Luke 16 Chap 23-24 verses

23 And in hell he lifted up his eyes being in torments,
and seeth Abraham afar off, and Lazarus in his
bosom.
24 And he cried, and said, Father Abraham, have
mercy on me; and send Lazarus, that he may
dip the tip of his finger in water, and cool
my tongue; for I am tormented in this flame.

Joel 2 Chap - 11 verse.

For the day of the Lord is great and very terrible: and who can abide it. —

Sunday 21 Sept. - Preached this morning to a numerous congregation at the Mission. Was under the necessity of leaving immediately having to ride twelve miles and preach in the afternoon. Left about fourteen in class meeting, seven of whom were natives. Preached in the afternoon from the four last verses of the XV of 1 Cor. a small congregation. In the evening at the Mission the Indians attended prayer meeting to the number of about twenty. The Mission room & hall were full and some outside - God is helping us, or we could do nothing. The head chief attended; and a deep impression appeared to be made.

Monday 22 Thos the interpreter and myself went this evening to Shuetahgun's camp, after dark sent word to some other camps that we would have meeting - and soon we had eighteen or twenty men and women, besides children; after singing some verses of different hymns - Thomas spoke about twenty minutes, great attention was paid, and an evidently serious feeling pervaded the company - I closed our little meeting by prayer in English & Indian - May the Lord have a blessing on our feeble labours.

Tuesday. Wednesday 24 This evening I visited the camp of Wawanosh found him at home sober, had a long and serious conversation with him & his wife. I am confident there is a great and pleasing change in his views. The Roman Catholicks in this vicinity are the most bitter enemies to true christianity, they warn the indians most constantly against the methodists, and some of their minds have been poisoned - but their cursed example does in a great measure counteract their precept for they are generally drinking & cursing in French or English. The Indians acknowledge, when appealed to, that the Methodists do not drink & swear, and that they can trade with them with more confidence than with these swearing & drinking characters. - Thos has this day, accompanied Shemenahkwod to the cranberry marsh - at his own invitation, more for an opportunity of conversing with him than for the fruit which is a state unripe.

Thursday 25 Sept. Last evening on my return home a found a poor fellow drunk as a beast I helped him up and lead him as far as the creek over which he could not crop on the log - his wife and several others were drunk on the opposite side, but, altho he shouted to be heard a mile they paid no attention - but sang on - the burden of this song was "I will not pray - no, I will not pray I will drink whiskey, the chief I throw away - I throw away - He shall never never eat out of my bottle - he may pray he may pray". with many other expressions of like import - I find that the Indian devil is no other than old Satan the prince of darkness - he is the same enemy to God & goodness in the drunken Indian's heart as in the drunken white man's -

Friday 26 Sept This morning my soul is much refreshed, we had last night the most powerful time in prayer-meeting that we have had since our arrival, our brethren were fervent in their petitions and prevailed with God, his power was present sinners were pricked to the heart, and their sighs & tears ~~mingled their~~ bespoke their penitence. I this day visited the indian camps about 10 in number on the American side the St. Clair - they appeared to be employed in making bows & arrows, which they still use in preference to fire arms in shooting partridges squirrels & other small game, I suppose to save powder & shot. One poor fellow laid just at the point of death unable even to converse with us. We did not think it best to have any meeting, altho this was our design in crossing, as the chief was not at home, and it might have been supposed we took advantage of his absence, & thus have prevented future opportunity of doing them good; generally speaking the Indians on the American side are more willing to hear the Gospel than on on the Canada side.

This day a man half French & half Indian a Roman Catholick come to our village. He was introduced to me by the chief

as a praying Indian, but from his conduct a few mo-
-ments previous, I told the Chief he was not a praying In-
-dian, this gave ~~this~~ Catholick great offence. Some little time
afte- Thos my interpreter met with him - and he immediately
commenced an attack, ~~which~~ & when Thos refused to argue with him
on account of his bad language, he became very angry.
The Chief, like himself, had just religion enough to fight
for it, and before night several blows were struck
on both sides - This man's conduct Thomas observes
will make him a good text, from which he will First
shew the inefficiency of the Roman Catholick system to
make man good - Secondly Compare this man's conduct
with that of the Methodist indians who have visited
this place, & Thirdly - Endeavour to induce the indians
here to "Choose this day whom they will serve? God or
Baal.

Octr 10 Our little indian band of converts are very faith
ful. - To God's name be the glory! The strangers are collect-
ing from a distance to receive their presents, and may
probably continue here three or four weeks - May God
help us to make some favourable impression on their
minds.

Octr 27 Just returned from visiting the Amherstburg
Mission. A good prospect, an attentive congregation
and extremely kind friends. I beleive God will make
this Mission a blessing. Preached on my way down
at Sandwich, and twice in Amherstburg - administ
-ered the Sacrament of the Lord's Supper and baptized
three adults.

Novr 1 Oh the wretchedness of this people the more I see of them, the more I discover their vices - the most degrading to human nature - vices not so much as known among pagans unacquainted with white men. I blush for my colour and almost wish myself red or black. I know of no vice but what exists in its most debasing form among this people. The females are certainly the most abandoned & profligate characters imaginable.

Novr 4 Last evening about ten oclock two women came to inform me that a Roman Catholic Indian had killed one of his tribe and that he lay dead in the woods. I took the lantern and calling on Mr J the Indian agent he accompanied me to the spot, where the poor fellow lay wounded in the head by a blow from the butt end of a gun the lock had cut a deep gash in the fore part of his head but fortunately had not fractured the skull he lay bleeding with the wound among the leaves and dirt. We got him to the nearest house and washed away the gore, cut off the hair & applied some boiled roots. While thus engaged we were called upon to go and see a woman, who had received three deep cuts in her head by blows with a gun from another woman, both drunk. We found her more dangerously wounded than the man, dressed her wounds and left her. Both were drunk next morning!

Nov. 7 Almost all the indians drunk. Last night we were alarmed by two women informing us that a man in a wigwam near the Mission House had killed his wife. Mrs Evans and Sister Magee the interpreter's wife ran over to the camp, where they found the man and his wife in bed. He had just given her a sound beating and blackened her face - but they were set thing matters between themselves and the storm had become a calm. Both were drunk as whiskey could make them. —

Last night we witnessed a Keche wekoondewin or great feast and a dance with the initiation of two children according to the indian form. The ground selected for this occasion was a sandy spot on the bank of the river. Early in the morning the women assembled with hoes, tomahawks, & other implements and commenced hoeing the ground carefully removing all the small roots and stubs and making the ground perfectly smooth. This spot about twenty five feet in breadth and forty five or fifty in length was then surrounded with small stakes driven into the ground and long sticks lashed with bark to these were hung tent cloth so as to exclude all entrance except at each end where an opening was left. In the centre were driven into the ground two strong stake about two feet apart and to each was tied a sort of image made of wood the head being loose so that the body could be filled with mahskekeh or medicine. About noon nine large copper kettles full of corn soup with pork hams & venison were served up to the company - who surrounded the kettles and gave full proof that their creed then was "Every man for himself" This evidently pleasing part of the ceremony being ended a select party retired to the woods not far distant and spent

about half an hour in singing. Immediately on their return the fires, one at each entrance of the enclosure, were lighted and the men and women began to take their seats on the pea straw which was spread around the ground; all being at length seated, for indian movements are such, that it is a work of time to get all things in order, one of the Metai or conjurers took his Tawaegun or drum and commenced slowly beating while two old women each having a Shishegwun or rattle accompanied him in the musical department, While thus slowly beating the men women and children placed themselves in a row ~~behind~~ in front of them, and the Metai began to beat more quickly and the rattles to rattle more lively, ~~and~~ accompanying the ~~unmusical~~ sound with a sort of song, when all on foot began to dance - Not indeed in that fatiguing and disgusting manner in which baptized heathens called christians frequently exercise themselves - ~~but~~ it merely consisted in a gentle and not ungraceful movement of the body and occasionally a step or two with the feet - ~~To a person unacquainted with this movement~~ so grotesque the appearance, each being wrapped in a new white blanket so regular and uniform is this movement, that an observer can scarcely ~~believe~~ but that the ground rises & falls and almost imagines himself to be moving in unison with the company. There were present nine male metai or conjurers and two female - the drum was alternately beat by each, who during the time of beating ~~the drum~~ led the singing, in the chorus all joined, and made not unpleasing music. - This was the introduction to the ceremony of initiation ~~or baptism~~ of the children. A little girl about seven or eight and a boy about ~~six~~ years of age were the subjects of the ceremony

These accompanied the singers above mentioned to the woods took a prominent part in the dance, ~~and I am sure must have been very much fatigued at the close.~~ –

After the first dance, the drum having been beat by each Metai male & female, all took their seats for a little time and each took a dram of whiskey, only one or two ~~[illegible]~~ however shewed ~~the least~~ signs of intoxication, and these never attempted to join in the exercises, assigning as a reason that they were too drunk.

A blanket was now spread on the ground near the centre and, the two children were seated with their faces toward the images, while before them were laid pieces of blue & red cloth containing about ~~[illegible]~~ a quarter of a yard each, two women took their places behind the children and conversed with them giving them instruction relative to the parts they must act in the ceremony. The oldest man in the tribe now arose and spoke perhaps fifteen minutes addressing himself to the men first then to the women & lastly to the children he mentioned several incidents of his life, directed all to fast and endure hardship and promised them that if they would observe these things they should have heads as white as his. He then began a song in praise of the two children seated in the centre the chorus being Ok Ok – ne nejahnesum ne nejahnesum ne ne nejahnesum sum nejahnesum, (Ok ok my children my children) in which all joined as loudly as their voices would permit – after singing each stanza and the chorus, all would vociferate at once, Wah, Wah, Wah. And commence dancing again, moving around the enclosure in regular file. This continued perhaps half an hour. The Metai now arose each taking his mahshkamoodt or medicine pouch, consisting of an otter skin

containing from twenty to fifty small parcels of roots leaves cinnamon cloves tobacco a small square wooden box some shells a Kinabiik or snake made of wood, a weasle skin or squirrel skin also full of medicine & various other small articles too numerous to mention, and placing themselves in a row commenced singing, the chief metai taking the lead, they walked slowly and silently around the enclosure several times, when the chief Metai made a speech at some length, urging on all to attend to their duty and to drive away the spirits. Each one now took his skin from his belt in which it hung and singing kept the head of the skin moving up & down as regularly as a singing master would beat time to his pupils, after singing a few minutes they moved in file toward the spot where the children were seated, ~~and each as he passed set presented~~ carrying their skins in both hands and giving them an undulating movement similar to that of a snake, each presented the head of his skin first to one child and then to the other's breast, crying Wakwah and as each presented the head to the child the women threw them on their faces, raising them again for the next until the last when the children were left on their faces as if dead ~~at~~ all set up a cry of Wah, Wah, Wah. The women in attendance on the children now stooped down and calling as loudly as they could over the children Ahwah Ahwah, Ahwah, pointed west, again repeating Ahwah three time pointed North and repeated this pointing south & east and lastly pointing to the ground cried Wah

Wah Wah in quick succession and raised the children up: The Mitai during this time continued singing & dancing ~~and~~ slowly moving around the encampment, until they arrived again opposite the children, when the chief mitai took from his pouch ~~a piece of~~ a root and each mitai opening his mouth received a piece which he chewed, and on ~~passing~~ moving again in silence around each one ~~spat on~~ sitting as he passed on the breast of the children on each side the neck and on the back some of the juice of the Mahshke kik or medicine, walked round again and ~~each one taking~~ they took up the pieces of cloth spread before the children muttered some words over them which I could not distinguish, as each ~~one~~ performed his part he ~~passed~~ moved on and took his place again at the end of the ground. They again commenced singing and giving their skins the same movement as before mentioned - proceeded toward the children and on arriving within a few feet ran hastily toward them and then retreating as if afraid, or wounded fell at the further end of the enclosure one over another ~~then~~ after ~~laying~~ a few moments they arose and took their places again in front of the children, and looking directly upwards their heads being thrown as far back as possible each ~~one~~ holding between his finger & thumb a piece of a root ~~three times~~ ~~put it~~ in his mouth crying Ahwah Ahwah Ahwah, repeating this at each repetition and pointing east west north & south and lastly pointing into the earth uttering a loud shriek or yell they ran and fell at the other end of the enclosure.

Each Mitai now arose and made a speech declaring the children ~~a~~ to be regularly received into their com

pary and constituted Metai, and that they in future should have the privilege of joining in every Metai-mekoontawin or conjurers feast, enjoining on each other to embrace every opportunity of instructing the children in the arts & wisdom of the Metai and promising, that if these children endeavour to become wise and to attend to Mak-kahtawin-(blacking or fasting) they would always own them as brothers ~~to~~ amongst the Metai ~~& sit~~

The ceremony closed by the two women who attended on the children passing around each holding in her right hand a mekis or small sea shell and shewing it to every person present; then followed the Metaiowuk or conjurers, ~~pointing~~ reaching ~~round~~ the right hand toward each person present & lastly the two children led by their attendants having hold on the child's right arm, presented the right hand to every person, the Metai, women, & children addressing each one as the hand was presented with Ahyahwah, after which all joined in singing and dancing, and drinking whiskey, which last employment continued until morning which found all drunk as the accursed fire-water could make them.—

This pagan ceremony was led, and the feast given, strange to tell, by an indian professing christianity a Roman Catholick; whatever the Catholicks may have accomplished else

where, I am certain that ~~the indians~~ non professing this faith in these parts are the most superstitious, profligate, mischievous, drunken, and abandoned characters among these indians, thank God they are not numerous

Now Yesterday I administered the ordinance of baptism to three adults, and two children, these persons have during three months last past conducted themselves with the most circumspection, and have put to silence the gainsaying of evil men, who prophesied ill concerning them; saying, in two weeks they will be drunk again. And at the expiration of the two weeks, declared they would all be drunk at the giving of the presents. This period of dissipation is passed — and Glory to God in the highest they are still consistent, sober, devout christians, and we have reason to believe are growing in grace, and in the knowledge of Jesus Christ the Lord. It was truly gratifying to see the old man Shuetahgan, now Peter standing aloof at the pagan ceremony which I have noticed above, especially when we consider that he was the chief mitai of this tribe & would had he not previously, have renounced paganism, have taken the lead in all this superstitious foolery

during the dancing a French Canadian stepped up to him and asked why he did not join in the dance, to whom he replied, I have no more to do with such worship I in future worship the true God only.

Will may appear a small number to have embraced Christianity but could our friends see the opposition we have to contend with, and be acquainted with the deeply rooted superstitions which pervade the hearts of this people, they would most heartily join with us in exclaiming "What hath the Lord wrought" Our motto is "Onward", and the best of all is "God is with us. Halleluyah. We expect that he will "Overturn all that hinders the course of his love." Praying, working & believing is our duty. May God give us grace to discharge it. One female duply laden with the guilt of sin, lately visited the Muncey Towns mission, as she said, to get religion, it was according to her faith, the first sabbath of her visit, she expirienced the pardoning love of God, and was baptized, she was soon after married to a christian indian of that place, and both are now with us at St Clair, so the Lord is enlarging the borders of Zion in this dry & bar

un land, and we look forward to the peri
od when, this wilderness shall bud & blossom
as the rose, and this desolate place be made
glad.

Colossians 1 verses 27. 28 Which is Christ in you the hope of glory: 28 Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. –

Introduction

In this Chap – the Apostle establishes the leading truths of Christianity viz 1 the lordship of Christ 2 His Godhead as creator – 2 in his eternity 1 as Christ next that he is the messiah having reconciled God unto the world – thus next how man may be reconciled unto God – by faith the means to bring about this object. –

Division

First The subject of the Apostles preaching
Christ in you, the hope of glory
Secondly The manner – warning every man &c –
Thirdly The intent of preaching; – that we may present &c

Division

First - What is to be sought? mercy & grace. -
Secondly - Where are these to be sought? at the throne of grace
Thirdly How are they to be sought? Boldly. —

First What is to be sought { 1 mercy - 1 alarming 2 convincing 3 pardoning
2 grace 4 Sanctifying. -
1 helping grace 2 timely grace.

Secondly Where to be sought { come to the throne - implies first majesty
2 ndly Sovereignty 1 reigns 1 subjects 1 laws 1 power 1 3a throne of grace -
love favour 1 forgiveness.

3 How to be sought - boldly. opposed to irreverent freedom
selfwill — not to restrain prayer 1 expecting to receive 1 believing we do receive through Christ. - V & S.

Hebrews 4-16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Introduction

The Apostle in the commencement of this Epistle lays the foundation of all true religion—by establishing the truth of Christianity on its author the Son of God.—verse 2 Chap 1—and that this Son Christ is God verse 8 his power 10th—his eternity 11 & 12 verses—Proves the truth of Christs Mission by his miracles C2 vers 3-4 Proves his humanity v 9 & 16 the design of his Mission v 17 viz to make reconciliation for the sins of the people—and whilst the Jews held this correct view of Gods nature viz that he could not be satisfied without the shedding of blood & a Sacrificing Priest so christ he sets forth as the High Priest of our profession C 3 v 1 offering himself as a Lamb without blemish—shows the danger of unbelief—from their fathers having failed to enter into Canaan through unbelief—Exhorts them to labour to enter in. Shews them the power of Christs Gospel v 12 C 4 and sums up the whole of the foregoing remarks in the 13-14 & 15 verses upon which summary he founds the exhortation in the text Let us therefore &c

5 From Scripture

Unto the Son he saith Thy throne O God is forever & ever - eternal then God - declared God. -

The first producer of every creation - then God. -

The word was with God &c.

The Son one person

"By the word of the Lord were the heavens made and all the host of them by the Spirit of his mouth -"

They lift up their voices and say O Lord thou art God who made heaven & earth & the sea and all therein who spake by the mouth of thy servant David - 1 Peter says this scripture must needs be fulfilled which the Holy Ghost spake spake by the mouth of ~~thy~~ his servant David

That the Father is God is denied by none. -

Then there three the Father Son & Holy Ghost are God - But the Lord our God is one Lord

Therefore the F. S. & H G are one God. -

Annanias. -

were with him to whom he said Let us &c.
4 Tertullian - because the Son & Spirit are ever with him God said Let us &c.
3 From Reason.
1 The Divine Being is an immensely, eternally and immutably spiritual essence.
Such a Being must be eternal, immense and immutable activity, energy and efficiency exercised eternally immensely and immutably
Thus he must have existed & thus he must have been exercising before creation.
But this could not be unless a plurality exist in the Godhead
2 The Divine Being was happy.
Happiness exist in the exercise of perfections according to nature - God could not be agent & object
4 From History
1 The Heathens have a tradition of a Trinity
The Chinese Vishnou Schivan. Brouma - our God pray to the United three.
2 Coast of Coromandel image 3 heads.
3 Chinese letter delta - perhaps revealed to Adam
4 Parkhurst 1 Gen 30 times 25 times Elohim - verbs, adjectives & pro plu C F Mons 500 times Elohim

Genesis 1 Chap - 26 verse & 27.

And God said, Let us make man in our image, after our likeness &c 27 So God created man in his own image, in the image of God created he him: male and female created he them.

Introduction

Various theories respecting the origin of things. Moses' history the most consistent

1 Notice the image in which man was creatio
2 In what sense he was made in that image

Various opinions - angels, elements, man's soul all erroneous. -

In the image of God - and in order to remove objections prove the existence of a Trinity in Unity

1 From Jewish authority - Ben Rachi El-him they are God refers to Eccles 12:1 Remember &c.
Rabbi Ibba - a mystery in Gen 1-1 not to be revealed until the coming of Messiah.
The Jews forbid the com. people reading the 1 Gen lest the plurality mentioned should encourage a belief in Idolatry.
John Xerxes a christian Jew undertakes to establish the truth of christianity on this text. -
2 From the christian Fathers. -
1 Barnabas - Christ suffered altho God said to him let us make man &c -.
2 Hermas - He was present in council when God said Let us &c. -
3 Theophilus - His Word & Wisdom ~~an~~ Gil Son & Spir

Luke 22 Chap - 19 verse. -

This do in remembrance of me.

Mark 1 Chap 24 verse

I know thee who thou art, the Holy One of God.

~~Like the sand on the~~

Look at the strand and see the
~~the~~ smooth
~~[illegible]~~ sea worn
As a pebble is tossed on the ~~strand~~ beach
For a season ~~[illegible]~~
~~[illegible]~~ pushed to [illegible]
~~to moan for an hour~~
~~And again to wash back in some [illegible]~~
~~[illegible] my [illegible] dreams [illegible]~~
~~And spread so far and from my [illegible]~~
~~[illegible]~~
~~And with [illegible] they may [illegible]~~
~~[illegible]~~
~~[illegible]~~

A man in the valley in safety may ~~[illegible]~~ hide
When the heavens are all in commotion
But he who on pinnacles top dares to ride
Can expect no much higher promotion