

gain their ends. Then, as now, the red man manifested *strong desires* for ardent spirits, which have been the source of many of the evils he has suffered. This caused Mr. Jenkins many anxieties and sorrows. He had to watch, and if possible prevent the unjust and ruinous proceedings of some white men, who seemed to infest the Indian settlements like wild beasts watching for their prey. With them the Missionary had to act constantly on the precept of the Divine Saviour, "Be wise as serpents and harmless as doves;" and though he had sometimes to appeal to the civil authorities for protection, to himself and the Indians; yet he strived to follow the example of his Divine Master, and "when he was reviled he reviled not again, but committed himself to Him who judgeth righteously."

On the credulity and ignorance of the Indian, which made him fall an easy prey to the cunning craftiness of the unjust white man, Mr. Jenkins makes in his Journal for the year 1809 the following remarks:—

"Indians are just like children whose judgment is not ripened; they cannot form a correct view of things, they are easily led into the greatest absurdities; they can be made to believe and act directly contrary to their interests, if not to their inclinations. They are often very zealous about those things which lead to their ruin; things so manifestly ruinous that we might suppose a child would see and detect the fraud. There is in them also a strong disposition to acquiesce in the expressed opinions and desires of those in whom they place confidence; this renders them an easy prey to the artful and designing they seem to be taken up with, and manifest a desire to follow the last advice that may be given them. They are naturally afraid to part with their property, yet designing men have so managed them that they have parted with it for little or no remuneration. Thus, when speculators intend to purchase or get hold of their lands, they do not assemble the chiefs, or all the nation, and ask them fairly and honourably to sell their lands. If they followed this method they would not obtain them; they have recourse to another plan more in accordance to their crooked policy—they give money and drink to those whom they design to victimize, and obtain some right or title by which they get hold of their improvement, and then the law gives the first chance of purchase to those persons in possession of these improvements."

Mr. Jenkins presents some very gloomy pictures of the white man's injustice and of the red man's stupidity. The white man effecting his purposes through the aid of rum, for which the red man would barter his earthly estate, yea, his soul and body, as many white men do in our day.

By way of giving a glimpse into their mental state, the thoughts and mental groping after light and truth, Mr. Jenkins gives in his journal a series of questions which were propounded to him by the Chiefs of the nations among which he laboured, with the answers which he gave to them—we give a few.

Q. What think you of those who say with their lips, very often, "I repent of my sins, yet continue in their sins, and go on daily in their sins, getting no better?"

A. They have not repented with the heart. Their repentance needs to be repented of.

Q. Doth not the bad repenting of sinners give God the lip, and not the heart?

A. Yes.

Q. Doth not true repentance make men and women become better people than they were before?

A. Yes.

These are questions which show something like tenderness of conscience in some of those Indians who had been brought under the power of the Gospel, and fears of offending God.

The circumstance out of which the following "case of conscience" arose, is thus stated:

"Some Indians, in order to cure the sick, use the *ormiatla* (a small root they steep in spirits, and which they suppose possessed of supernatural virtues),