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INDEX CARDS

Ebenezer
Fountain
Creek Missionaries
Church Established 1832
Native Preachers

Research
Indian-Pioneer History
Jas. S. Buchanan, Field Worker
August 9, 1937

FOUNTAIN CHURCH

Note-The following is copied from the old Fountain Church records in possession of the Church Board, all other records lost-Courtesy of Alfred Barnett, Route 1, Porter, Oklahoma.

It was in 1807, Sam McCoy being one of the first missionaries sent to this country to establish churches, this church was set up Ebenezer. It was established in the year of 1832, November 8. Ebenezer was set up on a spot fourteen miles northwest of the canteen, that being Ft. Gibson now, and five miles north of the Arkansas River. This was the first church set up in this country. It was a man by the name of Jaky/^{who} was the first pastor, then a man by the name of Murrell and another by the name of Henry. In later years, as other Churches sprang forth from this church, the name was changed from Ebenezer to Fountain.

The American Baptist Magazine. Vol. 14, No. 6, June, 1834. Report, annual meeting of the Baptist Board of Foreign Missions, at New York, April 30, 1834. Page 238.-Historical collection of Stanley A. Clark, Muskogee, Oklahoma.

2

Creeks

Missionary, Mr. Lewis. Native Assistants, John Davis and wife.

The station occupied among this tribe, called Ebenezer, is not far from the limits of the Arkansas Territory, and in the vicinity of Cantonment Gibson. Convenient buildings have been erected, not only to accommodate the missionaries with dwellings, but also for the school and public worship. The expense has unavoidably been large, but the board have the pleasure of knowing that it has not been fruitless. The Spirit of the Lord has accompanied the labors of his servants, and souls have been converted and added to his church. Mr. Lewis writes, under date of July 9, 1833—"I have baptized more or less every month since the constitution of the Muscogee Baptist church. June 2d, I baptized three, one African, one Indian and one Scotchman, who was a licensed preacher among the Methodists. July 17th, I baptized seven—three Indians and four Africans, and one of the number, to my great joy, was Bro. Davis' wife."

During the summer and autumn, Mr. Lewis and his family suffered severely from sickness; but all,

3

except his wife, recovered. In consequence of his afflictions he has for a long period taken time off from his work, and Mr. Davis was compelled to sustain an increased amount of care and responsibility. Before his illness, the school was flourishing, containing thirty scholars, but the pupils were obliged to be dismissed, and, at the last, the data had not been gathered. The suspension of the school was deeply regretted by the Indians, as they were much attached to it, and greatly interested in its operations.

It is expected that the remainder of the tribe will cross the Mississippi the present season, and join their brethren in their new territory. Probably many of them will locate near the Ebenezer station, and thus enlarge the field of usefulness to our missionary laborers.

The American Baptist Magazine, Vol. 13, No. 6, June, 1833. Annual meeting of the Baptist Board of Foreign Missions, at Salem, Mass. April 24, 1833. Page 228--Historical Collection of Stanley A. Clark, Muskogee, Oklahoma.

Creeks.

The mission to the Creeks was commenced August

12th, 1829, by Mr. John Davis, an educated native of the tribe, whose untiring exertions in behalf of his countrymen are worthy of all commendation. For two years, he labored alone, teaching school three days in a week, and visiting from house to house and preaching the rest of the time. His labors excited a lively interest and sinners were converted to God, but not being ordained, no attempts were made by him to gather a church. In August, 1832, Rev. David Lewis and family arrived in the Nation, and were received by Mr. Davis with great joy. After mutual consultation, they were happily agreed in the measures to be pursued, among which may be mentioned the formation of a church, the choice of a station and the erection of necessary buildings.

In relation to the first, all the indications about them contributed to make their duty plain; and on the 9th of September, 1832, a church was organized, consisting of six members. On this occasion, Rev. Mr. M'Coy who was present, thus writes. "Mr. Lewis preached in the forenoon, and I in the afternoon; and Brother Davis, besides

5

interpreting, prayed and exhorted in both Indian and English. This was a good day for us all. We had no artifice employed to occasion excitement; nevertheless, we retired from our meeting, not only with solemn countenances, but many faces, both black and red, were suffused with tears, and every heart seemed to be filled. For myself, I felt like seeking a place to weep tears of gratitude to God, for allowing me to witness a gospel church formed under such suspicious circumstances in the Indian Territory, towards which we have so long directed our chief attention with deep solicitude."

During the week, many came and conversed on the great concerns of the soul and wished to be considered candidates for admission into the church; but, for reasons which were deemed sufficient, two only were received at that time. These were Creeks, one a man of twenty-five and the other a youth of about sixteen, both of whom were baptized the next Sabbath, and immediately, the communion of the Lord's supper was administered. In October, satisfactory evidence having been obtained of their piety, thirty-eight were admitted to the sacred rite of baptism at

one time, and at subsequent occasions seventeen, making the additions from the formation of the church fifty-seven, and the entire number sixty-three. Of these, twelve are natives, four are whites and forty-two Africans. The mother and daughter of the late Gen. McIntosh, being among the converts, may be expected to exert an extensive influence in favor of religion, particularly on the female part of the community. We cannot contemplate the surprising change already effected without indulging the most cheering hopes for the future.

In selecting a site for the station, the brethren were essentially aided by the intelligence and kindness of Gen. Campbell, the agent of government. They made choice of a spot three miles north of the Arkansas River, fifteen west of Cantonment Gibson, in the midst of a dense Indian settlement. Probably no place in the nation offers so fine a prospect of usefulness. Here Mr. Lewis commenced, and has nearly completed the erection of all necessary buildings, the expense of which exceeded our calculations, because they are larger than at first contemplated. It is stated, however, that they are even now barely sufficient for

the purpose for which they were put up, particularly the school and meeting house. The ordinary congregation of the Sabbath, when the weather is good, amounts to about three hundred.

No common school has yet been or will be attempted by Mr. Lewis, 'till other assistance has arrived, which is expected this season.

Ref.—The American Baptist Magazine. Vol. 13, No. 1. January 1833. Page 19. Historical collection of Stanley A. Clark, Muskogee, Oklahoma.

In October 1823, Rev. Lee Compere founded a mission at Withington, among the Creeks, on the borders of Georgia and Alabama. He established a school, and one of his scholars, John Davis, became hopefully pious. It was his custom to go out, with this young man as an interpreter, and read the Bible and converse in every house where the people would listen. The Creeks, however, furnished an uninviting field, and Mr. Compere's labors were useful, chiefly, in the conversion of several of their slaves. These slaves were bitterly persecuted by their masters; and so much opposition to the mission was manifested by the Creeks, that the station was relinquished by the

Board, and Mr. Compere left their service.

John Davis, the convert above noticed, commended himself to the affection and confidence of his pastor, who encouraged him to address the people of his tribe, on the great subject of religion. Believing that he could be most useful where he now is, he removed thither, (Indian Territory) and has continued to give evidence, that he is actuated by the genuine spirit of the gospel. He preaches at four different places at stated times, visits and converses with the Indians at their homes, and three days in a week teaches school for the benefit of children.

A Baptist church was constituted among these Indians November 9, 1832, called the Muscogee Baptist church. It consisted of Rev. Mr. Lewis and wife, missionaries, John Davis and three black men, who had been baptized east of the Mississippi. November 16, two Creeks were baptized and admitted to the church.

These were the first baptisms that have occurred in the Indian Territory.

Ref-Missionary Register. A tabular View Of The Missions Of The American Baptist Board, For January

9

1, 1834. American Baptist Magazine. January, 1834.
 Vol. 14, No. 1, Page 42-Historical collection of
 Stanley A. Clark, Muskogee, Oklahoma.

Creeks. 1829

Rev. Davis Lewis,

Mrs. Lewis,

John Davis, native assistant

Mrs. Davis.

This station is in the Indian Territory, west of
 Arkansas. The location is a good one, and everything
 connected with the schools and church, already wears
 a flourishing appearance. In the Sabbath schools are
 eighty pupils, and God has blessed the church by a
 revival. It has sixty-three members.

Ref-Missionary Register. A Tabular View Of The
 Missions Of The American Baptist Board, For January 1,
 1835. The American Baptist Magazine. January 1835.
 Vol. 15, No. 1, Page 35-Historical collection of Stanley
 A. Clark, Muskogee, Oklahoma.

(Ebenezer 1831.

Rev. David Lewis,

Rev. David B. Rollin and family,

10

Miss Mary Rice,

Miss Mary Ann Colburn,

Mr. John Davis, Native preacher

Mrs. Davis.

This station among the Creeks is not far distant from the Arkansas Territory, in the vicinity of Cantonment Gibson. Convenient dwellings have been erected.

(Mrs. Lewis died here in the fall of 1833.) At the last intelligence, the church contained eighty members, and more were waiting to be baptized.

Ref-The American Baptist Magazine, June 1835,
Vol. 15, No. 6. Report of Board, Page 226-Historical
collection of Stanley A. Clark, Muskogee, Oklahoma.

CREEKS

(Not far from the junction of Arkansas and Verdigris)

Missionaries, Rev. D. B. Rollin, Mrs. Rollin,

Mr. John Davis, native preacher, Mrs. Davis, Miss

Mary Ann Colburn, Miss Mary Rice, assistants.

Mr. Lewis, in consequence of the death of his wife, and his own illness, removed from this station during the last year. (Mr. Davis continued to preach at several different places, and a number of persons were baptized

11

before Mr. Lewis left the station. The church consisted at the last date, of about eighty. Mr. Rollin and family arrived at the station December 22, 1854. He says, in a letter dated December 26, "Yesterday, I attended meeting four miles from here, at what is called the old Baptist meeting house, and preached to an assembly of Indians and Africans. After the service, upon the request of Brother Davis, all members of the church came forward, one after another, and gave me their hand. It was difficult to suppress the emotions of my mind on this interesting occasion."

BUCHANAN, JAS. S. FORT GIBSON POLL LIST. 1875

Pole list of an election held on the 1st Monday in Dec. 1875 in the town of Fort Gibson. C. N.

	For Mayor				For Council										
	Jno. S. Scott	Geo. W. Hugh	S. H. Benge		F. H. Nash	S. Alton	Wm. Percival	Jake Lipe	W. D. Ross	L. Buchanan	C. Kohler	A. Barns	Dick Walker	Ben Foreman	Jno Thornton
Chales Smith		1			1	1		1						1	1
Roswell Smith		1						1	1			1		1	1
Luster Foreman		1				1		1				1		1	1
Abram Davis		1			1			1				1		1	1
Thos. French		1						1		1			1	1	1
Gary Sanders		1			1			1	1					1	1
Ben Adair		1			1	1		1					X	1	1
Joe Johnson		1			1	1		1						1	
Nash Smith		1			1			1		1				1	1
W. C. Lacker		1						1		1					
W. D. Ross	1					1				1	1		1	1	
Edward Blackbn		1			1			1	1			1	X	1	
Go Buchan.	1				1	1	1	1	X		1				
C. Kohler		1				1	1	1	1	1					
Jim Menall	1					1		1		1	1	1			
Andy Barns		1							1		1	1		1	1
S. Alton	1				1			1		1					
Jake Lipe		1			1	1	1			1	1				
R. French		1				1		1		1	1				
George Sanders		1				1	1	1	1				1		

Irving Van	1		1	1		1				1		1
Joe French	1			1		1	1		1	1		
George Keys	1		1	1	1	1		1				
Thos. Gerrall	1			1	1	1	1	1				
Frank Kerr	1		1	1	1	1	1					
G. A. Kerr	1			1		1		1		1		1
John Smith	1		1	1		1		1			1	
G. H. Nash	1		1	1		1	1	1		1		
Watt Danning	1		1			1	1	1			1	
Willie Buner	1			1	1	1	1			1		
Ed Ross	1			1		1	1		1	1		
Steve Smith	1					1	1			1		1 1
Camone Vann	1		1		1	1	1					1
G. W. Hugh	1		1	1		1				1		1
G. W. Benge	1			1		1	1			1		1
L. A. Ross	1			1		1	1			1		1
Martin Benge	1				1	1	1	1				1
A Barnes	1		1	1	1	1						1 1
Semour Thorton	1		1			1				1		1 1
Ed Albertty	1			1		1	1					1 1
Jno. Thornton	1		1			1		1		1		1
Ben Foreman	1		1	1		1	1			1		1
T. W. Hicks	1		1		1			1		1		1
Jos. Watie	1		1			1		1				1 1
Ross Benge	1											1
R. Foreman	1		1	1			1			1		1
J. O. Walker	1		1	1		1		1				1
Frenchy Miller	1			1		1		1		1		1
G. J. Thornton	1		1			1	1		1	1		

J. O. Walker		1			1	1		1		1					1
Frenchy Miller		1				1		1		1		1			1
G. J. Thornton	1				1			1	1			1	1		
O. W. Lipe	1				1			1	1	1					1
J. F. Lyons		1			1		1	1	1					1	
Wm. Percival		1			1	1		1	1					1	
Dick Walker		1			1	1	1	1	1						
	15	38			30	31	15	42	26	25	11	19	10	24	21

We hereby certify that the above account of the vote given this day is correct.

Dec. 6th 1875

O. W. Lipe Mayor

T. J. Thornton, Clerk.