

Keche Kesha Muneto, (the Great Good Spirit,) said he, made all things: He made man good and happy; gave him a command, saying, if you keep this you will always live, have plenty, and be happy; but if you disobey, you will be sickly, and miserable, and die. Man disobeyed the good law, and thereby lost the favour of his Maker, as also the purity and happiness in which he was made. This disobedience, brothers, is the cause of all the sufferings of men—of all the miseries you feel. But the Great Good Spirit was still very good and merciful to all men. He so pitied the world that he sent his only beloved Son to teach men how they might become good and happy again. After his beloved Son had taught men what they must do, he then himself died for our sins, that we might be saved from them in this world, and from misery in the next. Brothers! the beloved Son did die for us; but he now lives again. After three days he was raised up from death: He talked with his brethren many times, and then in their sight he ascended up to Ishpeming (Heaven) to ask mercy for us: He is now praying for us, saying, *O Father! show mercy to miserable sinners, for I have died for them.* Before he went up to Heaven he told the good men who obeyed him, that they must go and tell all the nations, Indians as well as white men, what he had said to them, and done for them; assuring them that all who should obey him and give up their wicked ways, they should again become happy, and after death should live with all the good, and wise, and happy, for ever." He then enlarged on the wickedness and destructive consequences of intemperance; and asked them, "where are our fathers and grand fathers? where are all those nations of which our fathers told us, and who once filled all these woods? and why are we now wasted to a few? I will tell you, brothers: It is because of the Schootawaubooh (firewater) that made them drunk, and leads to other great wickedness. On this account the Great Spirit is angry with us. Intemperance brings sickness and death, and thus we waste away. Now, brothers, unless we put away the *fire water*, and other wickedness, we shall soon die off, and there will be none of us left." He then stated what the good book required of them, in the several duties in life; and also, what the Great Spirit had done for their brethren at the river Credit, and other places. "These, our brethren, were once poor, drunken, and sickly. But they are now a sober, praying, and happy people. All the good white people are very glad to see us doing so well! The Governor is pleased at this change, and is now building us houses to live in. Our brethren at the Credit are now sending their children to the school, that they may become wise, and know how to read the good book, which the Great Spirit has given us." He then concluded, by persuading them to change their conduct, from the consideration that they would thereby become more comfortable and happy in this life, and the promise of a glorious happy state hereafter.

JOHN SUNDAY, from Bellville, next spoke, in which he gave an affecting account of his conversion; as also, what the Lord was then doing among the Indians at Bellville. He confessed that he was once in the habit of drinking, as they were; but when he heard the good word, that told him about a change of heart by the Holy Spirit, he was much troubled for his sins. "My heart was sick and very sorry. But, ape kakanawapunuck ouh keekeche koosenon oqueson kanepootawid—(when I looked to our Great Father's Son, who died for me, then my heart was made very glad and happy.)" Many of his tribe, he said, had become very happy, and were raising corn. Said, many of the white people who mind not the good book, would try to make the Indians drunk; but the good white people were very kind to them, and "wherever we go, they ask us into their houses." He then concluded, by exhorting them to become good and receive the religion of Jesus Christ, which would make them very happy. Throughout the whole exercises, the Indians paid the closest attention, and at times seemed much affected, and responded at every considerable pause of the speaker, "Yoh" or more properly, "aah"—So it is. PETER JONES then again arose, and addressed the congregation in English to this effect:

He first thanked the assembly for their benevolent exertions in behalf of his poor people, and proceeded to state the encouragements they had to continue their Missionary efforts; detailed the progress of improvements, the state of