

Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based upon knowledge. Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness.

Christ is the end of the law so that there may be righteousness for everyone who believes.

—Romans 10:1-4

Chapter One

The Bible And the Whiteman's Gospel

“JESUS CHRIST IS A WHITE MAN!” The words of that Native man ring in my ears today as clear as if 1973 were yesterday. “Jesus Christ is a white man! I cannot accept a Savior who is a white man! We must all reject this White Man’s Gospel!”

There are certain experiences in a person’s life that even the most minor details of that experience remain vivid in their memory, though the event occurred perhaps years ago.

Such is the case for me as I recall those stinging words as I was sitting on the top row of the bleachers in my high school gymnasium one afternoon.

The high school principal’s militaristic voice rang loud and clear over the school’s intercom system.

“All Indian students are to be excused from class and are to assemble on the bleachers of the gym immediately.”

For me, any reason to get out of class was reason enough to rejoice, and I can recall joking and laughing with other students coming out of classrooms as we made our way to the gym.

“Well, at least now we can finally say that there are some advantages to being an Indian,” a friend said as we got to the gym.

“Wonder what’s going on in the gym?” another said inquisitively.

I remember going into the gym, climbing to the top of the bleachers, and feeling the cold of the cement block wall making its way through my back and into my body. The chill of that wall was nothing in comparison to the chill that I would experience over the next forty-five minutes as the surprise assembly convened.

As the principal approached the microphone, you could tell there was an obvious look of concern on his face as he began to bring the gathering to order. He stammered and hunted for words and seemed to make more of a fool of himself than what we as students usually gave him credit for.

That look of concern on his face was not anything new in Cass Lake, especially during those tumultuous days of 1973.

What had been a fairly normal, small, quiet town in northern Minnesota had become a hotbed of racial tension and turmoil as of late.

Only a few short months prior, in an area far removed from our town, a major turning point in Indian

affairs and relations had occurred—the standoff at Wounded Knee, South Dakota.

The growing animosity between Indians and the U.S. government reached a boiling point there, and in the wake of that occupation and confrontation, lives were lost. A new era of Indian identity and militancy emerged, led by the “Red Power” movement.

To some, the events in South Dakota seemed to be an isolated incident, but the ripple effects of that encounter were spreading all throughout Indian country, including our area.

The sleepy little town of Cass Lake, Minnesota was also experiencing a turmoil of its own during those days. Tension was building between the Indians and the whites, and nobody knew where it would lead.

Cass Lake was a town that literally was divided down the middle by what used to be the railroad tracks my father and his brother and sister used to play around. After the railroad tracks were moved and U.S. Highway 2 was installed in its place, it still provided the defining line between the two cultures in our town.

North of Highway 2 was Tract 33, Indian land, and home to all the tribal offices and agencies. South of Highway 2 was where the privately owned land was, where most of the white folk lived. There were some Indian families that lived on the south side of the highway, including, incidentally, our family as I was growing up.

I don't actually recall how the tension began to build in the early 1970s, but tension there was. The tribal leadership had erected a huge billboard on the

north side of Highway 2, facing across the highway to the “other side of the tracks.” That billboard resembled a huge marquee where messages from the tribal leadership could be displayed. Sometimes hostile messages were displayed against prominent and not so prominent members of the non-Indian community, and the tension was close to reaching the boiling point between the two cultures.

Shortly after Wounded Knee, a militant Indian faction was planning on making their presence known in Cass Lake by holding a gathering there.

Fears of outright violence gripped the community, and the thoughts of another Wounded Knee abounded. Many non-Indian people were planning to board up their homes and leave until things settled down.

In the midst of all this tension in our community, there I sat, on the top row of the bleachers listening to my principal introduce an Indian man who was to speak to us as Indian students.

I don't recall his name, nor do I recall his tribal affiliation, although I believe he was Lakota. He began by telling us some background information about himself, and then he proceeded to impress upon us the need for Indian people to begin rising up and recapturing the identity that centuries of contact with the white man had been taken away from us piece by piece.

After what seemed to be about a forty-five minute lecture, he was bringing to a close his powerfully moving speech.

As he was about ready to close, he said he had one more thing to say to us.

He told us that if we are going to be successful in recapturing and retaining our identity as Indian nations, then we all must rise up and reject what he called “The Whiteman’s Gospel” and return to the gods of our ancestors.

He had concluded that the message of Jesus Christ was not a message that we can accept if we are going to be a real Indian. In fact, I can still remember to this day those actual words that cut through me like a knife. He angrily stated, “Jesus Christ is a white man! Jesus Christ is a white man! I cannot accept a Savior who is a white man! We all must reject this Whiteman’s Gospel!”

I recall sitting there, stunned, as many friends of mine gathered around this man, shaking his hand, patting him on the back, and treating him with almost celebrity status. I felt like someone had just stuck a knife through my spiritual heart, and I knew for the first time in my life what that old saying, “my heart bled,” must have meant.

You see, it had not yet been two years since I had surrendered my life to Jesus Christ, and though I was raised in an Indian Christian home, my own spiritual growth was only in the infancy stage. Now, the whole basis for the life I was living was being challenged, and I felt I was the only one in that cavernous gymnasium who had, as it were, his spiritual life crucified on an altar of Indian identity.

“Jesus Christ is a white man!”

Unfortunately, that wasn't the last time I was to hear those words, and hear Indian people say that Christianity is the "Whiteman's Gospel."

In the years to follow, as I have been walking with Jesus and ministering among my people, often have been the times Indian people have told me that they don't want to hear about Christ, because He's the white man's God, and it's the Whiteman's Gospel.

For so many Indian people, this has become the buzz word and phrase to excuse themselves from giving any serious thought to the claims of Jesus Christ.

I feel like I can relate to the apostle Paul as he wrote to the Romans the Scripture passage at the beginning of this chapter.

He says that his prayer to God for his people is that they would be saved. Well, that's my prayer as well for my people, that ultimately, they would be saved.

He gives his people credit, as I give my people credit, that they have a tremendous zeal for God. You can't participate in the traditional ceremonies such as the Plains Indian Sun dance, where they pierce their flesh and are attached by rope to that tall pole and pull away until their flesh tears, without zeal.

But Paul says that Israel's zeal is not based on knowledge.

I believe so strongly that the main thing keeping Native North Americans away from the reality of the gospel is knowledge. Knowledge of what the gospel is really about, and knowledge that will dispel the notion that the gospel is the "Whiteman's Gospel." For many of my people, the methods that were used historically

overshadowed and nullified the message of Christ, so that many won't give consideration to the wonderful saving message of Christ and Calvary.

I believe it is incumbent on us as Native Christians to help our people understand that the message of Jesus Christ is not the "Whiteman's Gospel," but is our Creator's plan for the redemption of all mankind, including the Native North Americans.

We must address head on the mistakes of the past, and offer positive solutions on dealing with them. When the church really sees what it has done in the past, the natural response will be to repent and seek biblical reconciliation with Native North Americans.

Increasing the knowledge of salvation, focusing on the message, and not the methods that have been so damaging in reaching our people must be what we are about today in Native work. If we will do that, we will provide one of the most important services to our people, that will help change their eternal destiny.

How do we present the knowledge of salvation to this distinct and multi-cultural people known as Native North Americans? How do we approach Native ministry in a way that we can build disciples and have fruit that remains?

I believe the first step in effectively reaching Native Americans is to dispel the notion of the "Whiteman's Gospel." But how is this done?

It's done by giving careful thought and analysis as to why the notion of Christ being a white man and His gospel the Whiteman's Gospel is present in so many

Native people's lives. In order to do this, we will need to do several things.

First, we must be willing to give credence to the writings of Holy Scripture, the Bible. That shouldn't be too difficult for the majority of open-minded Indian people, for even some of the modern day Indian spirituality movements incorporate the Bible in their proceedings. Some in the Native American Church, or Peyote movement, will incorporate the reading of Scripture, and many of the wise elders of our nations affirm the wisdom contained in its teachings.

We need to start with the basic teachings found in the pages of the Bible. What do these truths say to us as Native people, and how do we apply its message?

A Basic Biblical Overview

The basic foundational teachings of Christianity, clearly illustrated for us throughout the whole of the Bible, center around the following truths:

First, there is a triune God, comprising of God the Father, God the Son, and God the Holy Spirit (just as we are triune beings, complete with a body, soul and spirit). This triune God is the Supreme Being, and He is the Creator of the universe. In the process of creation, He made man the highest level of creations. Recognizing man's need for a helpmate, he took from man a rib and created woman. Together they were to be united as the capstone of all God's creation.

The first man and woman, Adam and Eve, were tempted in the garden by the serpent who caused them to disobey God their Creator, by eating the forbidden fruit. From that moment, the earth was cursed with sin,

because of their disobedience, and all of mankind, including every race has been under sin's curse, resulting in death and separation from God.

As the earth was populated, God began the process of redeeming back His highest creation, so that He could be worshipped and adored by His creation.

The Bible teaches that God is a just and righteous God and must punish sin. If He didn't, He wouldn't be just and holy. As much as God hates sin, He loves the sinner, and went to the ultimate extreme to pay the penalty for man's sin.

He sent His only Son, Jesus Christ, to earth, to live a sinless life, and to pay the ultimate price, the shedding of His blood, for the remission of sins. Jesus was crucified, buried, and rose again on the third day, and shortly afterwards, He ascended back to heaven where He is now seated at the right hand of the Father, interceding for those who trust in Him.

The Bible gives us the assurance that at this time, Jesus is preparing heave to be occupied by those who have accepted Him as their Savior. Heaven is a reality for the Christian, because the Bible tells us that God will ultimately, once and for all deal with the curse of sin by destroying the earth as we know it, and all who reject His plan of salvation.

Salvation come to an individual by confessing their sins to God, and believing that Jess Christ paid the penalty for their sins on the cross, and trusting completely in what He did on the cross for the payment of the penalty of our sin.

By accepting this free gift of salvation, we are assured of escape from eternal separation from God, and we become His children.

He has given to those who accept Christ's substitutionary death the power of the indwelling Spirit of God to live victorious lives here on earth, and to protect the Christian from the powers of the enemy of our soul, Satan, himself.

That is the basic, foundational teaching of the Bible.

But let me ask, what does the Bible say about this central figure of the Bible, the man, Jesus Christ? Is it appropriate for Indian people to call him a white man?

The miracle of the Son of God coming down to earth, taking on the form of man, and living among His creation is intriguing, to say the least.

Since God was going to do this, what were the details that He had to work out in order to make it happen?

Since God is God, He is all powerful and can do anything He wants. The ability He has to allow Himself to be made manifest as a human being is unquestionable. He could do it without any problem.

The Lord was ultimately interested in the details of how the incarnate Christ would be revealed to the world. After all, it was God who instituted the different people groups of the world when He confused the languages at the Tower of Babel centuries before. If He was to come to earth as a man, what people group would He come through? Or, would He be this generic Person with no identity to any particular people group?

God was committed to identify Himself through the incarnate Christ with one of the nations of the earth. The question is, what nation would He choose, and what would be the rationale for His choice?

This question is of ultimate importance to Indian people as we seek the truth of many Indians' claim that Jesus was a white man, and that the gospel is the "Whiteman's Gospel."

Not only is the Bible the inspired Word of God, it provides us with an abundance of history that is presented without bias and is completely trustworthy. Unlike the many tainted and biased history books written about American and Canadian history and how our people are portrayed, the Bible is full of truth, not error, fact, not fiction, and reality, not illusion.

Through what people group did God reveal Himself to the world? The Bible tells us that God, in His infinite wisdom, chose one man, one individual, named Abram, to lay the generational foundation for the Savior of the world to be born through.

In the Old Testament we read about this man, Abram. In the first book of the Bible, we read the following:

The Lord had said to Abram, "Leave your country, your people, and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." Genesis 12:1-3

Here we have the first recorded covenant God made between a select people group ever recorded in Scripture. The blessing was to be with Abram and his descendants. In fact, in chapter 17 we read:

When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God Almighty, walk before Me and be blameless. I will confirm My covenant with you and will greatly increase your numbers." Abram fell face down and God said to him, "As for Me, this is My covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish My covenant as an everlasting covenant between Me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you..."
Genesis 17:1-7

The covenant God made between Abraham and Himself was an amazing covenant, especially because Abraham's wife, Sarah was barren. Abraham had already slept with Sarah's maid servant, Hagar, and she bore him a son named Ishmael. But the covenant was not to be with Ishmael and his descendants, but with another son that Abraham and Sarah, though now past child-bearing years, would have.

God told Abraham he would have a son and he would be called Isaac. When Sarah conceived and bore Isaac, there was great rejoicing. What about Hagar and Ishmael though? Sarah had sent them away, and they fled for their lives. The Bible says that an angel of the Lord

found her, pregnant with Ishmael, wandering in the wilderness. The angel of the Lord prophesied over Hagar, regarding her son, soon to be born. This is what the angel said about Ishmael, and his descendants:

You are now with a child and you will have a son. You will name him Ishmael, for the Lord has heard your misery. He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers. Genesis 16:11-12

Who became the descendants of Ishmael, whose father was Abraham and mother was Hagar? His descendants are the Arab people of the world. Isn't it interesting to see the prophecy with the history and current status of Arab peoples around the world?

There usually isn't a day that goes by where Arab and Israeli conflict is not reported on the nightly newscast. God's Word is true!

God's covenant agreement was not with Abraham's son Ishmael, but with his other son, Isaac. But it must be clear that though this was the case, God also had a place in His creation for the Arab peoples. There is no group of people ever created that should ever be considered mistakes, or inferior to any other people. God did, however, set apart one specific people to be the ones through whom the Savior of the world would come to us. The child Isaac was to be conceived between Abraham and his real wife, Sarah. The challenge was that Sarah was barren all her life, and now both were more ready for the nursing home than a romp in the bedroom, because he was almost a hundred years old and she was already ninety!

Conceive, she did, and they called their son Isaac.

When Isaac grew up, he married Rebekah, and they had twin sons, Jacob and Esau. Even within the womb, these two brothers were jostling with each other. Rebekah went to the Lord and asked why, even in the womb, would these twins be fighting against each other.

God's reply was clear.

Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger. Genesis 25:23

When she gave birth, Esau came out first, and Jacob followed. When they had grown up, Esau was a skillful hunter, while his brother Jacob was the quiet, shy type, staying around home. Isaac, the father, had a special love for his first born, Esau, but mom loved her son Jacob.

Once, the younger Jacob was making some stew, and his older twin came in from hunting. Esau was hungry and asked Jacob for some of the stew. Jacob said he would give him some, but first he must sell him his birthright. The Bible says that Esau despised his birthright, and sold it outright to Jacob.

Not only did Jacob steal his older brother's birthright, but he also in a deceitful way stole the blessing of his dying father from Esau. This blessing was going to be given to Esau from his father, but as he was out hunting for food for the feast, Jacob tricked his father into receiving the blessing instead.

Jacob married two sisters, Leah and Rachel, and twelve sons were born to him. The original covenant that God made with Abraham passed down through his son

Isaac, to his son, Jacob, whose name was later changed to Israel, and eventually to his twelve sons, the children of Israel, or the Israelites.

This somewhat involved walk back through Biblical history points to the fact that God, in His infinite wisdom and knowledge, chose the seed of Abraham, Isaac and Jacob, to be the chosen people group to not only enter into a covenant with, but eventually be the people group that the incarnate Christ would be revealed through.

What does the Bible say regarding the culture of this chosen people group, the Israelites? We go to another Old Testament book to find out what God says about this group:

For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be His people, His treasured possession. The Lord did not set His affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. Deuteronomy 7:6-7

This is an important history lesson for Indian people, and an important truth in dispelling the notion that Jesus was a white man and His message is the Whiteman's Gospel.

The truth that must be told is this: Jesus was born into a minority group!

Not only was He born into a minority group, but according to these verses the Israelites were the fewest of the few! They were, numerically, at the bottom of the ladder.

Don't you think God could have done better than that?

Why would He, in His infinite wisdom and knowledge, choose, in the eyes of the rest of the world, the lowest of the low, fewest of the few, smallest of the small, to be the channel for bringing His incarnate Christ into the world?

But let's not stop there. You see, not only did God send His Son into the world through a minority group, He sent His Son into the world through a tribal group!

That's right! A tribal group!

Remember, we said that Israel had twelve sons? What does the Bible say about these twelve sons? Who were they?

Back in Genesis chapter 49, we read that Jacob (later known as Israel) called together his sons just before he died. His sons' names, as recorded in Genesis 49 are Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin.

Note with me, what Scripture says about these twelve sons:

All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them, giving them each the blessing appropriate to him. Genesis 49:28

From Abraham to Isaac to Jacob to Judah and eventually down to King David were fourteen generations, and from King David to the exile in Babylon was another fourteen generations, and from the exile in Babylon to the birth of Jesus Christ was another fourteen generations. A total of 42 generations and thousands of years passed from

God's initial covenant with Abraham, to when Jesus Christ would be born.

He was born into the world as a descendant of Abraham, Isaac and Israel, a member of a minority group, which was the smallest, most insignificant people group on the face of the earth, which incidentally was divided into twelve tribes.

We can look to the historical facts that discount the claims of many Indian people that Jesus was a white man. We can also look to the time of Christ for further facts which shed light on the fallacy that keeps many Indian people from Christ.

Any student of history will attest to the fact that the history of the Israeli people has been anything but easy. All the way back to the slavery in Egypt, to the Canaanites, Philistines, Syrians, Assyrians, Babylonians, Romans, and even up to our recollections of Hitler's execution of more than six million Jews, to their ongoing battles with the descendants of Ishmael, the Arabs, the Jewish story is a journey through troubles, trials, and a literal fight for their own survival.

What was it like politically for the Israelites during the time of Christ?

The Bible once again gives us clear and unbiased reporting on such details as the political climate of the day, nearly two thousand years ago when Jesus walked on the earth. Should that seem to be insufficient, there are other historians, like a man named Josephus, who was not a believer in Christ, who can attest to what life was like during those days.

During that particular time in the history of the world, there was one people group that would have been given the description of “superpower.” That power was the might Roman Empire.

The tentacles of the Roman Empire spread from Rome all throughout the then known world. The Emperor, Caesar Augustus, ruled country after country from his lofty perch in the city of Rome.

One of the countries that had been taken by the Romans was Palestine, what the Israelites called home.

During the time of Christ, the roads of Palestine were patrolled by the occupying Roman soldiers, and the political system of Rome had been established in Jerusalem with an iron fist.

In fact, in the gospel of Luke, chapter 2, we read:

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to his own town to register. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem, the town of David, because he belonged to the house and line of David. Luke 2:1-4

Here is another concept, based upon historical fact, that we need to understand as we deal with the notion of the gospel being the Whiteman’s Gospel.

Not only was Jesus born into a minority group, and not only was He born into a tribal group. He was born in the ancestral homeland of His people, and that land was under the rule of the dominant society, namely the Roman Empire.

That sure sounds like our people today! In fact, Jesus and His earthly family experienced some of the same kinds of atrocities, at the hands of the dominant society that our people faced.

We are all aware of the Cherokees forced march from the eastern seaboard to the plains of Oklahoma in what has been described as their “Trail of Tears.” My wife’s tribe, the Navajo, were also involved in a forced march, called “The Long Walk.” These forced exiles from ancestral homelands of our people were some of the darkest days in the history of Native America, and they illustrate the tremendous animosity evident in the early days of Indian and White relations.

Thousands of Cherokees were forced to move from their homeland in the mountains of the eastern seaboard to the plains of Oklahoma under U.S. president Andrew Jackson’s orders. Thousands of Navajos faced a similar fate as they too were exiled from their homes. To add insult to injury, the government soldiers passed out blankets laced with various types of diseases to the Navajos under the pretense of keeping them warm after their Long Walk had ended. Many who survived the tortures of the walk became even further weakened by the diseased blankets they wrapped themselves in—in order to keep warm against the cold of that dreadful winter season.

Such is the case for Jesus and His parents, Mary and Joseph, in what we affectionately refer to as the Christmas story. Their journey from Nazareth to Bethlehem was no easy task. Caesar’s decree forced them to travel many miles over rough terrain, Joseph on foot, and Mary on a donkey, while Mary was close to giving birth. It was their own

Long Walk. It was their own Trail of Tears. Jesus knows what our people have gone through!

I was born in the ancestral (well, not so ancestral, since our Algonquin roots go back to the east coast and we had to battle the Sioux for the woodlands) homeland of my people, but we also were and are under the rule of a dominant society.

For the Israelites, life during the time of Christ was a mixture of their own culture, traditions, language, and customs, but they also were accountable to the Roman Empire, including taxation, and submission to Roman law.

Such is the case for us as Native people today. We live with the same mixture of traditional culture, values, traditions, languages and customs, but we also pay taxes, not to Caesar, but to Uncle Sam. We don't send it to Rome. We send it to Washington, D.C.!

Is it becoming apparent to you, as it has to me, that Jesus perhaps does relate more to Native people than we give Him credit for?

He knows what Native people have gone through, what suffering minority people face at the hands of dominant societies, and views life not only from a heavenly perspective, but through the eyes of an oppressed people! That's the Jesus of the Bible!

Let me bring out one other aspect for our consideration from the teachings of Scripture that relates very much to Indian people.

Though many view Christianity as the "Whiteman's Religion," we need to see that we Native people have much in common with the Israelites. All the way from Old Testament practices, which parallel Indian traditional forms

of worship and rituals, to the practice of creation worship versus Creator worship. This has both positive and negative ramifications.

It is positive in the sense that Native people have so much in common culturally with the Israelites, the people group from whom the gospel originated. We really shouldn't feel like we are "aliens" to this message. This is an important truth, that will hopefully help the Body of Christ become more effective and relevant to our people. I will further develop this truth in another chapter.

It is negative in the sense that we have followed the same path that the Israelites did as they changed the glory of the incorruptible God into images made like to corruptible man, four-footed beasts, creeping things, etc. they fell away from their Creator by substituting a golden calf, etc., for the one true God. We, too, have done the same thing.

It cannot be denied that there are tremendous parallels between the Old Testament Hebrews and the traditional ways of ancestral aboriginal people of this land.

I have been studying an interesting book on the history of my tribe, originally published in 1885 by William Warren, entitled "History of the Ojibwa Nation." Our tribe goes by three different names. You can call us Ojibwa, Chippewa, or, as we refer to ourselves, Anishinabe. In this book, the author, who was part Ojibwa, states:

The writer has learned enough of the religion of the Ojibwas to strengthen his belief of the analogy with the Hebrews. They assert that the Me-da-we rite was granted them by the Great Spirit in a time of

trouble and death, through the intercession of Man-ab-oshó, the universal uncle of the An-ish-in-aub-ag. Certain rules to guide their course in life were given them at the same time, and are represented in hieroglyphics. These great rules of life, which the writer has often heard inculcated by the Me-da-we initiators in their secret teachings to their novices, bear a strong likeness to the ten commandments revealed by the Almighty to the children of Israel, amidst the awful lightning and thunder on Mount Sinai.

They have a tradition of telling of a great pestilence, which suddenly cut off many while encamped in one great village. They were saved by one of their number, to whom a spirit in the shape of a serpent discovered a certain root, which to this day they name the Ke-na-big-wushk or snakeroot. The songs and rites of this medicine are incorporated in the Me-da-we. The above circumstance is told to have happened when the "earth was new," and taking into consideration the lapse of the ages, and their being greatly addicted to figurative modes of expression, this tradition bears some resemblance to the plague of the children of Israel in the wilderness, which was stopped by means of the brazen serpent of Moses.

The Ojibwa pin-jig-o-saun, or as we term it, "medicine bag," contains all which he holds most sacred; it is preserved with great care, and seldom ever allowed a place in the common wigwam, but is generally left hanging in the open air on a tree, where even an ignorant child dare not touch it. The contents are never displayed without much ceremony. This, too, however distant, still bears some

analogy to the receptacle of the Holy of Holies of the Hebrews.¹

Warren goes to say:

To satisfy my own curiosity I have sometimes interpreted to their old men, portions of Bible history, and their expression invariably: “the book must be true, for our ancestors have told us similar stories, generation after generations, since the earth was new. It is a bold assertion, but it is nevertheless a true one, that were traditions of the Ojibwas written in order, and published in a book, it would as a whole bear a striking resemblance to the Old Testament.”²

Scripture itself once again seems to speak to Indian people as the Apostle Paul explains to the Romans how ancestral people (including the Hebrews) moved from Creator worship to creation worship.