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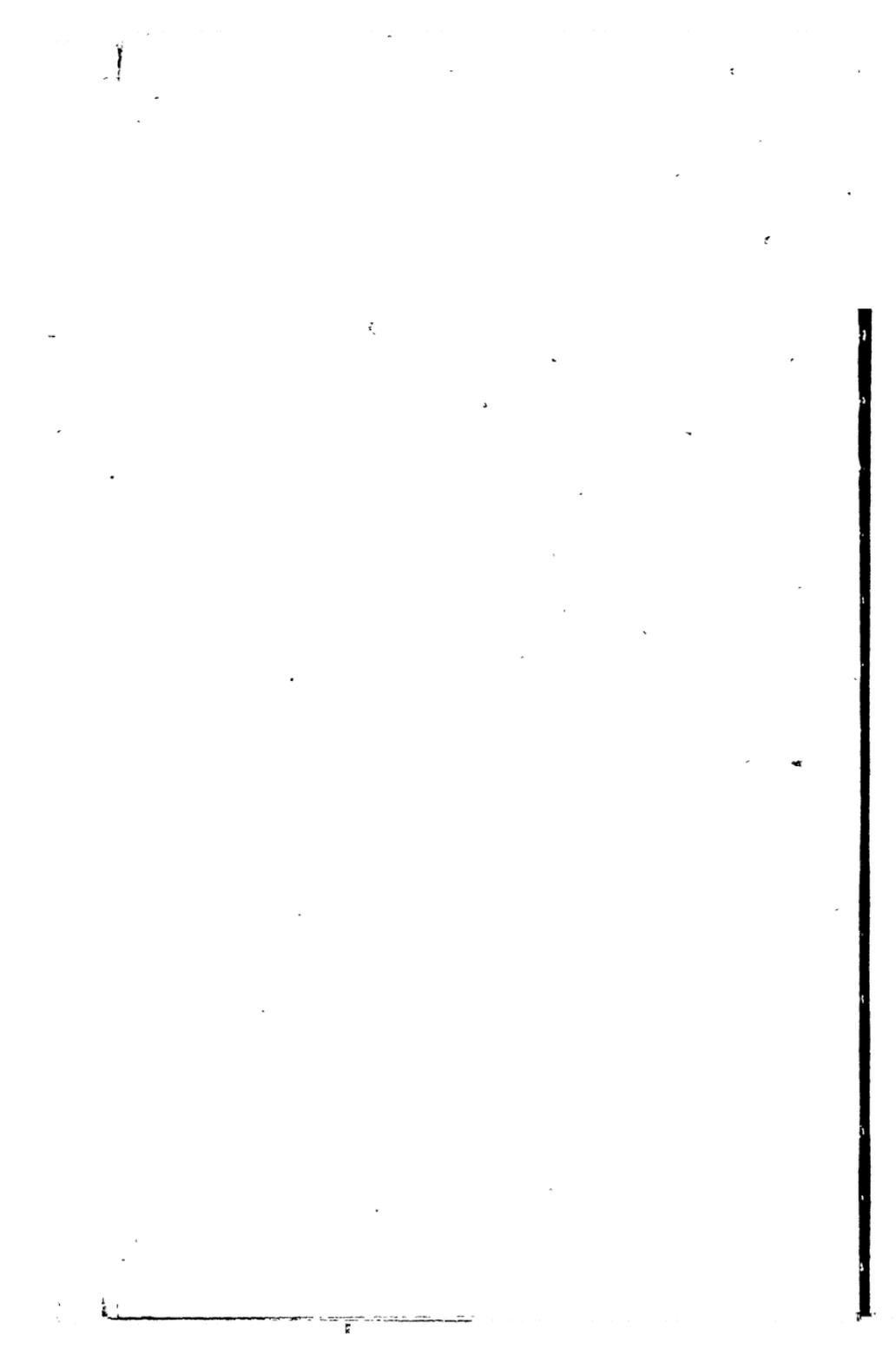
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THE

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# SERMON AND SPEECHES

OF

THE REV. PETER JONES,

ALIAS,

KAH-KE-WA-QUON-A-BY,

THE CONVERTED

# INDIAN CHIEF,

DELIVERED ON THE OCCASION OF THE EIGHTEENTH ANNIVERSARY OF THE WESLEYAN  
METHODIST MISSIONARY SOCIETY, FOR THE LEEDS DISTRICT; HELD IN

BRUNSWICK AND ALBION STREET CHAPELS, LEEDS,

SEPTEMBER THE 25TH, 26TH, AND 27TH, 1831.

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TAKEN IN SHORT HAND, VERBATIM, AS DELIVERED.

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MAY 17 1935

## SERMON

PREACHED IN BRUNSWICK CHAPEL, SEPTEMBER THE 25TH.

*My White Christian Brothers and Sisters,*

I rejoice in my heart that I see your faces, and that I shake hands with you in my heart this day. In attempting to address you, my Christian friends, at this time when I see so many of you, when I see the largeness of this place, I cannot help but shudder at the thought of being before you. I do, my Christian friends, earnestly desire and beg your prayers at this time, that the great good Spirit in whose name we are come together at this time, may help me to speak a few words to you, and that he may also help you to hear me aright. I hope, my Christian friends, that you will be as still as possible; for when I see such confusion I cannot talk, for you know that our attention cannot be directed aright when our hearts go this way and that way. I have heard a good deal about Yorkshire people; I have heard that in Yorkshire they have a good warm fire, and I have come to warm my heart at this Yorkshire fire; and while I come to this fire, I feel that I cannot do any thing of myself, so I hope that you will this day raise your hearts to the great Spirit, and pray that he would come in this place, that he would touch our hearts and make us very glad.

The words that I have chosen for a few remarks at this time, you will find written in Paul to the Second Corinthians, the X Chapter and the 4th. and 5th. verses.

*“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”*

I have been informed, my Christian friends, that false religions have been propagated in days that are passed and gone, by the sword, by carnal weapons, by things of this world; but when I come to search those religions, and

look into the words of the great Spirit in this good book, I find that such evils are not allowed by the great good Spirit, who made all the nations of the earth, and who requires no such weapons, no such means to carry on his work in this our lower world; for He who made the skies, the sun, and the moon; He who formed this island, who makes the grass and the trees to grow, and who gave us our being, has all power both in heaven and on earth, and He is able, without such weapons as these, to convert man to himself; but you know more about this than I do, because you have a great many books that speak a long while ago. And it appears that when Paul was in this world, there were some in that day who accused them of using carnal weapons; there were persons always ready to bring false accusations against the apostles of Jesus Christ; and here Paul in the text, in writing to the Corinthians, tells them that they were deceived about this; that they did not use carnal weapons in order to spread the religion of Jesus Christ; for he says "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds," &c. By this, my Christian friends, we see that no weapons of an earthly nature, none that bring terror to the heart of man, can ever convert the soul; that not the sword, the tomahawk, the scalping-knife, or the war-whoop, can ever change the heart of man. God has other weapons than these; weapons that are more powerful, that are stronger than any thing earthly: they speak louder than the big cannon; they are sharper than the two-edged sword or scalping-knife. I will remark, first, that man while he is in his sins, is at war with God and his cause; that man while he lives in his sins is opposed to religion and opposed to God: but this was not the case, my Christian friends, when the great good Spirit first made man; He then made him a holy being, a good being, and the great Spirit used to talk with him, with his creature man, whom He had made; but through the temptation of the devil, man raised his arm in rebellion against his Creator, broke the commandments of God, and ever since that time, we, as fallen creatures, are by nature opposed to God and to his holy cause: we see this every day wherever we go; the word of the great Spirit says so; man is a fallen creature, that he has gone

away from his Creator; that all people, all Jews, all Arabs, all my own countrymen in the woods, are gone astray; and the white people too, before they know Jesus Christ in their hearts, are astray from God, because they love not the Lord Jesus Christ in their hearts.

This opposition to God and to religion, my Christian friends, is seen in different, in a great many ways. We see that the heart of man is desperately wicked, is deceitful above all things; for out of the heart of man proceed evil thoughts, adulteries, fornications, murders. We all know this, from our own personal experience, what were our hearts before God touched them; for man, when he is in this state, is not only an enemy of God in his heart, but in his practice, in his life. Hence when we look abroad in the world, we see the cruelties that are among the poor heathen: there we hear the war-whoop; there we see the tomahawk and the sword; there we see the scalping-knife and the blood of the children of men flowing upon the ground. And among the white people too, when we cast our eyes upon your cities and towns, there I see a great many people in opposition to Christ, who say in effect that they will not have Jesus Christ to reign over them; they turn their backs on the Saviour: you know this, my Christian friends, you have seen this in your own hearts.

This opposition to religion is shewn in a thousand ways: some men are not openly the enemies of the cross of Christ, but they are enemies secretly in their hearts, and such enemies to religion are the very worst kind; because while they outwardly appear to be religious, to be the friends of God, in their hearts they deny him. Some are half-way; I see sometimes some people in the world that say they are the servants of the great Spirit, but by and by when they get into bad company they immediately become the servants of the devil, and are afterwards as wicked as the devil himself. It will not be necessary to speak long about the opposition of the heart of man, before it is converted to God, for you all know this from your own experience.

You have heard of these things from your infancy; you have been born in a land of light; your fathers and your mothers, and those whom you can remember, have told you of these things, and they must be fresh in your memories now. When man was in this wretched and

miserable state, my Christian friends, the Lord did not suffer him to go on in this way to perish in his sins, to die without an opportunity of escaping from the jaws of the enemy of his soul ; he has provided certain means by which man could be saved ; by which man could be subdued ; by which man might be dropped from the hold of the devil, and placed upon the rock of eternal ages : he has provided means by which man might be taken out of the kingdom of darkness, and placed in the kingdom of his Saviour Jesus Christ.

Secondly. I will now go to some of these means. I shall tell you how I was brought into this kingdom ; how the gospel subdued my heart, and plucked me as a brand from the eternal burnings. The Lord has in his infinite goodness and mercy provided means for the salvation of all people, not only for the white people, but for the poor Indian also.

Shall I name some of those mighty weapons, those mighty means which the apostles employed in days of old ? I shall endeavour to do so in a few words. I have already said that religion requires no carnal weapons, no sword, no cannon to subdue and convert man : this is not the way with the great Spirit. But what are these mighty weapons, my Christian friends ? Why it is the preaching the truth as it is in Jesus Christ ; it is by declaring, by holding forth the Saviour of all men—the blessed Jesus, who came down from heaven to bleed and die upon the cross, to shed his most precious blood : it is by preaching him, by declaring all the truth, all the words, that he left here on earth. This is the mighty weapon to convince man that he is a sinner, to shew him the depravity of his heart, and, when he is thus convinced, to shew him that there is a Saviour ; to point out to him the Lamb of God, who taketh away the sins of the world ; to tell him, that if he believe in God with all his heart, he shall be saved, he shall find peace to his soul. What I mean is this : that the true weapons of the gospel of Jesus Christ are repentance towards God, deserting all our crooked ways, and giving our whole hearts to Jesus Christ, being determined to serve him all the days of our lives. These are the powerful, the mighty weapons which the apostles used a great while ago, and these are still the means by which man is brought to the

knowledge of the good Spirit, and these were the means by which I have been brought to the knowledge of the truth. It is about eight years ago since I heard of these glorious weapons, and they were levelled to the very bottom of my heart, when the great Spirit directed the arrow which the Missionary shot, even straight to my heart; they shewed me, my Christian friends, that I was a sinner, and as a sinner, I needed a Saviour; they shewed me too that there was a Saviour, a mighty Saviour, a Saviour that was able to save me, that was willing to save me: they told me that this Saviour had died for me; that he had come down from heaven; that he was crucified, dead, and buried; that he rose again from the dead; that he ascended up into heaven, and there prays for poor Indians; and when they told me that he prayed for me, and that if I would come to him and pray to him from the bottom of my heart, he would hear me, I fell down upon my knees, and I cried, "O! thou great and good Spirit, have mercy upon me for the sake of Jesus Christ in whom I trust!" And when I prayed in this way, and gave up my heart to him, he plucked me away from the devil's ground and put me upon Christian ground. Thus I found Jesus to be precious to my heart. O yes! these are the mighty weapons that subdue the hearts of poor Indians: but, my Christian friends, if the English, with all their big guns, with their swords and spears, had come into America, into Upper Canada, in order to convert us with these carnal weapons to the Christian religion, all would have been to no effect; but no sooner was Christ declared to us, no sooner did these good Missionaries declare to us that God was no respecter of persons, than we sunk under the mighty word, we fell down upon our knees, and we acknowledged the true and living God to be our King, our Father, and our Redeemer. Thus, my Christian brothers and sisters, has Jesus Christ saved us from our heathen and crooked ways.

Thirdly. The next thing I shall notice, for a few moments, is the nature or extent of this subjection; for in the words of the apostle, these mighty weapons pull down the strong holds of Satan, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into subjection

to the obedience of Christ." All shall bow their knees to Jesus, all shall come to him; for He is our Saviour, He is our all and in all.

Now whenever this good work of the great good Spirit has taken place, whether in the Indian or the white man, it is to be seen more or less: wherever man has been conquered by these mighty weapons, wherever true religion has taken place in the heart of man, it is to be seen. A man cannot hide his religion, a man cannot be a Christian and go on in the ways of the wicked. This subjection is not a little subjection, but a whole subjection: it is not the mere taking up a name. Now I call myself a Methodist Indian, but this will not save me unless Jesus is in my heart; and if I were to be called a Churchman, that would not save me; if I were to be called a Quaker, or an Independent, or a Dissenter, unless Christ Jesus be formed in my heart, I am nothing—nothing without true religion. And my Christian friends, wherever a man is truly converted, his heart is changed, "all old things pass away, and all things become new." This was my experience when I found the great Spirit: before all was darkness, I could not see; but when Jesus spoke peace to my soul, all was light; old things were passed away, and all things became new. The people looked all so heavenly, the trees all looked so beautiful, as though they would clap their hands and shout for joy. Such was my case when I found the great Spirit.

This subjection is a thorough change of heart, it pulls down the strong holds of Satan. The devil reigns in the heart of every wicked man, he reigns there as a king; but when Jesus comes he has to leave his throne. This subjection casts down imaginations, and every high thing that exalts itself against the knowledge of God, &c. I know a great many people who have great notions of themselves; they think they know every thing, and have a deal to say about what you call philosophy and a great many more hard words that I have not learned: some of them say there is no great Spirit; that man came into the world by chance; that he has no soul; that when he dies, he dies like the trees that fall to the ground: but when this change is effected in the heart of man, all these high ideas are cast down, and he feels poor and low in his heart.

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I recollect, my Christian friends, that when one of our Indian chiefs, after his conversion, told his experience, he said, "Once me great big captain, no one so big as me, me big Isaac; but by and by I hear of the name of Jesus Christ, and I fall down upon my knees before him, and the great Spirit sent the good Spirit into my heart, and now" he says, "me no great captain, me little Isaac now." This is the effect of the gospel, and it is the same in all. How did you feel when you were converted? You felt as though you could kiss the very dust; you felt so low, so poor in your hearts—and while you felt so humble, Jesus smiled upon you, he whispered in your heart that you were his child, and that he had made you an heir of the kingdom of heaven. Let us then praise God that He did not suffer us to go on in the error of our ways; that He did not suffer the enemy of our souls to deceive us, and thus to bring our souls down to the bad place; for every one who dies without experiencing the love of God in his heart, this good book says, "Where God is he can never come." And O! how sad, how mournful it is, my Christian friends, that so many of your children should have heard these good words from day to day, and yet remain unconverted. I cannot see into this: how it is that your children, or that so many of you, my white brothers and sisters, after living in this gospel land, and after having the Bible in your hands, should live unconverted. O God have mercy upon the heathen in this land, shew them the error of their ways this day, and apply the Holy Spirit to their hearts. There are other means which God in his infinite mercy has appointed for the subjection of the nations of the earth. Shall I name a few of the means which the Lord has appointed? shall I name this Christian society? O yes! this is one of the means in the hand of God to which we may look for the subjugation of the world to his sway. I am happy, and rejoice in my heart that you are come together with these mighty weapons in your hands; that you this day pray that the kingdom of Jesus Christ may be established all over the world; that you are come this day to send the Gospel to the heathen; to give of your abundance to help forward this great cause. There are other means that I might just mention. There is the Bible Society, which has done a great deal for the conversion

of the world ; there are the Sunday Schools, those mighty weapons for subduing little children to the truth ; there is also the Tract Society, those little good words which you send abroad sometimes, and soldiers and sailors read them, by which their minds become awakened, and they seek the Lord.

And now in concluding, my Christian friends, when we look round upon the nations of the earth, what is the Saviour doing in our day ? Oh ! what a day is this in which we live ! From the east and from the west, from the north and from the south, we hear of the wonderful works of God to the children of men ; we hear of Missionaries going forward in every direction ; that the tribes of different nations are coming home to our Father's house ; that they are beginning to ask for the words of the great Spirit ; that the heralds of that great Spirit are taking the wings of the morning and flying to the ends of the earth. These are new scenes to me, they are strange to me, but they are likewise pleasing sights to my heart ; when I hear white brothers and sisters praying for poor Indians, that they may all come to the knowledge of the truth, from the least unto the greatest. Now think you that you have prayed in vain ? Oh ! no, my Christian brothers and sisters, you have not prayed in vain ; the Lord has heard your prayers, and answered your prayers ; the Lord has blessed the men that you sent out to accomplish this great work of the good Spirit ; for through their means I, a poor Indian, have been brought to the knowledge of the truth, and my savage heart been converted to God.

Before I leave, I thank you in the name of the Lord, that you have not been stingy of your religion, but that you are willing that all nations should share it with you, even poor Indians, that have been lately brought to the knowledge of the truth, and who are now to go with you to the Father's house, to follow on in your footsteps, and I wish you would take and pull us along, and lead us in the way to heaven. I hope the time will come when we shall all meet, when we shall come off more than conquerors in our Father's house—where no more devil shall trouble us, where no more wicked people shall mar our peace, but where we shall enjoy the great Spirit, even for ever and ever.

I shake hands with you all in my heart, and pray that God would bless you and your children even now and for evermore.

This is all I have to say.

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## SPEECH

DELIVERED IN ALBION STREET CHAPEL, SEPT THE 26TH.

While I have been listening to the words that our friends have spoken at this time, my heart has been warmed; Jesus, our blessed Saviour, has come and touched my heart, and I have been led to believe he is in our midst.

I am very glad, my Christian brothers and sisters, to meet you on such an occasion as this; that after having travelled a great many miles across the great waters, after having come into a strange land, where ever I find true Christians, I perceive in my heart that they are my brothers and sisters. After coming into this county, and meeting you in this place, I see you assembled this day to raise your hearts to the great Spirit to pray that he would bless us; and while you come with these prayers in your hearts, you have come with your money to give to this good cause; and I feel in my heart to be resolved to be more faithful in the worship of the great Spirit, to do all that lies in my power to my poor countrymen, should the Lord suffer me to return thither.

It is very natural for people when they see a stranger to wish to know something about him, especially a stranger from a great distance, one who is of another nation, of another colour, and of another language.

I shall proceed to give you a short account of my life and of my conversion; also a short account of the progress of religion in my country.

I suppose many of you have seen my Indian name, and some of you may have been puzzled with it. I will speak it for you, Kah-ke-wa-quon-a-by, the literal meaning of which is, the "Sacred Feather;" the name refers to the feathers which we used to exhibit in our heathen worship.

I am of the Chippaway nation of Indians. I was born and brought up amongst the Indians of Upper Canada, on the north shores of Lake Ontario. In my early days, as long ago as I can remember, I was taught to think according to all the customs and manners of my people. My mother, in early life, taught me to reverence the sun, the moon, and the stars, and while in this state, I was taught to join in all the religious feasts of my countrymen ; I was taught, while quite young, to handle the spear, shoot the arrow, chase the deer, catch fish, and so on.

When I was about fifteen years old, the country which we inhabited was filling very fast with white people, and I was sent to school among the emigrants in that part of Canada. From that time I began to learn your tongue, and after going to school about one year I learned to read your English books, and put words on paper. From that time I have been more or less among the white people, and I have been enabled to understand almost all your short words, and to make myself understood when I have attempted to address my hearers. When I attended the school of the children of the white people, the school-master was an Irishman, and he was not a very good Christian, for he used to get drunk sometimes, though he took great pains in teaching me to read your language ; even while I went to school at that time he taught his scholars to say the prayers, to say the Lord's prayer, to say the creed, the ten commandments, and that about god-fathers and godmothers, though I never had any ; but I did not become a Christian after I had learned to read ; I still remained an heathen—a stranger to your religion—a stranger to the love of Jesus in the heart. I remained in this state a long time after I attended the school, for it is only eight years ago since I was converted to the Christian religion. I began to read your books sometime before I was converted ; sometimes I used to read in the Testament the words of Jesus Christ, and when I read I used to be half persuaded to become a Christian ; but when I cast my eyes upon the white people, and saw how they lived so contrary to what I read in this book, and saw their conduct so different to the words of the great Spirit, I then thought I would not trust in the white man's religion, so I would fall back again to my crooked ways. But about

nine years ago, my Christian friends, about one year before I was converted, I had a great desire to get more learning; to know more of the English language; to know how to count, to work in figures; but I did not know how to do in order to get money to pay for my school and board at a white man's house; but I hired myself out the whole summer to make bricks in order to enable me to go to school, and by the labour of my hands I went to school three months, where I learned to cypher. Now the reason why I wished to learn this was, that I thought some of the English traders would employ me as their clerk; but I did not then know what the Lord was going to do with me, I did not know the Lord was going to make me a methodist preacher; but I bless the name of the Lord.

The next year after I went to school, I heard of a methodist camp-meeting, and I had a great curiosity to see how the methodists worshipped, so I, and a sister of mine made ready, and went in company with a kind of religious family to the camp-meeting, because we were acquainted with them; so when we arrived on the camp-ground, it was all boarded round: there was only a place where we were to enter, and here I saw them singing in some places, and praying in others. These prayers and sounds that I heard at this time seemed to produce some very curious feelings in me. I then thought the words of this people were the true worship of the great Spirit, and my heart began to get very sorry; yet every time the preachers would preach I went to listen to them; then I thought that they knew I was there, and this make me more sick than ever, and I wept; but then I was ashamed to be seen weeping, for I thought it was a shame for an Indian to be seen weeping like an old woman, and I tried to get off these curious feelings, but I could not.

I think the meeting lasted four or five days, and the last day but one I felt so poor and miserable that I retired from the camp-ground and went into the woods, and there I fell down upon my knees and tried to pray.—“Oh! thou great and good Spirit, have mercy upon me, a poor Indian, for the sake of Jesus Christ, thy Son.” Now while I knelt down to pray, the devil, it seems, had followed me; for when I heard the leaves falling around me, I thought that some person was coming in search of me, so I rose up

and went further into the woods, and prayed again : there I told the Lord that if I were to go back (into the world) all the wicked people would laugh at the poor Indian, so I thought I would go and get the true Christians to pray for me, and got up ; and as I went, I made the resolution that I would be the Lord's ; and I felt then that I should find relief, that Jesus would have mercy upon me, and I went back to the camp-ground ; but when I got to the meeting, my spirit almost failed me again, so I went and leaned against a tree, and while standing there, a white man, I suppose a good Christian, came and took me by the hand, and said, "Do you wish to get religion?" I told him yes, this is what I want, and there I fell down upon my knees before all the people, for I thought I might as well let them all laugh at me as they chose. This laughing had had a great effect upon me, but after I had got among praying people, I did not care, I resolved to get Jesus in my heart, and I prayed until after midnight, but my heart got as hard as a stone : I tried to weep, but I could not weep, nor could I pray : after being very much tired, I crawled away from the meeting, and went and laid me down to fall asleep. I had not laid long there before one of the local preachers came to me, and said, "Get up and get religion ! There is your sister has got religion, and you may get religion too." When I heard this, I did not know that she had been seeking the same Saviour : when I heard this, that she had found Jesus in her heart, I sprang up and ran to the place where they were praying. My sister came and wept over me, and prayed for me. I fell down upon my knees, and in a short time, just as daylight appeared, I found peace with God. I trusted in the blood of Jesus, and while I did so, light from heaven broke in upon my heart : all my sins, all the load of my sins, went off in an instant, and I rejoiced and praised God. After I and my sister had found the Saviour in our hearts, we returned home to our parents, to our brothers and sisters, and we immediately told them what the Lord had done for us. We prayed for them, and when we rose from our knees we could not help but weep ; we wept over each other, because we felt so happy, and we wanted them to get the same religion. We told them all about our own conversion, and then they began to weep and cry until they found the same Saviour. After our family had begun to

pray, then we began to think about some of our other relations, as they came one after another to hear what had happened to us. About this time the methodist people, seeing that the Lord had commenced a good work among the Canadian Indians, sent some Missionaries to take us by the hand: from that time they have been sending Missionaries among us to tell us all about the Christian religion, and to help us in our outward circumstances, to build houses, &c.

About one year after I was converted to the Christian religion, I felt very much on account of my nation, my people. I saw them so wretched, so ignorant, such a poor heathen people, that I pitied them and prayed for one year both day and night for them. When I walked in the woods, I was praying for them; when I sat down by the way, I was praying for them; and when I awoke in the night, I was praying for them. When the Lord, after one year had opened a way for me, he helped me to preach the gospel to my dear countrymen, and I have had the happiness of seeing twelve hundred of them converted to the Christian religion; and every day they pray to the great Spirit, many of them three times a-day, morning, noon, and evening, bow the knee to the great Spirit. When they are seeking in the woods for deer, they pray to the great Spirit, and he is with them in the woods, for he is every where.

I am happy too to tell you, my Christian friends, that since my countrymen have found the Saviour in their hearts, they are beginning to plant potatoes, sow corn, &c. And there are now sixteen schools established among the Indians, where about 400 of our children are going to school and learning to read, though we had no book whatever before we were converted to christianity in our language.

Thus you see, my Christian friends, that God has brought me by a way that I knew not to find the blessed Saviour, that has done me so much good.

I am glad that in February last we assembled in council, and it was determined that I should come over to this country and shake hands with my brothers and sisters in England, and to ask you to pray for us, that we may become good Christians in that part of the world. Already the gospel of Jesus Christ has made wonderful changes, great changes among my people: before we were perfect heathens; we never worshipped the true and living God,

although we believed in a great Spirit. We worshipped the sun, the moon, and the stars. My countrymen generally lived by hunting, by selling the skins and furs which they got in this way to the white people, in exchange for which they often received the fire-waters, which produced such bad effects among them. But when we became converted, we forsook these crooked ways; the great Spirit helped us to throw them all away from us.

I will just relate an anecdote about a keg of these fire-waters. A tribe of Indians, residing on the river Grand, in Upper Canada, when the Missionaries went among them and preached Jesus to them, began to pray and call upon the great Spirit, and as soon as they began to pray they would drink no more fire-waters; but there was a *traitor* among them; this man had been in the habit of selling the fire-waters to these people for their furs, &c., and when he saw that they began to pray, and would drink no more fire-waters, he got very angry about the Missionaries coming among them; he said it was all nonsense about the Indians getting religion; "What! these poor drunken Indians get religion; I know I can get my Indians to drink as soon as left by themselves." He called them his Indians, because he had been in the habit of trading with them. By and by the Missionaries had to leave them for a season, as they only made temporary visits to them; then this man went and got a keg of fire-waters, (whisky as you call them) and placed it by the side of the Indians' foot-path on the side of a hill, as he knew they would shortly be passing by this way; he then went and hid himself so that he might have a full view of the Indians, when they would come and lie down by the side of the keg and drink it up; by and by four of these now praying Indians came along the path, and I suppose they were thinking about Jesus and what he had done for them. They walked one by one, as our paths are so narrow that two persons cannot walk abreast upon them; when he that walked first saw the keg, he exclaimed in the Chippaway language, "O brothers! the devil is here;" so he passed on, and the next one coming up behind him, smelt it, he felt the scent of it, and he exclaimed "O yes, of a truth, for me smell him!" the third man came on, and he wanted to be sure about it, so he took and shook the keg, and when he heard it rattling within, he said, "O yes,

for me hear him!" the fourth came along, and with an air of disdain and triumph, he took his foot, gave it a kick, and away went the keg to the bottom of the hill. So these poor Indians, having overcome their enemy, went on their way rejoicing. Then the white man who had been looking at them all the time, crawled out of his hole, took up his keg, and walked off very much ashamed, like as you have seen a dog clapping his tail between his legs.

I might also relate another circumstance which I saw with my own eyes, and this will shew you that we poor Indians do not find it necessary to go mourning a great many days to find Jesus in our hearts.

There was a tribe of Indians upon the Rice Lake that were in as bad a state as any of our people: we were holding a meeting about fifteen miles off, and a number of Christian Indians met there; so when we were to worship the great Spirit, we sent two men, exhorters, to go and invite these people to come down to us, that we might speak to them about religion. Immediately they made known their errand and delivered their message to them. They thanked them, and took their children by the hand: they travelled all night, and while travelling during the night, these two messengers prayed with them three times in coming down to the meeting. As they arrived early in the morning we gave them something to eat, and then we got them together to talk to them about the Christian religion; and about noon we began to see that their hearts were much affected; we saw the tears falling from their eyes, and this encouraged us very much. About one o'clock, probably, while we were talking with them, now this was in a wood, between some rails, we laid some of these across, and told them that if any of them wished to get religion they were to come forward to the place we had prepared, and we would pray for them. They came forward to the number of thirty or forty; they fell down upon their knees and began to weep and cry; we began to pray for them, to exhort them to throw away all their sins, and believe on Jesus Christ. When they heard these words, they looked up to the Saviour; they gave their hearts as they were to this Saviour, and one after another rose up and testified that they had found Jesus in their hearts; and the whole found Jesus before we broke up the meeting. Now if the great Spirit can convert poor

Indians in so short a time, this will shew you and myself that when we go for the purpose of converting others to the truth, we ought to aim at the heart, at the fifth button, (to use a very singular expression which I have learned since I came into this country) instead of at the head; for we find that the best thing among us is for the arrow to come into our hearts, the spirit of the Lord; and when once we feel Jesus in the heart, then our heads are prepared to improve in knowledge.

In concluding, I give you God's speed in your work: I say to you that your labour has not been in vain; for the seed of Missionaries sown abroad in America, though it may have been long in the ground, is now beginning to take root; it is yielding its fruit; it is beginning to ripen, to be prepared for the harvest, therefore thrust in your sickle and reap, for the time even of the poor Indian in Canada is fully come. Will you be regardless of the poor Indian's cry? I am persuaded you will not, but that you will give more labour and use greater exertion in this good cause. I shake hands with you all in my heart as long as I live, your God shall be my God, your Saviour shall be my Saviour, and your people shall be my people. This is all I have to say.

## SPEECH

DELIVERED IN BRUNSWICK CHAPEL, SEPTEMBER THE 27TH.

*My Christian Friends,*

I hope that you will give me your ear for a little while, and that you will listen to my talk which I shall deliver to you for a few moments.

It is customary among us in our councils, when we assemble to transact important business in our wigwams, when the speaker rises to address the people, for him first to go round and shake hands with all present. I should be glad to do this, my Christian friends, at this time, but I fear it would take me till to-morrow night if I were to do so. Now to remedy this, I shall beg the favour of shaking hands with the chief of your assembly this night, and in doing so I shake hands with you all that are present in my heart. I have been requested, my Christian friends, not to speak long, and I do not feel that I can speak long, for I am so much exhausted already; and I think that you yourselves are beginning to think about home, and

that the brass which is in your pockets is tired and wishes to come out; but I promised you that I would give you a more particular account of the state of my countrymen, and of our former ideas with respect to the gods we used to worship; that I would state to you the happy effects of the gospel among my people in Upper Canada.

I was very much delighted in hearing those talk who have been addressing you, especially with our brother Dawson, I think his name is, with the figure that he used; for I see that this is the actual state of my poor countrymen who have not heard the gospel of Jesus Christ. They are in darkness, weighed down in the pit; and those poor people that are in this pit have no right idea of the great Spirit, although we acknowledge that there is a great Spirit who made the heavens, the world, and all people; but we did not know how to worship him as we ought, because we had no Bible, nor had we any Missionaries to pull us out of this dark hole; and while we were in this dark hole, my Christian friends, we worshipped other things besides the great Spirit; we used to think that he was very good, but that he did not concern himself about the things of this world; but we thought the sun was a god; that the moon was a god; that the stars were gods; that the falls of water were gods; that the thunder was a god, and that there were particular gods who presided over such and such elements. Those gods we revered according to our necessities; when we got hungry, we prayed to the god of the deer; when we wished to catch fish, we prayed to the god of water; when we were in fear of thunder, we prayed to the god of thunder, in order that the thunder might pass by us and not shoot us with his arrows.

In one of our Missionary stations, my Christian friends, my Indian brethren were allowed to ask questions of the Missionary on things that they did not comprehend, that they might be informed all about them. One of these questions was about thunder. These were Christian Indians who wished to know particularly about the thunder, so they asked the Missionary what the thunder was. He told them that the thunder was caused by heat; that the heat collected together in the air; and by two clouds filled with this heat coming together they burst with a great noise, as when you touch powder with a match.

but they could not see into this, how it could be that the heat could collect where the water was ; they thought the water in the clouds would put out the fire. One of my brethren related what some of the old Indians told him about thunder a great while ago. They told that there was a very high hill which reached up to the clouds ; that no Indian had ever been up but one, and that he only succeeded after very great difficulty in getting to the top, which was covered with small bushes and trees. But what did he see there ? That this place was the habitation of thunder ; there he saw the thunder nests, where the thunders had been hatching their young ones, and some of the young thunders were trying their skill upon the bushes which were broken down and scattered all around. Such are the ideas we had about thunder ; thus you see in what darkness my countrymen are before they are enlightened by the gospel.

Now with respect to their ideas of another world. All in my country before they get religion, believe that Indians have souls ; but they do not know that all souls go to only two places—that the souls of good people go to heaven, and that the souls of wicked people go down to hell. We believed as our fathers have told us, that the souls of Indians went to the sun-setting, as we call the west, where a country was prepared for the souls of Indians to dwell ; in this world there was plenty of deer and game, and the Indians there lived feasting and dancing, and so on. But some of these Indians told us that between this world and the other world of spirits, there was a great river, and this river runs very swift ; that there was only one place where they could go over to the other world, where there was a round smooth pole laid across the river, and the good Indians, such as had been good warriors, industrious, and honest, and such as had entertained strangers, when they died, went over on this pole ; whereas the cowardly, lazy, cheating Indian, when he would go across on this pole, would fall off into the river, and so there would be an end of him. These were their ideas about a future state.

But we were not only particularly ignorant as respects those things, but with respect to our state in this world also. We were very poor, very miserable before the gospel came among us ; we had no houses—that paper\*

\* Referring to the testimonials which Mr. Jones brought over with him from his countrymen.

told you that we had no houses, no fields, no cattle, but we led a wandering life ; we got our living by what we could get out of the woods ; we were roving about from place to place ; while we were in this state we had no chapels, no houses, no Missionary's voice to be heard in the woods ; we had been perishing one age after another, our numbers dwindling away on account of the fire-waters getting among us, and the diseases which were brought by the English settlers over the great waters, such as the small pox, the measles, &c. ; these things we never knew before we saw the white people.

But I think if the Missionaries had begun their labours before among my countrymen, they would have embraced the gospel a great while ago. Many of my forefathers that are now sleeping in their graves might have lived to see this day, and many of them might have been singing the praises of the great Spirit in heaven.

I recollect some of my people said, that about the time when the white people began to settle in that quarter, some of the Indians had been out where the white people were settling, and one of them had been telling them about the Son of God, about Jesus Christ ; and when they came home to their wigwams, they entered into conversation about what the white man had said ; they repeated the words of the white man, and after they had been talking a little while, one of them gave a deep sigh, and in a tone of regret said, "O that the Son of God, of the great Spirit, had not been killed ; for if he had lived to this day he would have had mercy upon us too !" But, my Christian friends, the remnant of this people will rejoice in this our day, since they have heard of the blessed Saviour ; we rejoice that though he was crucified, though he died, yet he rose again and now liveth to pray for poor Indians in heaven ; that he is now the Indians' Saviour.

About eight years ago this good work of the Lord commenced among us ; since that time it has been spreading from one tribe to another : about ten tribes of us are Christians ; and you may know the extent of religion among us, when I tell you that I am appointed by Conference to travel, to go among the unconverted tribes to preach to them, and my circuit is about eight hundred miles long.

Now I am happy to say that this gospel, this blessed gospel, after having come among us, has made us quite a

new people; it has not only bettered our outward condition, for before we were clothed in rags, we were very poor and miserable, and filthy, living upon the ground, but it has also made our hearts new, it has put new feelings into our hearts, new thoughts, new desires into our hearts, every thing has become new to us. Before we were Christians we never thought of becoming farmers, we never thought of building chapels; but as soon as we got converted, then we sent out our cry to the white men to come and help us to build chapels; and now we have several chapels in the woods; we have now sixteen schools among us, in which four hundred Indian children are learning to read. I could also tell these good ladies something about our Indian women, I know it will do their hearts good when they hear what the gospel has done for their Indian sisters in the woods. Before we were Christians, poor Indian women led very suffering lives, all the men looked down upon the women as being very far beneath them, and they treated them as such; it fell to the lot of the poor Indian women to do all the heavy work, all the hard work; she carried the materials for the wigwam, she got the fire-wood, and she carried the *parpoil* on her back, so that many of the Indian women when they got to be old, were bowed down in this way. Now all the while they were in this state, they had no time to sew very nice, but when they used to sew, they used to take stitches that long, (marking the distance on his finger) but now since they have become Christians, they begin to learn to sew and to take short stitches, for they made this coat, (shewing his Indian robe to the chairman.) I am also happy to say when Jesus came, he took away all the heavy packs that had been laid on the poor Indian women, and now they are no more treated as inferiors, but as equals; they are no more suffered to make the wigwams, to get the fire-wood, &c. They now sweep the house, and some of them that have cows have learned to milk, churn, and make butter, so they get happy and rejoice for what the gospel has done for them; and I am happy to say to you ladies, that the Indian women are more faithful and constant in general than what the men are. I do not know how it is among you in this country, but they pray all time in their hearts, and thank the great Spirit for what he has done for them, in saving them from all their hardships, and making their hearts glad.

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It would fail me to tell you of all the good effects that this gospel has produced by means of missionary exertions, you know that wherever Jesus Christ is received in the heart, all other things follow with him; wherever Jesus Christ comes, every other smaller blessing comes with him. You know all about these things. But then I am sorry to say, that though the great Spirit has done so much for us, there are yet thousands of my countrymen in the woods who are perishing for lack of knowledge, who have never heard the voice of a Missionary; for since we have commenced in our work, that work has been so great that it was with difficulty we were able to take care of those who had become converted.

When the Missionaries first found us in the woods, we had nothing but what we had on our backs, they had to assist us in almost every thing, so that we have made but slow progress in respect to the things of this world, and many of our poor Indians last summer; about a year ago, sent over some messengers to us to come over and help them; but on account of not having Missionaries nor means, we could not go to them at that time, but I understand from letters I have since received, that some of our native preachers have gone over to them this summer, who are now preaching to them the words of the Saviour Jesus Christ, our people have also a great anxiety to have their children taught as soon as they become Christians.

I will just tell you an anecdote about this. There was a tribe of Indians living on the waters of the lake Huron; and after we had laboured among them for a few days, we left an Indian, one of our class-leaders, with them—he had been at some of the missionary stations, where he had learned his A B C. After we left this man among these people, it seems that they came to him, to this Indian, this class-leader, and entreated him to teach their children how to read. They had seen him looking at the hymn-book; for we have some hymns translated into the Indian language, and he had learned some of these by art; and when he gave out the hymns, he used to hold the book open in his hand, so that they thought he could read, and they came to him and entreated him to instruct their children to read. He told them he did not know how himself, that he only knew A B C. They said to him, then teach us all you know—teach us the A B C, and this increased his

difficulty. The man gave me this account himself. "When I saw them," said he, "so earnest,—when I heard them say that I was to teach them what I knew, I wished very much to do so, but I had no book, no A B C." He had no alphabet by him, and he had no paper, so he thought he would go into the woods and look for something else. There he found some birch trees, from which he took the bark, and when he came home he got some charcoal with which he made the letters, and taught the children their A B C.

Thus you see, my Christian friends, that religion has done us a great deal of good, and I rejoice to night to see your labours of love. I am happy this night to have heard about all the good things that have been done—about what the great Spirit is doing abroad. I am happy also to have learned since I have been in this town, that the first missionary tree was planted here, and I praise the great Spirit that I have now got to the root of this missionary tree. I caught hold of its branches across the great waters, and it has pulled me along even to its root; and the different nations of the earth, even many poor Indians, are catching hold of the branches of this great tree, which reaches up to the highest heavens above. And I thank the great Spirit that ever the white men went over from this country and came into the wilds of Upper Canada; that ever the chain was thrown across the great waters, and let down into the dark hole; for before it went over to raise us up out of this hole, we were as in the bottomless pit, groping in the dark, without knowing whither we were going; but the branches of this great tree have reached us, the chain which you sent over from this country has been pulling us out of this hole by means of your great steam engines in this country, and there are now more than twelve hundred of my poor countrymen who have been raised up out of this horrible pit, and they are now climbing up the branches of this great tree to the house of the great Spirit. And I am happy to see you here this night, that you are come in order to add some fresh links to this chain, and I hope you will give it a mighty pull this night; so pull out your sovereigns, and let us water this tree with our tears. I shake hands with you all in my heart, your people shall be my people, and your God shall be my God.

This is all I have to say.

