

blow, and squirt water out of the mouth on them. Some of those who believe in and love Christ have done this, but some fear to do so lest it be not right.

“ Q. What is your mind ?

“ A. If the ormiatta is good for the sick, you need neither blow nor squirt water in their faces ; by God’s blessing it will do.”

In the following we see how the wicked actions of professing or nominal Christians, affect the minds of heathens who are not established in the faith :

“ We see white men working on the Sabbath. We ask them why they do so. They say that they are poor, and need to do so ; or that there is no ill in doing so. Now, they know God’s Book better than we do, and on this account some of us Indians do so too.

“ Q. Why do white men do so ? Doth God speak doubtful about it ?

“ A. God doth not speak doubtful about it. He says, ‘ Remember the Sabbath day to keep it holy ; thou shalt do no work thereon.’ White men who do not keep the Sabbath holy, are enemies to God and to his word.”

There are questions which seem to have arisen out of the social condition of some of the Indians before their conversion to Christianity—cases of infidelity on the part of husbands and wives, which perplexed the sagacity of the chiefs of the Six Nations rightly to dispose of, as the same thing has lately done the wisdom of the British Parliament. These were brought to the missionary, who by applying the precepts of the word of God, soon solved all the knotty points, and set the minds of the legislative assembly of the Six Nations at rest about the matter.

We find from the remarks in the journal that his time was employed in teaching and preaching to the Indians. There is in the routine duties of a missionary, as in the stated services of a minister, little variety. Each day comes with its duties, its cares and trials, and sometimes the light of God’s countenance shining upon his soul, sustaining him in his duties and comforting him in his trials. It requires faith in God’s word, patience and perseverance, to do in a right spirit and in a proper manner our duties to men. Missionaries and ministers sometimes feel in their souls the necessity of strong faith in God’s promises. They of all others know what is implied as well as expressed in that exhortation, “ And let us not weary in well-doing, for in due season ye shall reap, if ye faint not.

It appears from his journal that during the years 1809–’10–’11, he had many difficulties to contend with, arising from the unjust conduct of some of the whites towards the Indians. This was a great drawback to his usefulness as well as his comfort. He could neither teach nor preach with that comfort which is requisite to success. After being agitated by some law-suits which arose between the Indians and the whites, he goes to his duties making such reflections as these :

“ I left the court, committing the cause of the Indians to God. My mind is much depressed with the conduct I have seen, but I feel some comfort from that text, ‘ If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter ; for He that is higher than the highest regardeth, and there be higher than they.’ ”

When he sees evidence of success in his work, this fills him with thankfulness ; but his joys are not destined to be of long duration. The goodness of many seems to be as the morning cloud, and as the early dew, which passeth away. He is grieved with the insensibility to divine things, which he sees so frequently manifested. We find the following entry :

“ Jan. 26, 1811. (Saturday.)—Went to Vernon, to visit some sick persons. The typhus fever has raged there for some time. Seventy cases have happened within a small distance of each other, yet almost no one seems to see the hand that smites them. A stupid insensibility about things of eternal importance prevails.”

During the time of this epidemic, we learn the state of the missionary’s mind from the texts from which he preached. The following are some of them :