

"And the Desert shall Rejoice and Blossom as the Rose."

VOLUME VII, NUMBER 7

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J. Bryan Brown, Esquire
BY MRS. EMILY JUDSON.

Franklin prior. He is sure there was some soundness at the time of his conversion, as there always will be among persecutors. It was said that it required no great self-denial for a man to ride into the church on the current of a great revival, especially if he was supported on the one hand by the minister and lawyer, on the other by a stout neighbor or two, and followed up by a train of converts. But there were even sound men unpersecuted and known enough to declare in the most direct that this was none of Brown's shortcomings. "It is a pity that J. Brown Brown, Esquire, should have been generally discredited by his own prints; for it must be ever of use to furnish the mouths of his persecutors with their best arguments. If the church would only do all their talking at his shop, he would think himself a prophet, and use in several instances better language than the church itself. He persecutes him, they cannot expect him to resist in the support of the church. Some of our ministers are good enough to take advantage of his weakness, and have received the support of the most respectable and able members of the church. There is a good reason why it is not by the greatest part made out of money with the church's approbation, and the people's needs must be given a new sort of price, as the church is not to be used by the church. Brown, Esquire, is an influence of influence. The other members of the church are not good. I am a Christian. I am

2.11.1904. Mount.—A boy six years old in the Island of Rarotonga, one of the South Sea Islands, came to a missionary to make an offering to the Society. He gave a dollar. The missionary saw that he was

But no father can love like our Father in Heaven. No other can shield and protect like Him. No sympathy is like that of the heart that beats out in His love for comfort and guidance.

pray," but while she waited, expecting to see him fall asleep, the father suddenly burst into tears and exclaiming, "Robert not kneeled down." Charlotte "Robert not kneeled down!" And so impressed was he with this duty, that he did not cease weeping, until he was taken out of bed, when he knelt to his bedside, and repeated his prayer. When he had finished, he said, with affecting emphasis, "Robert should kneel down, Charlotte." This little scene the boy was quite right: Robert should kneel down, and so should William, and so should Emily, Mary and Ellen and Fanny, and all the little boys, and girls, in the old room.

INDIAN ADVOCATE.

The Indian Advocate.

LOUISVILLE, JANUARY, 1853.

Removal of the Rooms.

The Rooms of the Association have been removed to the corner of Third and Market streets, adjoining those occupied by the Western Recorder and Christian Repository; entrance on Third street.

Agents for the Board.

REV. T. R. PITTS,
Financial Secy. Am. Ind. Miss. Association.
GREAT CHURCHMAN ST.

Rev. R. W. Thomas, Kentucky.
Rev. V. R. Thurston, Gen. Agent for Georgia.
Rev. W. M. Manning, for Mississippi.
Rev. A. G. Nugent, for Indiana and Illinois.
Rev. B. Kimbrough, Tennessee.
Rev. J. M. Ashburn, Georgia and South Carolina.
Rev. L. Compere, for Mississippi.

Special Notice!

Letters on business connected with the Indian Mission Association, should be addressed to
Our 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, 459 Main street, and pay it there.

Annual Meeting of the Association

The Board, to whom was left the appointment of time and place for the next annual meeting of the Indian Mission Association, at its last monthly meeting, resolved on Jackson, Miss., as the place, and Thursday, the 15th of April, the time.
Ed. Will our exchanges please note this?

Baptism of a Native Methodist Preacher

The Rev. J. Perryman writes to the Board under date of November 30, that he had a few Sabbath previous baptized brother Johnson, a preacher of the Methodist Episcopal Church. He says: "Brother Johnson came to me on the 15th of this month and told me that he was heartily convinced that baptism by immersion was the only true mode. I told him that he must wait until our church meeting, which occurred on Saturday before the first Sabbath in each month. I also requested him to be present with us on Friday, our regular day of fasting. He came on Thursday night, but the waters of the Verdigris being very high, he could not cross the creek. At the church meeting he told his experience, and the church received him as a candidate for baptism. On the Sabbath I preached from John, 3rd chapter and 5th verse; and after services we went down into the water, obeying God in all his appointed ways."

We have heard this Mr. Johnson spoken of very highly. Dr. E. W. Sehon made allusion to him in a recent address in this city as one of the best ministers of their church.

The Widow's Mite

In a letter recently received by the editor, from a widow, she states: "Several friends met at the house of Sister A. (a widow) and after enjoying a pleasant evening together, before retiring, we concluded to do something for the poor Indian. E closed you will find the amount, (\$6) It is but little, but it is the widow's mite, and I think was given in a good spirit." An enterprise that thus relates the contribution, and, of course, the prayers of Christians, must succeed. The Indian Mission has a strong hold upon the affections of Christians, and it is worthy of their support.

A Noble Contribution.

On the first Sabbath in January, the Rev. T. R. Pitts preached a sermon in behalf of the objects of the Mission before the Western Baptist Church of our city. A noble collection was taken up after the pulpit services were over, amounting to Three Hundred and Three Dollars,

Intemperance among the Tribes.

Bitter, very bitter are the fruits of indulgence in the intoxicating bowl among any and all races of men, they are especially pernicious to the Indian tribes. It is a sad history that which narrates their downfall at the hands of the insidious demon which lurks in the sparkling bowl. Both temporal and eternal interests are prostrated by the fell destroyer. It lays waste all the bright and most ennobling features of the human heart—debases the passion—brutalizes all natural sentiment and causes the devotee to rage with uncontrollable violence. Intemperance is the greatest enemy the gospel has had to contend with in its attempts to save the poor red man. Its very general prevalence has proven the chief hindrance to success, and the most successful of all temptations which beset the pathway of the converted.

One of the missionaries of the Board, in a recent letter, writes:

"Everything is going on well, excepting that produced by ardent spirits. Oh, I can do nothing with drunken Indians, and not much with those inclined to drink."

We are gratified in noticing movements for reform among the tribes. A correspondent of the Cherokee Advocate writes from Illinois District as follows:

"We yesterday had a Temperance meeting at this place, which was well attended, and much interest manifested. Several addresses, both in Cherokee and English, were listened to with marked attention, and kinds of good order seem to be fast encouraged with the result. Our last meeting being this was also spirited, and just cannot but follow from the efforts of the Society, which meets quarterly. With a few men of the same stamp as its President, and our present Sheriff, Illinois will not long be cursed by a fire-drinking class, as they will be compelled to go elsewhere to obtain their Liquid Dominion."

A New Indian Paper.

It is an auspicious omen for the civilization of any people—the establishment of the newspaper press. With real happiness we chronicle the extension of the blessings of periodical literature in every direction. There are already some two or three well conducted weekly papers printed, edited and sustained by the Indian tribes on our frontiers. Another is about being added to the list. We have received the prospectus of the "Chickasaw Intelligencer," to be published weekly at Post Oak Grove, Chickasaw Nation, by an association of that tribe. The following extract, having reference to the design of the paper, is of interest:

"It will be a record of the habits, customs, laws and usages among the Indian tribes, that cannot fail to interest all persons desirous of obtaining information on this subject. It will, at the same time, convey to the red men the advanced state of the Arts and Sciences among the whites, and stimulate the Indians to the acquisition of knowledge and the pursuits of industry. It will contain regular statistics of the number of inhabitants of each tribe, as well as reports of production, slaves and wealth of the nations respectively."

Dr. Sehon.

The Rev. E. W. Sehon, Secretary of the Missionary Society of the Methodist Episcopal Church South, recently visited the Indian Territory on matters pertaining to the operation of his labors. In one of his published letters thence, he remarks:

"On the Sabbath, I preached in the chapel to the mission family, the school, and many of the neighboring whites, Creek, and colored." Rev. Mr. Wallace, Baptist Missionary, and his wife, and Mrs. Buckner, wife of member of the Baptist mission to the Creeks, were present. They are worthy and most excellent Christian people, and I was truly delighted to meet and converse with them in the exercise of their sacred functions, here so far from their home, which was in Kentucky. General Clark, chief of the Creeks, was also present, and also a Baptist preacher, a man of sound

intelligence, and of great influence in his nation. We had a solemn and precious season, and the Great Head of the Church was evidently in our midst. May the blessing of God rest upon them!"

Memoir of Boardman.

A new and revised edition of this valuable and thrilling memoir of one of the earliest and most successful Baptist missionaries to Farther India, has been issued by Gould & Lincoln. The whole range of biographical literature does not, we are very sure, include a volume of such deep interest. It is a noble monument to the father of the Korean missions—a sweet, spirited, gentle-hearted and great man. We commend this volume to the friends of missions. It will quicken their faith and increase their devotion. The indifferent it will arouse. May this memoir have a very wide circulation.

Mr. A. Davidson, of this city, has it for sale.

Missionary Intelligence.

CHIEFS.

Letter from Rev. H. F. Buckner.

On Sunday, November 28th, I preached under the arbor, from the 2nd Psalm—"Why do the heathen rage," &c. I dwelt, first, upon the conduct of heathen nations generally, at the time of the gospel's introduction among them—verses 1, 2, and 3. Secondly, the certainty of the gospel's final triumph in all nations—verses 7 and 8. Thirdly, the conduct of God towards those heathens who oppose the reign of Christ—verses 4, 5, and 9. Fourthly, God's counsel to the kings and judges of earth—verses 10, 11, and 12. The congregation was large, and manifested great concern during the sermon. Several came forward to unite with the members in prayer, who, by their bitter weeping, manifested that they were deeply penitent. I had endeavored to explain how God could save them, if they would willingly receive Jesus for their King; but I could "either, by might or by power," remove the concealed opposition of their hearts. Only God's spirit can do this. After uniting in prayer, we sang a Creek Hymn, at the conclusion of which I found, in my cap by the pulpit, fifty seven dollars and fifty cents, which was the congregation's contribution on that occasion for church expenses. Look at this, brethren, and say if we do not have an efficient missionary church among the Creek Indians. I did not see one member present, rich or poor, master or servant, who contributed less than fifty cents cash. Again, I say, look at this. A congregation of Indians but recently emancipated from the bondage of heathendom, assembled under a bush arbor in a Western prairie, on a chilly day in November, contributed \$57.50 for the maintenance of public worship! High water, sickness, and the inclemency of the weather, hindered a great many (more than half) of our members from being present, or we would have done much better than this. We were assisted, however, by many who did not belong to the church. I was pleased to see many, from the 2nd Chief down to little children who did not belong to any church, deliberately rise from their seats, walk up to the pulpit and cast into the treasury of the Lord. I never was more moved at any spectacle in my life. I could not refrain from weeping. Surely, thought I, God will bless these people with the riches of Divine grace. Knowing in what light this matter will be viewed by many in the States who are unacquainted with the expense of keeping up public worship in this country, I beg your attention to the following accounts which have been presented to our Treasurer for payment during the current year, remitting, by the way, that we have "paid down" for many other things:

<p>Whole debt to S. C. B. & Co., \$310 11 1/2</p> <p>Cr. Feb. 3, '52, by 1 pair horse returned, 50</p> <p>June 25, '52, by cash, 23 87 1/2</p> <p>Sept. 20, '52, " at camp meeting, 12 12 1/2</p> <p>941 50</p> <p>Balance due, \$268 61</p> <p>In addition to this we owe for shroding, 8 00</p> <p>And to our interpreter's master for hire, 100 00</p> <p>Making the whole of our indebtedness, \$376 61 1/2</p> <p>Now just pass your finger over these accounts again, and see the amount we have paid for shroding to bury our poor brethren, sisters, and orphans, during the current year, and you will see the ironies that the "last enemy" is making. Verily, "there is but a step between us and death." These poor sinner, in many instances, shrouded in brown domestic, will, one day, "walk with Jesus, clothed in white raiment." You see from the foregoing, that our brethren are striving to do the best they can for the Saviour's cause. O! my people, my own countrymen, will you not help those who help themselves? Will you come up to the example of these children of nature and of God?</p> <p>H. F. BUCKNER.</p> <p>Fort Gibson, West of Ana, Nov. 31, '52.</p> <p>For the Indian Advocate.</p> <p>Columbus' Account of his Reception by the Indians.</p> <p>It is frequently objected by the friends of benevolence, when the claims of the Indians are presented, that the Indians are treacherous and unkind to our missionaries. We are not under obligation to give the support of missionaries to such a people. Now we might admit this charge, and still, on legitimate bearings, and still, on Christian principles, deny the conclusion. But we deny the charge. Our clients plead "not guilty, according to the manner and form of the indictment."</p> <p>To sustain this plea, we propose to give the impartial testimony of Columbus himself, written out at a time when he was entirely in the power of the Indians—deceived by his treacherous associate, one of his ships dashed in pieces, and the only remaining one—a fragile bark—scarce by fit for the sea. Speaking of the humanity and order/behavior of the Indians on this occasion, (in a letter to Ferdinand and Isabella,) he says:</p> <p>"The King having been informed of our misfortune, expressed great grief for our loss, and immediately sent aboard all the people in the place in many large canoes. We soon understood the ship of everything that was upon deck, as the King gave us great assistance. He himself, with his brothers and relations, took all possible care that everything should be properly done, both aboard and on shore. And, from time to time, he sent some of his relatives weeping, to beg of me not to be dejected, as he would give me all that he had. I can assure you, however, that so much care would not have been taken in covering our efforts in any part of Spain, as all our property was put together in one place near his palace, until the heathen were commanded to prepare for the coming of our God. He immediately placed a great number of men, who watched during the whole night, and then on shore, to guard us if they had been sent to protect us. The people are so affectionate, so tractable and so generous, that I cannot</p>	<p>May 8, '52, to cash 25, H. & M. 25, 50</p> <p>June 17, '52, Brown done in for table, 63</p> <p>June 19, '52, one wooden bucket, 50</p> <p>" Nails 25, candles 25, 62 1/2</p> <p>thread 12 1/2</p> <p>June 19, '52, Domestic 50, per Yatoojah's Uncle 81, 1 50</p> <p>June 19, '52, Amount paid for wine, 3 00</p> <p>Aug. 25, '52, Beef for Metah, 1 52 1/2</p> <p>" Flour, 1 50</p> <p>" Beef for Boley, 1 50</p> <p>8 pt. 13, '52, Shroding for Charley, 1 58 1/2</p> <p>Sept. 20, '52, Sugar at camp meeting, 10 00</p> <p>" Coffee " " 10 00</p> <p>" Beef " " 25 00</p> <p>" Shroding for child, 1 12 1/2</p> <p>" Cheryako, 2 12 1/2</p> <p>" Paid for candles, 50</p> <p>" Church-house, 150 00</p> <p>Paid Yatoojah's salary, 50 00</p>
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INDIAN ADVOCATE.

Honor the Aged

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