to report, that they have considered this subject with some degree of attention, and are of opinion that the whole matter of agencies had better be left to the discretion of the Board.

They would recommend the appointment of a Financial Secretary, suggested in the Report of the Board to this body, as calculated to facilitate this branch of our operations, and, therefore, highly expedient.

All of which is respectfully submitted.

JOHN L. WALLER, Chairman.

The Report of the Committee on enlarged effort was read and adopted.

The Committee on enlarged efforts are gratified at the success of our missionaries, and feel that the indications of Providence are all encouraging, and they approve the resolution of the Board to establish a mission among the Pueblos of New Mexico. Your Committee recommend to the Society the immediate adoption of some plan by which the necessary amount may be raised to defray the expenses of the Pueblo mission. By establishing a successful mission in their midst, the blessings of the gospel, and of civilization, may be carried into many of the neighboring tribes. We believe that the present is the time to make (Continued on third page.)

THE INDIAN ADVOCATE.

Edited by the Corresponding Secretary.

LOUISVILLE, MAY, 1851.

67 THE ROOMS OF THE AMERICAN INDIAN MISSION ASSOCIATION ARE AT NO. 22, CENTER STREET, BETWEEN GREEN AND WALNUT.

SPECIAL NOTICE:

Letters on business connected with the Indian Mission Association, should be addressed to
REV. SIDNEY DYER,
Cor. Secretary Am. Ind. Miss. Association,
LOUISVILLE, KY.

Those containing remittances, to

CHARLES S. TUCKER,
Treasurer Am. Ind. Miss. Association,
LOUISVILLE, KY.

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 479 Main street, and pay it there.

Agents for the Board.

Rev. V. B. Thornton, Gen. Agent for Georgia.
Rev. J. M. Bennett, for South Kentucky.
Rev. G. M. Davis, for Alabama and Tennessee.
Rev. I. F. Herrick, for Mississippi.
Rev. S. H. Bundy, for Tennessee.
Rev. John James, for Kentucky.
Rev. W. M. Manning, for Mississippi.
Rev. J. C. Post, for Indiana, Illinois, Ohio and Michigan.

CORRECTION.—In our last number, the Henderson Baptist Church, Ky., was credited with five dollars; this is a mistake of the printer; it should have been *thirteen dollars*, which was the sum paid over by Rev. J. T. Tichenor, the Pastor.

Meeting of the Southern Baptist Biennial Convention.

The Biennial Convention has just closed a very interesting session, held in Nashville, Tenn. The convention of brethren was very respectable, and represented all of the Southern States except Florida, Louisiana and North Carolina. It is not necessary for us to go into detail, and thus anticipate the reports of the two Boards. Suffice it to say, that a good state of progress has marked the operations of both during the year, and the way prepared for more vigorous efforts in the future.

Great interest was given to the meeting by the setting apart of five missionaries for China. Among the most important divisions of the Convention, was the formation of a Bible Board, located at Nashville, Tennessee. This, we hope, will serve to unite the churches of the South, and be productive of great good. We are now fully organized for working to the best advantage, and it remains for the South to show what she can do in the great work of evangelizing the world, and we ardently trust that the next Convention will witness a mighty effort put forth, and a glorious return of the Divine blessing.

Western Recorder.

On the first of next month, our neighbor, the Baptist Banner, makes its exit from the scenes of busy life, in which it has sustained no very idle part for the past ten years; but we confess that the poignancy of our grief at the contemplated demise of our neighbor, is not as great as it would have been if the dying Banner was the Banner of the old dynasty. "No, no, the old Banner" and editorially, long since, and we have a notion that there is a property in old associates going together to the rest that remains for the worn and weary. A new spirit pervades the columns now, which is so diverse to the genius of the old reign, that it seems almost to disturb the repose of the motto which has so long been emblazoned on the folds of the "old warrior's" ensign, and to cause his arms to exhibit a singular uneasiness. We believe that new comes should wear new names, and we have the pleasure of introducing to the acquaintance of our readers, the "WESTERN RECORDER," a specimen of Kentucky raising—the *Van Porter* of newspapers—a little taller, braver, cheaper, and more ably conducted, than any other religious paper in the South or West, and equal to any in the Union. Those who wish to prove the truth of those remarks, let them subscribe for the Western Recorder, and receive the first number.

Marriage of a Missionary.

Rev. Andrew Moffat, under appointment as a Missionary of the Board, was married by Rev. D. L. Russell, at Vicksburg, Miss., April 26th, to Miss Eliza H. Barkly, of Northampton, North Carolina. Sister Moffat is deemed by all who know her, as particularly suited for the work to which it is her purpose to devote her life. She has long been preparing for a missionary life, having, at one time, contemplated a residence in China; but God has seen fit to direct her steps to the land of the poor Indian, where, it is hoped, she will live to do great good, and have many who will rise up from that dark region to call her blessed.

Brother and sister Moffat passed through this city on the 26th, on their way to visit their friends in North Carolina and Virginia, where brother Moffat will act as the agent of the Board until fall.

Brother Moffat has been assigned to Armstrong Academy, to take the place made vacant by the retirement of brother P. P. Brown, and will leave no as to reach his station by the first of September next.

Mercer University.

We are indebted to the politeness of Prof. Moll for a catalogue of this noble institution for the years 1850-51; and as it is the first which we have been favored with, we have looked over it with great care and interest, and are delighted at the high character and great progress which is exhibited in all of its departments. It has a well qualified Faculty of seven Professors, with Dr. J. L. Dagg at the head, with a list of students, in all of its classes, amounting to 140. Its theological course is gratuitous, and in the college course is afforded on very low terms, which places an education within the reach of even the poorest. We are willing to exert a little energy. We commend Mercer to the young men of the South and West.

Agent for North Carolina and Virginia.

Rev. A. Moffat, a missionary of the Board to the Choctaws, has been authorized by the Board, to spend a few months, prior to his departure to the Indian country, in the above named States, on a collecting agent. He is, therefore, most affectionately commended to the churches and friends of the Indian, and we solicit for him a liberal share in the benevolence of all to whom he may apply.

Sister Moffat is a native of North Carolina, and doubtless this fact will be duly appreciated by her friends there.

Western Baptist Theological Institute.

"We are happy to learn from the catalogue of this important school of the prophets, that it is in a most flourishing condition, having now eighteen students in attendance, with the prospect of a much larger number next session. The able Faculty give the most complete satisfaction, and we see no reason to hinder the Institution from fulfilling the utmost wishes of its early founders. We most sincerely hope that the day of its trial is over, and that its course will now be onward. It well deserves the support of the denomination.

RETIREMENT OF P. P. BROWN.—Rev. P. P. Brown, long in the employment of the Board, in connection with Armstrong Academy, has retired from our service in order to engage in teaching at Shurtleff College, Alton, Illinois. Brother Brown has proved one of the best teachers in the Indian country, and his loss will be severely felt both by the Board and the mission. From a letter just received from him, we are informed of his unabated interest in the cause of the Indian, and we are not without hopes, after he shall complete certain desirable ends, that we shall again receive his services; but be this as it may, we hope that he may prove eminently successful in his new position.

AGENT FOR MISSISSIPPI.—We are happy to announce to our friends in Mississippi, that brother Isaac F. Herrick, under appointment as a missionary, will take the place of brother Moffat as the agent for the Board. Brother Herrick is recently from the theological class at Marion, and is a brother well beloved, and greatly devoted to the cause of missions, and we ask for him the generous co-operation of the friends of the Redeemer and of the poor Indians.

A subscription of \$30,000 has been offered to endow three professorships in Illinois College. The amounts are payable in installments extending over a period of ten years, and the first of these has been promptly met.

Mission to New Mexico.

At the recent Anniversary of the Association, the sanction of the body was fully given, to the plan of establishing a mission among the Pueblos of New Mexico, and the Board was instructed to go forward with the enterprise with as little delay as possible; this they desire to accomplish during the present year, by the coming of fall, at the latest. It is of the utmost importance that promptness should be manifested in this cause, and nothing defers the action of the Board, but want of the adequate means; shall they be forthcoming? or must the enterprise be delayed? We propose of our wealthy brethren, the great good they might effect by taking this interest under their special charge; are there not twenty-five, or thirty, who will contribute fifty dollars each, to enable the Board to establish this station? Who will respond? We know of one fifty dollars which can be secured, if others will complete the arrangement.

We will open an account for this purpose, and we hope soon to announce that the requisite sum has been completed. The Board will, as soon as twelve or fifteen hundred dollars are secured.

Missionary Intelligence.

Creek.

Letter from Rev. H. F. Barker dated April 26th, 1850. *Church meeting and Baptisms.*—A Creek baptizing Creek.—*Merricks.*

At our last regular meeting at the Muskogee church, brother D. N. McIntosh baptized two. It was truly an interesting scene, to witness the administration of this solemn ordinance by a native preacher.—To see a Creek baptizing Creeks. Well may the friends of Indian Missions rejoice at the success which crowns their efforts in this nation. A few Sundays ago I visited Broken Arrow, on which occasion two were restored, and one received for baptism. I am to revisit that place in two weeks for the purpose of preaching and baptizing.

We have had a meeting at Talechane where two were received, and baptized by brother Jacob A. This latter place has been destitute of the Gospel until very recently. The severity of last winter was such as to hinder us from attending to the regular business of the church as we wished. Consequently Spring has found our hands full of business. To remedy this, we had meeting at 4 different places. On Monday night the friends of the Muskogee church, Brothers Jacob, D. N. McIntosh, Lafayette Marshall, and myself, attending each at a different place.

At these meetings the members related their Christian experiences, and one was received for baptism. On last Saturday and Sunday I preached at Choctaws. Many came forward for prayer; two couples were married according to the form and ceremony usual among White people, and next Saturday I am to return for the purpose of uniting in marriage the Rev. Mr. Marshall to Miss Martha Scroggins both of the Creek Nation.

Choctaws.

Brother Potts writes, under date of April 19th, that he had just baptized four persons in to the fellowship of the Church under his care, and was anticipating other accessions on his next visit to the same place.

Letter from Miss Sarah A. Osgood.

MANCHESTER, Devon Co. Ind.

Rev. S. Dyer.

Dear Brother—Last night I returned from a tour through some of the churches of Laughery Association, whither I had accompanied bro. Post, for the purpose of extending my acquaintance, with a view to an increased interest in our Mission. The meetings were interesting, and the ardent appeals and well directed efforts of bro. Post, must be effective in awakening a lively sympathy in behalf of the poor Indians. In his lectures he brings them with all their distresses and wrongs before his audience, and while his own heart melts with a view of their sorrows, he calls forth a corresponding interest in the minds of others; and thus presenting a view of what has already been accomplished; a conviction that the claims of the Indian Mission are superior seems to prevail in the minds of all. I can truly say that my own soul has been revived.

On the 11th inst. accompanied by my father I attended service at the Ebenezer Church—the scene of my early religious impression, and exhortation, my first Christian home. I found the seats of many I had once known and loved filled by strangers, and the first dear occupants were either sleeping in the church yard, or had removed to some other land. My thoughts returned to the past, and tender recollections overcame me.

Rev. Post was there, and preached from "Thy Kingdom come." He spoke as one who felt the importance of laboring to extend the "Kingdom," and he had the attention of a large congregation.

He was followed by the pastor of the church bro. Cell, in an earnest appeal to the church to give their aid in the great work. In the afternoon, their Monthly Missionary Society convened; and again the audience was large and attentive; while our agent bro. Cell presented in a most interesting manner the claims of the Indian Mission, to their prayers and contributions. The spirit of Missions seemed to rest upon all in an unusual degree; and many fervent prayers went up to the throne of mercy, for blessings to attend our efforts. Our Association has the affections of both pastor and church; also, warm friends in Sparte, Washington, and Pipe Creek churches. I am arranging to prolong my visit until the 10th, or 12th of July. I hope my delay will not materially injure the school. Separation from friends will, I fear be more painful than at other times.

If you have surplus numbers of the Advocate for March and April, please send me a few of each and direct them to Manchester.

On my return home, I hope see your family again, accept my warm regards for yourself and sister, Dyer, as ever.

S. A. OSGOOD.

Letter from a Native Preacher.

Dated May 6th 1851.

I am very thankful to the Board for the salary they have been pleased to bestow upon me, and will endeavor to make myself as useful in their employment as my abilities will admit. It is my intention now, and ever has been, since I was baptized, to do, all that I am able to do, for the advancement of the Saviour's kingdom; I know that it is a duty I owe to God, and if I do not perform it, the Lord will hold me accountable in that day when I must stand before him.

I will write a report in a few days, from now, if the Lord will permit.

Brother, I feel that the hand of the Lord is with us, for I see it performing wonders in this nation, to the destruction of Satan's kingdom.

May the Lord be with you, and all my brethren in the States. Your brother in Christ,

D. A. MCINTOSH.

Iowa and See Mission.

COMMUNICATION FROM THE REV. S. H. IRVING.

Two Blind Men.

"How many miles, whiskey?" was the inquiry of the first Iowa Indian the writer ever saw. It was on our first visit to the Iowa village in 1837. When within about six miles of the Iowa village we were met by a company of five of the natives, three men and two women. The party halted and while one reclined on the grass, and another rested on his spear, the oldest man, throwing his blanket from his shoulder, and extending his long naked arm and finger in the direction we had come, said, "How many miles, whiskey?" This was his best and about all his English, for we asked him many questions, but he seemed to understand them all as having some relation to whiskey only.

This old man appeared to be about sixty years old at that time, but he still lives, though entirely blind. He with another blind man visited the Mission a few days ago, and the sight was interesting and instructive. They had obtained the services of a little girl, with good eyes, of about eight years old, who, with a reed or stick about two feet long, led the old whiskey-man. He is now full half bent and exceedingly lame, able only to walk with the help of a staff, which must be set every time the lame foot is lifted. The other old man, equally blind but not so lame, followed by keeping his long staff against the back of the one before him. Should he fall behind and loose the touch of the blanket, he would mend his pace and swing his stick from side to side until he found the object of his guide. We had not before so literally seen the "blind lead the blind," and there was evidently danger of both falling into the ditch. To feel the loose blanket of an old blind Indian with a long stick is a simple thing, but here it was the anchor of this man's hope. By it he hoped to reach the mission, and did so. The Christian's hope is within the veil, and if he gets behind, he should mend his step and refer to the word of God as his guide.

By whole little guide they were brought to the kitchen, where, seated by a comfortable fire, they made alternately about the following statement: "My son, we have come. It was with great difficulty we reached this. We have no eyes. We have no wives. We have no houses of our own, but are like dogs driven and led from house to house. We have come to get food for us and thy good food. Our breasts are purple and spotted with a little fire. We have no meat. We are very cold and hungry. Play us. We want clothes and food; play us. Look at us, our blankets are tattered; our bodies like fish, play us—play us. We will soon die, play us." Being objects of charity we could not send them away empty.

We have several times through the winter visited the abode of these men. It is made simply of rods and flags. Eight or ten wythe-like rods as large as ox galls set in an oblong circle of about eight by six feet, with one end in the ground and the tops drawn together. Over these are thrown a few frail mats made of flags from the swamps. This is the habitation. A little fire is put in the centre, and each one, with an old buffalo skin for a bed, a pillow of deer's hair, and two old blankets for cover, occupies an end. Here they sit and lie from day to day, depending for food on the cold charities of an Indian family, who live a short distance off. Excepting what they get from the Mission, their best supply of food for the winter is not more than a bowl full of boiled corn or pumpkins each day. And though it is winter, some days they get a little fire, and sometimes none at all. It may be that like Barzillai they cannot taste what they eat or what they drink,—their senses being so impaired with age, but even this renders their situation more dreary. Nor are these men alone in this state—hundreds and thousands of old people among the Indians are as badly off. Their minds too are perhaps more destitute and miserable than the body. This old whiskey-man, as we have called him, is one of the proudest Pharisees to be found. His name is "Washattanna," or "great man." He boasts of his name, and claims it by right. He feels that he is one of the greatest men in effectually and mythologically, in the world. He seems to think that his nation, and the world, are under obligations to his wisdom. He thinks he has no sin to be pardoned. He is much more ready to believe he could expiate the sins of others, than that he has any of his own to be atoned for.

Should this fall under the eye of any who have been blessed with the good things of this life, and a good hope for the life to come, let them reflect seriously over these inquiries. Why were you made to differ from these two old men? What agency had you in appointing the place of your birth, and the advantages attending your early education? Why were you born an heir to wealth, intelligence, and Christianity, and not to the lot of these sufferers? Vain philosophy may seek for a polished answer, but the humble Christian will thankfully say, "Even so Father, for so it seemed good in thy sight."

Prayer and Effort.

The attempts to engage men in praying for others in behalf of Christianity cannot be brought to labor, is vain. Prayer may lead to effort, or effort may lead to prayer. And prayer when it leads to effort, will become more constant and fervent; and effort when it leads to prayer, will become more energetic and unintermitted. So it is found that they who have put forth almost superhuman efforts in the cause of Christ, have breathed the breath of prayer; and they who have been characterized as men of prayer, have been no less distinguished for their efforts. Paul, who had upon him daily, "the care of all the churches," remembered those churches "in every prayer of his;" and his "heart's desire and prayer for Israel" being such that he bore them in his heart as "a great sorrow and a continual heaviness," he labored, first of all, in every place, for their conversion.

And at this day, as the lives of men approach the most nearly to a continual self-denial for the sake of Christ, will they be found giving themselves the most earnestly to prayer that "this will may be done on earth as it is done in heaven." There is no parade of this. You may not always hear it in public; but go into his family who is a living example of what it is to "count himself no longer his own, but His who died for him," and unite with him day after day in his devotions; and you will cease to wonder, that while others are laboring to hoard up wealth, he bestows his gains with a liberal hand on whatever may promote the Redeemer's kingdom.

On the other hand, the man who does not labor for an object, is found praying for it. It may have indeed a place in his petitions. This may spring from a sense of what is becoming, or from frequently hearing it in the prayers of others; but what a wearisome sameness there is, as the coldly uttered request comes along in an unvarying place and connection, and is plainly an act of the memory not of the heart.

Prayer and effort must not then be sundered. If we would pray more, we must labor more; and if we would labor more, we must pray more. If we would bring others to pray more for the blessing of God on any enterprise, we must engage them in earnest labors to carry it forward; and if we would have their labors still more, we must lead them on to a more frequent and fervent remembrance of it in their prayers. It is this reciprocal action of prayer and effort, each growing stronger, and the two in their combined influence becoming irresistible, that is now needed, as the human instrumentality, for the conversion of the world.—*Journal of Missions.*

Continued from first page.

a effort. Our missionaries are pious and zealous in those fields already occupied, and their success encourages the hope that similar efforts among other tribes would be attended with the same cheering results.

Respectfully submitted.

J. M. BENNETT,
D. DOWDEN,
R. L. THURMAN.

Brother PITTS offered the following resolutions, which were unanimously adopted:

1. *Resolved*, That the success which God has granted to the labors of the missionaries of this Board, since our last meeting, demands our gratitude, and should excite renewed and enlarged effort among the friends of the Association.

2. *Resolved*, That the thanks of this Association are hereby tendered to the Corresponding Secretary for the efficient manner in which he has discharged his arduous and responsible duties.

The Board was instructed to print 3,500 copies of the Minutes.

Whereas, Brother DAVID LYKINS and Sister SARAH OGGOTT, of the Wen Mission, and brother SAMUEL WALLACE, of the Creek Mission, are present at this meeting, bringing us intelligence from their fields of labor, which has gladdened our hearts; and, whereas, we rejoice in the privilege of meeting with these pious, self-denying, devoted servants of Christ:

Resolved, That, after the delivery of the annual Sermon to night, we will publicly extend to them the right hand of fellowship and affection, as an evidence of regard, and as an assurance to them that they, with our other missionaries, will be remembered in our prayers when they return to their field of labor.

Resolved, secondly, that a public collection be taken this evening and equally divided between the three missionaries present.

Unanimously adopted.

On motion, the Association adjourned to 8 o'clock, P. M. Prayer by brother KIRKLEY.

FRIDAY, 8 O'CLOCK, P. M.

The Association met. The annual Sermon was preached by Rev. J. L. WALLER, from Matthew vi. 10. "Thy will be done on earth as it is in heaven."

After sermon a collection was taken up to be divided among the missionaries present. After which, the congregation sang the hymn "Hear be the tie," and extended the hand of Christian fellowship and affection to the missionaries present.

The Association then adjourned to meet in Marion, Alabama, at the time before designated.

Prayer by brother BEX.

REPORT.

It is with no ordinary feelings of gratitude to the God of Missions, that the Board once more perform the duty of laying before the Association a detail of their operations. The eighteen months which have intervened since the last report was presented, have been months of peculiar trials and embarrassment, under which the Board might have fainted, had not the Master, at the same time, bestowed upon their labors very striking manifestations of his approbation and blessing. During one part of this period, when the Treasury of the Board was entirely exhausted, demands accumulated, some of them for large amounts, all pressing in their claims, and every source of supply seemed to be, for the time, dried up; but when the point of endurance had reached the climax, the Lord sent deliverance; and although the help afforded has not been as liberal as desired, yet it has enabled the Board to keep up and somewhat enlarge the field of operations without serious hindrance since.

The spiritual interests of the missions under our care, have exhibited a most cheering state of progress. At some points the rapid advancement of religious sentiments, and the number of hopeful conversions have been truly astonishing. The accessions to the churches in connection with the Creek mission, are more numerous than at any other period, and a large number of the converts are among the most intelligent and influential men in the nation; and in that section of the Choctaw nation adjacent to Armstrong Academy, a like state of things has existed.

The schools under our care have become more permanent, are more fully attended; and of a higher grade of scholarship; indeed, so marked has been the benefits arising from our exertions in behalf of the suffering Indians,

in all departments, that we never felt more impressively the importance of the enterprise, nor presented a Report of our labor, with a surer confidence of meeting your approbation and further co-operation in the good work.

DEATHS IN THE EXECUTIVE BOARD.

Among the painful occurrences of the past year, we have to record the death of two of the Executive members of the Board. The first is that of I. N. HALBERT, which occurred in January last. Brother HALBERT had been a member of the Board from the organization of the Association, and was among the most faithful and zealous friends of the Indians. His loss is severely felt by the community, in which he stood among the highest for integrity and business talent; by the church, of which he was an active and leading member; but in no place except his family circle will his loss be more severely felt than in the Board.

The other death referred to, is that of the deeply lamented Recording Secretary of the Board, and Pastor of this church, Rev. THOMAS SMITH, JR. This sad event took place in New Orleans on the 8th of March, of the present year.

Mr. SMITH was converted while a student in Georgetown college, and immediately devoted himself to the work of the ministry. With his earliest zeal in the cause of his Redeemer, originated his deep interest in the work of Indian missions; and from that time to the day of his death his zeal remained unabated. While pursuing his theological course at Princeton, New Jersey, he often presented the claims of the Board to his friends, and sent funds to our Treasury. So strong was his love for the Indians, that if funds were placed in his hands, to be disposed of as he might deem best, they were almost invariably devoted to Indian improvement. After his removal to this city, as the pastor of this church, and his election as a member of the Board, he entered with spirit and energy into all of its affairs, and promoted its interests by liberal contributions and ready personal labors; but just as we began more fully to realize his invaluable services, he was prostrated by the fell disease which finally eventuated in his death. Naturally highly gifted, cultivated by a thorough mental discipline, and withal blessed with the noblest qualities of heart, sanctified by a deep toned piety, joined to a benevolence unbounded, and a zeal undaunted, he was the subject of the warmest affection, and the center of the brightest hopes; but the Master called, and he has gone to a higher sphere of service and enjoyment. We hardly dare to hope to see his like again.

The Board are also under the painful necessity of recording the demise of one of the excellent female missionaries in the employ of the Association. Sister LUCRETIA A. PORTS, wife of Rev. R. D. PORTS, Superintendent of Armstrong Academy, departed this life, in this city, on the 30th of April, 1850, while on a journey to visit, for the last time, her native place in the East. Sister PORTS was one of the oldest female missionaries in the Indian country, having entered the service when quite young. She was devoted, laborious, and judicious, and her loss is a great calamity to the mission.

MISSIONARY APPOINTMENTS.

Since the last meeting of the Association, seven missionary appointments have been made, as follows: January 3rd, 1850, Rev. ANDREW MOFFAT, of Mississippi; May 2nd, 1850, D. N. MCINTOSH, Native Creek Assistant; August 1, 1850, PETER FOLSON, Native Choctaw Assistant; September 12th, 1850, Mrs. MARY ELIZA PORTS, Assistant at Armstrong Academy; October 31st, 1850, CHILLY MCINTOSH, Native Creek Assistant; March 18th, 1851, Rev. ISAAC F. HERRING, of Alabama; and, April 3rd, 1851, LEWIS MCINTOSH, Native Creek Assistant. Of these missionaries, all are actively at work in their appropriate fields of labor, excepting brethren Moffat and Herring, who are yet awaiting the action of the Board. In the meantime, brother Moffat has been very usefully employed as a collecting agent in the State of Mississippi. The straitened circumstances under which the Board have had to labor, for want of adequate funds, has been the only reason why a larger number of appointments have not been made. Four changes have taken place in the number of missionaries before our commission, which will be referred to under the respective missions.

AGENTS.

The Board are happy in being able to report that they have been somewhat more successful in this department than in previous years, both in the number of Agents employed and the manner of arranging their operations. There exists, however, some doubt as to the utility of the principle upon which the Board have employed their Agents, in accordance with the recommendation of the As-

sociation; and hence the Board deem it proper to call the attention of the body to this subject.

Rev. V. R. THORNTON has continued, in a very kind manner, to act as our General Agent in the State of Georgia, and it is to his efforts, doubtless, that we are principally to attribute the very liberal support which we receive from that State.

Rev. G. R. DAVIS, in the State of Alabama, and Rev. A. MOFFAT, in the State of Mississippi, have devoted their whole time to the service of the Board, and with very gratifying success. Brethren J. M. ASHBURN, in South Carolina, F. A. WILLARD, in the East, J. M. BENNETT, in Kentucky, and S. H. BUNDY, of Tennessee, have rendered efficient service for portions of the year. Besides these, Brethren JOHN JAMES, of Kentucky, and J. C. POST, of Indiana, have received appointments, but have not yet fully entered upon their work, which it is expected they will do at an early date.

Rev. W. M. MANNING, of Mississippi, has been appointed as a local Agent in this State, Mississippi, and we expect much good from his gratuitous services.

During the latter part of the last year, the Board became aware of the necessity of having some individual to whom the financial affairs of the Association could be especially committed, and they resolved to employ a General Agent for this purpose, but have not yet succeeded in securing the proper person.

The Board would suggest whether the appointment of a "Financial Secretary" would not greatly facilitate the raising of funds for the support of our operations.

ORGAN OF THE BOARD.

Among the gratifying results of the past year, we notice, as not the least, the greatly increased circulation of the Indian Advocate, which for the last few months has been at the rate of one hundred new subscribers each. At the time of the last Annual Report, the number amounted to only three thousand, it has now reached four, and is still as rapidly increasing.

It has now become a source of small revenue to the Board, besides its great usefulness in diffusing information on the subject of Indian Missions. We have found it much the cheapest agency which has yet been employed, and a more useful service could hardly be rendered the Board, than by giving their organ a wider circulation among the churches.

LIBRARY.

By the kindness of friends, a few more volumes have been added to the Library of the Board, but there is still a growing demand for standard works, especially those on Indian and American history. We would once more remind our friends, when they are inclined to be liberal with the contents of their libraries, to remember the wants of the American Indian Mission Association.

THE TREASURER'S REPORT.

It will be seen, by a reference to the Treasurer's Report, that the Receipts of the Board amounted to \$20,245.65, and the expenditures for the same period to \$19,813.77; leaving a remainder of \$431.08. At the time the Report was closed, there were unpaid drafts, amounting to \$500, leaving the Board in debt \$12.

There has been a change introduced in the Treasurer's Report, which makes it appear much less than it would have been had the former custom been still continued. Heretofore the receipts of the Annual Meeting have been included in the printed report; but hereafter they will be carried into the account of the ensuing year. This, with the failure of some of our agents to make their complete returns, leaves the sum total of receipts below what was anticipated; but as it is, it is gratifying to notice the great increase on all former periods; as it shows that there is an increased interest manifested in the cause of Indian Missions.

THE SCHOOL SYSTEM.

The Board have for a long time been convinced that the mode of conducting schools among the Indians, was liable to serious objections, and greatly needed remodeling; accordingly, in the latter part of the past year, the question was committed to a special committee for examination, more especially regarding the propriety of the Board expending the funds raised by contributions from the churches, in the erection of school buildings among the Creeks. The committee gave the subject a most careful investigation, having, in addition to the information in possession of the Board, the views and experience of some of the Boards of other denominations, and of missionaries in their employ; and the result was their firm conviction that the Board ought not to expend such funds in the construction of buildings of this description; believing that

the sums thus expended would be much more judiciously appropriated in direct missionary labors; and even if this was not the fact, the Board have no right to appropriate their funds in the purchase of real estate, which becomes the property of a second party, and over which the Board can exercise no positive control.

The committee further reported, that, hereafter, no school should be received under the care of the Board where the entire expense of constructing buildings, and improving lands was not defrayed by the Government or the Indians.

It is also a well established fact that those missions entirely disconnected from the schools have been far the most prosperous, and, at the same time, least expensive; and it is a grave question for decision, in the solution of which we ask the special advisement of the Association, whether we have not adopted a questionable policy in this department of our operations.

The Board are prepared to furnish the Association with many other facts bearing on this subject, if such shall be the wish of the body whose servants they are.

DEMANDS FOR ENLARGED EFFORTS.

One of the most pleasing developments in the history of Indian reform, is the repeated and urgent demands of the Indians themselves for teachers and missionaries. Heretofore they required much persuasion to gain their consent to allow the establishment of missions among them; but recently there have been many instances of unsolicited application on their part for aid in diffusing the benefits of religion and civilization in their land. The Board have not now to wait for openings for locating Missionary Stations, but for the means to answer the Macedonian calls which come up from every part of the Indian country.

Among the most interesting instances of these unsolicited applications, is that of the Pueblos of the newly acquired territory of New Mexico; and which calls for speedy attention.

The condition of this tribe, about ten thousand in number, is peculiarly interesting. They are in a half civilized state, and are permanently located in towns, from which the government has no intention of removing them. They cultivate small farms, are industrious, and are considered intelligent. In every respect, they seem a people prepared for the Lord. They have repeatedly sent delegations to Santa Fe, soliciting teachers to come and live among them; and shall they ask in vain? The hand of the Lord has been so plainly seen in this appeal, that the Board have resolved to establish a mission in their country with as little delay as possible. The additional tax on the Board would be, for the first year, about fifteen hundred dollars, and after this, not far from one thousand. And shall it be said, that for the lack of this small sum, the work shall remain unaccomplished?

Another strong inducement to occupy this field, is the easy access which it would secure to several neighboring tribes, who are likewise very susceptible of improvement.

These fields with those named in former Reports, among the Ojegas, Sioux, Chippewas, and other tribes, will show how much remains for the Association to attend to before the fields, already white for the harvest, are occupied with laborers to gather them. We may well say that, "the harvest is great, but the laborers are few."

(Continued in our next.)

WORTHY OF IMITATION.—FACTS OF THE COMMISSION.—Rev. Editor:—A very worthy, and highly esteemed minister in the Washington Association, Elder Am. Duggan, subscribed for the Commission last fall. As soon as it came in hand, he gave it to his little son. The boy read it, and his warm heart was so touched with what he read about the poor benighted heathen, that he resolved to contribute something to send the Bible to them. As he had, by his dear Father's permission, cultivated a small patch of cotton, and brought it to his father a few weeks ago, and said: "Father, I wish you to take this half a dollar to purchase a Bible for the poor heathen!"

Here is a good example for all parents. Not only might hundreds of dollars be brought into the treasury of the Lord, by the parents of the children, but children might be thus trained up to a life of constant usefulness. Thousands of dollars are thrown away for toys, while the wretched heathen are perishing for the Bible.

That 50 cents will go up to the Convention, and with the widow's mite, be regarded as "no memorial" of that dear little boy.

Who will go and do likewise?

K. J. BALL.

How Laborers become disabled.—A missionary, in riding to one of his places of meeting, was drenched with rain; and then there was no house for him to go to, no one to give him a supper or a bed. He prepared his overcoat in a bag, and went home from his saddle bag, and slept on a bench. There was no way to avoid this; such exposures must be endured, or the work stops. Yet he says, "Life is sweet, and labor for the Father is sweet."

The following song, wedded to a beautiful melody, can be obtained at the music store of T. C. Craig, in this city. Written for, and affectionately dedicated to "Little Ellen, of the Kentucky Institution for the Blind."

O! no I am not Blind!

or SUNDAY SONG.
They tell me that my face is fair
And pleasant to behold,
And all they stroke my silky hair,
That falls in many a fold.
And then such tender words they speak,
Indeed it is no kind.
They whisper, as they kiss my cheek,
"Alas, that she is blind!"

I hear the birds in woodland bowers,
Their forms I may not see,
I smell the fragrant vernal flowers,
How sweetest they must be;
They say the stars shine every night,
To gladden all mankind,
But not one ray breaks on my sight,
Alas, that I am blind!

I hear the tread of merry feet,
But slow my steps must be,
And when the joyous group I meet,
Their smiles I cannot see,
And if I mingle in their plays,
Alas! I am in vain,
I am debared such sportive ways—
Alas, that I am blind!

Yet deem not that I ever complain,
That nightless gloom is given,
For He who formed them thus doth deign
The pure light of heaven,
And though there eyes in darkness roll,
The visions of the mind,
Like sunlight, lie upon the soul—
O! no I am not blind!

ADVANCE IN CIVILIZATION.—A camp meeting was held, some months since, among the Cherokees, by Mr. Jones, a Baptist missionary, assisted by Mr. Buttrick of the American Board, and several Cherokee preachers. In this settlement, which has been quite lately formed, they have a good meeting house, built of hewn logs and a well accommodated it with water. None but Indians live in this part of the country; no white person, excepting Mr. Jones and Mr. Buttrick, was present at the meeting; but all needed provisions had been made for it, and the tables were furnished with every kind of food necessary in any country. About four hundred were present, some of whom came from the distance of thirty and forty miles, and a few twice as far. Perfect order was observed day and night throughout. At the close of the meeting not far from twenty were found to be anxious, some of whom were in great distress of mind. A few were indulging the hope of pardon.—*Journal of Missions.*

Receipts

From April 25th to May 25th

MISSISSIPPI.

By Rev. W. C. Manning

Seven Baptist church.....	\$75 00
Joel Bartlett.....	25 00
Rev. W. M. Farnsworth.....	2 00
W. S. Barrett.....	5 00
Henry Simmons, for Advocate.....	2 50
Rev. D. L. Russell.....	10 00
	\$117 00

TENNESSEE.

Rev. L. C. Roberts.....	10 00
Rev. H. Young.....	2 00
A Friend.....	2 00
E. C. Crisp.....	1 00
Larkin Ross, Sen., for adv. Nashville, sup. of Indian boy named R. C. Marshall.....	25 00
	60 00

MISSOURI.

W. P. Lightfoot.....	10 00
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VIRGINIA.

Dr. W. H. Gentry.....	2 00
Rev. J. L. Fritchard.....	25 00
William Coward.....	10 00
	12 00

ALABAMA.

A few friends at Columbus, to sustain a native preacher.....	100 00
Friends collecting to contribute the Rev. A. B. Coleman to the cause.....	20 00
Letter of Theodore Cox, esq. Miss E. Cox.....	100 00
W. Reynolds, on a native preacher, C. M.....	50 00
Miss W. Pemberton, Taladega Creek Mission.....	5 00
Miss R. A. Ross.....	5 00
Other contributions.....	10 00
For grand purpose.....	200 15
	\$425 15

KENTUCKY.

Rev. E. T. Anderson.....	\$5 00
Rev. R. W. Mann.....	25 00
Miss Clark church, per M. Tamm.....	0 75
	16 00

SOUTH CAROLINA.

Rev. A. J. Burns, for Advocate.....	25 00
Lord Hilditch.....	5 00
	5 00

CHINA.

Rev. B. W. Walker.....	5 00
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IRISH MISSIONS.

Rev. A. Walker, for Advocate.....	5 00
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Total receipts.....\$955 75