

Correspondence.

(Published by special request.)

Micmac Mission.

THIRD QUARTERLY REPORT.

Missionary Labor.—I have visited Indians at Dartmouth, Hantsport, Canning, Kentville, Halls' Harbor, Bridgetown, Hillsburg, Victoria Beach, Milton, Liverpool, Jordan River, and Shelburne, and my visits were kindly received in all those places. Being freed from the necessity of collecting funds, and also freed from all anxiety about the support of my family, I have had much more time for direct Missionary labor, than in former summers, and cannot but hope that the Lord has been with me. In all the places mentioned, I have read and expounded the Word of God to attentive listeners, and have again and again been thanked for my visits, and urged to repeat them. New cases have been brought to my notice of Indians who have learned to read. I have distributed copies of those portions of the Scriptures which we have published, to a good many applicants, and have discovered by conversation, that some who cannot read themselves, are quite well acquainted with those books from having heard them read by other Indians.

About the 26th of July, I attended their annual festival of St. Ann's, at Hillsburgh, N. S. They have a chapel at this place and several houses, as well as a tract of land. They had collected there from some distance round. I counted one day about sixty together, and suppose there must have been nearly one hundred in all. They usually remain several days together at this festival. This imaginary being, designated St. Ann, is said by the "infallible church" to have been the virgin Mary's mother, and consequently the grandmother of our Lord. She has been chosen the Indian's patron Saint, and to honour her, and "have a good time together," they assemble July 26th, of every year. I arrived on the 27th. The priest had been there the previous day, and was expected again on the ensuing Sabbath. Hitherto I have had to report unfavorably respecting my attempts to preach to the Hillsburgh Indians, or as they designate the place *Elakook*. But on this occasion I saw nothing of which I could complain. I could read, expound, converse, and pray, and sing among them to my heart's content. A death occurred among them one day, and I was present. A lad about sixteen years old expired, and was buried on the following day. I knew nothing of the sick boy until an alarm was raised, and a group to whom I was reading, requested me to close, as a boy was dying, and all gathered around him, according to custom, to chant, and sing, and pray. The boy lay gasping on the ground, under a rude shelter of boards, placed on one side to keep off the sun. I knelt amid the group, and a more solemn and impressive scene I have seldom witnessed. The scenery around was rocky, rugged, and rough. The shed was close by the bank of the river below the mills. Kneeling in and around the shed, I counted about sixty Indians, men, women, and children, with the deepest solemnity on their countenances, and most of them mingling in the low and solemn death-dirge, which continued long after the boy had gasped his last. I could not join in the prayers, for I could not understand any thing that was said. But most earnestly could I pray, not only for the dying youth, but for all that group. It was death, and I could realize that that dread-ordeal all they and myself must soon pass, and then comes the judgment. And kneeling amidst that group around that poor dying orphan—for both his parents were dead—I did fervently pray that the gospel might be to us all the power of God unto salvation, and that "living we may live unto the Lord, and dying, we may die unto the Lord; that whether we live or die, we may be the Lord's."

I asked liberty to attend the funeral, which was readily granted. This was to take place next day, at two o'clock. But as the priest, who had been sent for to Digby, did not arrive, they waited until about three o'clock. Prayers were chanted for about half an hour, before starting. The coffin was carried by two men slung to a pole, which passed through a rope tied round at each end. A gun was discharged according to custom, just as the corpse was lifted. The corpse was borne upon their shoulders, and the multitude followed without order, walking rapidly, but silently, until they reached the chapel on the hill, when they placed the coffin inside, and the people separated into small groups, the men by themselves, and the women by themselves, remained outside, seated on the ground, and waited more than an hour for the arrival of the priest. As time passed on, and no priest came, the conversation which was at first conducted in a low voice, seemed to forget itself and rose into louder and more confused tones. A subscription list was started towards repairing the chapel; a clever young Indian in the dress of a volunteer rifleman, wrote down the names. I was asked for a donation and gave it. Had the priest come and found me reading the Bible to them, and arguing with rather a noisy group around me, I cannot say what would have occurred. He did not come, however, so the service was conducted without him. First the women entered the chapel and commenced the chanting. On hearing which, all the rest of us went in. After a time, the singing going on all the while, the coffin was lifted and borne to the grave. It was held a while suspended at the top of the grave, and then lowered to its last resting place. Then followed more singing, and when this ceased, every one, old and young, male and female, stepped forward and threw a handful of earth upon the coffin, after which the grave was filled up.

I have never before been present at an Indian funeral, and the whole scene interested and impressed me. I was especially thankful to ascertain that my presence was not deemed an intrusion, either at the death or at the burial. I ought to say that finding that my reading was offensive to some of the party, and likely to raise a commotion, I deemed it wise to desist, especially as one of the leading men apologized for the interference of the two white women who led up the opposition, and as I really wished to give no just cause of complaint.

One fact connected with that to me memorable St. Ann's day, deserves notice, as indicating the progress the Indians are making in civilization. I am not very observant of dress, and should not have noticed that all the women were arrayed in the garb of their palefaced sisters, had not an old man in rather a grumbling tone called my attention to the fact. "We have lost all our Indian women," he muttered. "Used to be plenty Indian squaws; all gone now." There was not in fact a single "squaw cap" to be seen upon old or young—and I saw in some of the wigwams babies playing with "skeletons." Friendly intercourse between the races has been on the increase for the past few years, and it is human nature to imitate those we esteem and respect.

More laborers coming up.—There can, I think, be no question as to the increase of the numbers of Indians, none as to their readiness to receive evangelical instruction. What can one solitary laborer do? Earnestly have I desired to visit Resigouche, Cape Breton, and other places this summer, but I have been hindered hitherto. But additional help is coming. The following extract from a letter received from a young man in Cape Breton will be read with interest.

To REV. S. T. RAND. North Sydney, Aug. 16th.

DEAR BRO.—Some time ago I dropped you a note acknowledging the receipt of the books, tracts, &c., with many thanks; and I also gave you a brief account of my mission among the Micmac Indians. But as I thought you had not received it, I concluded to write this.

The Indians (poor fellows!) are delighted with the books I gave them. So much has the tide turned, that those who turned me out of their wigwams at first, are now very glad to have me come and read to them in their own language. God has blessed my feeble efforts so far, in laying a foundation for future efforts. Some of them seem desirous of learning to read, and I am trying to teach a few of them.

I want to gain as much information as possible respecting the Micmac Mission. I have some thoughts of being a Micmac Missionary in after life. My age is sixteen. May God bless the Indians, and shower grace upon your Missionary!

I have written to our young brother, encouraging him to trust in the Lord and do good, and am enabled to assure him on the best authority (that in that case there is no question as to his finding employment and support. One of the advantages of our present plan of support, is, that it will enable us to employ all who may offer their services, as the question of pecuniary support cannot be raised. Our "Treasury" can never be exhausted.

Missionary's Salary.—The amount sent in towards the support of my family, without solicitation, and without solicitude on my part, has amounted during the quarter to two hundred and fifty dollars, forty-two and a half cents. I am not aware that any collection has been taken up in our behalf as a response to the circulars which the committee thought it advisable at the commencement of the year to send out. I can only remember three meetings during the quarter called with special reference to the Mission. Nine public collections have been taken up, some of them very small, but amounting in all to thirty-seven dollars, thirty-two and a half cents. I have no objections to ask for public collections, but have not done so more than two or three times. I have rigidly adhered to my determination, not only not to ask for aid, but also not to intimate my necessities to man, however pressing. I have again and again passed by friends upon whom I would have been glad to call, lest however they would have construed it, my leading motive might have been to remind them of my existence, and of the help they were in the habit of affording to the Micmac Mission. This may be deemed hyper-sensitiveness. But my faith is still weak and needs to be carefully guarded. I desire to learn to trust in God, and in Him alone. I have never discarded labor, or the use of means. Both Christ and his apostles labored most diligently and used means to obtain bread; but they did not have a fixed salary, they did not "lay up money," and they did live on the voluntary and spontaneous contributions of the people; and they carefully taught the people that it was both their duty and their privilege thus to support the gospel. If as we often hear, the people of these Provinces have not been educated up to this mode of giving, it is high time that this education should commence. And certainly so far, I have had no reason to complain. To all my known, and unknown friends, who have so generously assisted us, I beg to tender our warmest thanks. May the words of the Lord Jesus be largely verified in their behalf: "It is more blessed to give than to receive."

S. T. RAND. Hantsport, Oct. 10th, 1865.

For the Christian Messenger.

ACROSTIC.

Christian speed thee on thy way!
Haste thee onward, do not stay;
Eun with joy the heavenly race;
In with Christ, secure a place.
Set thy heart on things above,
Toiling onward in His love;
In his heavenly home to dwell,
Amid the saints his love to tell;
Never more to sin or stray:

Mid the ransomed throng to stay.
Endless life to you is given,
Seek to lead a soul to heaven.
Saviour lend a listening ear,
Each drooping soul with courage cheer:
Narrow is the heavenly road,
Going to the Lord's abode;
Enter, weary and oppressed,
Eun and Christ will give you rest.

CYNTHIA.

Hantsport, October 30th.

For the Christian Messenger.

To the Ministers and Members of the Churches and Congregations comprising the Central and Eastern Baptist Associations.

Dear Brethren,—

The Board of Managers of the Home Missionary Society, are compelled to make an appeal to you. Owing to the urgent requests from the destitute parts of our field of labor, we have made large appropriations during the past year, and our funds are now literally exhausted. There are claims upon our Society for Missionary labor, that must be met; and destitute churches and neighbourhoods that must be supplied. Repeated and reiterated petitions for sympathy and aid are addressed to us constantly, and we are constrained by our duty to our God and Saviour to meet them. But we want means to enable us to do so.

Friends, help us! It is your privilege to give to God and his cause: do not overlook this, and regard giving to this work simply as a duty. It is a precious privilege of which you ought gladly to avail yourselves, thankful to God that He permits you to have a share in the advancement of this kingdom. Do not give grudgingly; do not give, trying to find out, with how little you can decently get off; do not deal in this hard and stingy manner with Him, who has bestowed on you all your goods—with Him who loved you, and gave Himself for you.

We ask you to help us. You have placed us in the responsible situation we hold. Your object as well as ours is the salvation of immortal souls. There are many places which we are called to occupy in Nova Scotia, Prince Edward Island, and Cape Breton, where the inhabitants seldom hear a gospel sermon; and they are hungry for the bread of life; and they entreat us to send them spiritual food, that their famishing souls may be satisfied. There are other places where they manifest no desire to hear the word, and are utterly careless of their soul's salvation; and thus more loudly still, does this very indifference of theirs to God and to eternity call upon us, to send among them the living minister, to awaken them from their death-sleep.

Friends help us: send aid to your Home Missionary Society now. If you have but little to give, give that cheerfully: "if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not." "God loveth a cheerful giver." Whether you give abundantly of your abundance, or little of your penury we entreat you to send on funds at an early day.

Dear Brethren in the Ministry, we respectfully request you to bring this immediate pressing need, before your churches and congregations. You know how to do it; will you do it? We ask the members of the churches, yourselves, to act at once, and to send on your contributions. Your pastors will feel it a privilege to forward them. Your divine Master will not let the smallest service done to Him, go unrewarded. He will return it tenfold into your own bosoms. We ask your earnest prayers for our success, to come with your contributions. May God stir us all up to greater earnestness and increased liberality, that the treasury of the Lord may be filled.

On behalf of the Board,

R. N. ESCOFFIER, Secretary.

Some men will do anything for money—even good actions.

The virtue of many men is but vice sleeping.

For the Christian Messenger.

BAPTISM.

Extracts from Eminent Pedobaptist writers.

No. 4.

FRANCIS LIBER, PHILOS. DR.

FRANCIS LIBER of Boston, the learned editor of the *Encyclopædia Americana* in his preface to the fourteen volumes of that work, observes,—“In Theology, and indeed in all other departments of the work, the reader will not understand me as intending to give any opinions of my own except when expressly so stated; my wish has been not to obtrude opinions, but to furnish facts.” With this frank avowal that truth is sacred and must be perpetuated, though long and idolized sectarian errors decay and vanish, he records his candid testimony much on the side of the true New-Testament baptism.

In Vol. I. page 557, article *Baptism* he says: “Baptism (that is dipping, immersing, from the Greek *Baptizo*) was usual with the Jews even before Christ.” “In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered, and, to express more fully his change of character, generally adopted a new name.” “The Greek church, as well as the schismatics in the East, retained the custom of immersing the whole body; but the Western church adopted, in the 13th century, the mode of baptism by sprinkling, which has been continued by Protestants, the Baptists only excepted. The introduction of this mode of baptism was owing to the great inconvenience which arose from the immersion of the whole body in the northern climate of Europe. The custom of sprinkling thrice, in the administration of the rite, spread with the diffusion of the doctrine of the Trinity. In the first centuries of the christian era, when, generally speaking, adults only joined the new sect, the converted (catechumens,) were diligently instructed; the power of this sacrament to procure perfect remission of sins was taught, and, while some converts delayed their baptism from a feeling of sinfulness not yet removed, others did the same from the wish to gratify corrupt desires a little longer, and to have their sins forgiven all at once. But the doctrine of St. Augustine, that the unbaptized were irrevocably damned, changed this delay into haste, and made the baptism of children general. The death of a martyr, however, who perished while yet a catechumen, was accounted equally effectual for salvation with baptism. This was called *baptisma sanguinis* (baptism of blood). When in the 5th century, christianity became more firmly established, and the fear of the relapse of christian proselytes into their former faith, which had so often occurred in the period of persecution, diminished, the baptism of children became still more general, and is now the common custom of christians, with the exception of the Baptists. In America, however, it is not so universally practised as in Europe.”

Again in the same Vol. page 224, article *Anabaptists* he says: “It is certain that infant baptism was not customary in the earliest period of the christian church. In the middle ages, it was declared invalid by many dissenting parties, as the Petrobusians, Catharists, Picards, &c.; but in the prevailing church, for important reasons, it was retained.”

In Appleton's New American Cyclopedia, Vol. II. page 595, article *Baptism*, we have this additional testimony,—“Although illustrations were prevalent as religious rites among the Indians, Egyptians, Greeks, and Romans, and particularly among the Essenian sect of the Jews, yet the existence of baptism as a ceremonial for the admission of proselytes, or as giving validity to such admission, has been historically traced earlier than the christian era. What had been among the Jews, probably only a purifying ceremony, was made by John and Christ a rite of initiation into the christian church. Though baptism, as the symbol of an inward change, was conferred at first only upon converts to the christian faith, according to the prevailing modern opinion of Biblical critics, yet at an early period the practice was introduced of baptizing infants; the church requiring security, through certain sponsors, that the children should be brought up to lead a godly and christian life.

The form of baptism at first was, according to most historians, by immersion; but as christianity was introduced into colder climates, the more convenient mode of sprinkling was introduced.”

Also in the same work, Vol. XIV. page 149, article *Roman Catholic Church*, we have the