

schools and religion in different tribes, and appealed to the philanthropic feelings with a moving pathos and energy. "You are under obligations, sa Jesu he, to the withering tribes of your country. If it had not been for the ben- T volent, who sent the gospel to you, you would, perhaps, now be as we pothou Indians are. For we are told that your fathers, the inhabitants of Brita of th once lived in tents, wore leggins, and were strangers to the religion of Jesu w Christ. Now you are clothed, have houses, and the bible to read. But the rem people, the former proprietors of your lands, are poor and without housesaid and what is more, they are without the knowledge of God and the way know salvation. You are bound to help them. You and your children live on land lands which were once the residence of our fathers. You are now comfortewoul but they are cast out without Christ, and without hope, and have scarcely your place to lay their heads! Before the white man brought the destructive spirof th among the Indians, they were, at least, a sober people. Why is it that it will c thousands of our people who once spread themselves over this whole countr. Ar are thus dwindled to a handful? Has it not been by vices which they have lea again ed from the whites? I do not mean to cast reflections; but I feel for my nation visit and my heart bleeds when I look upon the graves of my fathers, and behold the reserve in of my people. I would not be understood to be censorious; but I must entrepeopl that if you have given spirits to the Indians, for God's sake do it no more. And but, c any persist, contrary to the plain dictates of truth and conscience, to destroy thaskec people by intoxication, they cannot hope to escape a future retribution. I do ve [It rily believe that they will terribly feel the consequences at the judgment day. from you would do the Indians a favour, give them bread; if you would make them had c happy people, teach them the religion of Jesus. In such a work you may exper. On the blessing of reward. Our Saviour has said, *forasmuch as ye have done it unto Gove the least, ye have done it unto me; enter ye into the joy of your Lord.*" the ri

It is scarcely necessary to observe, that such appeals, delivered with the sembl pathos of Christian love and zeal, and with the unaffected simplicity of nat many ral eloquence, deeply affected the assembly. The next day, 24th July, to as i compliance with the wishes of the Indians, we repaired to the camp, wher tw we found about forty waiting to hear the word from our speakers. Pet camp Jones sang a few verses in the Chippawa, in which he was joined by the twailed Indian friends, Sunday and Moses; and after prayer, he addressed them ne were i an hour. In the course of his remarks he gave them an account of the decharin struction of the old world; and stated that the Great Spirit had promised thnessin the earth should not again be overwhelmed by a flood; and referred them t nature the bow in the cloud. He further stated, that a second destruction of thmarke world would take place, and that by fire. At this their eyes seemed to sparkl vage s and they appeared much surprised. He proceeded to say, that when thhear t destruction should take place, the Great Spirit would first take the good peamong ple out of it: the wicked only would perish in the general destruction. Hslowly corrected some of their superstitious notions about their going to the we or tree when they died, and showed them, from the good book, that there were bdraw t two places after death—one for the good, the other for the wicked. ThThrou wicked would be driven away to a place of fire, where (Muchemoneto) the evance, spirit was. He warned them against the use of ardent spirits. "When yo. Whe get Keushquabee,* this leads you to other acts of wickedness." Mr. Jonesprobat was followed by Sunday, who spoke about half an hour. vice, C

Moses then spoke, and told them what the Good Spirit had done for him. H been se acknowledged that he, like his brethren, had been wicked and drunken; he do as t since his conversion he drank no more, and now he lived comfortably; state. The some of his temptations, and how he overcame them. The evil spirit had oft and nu tempted him to drink; wicked men persuaded him much to drink a little, but h perance told them "*right up and down*," that he would not drink; then they *persuade* conside him no more. "This is the way, said he; you must be apeche, (firm,) and whe tered w they see this they will let you alone." He affectionately exhorted them to repe night to as was a

* A word that signifies, that the head runs round, and the man is crazy. thought