

by the living voice with apathy. Surely nothing but the love of God, and the love of souls could constrain a man to submit to such drudgery. Then these words are far from being originally well adapted to convey the pure spiritual, holy truth of God's word to the mind of man. They were originally used to express some earthly, sensual or carnal object, or idea. But they have to be made the vehicle to convey to the mind some new spiritual truth; as words are the outward, visible, and audible form in which ideas are conveyed to the mind, those who are familiar with them attach a specific meaning to them. That meaning may not be the right—suitable, or proper one which should be conveyed. Hence the missionary in teaching, has to put new meanings on old words, and lead the minds of his pupils to give special attention to this new import of such words. Again it requires time, perseverance, and long practice before he can speak with freedom, ease and effect. He has fears not a few, during the period in which he is becoming acquainted with the language, lest through his imperfect knowledge of it, he should leave wrong impressions on the minds of his hearers. Mr. Jenkins seems to have felt and feared this, when he began to preach to the Indians in their own language. Sometimes left without an interpreter, he had to do what he could. He gradually surmounts this difficulty, and becomes at last so far master of the language, that he can do without the services of an interpreter. His duties consisted in teaching the young and old to read both English and Indian, and in so doing he was both master and scholar, he learned as well as taught. He also preached the Gospel to Indians and English; he thus had a two-fold service. He ministered to the settlers who spake English, and whose abodes were in the vicinity of the Indian settlements, though he was properly minister to the latter. He gives the following account of his mode of proceeding at some of their meetings:—

“It is but reasonable that I give an account of our Saturdays' evening meeting. We meet on Saturday evenings, as I supposed that the Indians would attend better than on any other evening of the week, and as a good preparation for the services of the Sabbath. We first sing, and then pray,—then any of the members of the church in the meeting has liberty to ask any question he pleases. After the questions are asked, I speak at some length on each of them, or such of them as I judge most suited for their instruction, they again have liberty to speak if they please, I then pray, and conclude with singing. We have, as might be expected, some trifling questions asked, but I give an answer to all that are asked, if they are such as ought to be asked. One evening, the following question was asked by an Indian,—“Why do ministers differ from each other about certain things in religion?” I answered,—‘Because the eyes of their souls were not all equally clear to see the will of God, their views of the truth are therefore imperfect. But they differ about matters of small importance, when compared with those truths about which they are agreed. Ministers of all Christian Churches agree in believing in one God, holy, wise, powerful, just and good; they believe in the Bible as his Book, that God made man holy, that he sinned, that all are sinners, and as sinners deserve God's wrath, that our Lord Jesus Christ became man, and as our Saviour took the burden of our sins—of all the sins of those who truly repent, and believe the Gospel,—that all God's children are renewed by the Holy Spirit, hate sin, and love to do the will of God.’ This answer was more extended than I give it here; it seemed to satisfy them, as they asked no more about it,—a thing I rather feared they would, than wished they should do.”

The unprincipled white people, who lived in the neighboring villages, were often the cause of great disquietude and grief to Mr. Jenkins. He had to watch over the temporal as well as the spiritual interests of the Indians. Their foes were cunning, and they watched for every opportunity to ensnare the simple, and when their purposes were detected and frustrated through the quiet prudence of the missionary, they regarded him as their enemy, and