

Constitution by Massachusetts, wrote to the Department of State offering to publish all the laws and other official documents gratuitously—the country being then almost bankrupt. They were accordingly transmitted to him and published in the *Columbian Centinel* "by authority." At the end of several years he was called upon for his bill. It was made out, and in compliance with his pledge, was *received*. On being informed of the fact General Washington said—"This must not be. When Mr. Russell offered to publish the laws we were poor. It was a generous offer. We are now able to pay our debts. This is a debt of honour, and must be discharged." A few days after, Russell received a check for seven thousand dollars—the full amount of his bill. This was honestly remembering an honest editor—all of the olden time."

Missionary Intelligence.

Mic Mac Mission.

In a recent number we noticed the publication of the *Report of the Committee on the Mic Mac Mission*. Anxious that due publicity should be given to this highly interesting document, and persuaded that the perusal of it cannot fail to excite a deep interest in the minds of evangelical Christians, and to enlist their prayers and pecuniary support in aid of so praiseworthy an object, we lay before our readers the subjoined extracts, comprising the substance of the Report itself.

The following articles contained in the "Constitution," adopted at the public meeting held in Halifax in October last, show that the Society is now based upon principles which entitle it to the confidence and support of the whole Protestant community. The Committee consists of Clergymen and Laymen representing all the Protestant Churches, and affords a guarantee that the operations of the Society will be of a truly catholic, i. e. unsectarian character.

EXTRACTS FROM THE CONSTITUTION.

The object of this Society shall be the evangelization and civilization of the Indians of Nova Scotia, New Brunswick, and Prince Edward Island.

Every person paying annually five shillings into the funds of the Society, shall be a member. This Society shall aim at enlisting generally the sympathies of the religious community by employing as its agents, pious individuals of any of the Evangelical Protestant denominations, whose main design shall be the propagation of the great truths of the Gospel.

This Society will encourage and support its Missionary or Missionaries in producing a translation of the Holy Scriptures, or of portions thereof, in the Micmac language, but will appropriate no portion of the funds entrusted to their management for the publication of any translation until it has obtained the sanction of the General Committee.

ABSTRACT OF THE REPORT.

The Committee of the Micmac Mission, at the close of their term of office, are happy to avail themselves of the present opportunity to make a few statements relative to the origin of the Mission, and their proceedings during the past year.

On the evening of Nov. 12th, 1849, a Public Meeting was held in the Baptist Chapel, Grandville Street, to hear a Lecture from the Rev. S. T. Rand, on the Micmac Indians. The Meeting was very numerously attended, and the audience embraced various Christian denominations. The Lecture contained a sketch of the history, language, customs, literature, religious opinions, and present moral condition of that tribe. It shewed that although they were at present living in a rude and comparatively degraded condition, and retrograding rather than improving, yet they were susceptible of improvement, and that their attention might be gained by approaching them in their own language. The lecturer urged upon the friends of evangelical truth, a well-directed and well-timed effort to give them the Gospel of the blessed Saviour, and if possible, in their own tongue, the Word of God.

The statements made were felt to be true, the reasons to be cogent, and the appeals affecting. Many had previously reflected on the subject, and in their own minds had arrived at similar conclusions. Now however Providence appeared to be opening up a way, by which something might be accomplished. An individual, previously qualified, had been studying their language, and had conversed with them on spiritual subjects, and found many of them willing to receive instruction, and in many a translation of one of the Gospels, and a yearning willingness to devote a larger measure of his time and talents to their religious improvement. In fine, the indications of an opening for Missionary labour appeared to be such as the friends of the Indian ought not to overlook or to delay in improving.

Resolutions, expressive of these views, were then passed, without a dissenting voice; and the Protestant Clergymen present were requested to

act as a Provisional Committee, (with power to add to their number,) and to consider and report what measures were best adapted for promoting a Mission among the Micmac Indians.

The Committee thus named met on the following morning, and after prayer for the Divine direction proceeded to examine the whole subject with care, and to weigh the difficulties of various kinds likely to be met with in prosecuting this enterprise. They found that the work was in fact already begun, that Mr. Rand besides giving portions of his time for the last three years, as other engagements permitted, had devoted the last few months exclusively to the interests of that people. The Provisional Committee at once offered, and expressed by resolution their desire, to do all in their power to provide such aid as would enable him to employ all his time for the benefit of that tribe, during the ensuing year; before the expiration of which, he would after consultation with his brethren be able to decide whether he should feel free to continue to follow the suggestions and directions of a Protestant Board.

The whole proceedings thus far were then submitted to a Public Meeting, held in Chalmers' Church on the evening of Sept. 19th, which Mr. Rand by request remained in Halifax to address. The meeting was numerous and influential, the measures already taken were approved, the present Committee and Office Bearer appointed, and an impression highly favourable left upon the public mind.

The Committee, thus appointed, felt themselves in a position to express their desire to Mr. Rand, that he should devote his whole time to the work of the Mission, it being well understood that for some time his chief employment would be preparation for future labour. The Committee expressed their readiness, to undertake to provide for his support a salary of £160 N. S. currency, exclusive of travelling and incidental expenses, which were not to exceed £40. They further requested Mr. Rand to prepare for publication in a Pamphlet the Lectures recently delivered by him in Halifax.

For a short time after his return to Charlottetown, Mr. Rand was occupied in preparing for the press the Pamphlet which has been so generally circulated in this City and Province and also in holding one or two Public Meetings in Charlottetown. It is but justice to state, that before the Committee had an existence, several Naval Officers in Her Majesty's service, resident in Charlottetown, had given Mr. Rand encouragement and support in prosecuting this work; and ever since these gentlemen and others in that town have manifested the greatest zeal and liberality in supporting the Mission.

Mr. Rand spent the winter in Charlottetown, engaged chiefly in prosecuting a more intimate acquaintance with the Micmac language, in forwarding his projected Grammar and Dictionary, and in perfecting his translation of portions of the Word of God. The Missionary is thus laying a foundation for accuracy and usefulness, not only for himself, but for all who may choose to avail themselves of the aid thus provided. This work may be of the greatest value, when the now living workman shall have finished his labours on earth, and entered into the rest of the Lord.

During this period however, he did not neglect to visit the wandering red men, conversing with them in their wigwams, and reading to them in their own tongue, the wonderful works of God. In fact the prosecution of the one species of labour naturally led to the other, and opened up subjects of enquiry and of conversation of the highest interest.

During the summer Mr. Rand has visited different towns and villages in New Brunswick in prosecution of the objects of the mission. His engagements and proceedings at all these places have been of the most interesting character. His object was twofold.—First to find access to the Indians, to read to them the word of God, and to instruct them in the knowledge of their sinful state, and of their need of the Saviour; and secondly, to excite an interest in their behalf among their more civilized and christianized white neighbours. In both he has succeeded far beyond expectation. In reference to his intercourse with the Indian, a few brief extracts from his letters will leave a more vivid impression than any general statements can produce.

St. John's, N. B., June 24th.

—About three miles off is an encampment of Indians, and another of Micmacs, residing about seven miles. They are almost all passing and repassing, so that I have had an excellent opportunity of seeing them. I have had a great deal of success in teaching them, and they are all very much interested in the New Testament, but do not seem to have any other books. The other day I had a number of hearers. I would read a while, and then converse with them. They would repeat the story and the words made use of; and after I had attempted to pray, the head man of the camp, who by the way can both read and write, assured me repeatedly that they were all his. I said that I had for my visit. I had seen the Christian name on their chests.

Lower Greenville, July 25th.

—I am now in the vicinity of a large number of Indians. They are all very much interested in the New Testament, and I have had a great deal of success in teaching them. I have had a number of hearers. I would read a while, and then converse with them. They would repeat the story and the words made use of; and after I had attempted to pray, the head man of the camp, who by the way can both read and write, assured me repeatedly that they were all his. I said that I had for my visit. I had seen the Christian name on their chests.

"I told you I was coming to see the Indians at Nainital, and I was not to see them until the 10th. On my arrival at the house, the place where the Indians are encamped, I was met by a tall, strapping Indian, who said he was the man who had been Governor. He commenced telling me in English and using so many Grammatical and Dictionary words, to use the expressive phraseology of the neighbouring whites, that I could not imagine what he was driving at. I discovered however, that his wish was that I would not say anything against their religion—the faith—as he termed it.—"We've got the faith," said he. "But would you not like to learn to read and to get books, and will you not allow me to read the Bible to you?" O certainly, certainly," said he, "we'd glory in it." Well they all wished to hear me read. I was escorted to a log, where I seated myself, and commenced. After a while I sought their attention flagrant. "I'll read you an account of the war with the Mohawks," said I. They were now all attention. I read the whole tale of Abinergit. "And now," says Governor Mow, "they want more of the Testament, about whose Christ was crucified." It commenced raining, and an old man invited us to come into his wigwam. There were so many whites that they filled up the wigwam. This was delightful, and the rain holding up, I again sallied forth and read in the open air. This was Monday. I took up my quarters in the neighbourhood, and visited them every day till Friday. They appeared to gain confidence in me the longer I staid.

I made one interesting discovery. There is there an old woman who appears really to understand what a change of heart means. I really think her a Christian. She conversed with freedom and would listen to the Scriptures with great attention. The whites give a good account of this woman, and when I last bade her farewell, she asked me with emphasis not to forget them; not to forget to pray for them.

I had another interesting adventure. I had succeeded in learning one or two of their chants. One day I gathered the little children around me, and they came without hesitation, and I got them to sing one of their Christmas carols. The words were pretty and the tune delightful, and their little voices were sweetly melodious. They sang for me until I had learned the tune. I then read them a story from the Gospel of Luke, and blessed them in the name of the Lord. "And now," said I to the older ones, "I will sing you a hymn." I had composed one in Micmac, and adapted it to one of our good old tunes. It contained the doctrine of salvation through Jesus Christ alone. I sung and they began to hum the tune. "When did you get that?" "I made it." "You made it!" "Keelak-wah-lak!" "It is pretty—it is well done. Will you sing it again?" Of course I did not refuse. It was not long before they came crowding round me, and at their request I sang my hymn again and again, until I think they had both tune and hymn pretty well fixed in their memories. Bless the Lord, O my soul! I had thought it would be a long day before I should hear a company of red men singing the praises of the Saviour. Now then, said I, let me kneel down and pray. I did so, and bade them good bye. When will you come again, was inquired by several. Perhaps I will return this summer, I told them, and (D. V.) so I mean to, and that before long.

The perusal of these extracts supersede the necessity of any fuller description of the way in which the missionary proceeds in his intercourse with our Aboriginal brethren, and affords gratifying evidence of his prudence and adaptation to the work, as well as of the success with which God has blessed his efforts.

As regards the second object, the exciting of an interest in favour of the Mission, Mr. Rand seems to have kept it ever in view. He delivered lectures in all the places above mentioned, and in all, collections were taken.

These lectures were not only heard with deep attention and growing interest, but have proved most efficient in bringing support to the Mission.

The promoters of the present effort are sometimes told that they are engaged in an impracticable scheme—that the Indians are fast passing away, and must soon disappear entirely, before the advance of civilization. That they are soon to pass away is at least questionable. In Cape Breton they are at present thought to be on the increase. What may be the future history or destiny of the race we will not undertake to predict. We know, however, that at present they can be numbered in these Provinces by thousands. We know that after dwelling for about a century among us, they remain, in general, ignorant of the sinfulness and misery of their moral condition, and of the infinite sufficiency, preciousness and glory of the Great Redeemer.—We know that their souls are precious, and if we do not go to them personally, the least that we can do, that we ought to do, is to encourage and support the Missionary who will go, and to beseech them to flee to the Saviour, and to find in him peace with God. This would be our duty, if we knew that the present race would be the last of the Micmacs. But who can tell what the Gospel experienced in its power may do, in removing those immoral habits which have proved so destructive to their strength and manly spirit, and in leading to industrious pursuits, conservative of health and prosperity.

The Committee are aware that formidable difficulties stand in the way, but they know that these are not insurmountable; for with God all things are possible. And our missionary goes forth cheerfully, though single handed, knowing that he goeth not on a warfare on his own charges. Still he must often feel most painfully the difficulty of acquiring the language without the usual aids of imparting to the uneducated mind new ideas, the correct understanding of which implies the prior knowledge of other truths—of raising the Indian from his torpor by truths purely spiritual, and of concentrating attention on such subjects while all around him are engrossed by things earthly and sensual. He knows the impediments to success which arise from their roving habits, and from their music of living. But the

Committee feel fully assured that he will meet and surmount these trials in the strength of the Lord, and the still greater trials which are caused by the apathy and want of steadfastness of friends and supporters, they trust he will not be called to encounter. Hitherto the Lord hath done great things for us whereof we are glad. Resources have been provided from quarters where they were least expected. Contributions have come unsolicited. In travelling by land and by sea, the owners of stages and packets, in several instances, have gratuitously borne him along, as if they were privileged by being allowed thus to do something for the poor Micmac.

And it is almost needless to add that this work must go on. Till the earth is filled with the knowledge of God, "Brother must say to his brother, know the Lord." And there are special reasons, why we should thus address our Aboriginal brethren, so long neglected. These are the remnant of a people from whom we have taken the lands from which our support is derived.—Where they once caught game, stand our houses, churches, and seminaries of education. What have we given them in return? Rum, with a sickly train of diseases and vices. Yes, the white man has given chiefly to the Indian for his lands, and is still giving for his wares, the cursed Fire-water, which debases, maddens and destroys. But it is not too late to present a purer, better stream of LIVING WATER. By presenting the word of God, we present the Lord Jesus, the Life-giver. We say, Behold the Lamb of God. Following him they will be led into the glorious Paradise of the Great Spirit. "They shall hunger no more, &c., for the Lamb who is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Halifax, Oct. 29th, 1850.

COLLECTORS IN THE CITY FOR 1850—51.

- Ward No. 1.—P. C. Hill, Esq., and J. W. Ritchie, Esq.
- " " 2.—James Thompson, Esq., and S. L. Shannon, Esq.
- " " 3.—A. F. Sowers, M. D., and Jas. F. Avery, M. D.
- " " 4.—E. Billing, Esq., and Charles Robinson, Esq.
- " " 5.—H. Ince, Esq., and J. Van Buekirk, M. D.
- " " 6.—W. Howe, Esq., and F. H. Soelling, Esq.

DARTMOUTH—John Burton, Esq.

From *Wesleyan Notices*, Novr., 1850.

Feejee Missions.

Extract from the *Journal of the Rev. R. B. Lyth, Lakemba, Feejee.*

Oct. 19th, 1849.—We praise God for what our eyes have seen and our ears have heard this day. Tuinayau, the King, has made a public profession of Christianity, and with him five others, including the only remaining Priest, and others of his near friends. There has been great joy in the city, and in the whole island.

Sunday, Oct. 21st.—A memorable Sabbath in Lakemba—the King, for the first time after professing himself a Christian, attended the house of God, and joined with his people in worshipping Him who is "King of kings and Lord of lords." Tui Tumbou, another influential Chief, bowed for the first time before the Lord. The Chief of the town of Nasanklau, on hearing, the other day, that the King had *believed*, [that is, openly professed his belief in Christianity,] ordered the chapel-drum to be beaten, and immediately went to the house of prayer, and, with several of the remaining Heathens of that town, knelt before God in token of his becoming His willing subject, and his people God's people.—So the language of the Prophet has its literal accomplishment: "And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."

Newfoundland.

The Anniversary Meeting of the Wesleyan Missionary Society was held in the Court-house here, on Wednesday last, agreeable to previous appointment. John Mann, Esq. in the chair.

The Chairman having referred to the objects of the meeting in a brief but most appropriate address, the Rev. W. L. Shearman was added upon to read the report, which gave a condensed and highly interesting account of the Parent Society's operations in the various parts of the globe. The Chairman introduced to the meeting the Rev. Mr. Botwell, as general superintendent of the Mission in Newfoundland. Several very excellent addresses were delivered.

The room was crowded to excess, and at the conclusion of the proceedings, a very handsome contribution was taken up. The Benevolent present were—Messrs. Batters, Snowball, Norris, Shearman, and Adley.

On the following day the Anniversary meeting was held at Carleton, when John B. Lee, Esq. was unanimously called to the chair. There was a numerous attendance, and the collection amounted to £25.—*Harbour Grace Herald*, Nov. 27.