

*spread throughout the wilds of America.*

The Natives being encamped by themselves their meetings were generally held apart from the whites, except in public preaching, when a portion of the seats were resigned for their use. At the conclusion of each service the leading points of the sermon were explained to the *red brethren* by Wm. Beaver.

On Saturday and Sabbath the congregations were large, we judged between three and four thousand; much order prevailed, and great attention was paid throughout the services, and more especially when the native exhorters spoke; they spake with fluency, and were heard with profound attention. When Beaver had concluded we desired him to inform us what he had been saying. Apologising for his bad English, he said he would try to give a few words:

"I tell 'em Indians they must all turn away from sin, the great Good Spirit then give 'em new eyes to see—new ears to hear good things—new heart to sing and pray—all new! I tell 'em squaws they must wash 'em blankets clean—must cook 'em victuals clean, like white woman; they must all live in peace, and love one another." Then, with a motion of the hand and arm, as if to level off an uneven surface, he added, "The Good Spirit make the world all smooth before you!"

During the meeting the pious Indians took an active part in behalf of mourners, sometimes among the whites, but mostly among themselves; and it was matter of surprise to all to observe the fervency of their devotions, in the ardour of prayer and melody of praise, and it was principally by their labours that thirteen of the natives who came to the ground unconverted were brought to the knowledge of a Saviour's love.

By constant labours, and frequent exercises of faith, several of the Indian brethren became very *skilful* in this mode of labour; and it was striking to witness the answers to prayer in behalf of mourning penitents; on some occasions, their faith was such, and the voice of prayer so impressive that the hearts of bystanders were softened, and they were constrained to weep, though they could not understand a word spoken!

On Monday the eucharist was administered, when several hundreds partook

of the holy ordinance. The solemnity was great, and many were comforted in this joyful hour; yet our native brethren appeared to enjoy the greater share of the Divine blessing. The late converts having signified their desire to receive christian baptism, 21 adults were presented, when the nature and design of the ordinance was explained, the "Apostles' Creed" and covenant proposed, to all which, with great solemnity, they severally assented in the Chippeway "Aah," (yes). Baptism was then administered, and afterwards the eucharist. During these exercises their minds were greatly affected, and some of them so much so as to be *unable to stand*, and were borne from the place in the arms of their friends. We then administered baptism to 10 children: the whole number of converts now belonging to this tribe, and who had received baptism was 43 and 21 children.

This meeting, we considered, in several respects one of the greatest we had witnessed in this country; the number of people on Sabbath could not have been less than three thousand, yet good order prevailed throughout, and great attention was given to the word preached. The effects resulting from the exercises were greater than usual. It was ascertained that about 90 persons had experienced a change of heart, and religious influence was given to settlements which had hitherto shewn great indifference to the subject. The marked attention and serious deportment of the multitude were attributed to several causes, among which, and not least, was an unusual degree of spiritual influence attending the exercises; the Holy Spirit was mighty, inspiring the pious with faith, and filling their hearts with joy and peace; and so evident was that influence that the multitude were greatly overawed. The decent and *orderly deportment of the Indians*, too, was a *standing reproof to ill manners*. The solemn attention which these natives paid to every point of religious order, could but be admired by all, and was subject of remark and commendation. Their devotions in a barbarous language, hitherto unknown in these parts in the worship of God, contributed to engage attention, and to add to the solemnity of the scene. Until this period, these Indians had but one