

T. J. Stewart,

Pamphlet Box E2.1

Rev. C. Tupper
Aylesford

copy 1.

THE
FIRST ANNUAL REPORT
OF THE
COMMITTEE
OF THE
MICMAC MISSIONARY SOCIETY,
FROM OCT. 23, 1850, TO SEPT. 30, 1851.

MISSION COMMENCED NOVEMBER 12TH, 1849.
MISSIONARY SOCIETY ORGANIZED OCT. 26TH, 1850.

HALIFAX, N. S.,

PRINTED AT THE WESLEYAN OFFICE.

1851.



Dalhousie College Library

The

JOHN JAMES STEWART
COLLECTION

THE
FIRST ANNUAL REPORT
OF THE
COMMITTEE
OF THE
MICMAC MISSIONARY SOCIETY,

FROM OCT. 23, 1850, TO SEPT. 30, 1851.

MISSION COMMENCED NOVEMBER 12TH, 1849.
MISSIONARY SOCIETY ORGANIZED OCT. 23RD, 1850.

HALIFAX, N. S.,

1851.

The
The
Reco
onde

Re
the di

Re

On
Esqu

Re
of the
year
with
mac

O

Re
edly
regar
is hop
tion

O

Re
year

Co

Co

Rev

Rev

Char
and

T

by

AT THE
ANNUAL MEETING
OF THE
FRIENDS OF THE MICMAC MISSION,

Held in Temperance Hall, Halifax, on Sept. 30th, 1851.

Rev. E. EVANS, President, in the Chair.

The meeting was opened with singing and prayer, by the Rev. John Miller. The Report of the Committee for the past year having been read by the Recording Secretary it was on motion of the Rev. Alexander Forrester, seconded by S. L. Shannon, Esq.

Resolved unanimously, "That the Report now read be adopted, and published under the direction of the Committee."

Rev. S. T. Rand, the Missionary, then addressed the meeting, when,

On motion of M. H. Perley, Esq., of St. John N. B., seconded by P. C. Hill, Esquire, it was

Resolved unanimously, "That there is in the judgment of this meeting great occasion of thankfulness to God for the support which this Society has received during the past year in its important operations; and especially for the continued and increasing zeal, with which their Missionary has been enabled to labour, in the acquisition of the Micmac language and the diffusion of Gospel truth among that tribe."

On motion of Rev. Dr. Twining, seconded by W. Howe, Esq.,

Resolved unanimously, "That the kind Providence, which has raised up so unexpectedly active friends and contributors to this mission in the British Islands, deserves to be regarded as a special mark of Divine favour towards the present enterprise, and will, it is hoped, be received by the people of these Provinces, as an incentive to renewed exertion in the cause of the Micmac."

On motion of Rev. John Miller, seconded by A. F. Sawers, M. D.,

Resolved unanimously, "That the following gentlemen be Office Bearers for the next year—

Rev. E. Evans, *President*,
James F Avery, M D, and J W Ritchie Esq, *Vice Presidents*,
George E Morton Esq, *Treasurer*,
A F Sawers M D, *Corresponding Secretary*,
Rev P G McGregor, *Recording Secretary*,

Committee—Rev J T Twining D D, Rev E A Crawley D D, Rev Alex W. McLeod D D, Rev John Martin, Rev A Forrester, Rev John Miller, Rev J McMurray, Rev F Nicoll, Rev Mr Geikie, Henry Ince, James Thomson, J H Anderson, E Billing, S L Shannon, Charles Robson, William Howe, John Burton, Peter Lynch, P C Hill, T A S Dewolf and W Full, Esquires."

The meeting was closed with the Doxology and the Apostolic Benediction by the Reverend President.

REPORT

OF THE COMMITTEE OF THE MICMAC MISSIONARY SOCIETY,

From Oct. 23rd, 1850, to Sept. 30th, 1851.

Two years ago no feasible project for educating or evangelizing the Micmacs, the Aborigines of these lower provinces, occupied the public mind or had even been submitted for consideration. It was sufficiently evident that while the *general* population were rapidly improving themselves and their country, and increasing in number, the descendants of the *original* occupiers of the soil had not for a century taken a single step in the march of improvement, and had so diminished in number that their final extinction was regarded as highly probable, and the date of such an event becoming a matter of calculation.

Happily the aspect of affairs has greatly changed. Different results are now confidently anticipated by the friends of the Indian. In November 1849, Mr. Rand's addresses, delivered and published in Halifax, and thrown into general circulation, became the means of presenting to the public not a little valuable information, respecting the condition of the tribe and their capabilities for improvement. Christian men, who had thought and talked of the desirableness of efforts to evangelize the tribe, came forward at Mr. Rand's invitation to support such an effort. For many reasons Mr. Rand himself appeared to be the man for this work, and when asked replied, "Here am I, send me." During that year he laboured under the direction of a Committee of Gentlemen, named at a Public Meeting; and who being from various Christian Churches, constituted an Evangelical Union, so far at least as the prosecution of this work was concerned.

After the experiment of a year, during which they had ample opportunities of becoming more fully acquainted with their Missionary, and he with them, the Micmac Missionary Society was formed, its Committee consisting, with few exceptions of the same persons. A year having now elapsed, they ask the privilege of meeting the public and telling their Annual Story.

They would state that another year and in many respects a most eventful one, having closed, they are bold to meet their patrons and their Missionary, at this anniversary, and to state that their proceedings have been conducted with perfect harmony, and that altogether when they consider, the way in which they have been led on, and the way in which the Missionary has been sustained, and more than all, the interest excited in so many different places and among so many different classes in favour of the poor Indians, so long neglected by Protestants, they feel constrained to believe and to rejoice that the Lord Jehovah has undertaken the work. The retrospect to which they now invite you will be a simple narrative of circumstances, sayings, and doings, which have filled their own hearts with thanksgiving and their mouths with praise.

This Society being constituted last year as an Association united to promote the evangelization and civilization of the Indians of Nova Scotia, New Brunswick, and Prince Edward Island, the Committee lost no time in formally applying to Mr. Rand to ascertain his willingness to act in conjunction with, and subject to, the general direction of the Committee, upon terms which were previously understood. His cordial consent was unhesitatingly given, and gladly received; and Mr. R. was left to prosecute his labours in the way which he thought most advantageous, the Committee having full confidence in his judgment, as well as in his integrity, and being assured of his desire to prosecute the work with vigour. During the latter part of autumn and the winter months, Mr. Rand was occupied almost exclusively in the study of the language. This object was pursued sometimes in connection with the work of translation, and again while labouring in compiling a dictionary. It was kept in view in his visits among the Indians, and in their occasional visits to him. The Committee feel it to be unnecessary to enlarge on the importance of this department of his labours. Life is uncertain. Many a missionary has been cut down at the commencement of his work, and his labours lost, because not thus committed to writing. It is of great consequence that Mr. Rand's knowledge of the language, so far as he has attained, should be preserved, to diminish the labours of all who shall follow him in this work, for we do not regard him as the only one who is to tread this path. And while this is a most necessary work, no man can say that it is sectarian. It is one which the Scholar and the Christian, the Legislator and the Missionary, the Protestant and the Roman Catholic, may alike patronise, and in the completion of which they may all rejoice. In December Mr. Rand procured the services of an intelligent Micmac for a time, and after his time had expired he writes from Charlottetown, Jan. 8th—"I am labouring night and day at my Dictionary. I got a teacher providentially. A tremendous storm drove two Indians under my roof for shelter one evening. They staid all night, and attempted to go home next day. One of them, a woman, was obliged to put back. I found she could help me to correct my lists of words most admirably, preparatory to their being inserted in the *Big Book*. So we took her into the parlour, and went to work. The family, especially the children, were quite attached to her. Every evening she would tell them a long story, I acting as their interpreter. Some of the most curious and best legends which I have yet heard, she gave us. She was very civil, modest and industrious. She knit socks, &c., and seemed quite pleased with civilized life. She attended a prayer meeting, listened attentively to the Scriptures, and to religious instruction and advice. May the God of all grace bless and save her! I have now work enough for some weeks cut out, and then Paul has promised to come and help me to proceed in translating." On the 21st December, Mr. Rand again informed the Committee that his whole time was devoted to the Dictionary. The following extracts will convey a pretty correct idea of the nature and difficulties of the undertaking:—

"I am working day and night," he writes "at what is the veriest drudgery of the whole business, and which, were it not considered on all hands of primary importance, I should be strongly tempted to postpone. I have, during the last four years and a half, collected *some thousands of words*, and written them down. But though of more value than gold as a vocabulary: for, all the purposes of a dictionary they are, in their disarranged state, almost useless. The first and generally the second letter are arranged alphabetically, but that is all. This was all I could do at first, collecting the words as I did by conversation and not from books, and never knowing what the next word

coming under any particular letter would be. Besides, for the work of translating, it is wholly useless, as the Micmac word is placed first. On hearing or reading a Micmac word which I do not understand, I can turn to my book, read through some scores of words and ascertain its meaning if I happen to have it, and if I have it not, I can put it down, find out its meaning, and thus it is added to the list. But my book will not tell me the Micmac of any given English word.

"An English and Micmac dictionary becomes, therefore, just as important—nay, more important. Now, you will have some idea of the labour necessary to accomplish this, when I state that under the single letter A. I have occupied the greater part of a book, half an inch thick, made of paper of the size of ordinary letter paper. It is not full, because spaces are left for other words, as they may come in at the proper places. There are not, of course, so many words under all the letters, but under others there are more. The letter K. will, I think, extend over double that space. Now this is a business which cannot be hurried. To write a single letter illegibly, is just equivalent to not writing it at all. To copy the work when done will be an easy task, compared with that in which I am now engaged.—The words must be inserted not only with their meanings, but the inflections, to some extent, must be marked, for without these you cannot conjugate the verb or determine to what class it belongs. The Committee know how to appreciate the importance of this work, and will need no apology for the apparently slow progress which I am making. You must not suppose I feel it irksome. Far from it; I can sit at it from eight to ten hours a day, week after week; and though I hesitate to use the word luxury, which is at my pen's end, lest it should be exaggeration, yet I can truly say it is enjoyment. Nor is the time lost as regards the more immediate design of the Mission. I am every day making progress in the language. There is this advantage, too, that I can remain at home, which, in winter, is something. There is not the excitement and often thrilling incident of missionary excursions. I am not able to interest you and the public, by accounts of visits to wigwams, and addresses, conversations, and Christmas carols. Day after day, week after week, month after month, wear away, and all I can say is, that I have inserted so many words in the Micmac Dictionary. And when I rise at midnight from my task, with my head and breast aching, and kneel down and pray for forgiveness, and for a blessing on the dull, monotonous labour of the past day, it is sometimes, I confess, no easy matter to realize what connection all this has with the salvation of the souls of the Indians, who are perishing in ignorance and sin. I try to exercise faith, and then I reason, and sometimes I think I can exercise both faith and reason. *I have no doubt* the work of this Mission will go on. I may get discouraged, and leave it, or I may be taken away at the commencement, as many a Missionary has been, but there may be others even now ready to enter upon the work. They can enter into these labours, and when success shall begin to second our efforts, the Indians themselves will have facilities for acquiring the English language."

While prosecuting these exhausting labours in faith in the promises of God, Mr. Rand, as well as the Committee, was greatly encouraged and revived, by the cheering news which Dr. Twining brought across the Atlantic. "As cold waters to a thirsty soul, so is good news from afar country." The Dr. had furnished a number of Christian friends in Britain with copies of Mr. Rand's published pamphlet, and farther, had explained the truly Catholic principles and aims of this Society. A lively interest was at once expressed for the evangelization of the Micmaes, and information being desired, a meet-

ng of
London
sued so
also ac
co-oper
Gen. S
Sir Nic
Captai
Captai
Rev. L
Major

Tha
ninep
of the
a hund
cordia
in bei
tian b

The
forme
Comm
the w
ready
Comm
might
the tr
but
partly
the I
the A
end
much

"I
sistan
rectio
thing
not o
has s
skip
some
he h
sacr

H
the
ful,
Test
facil
be o
licat
vou
assis
neti
over

ing of friends was held at the Hon. Captain Maude's, No. 52. Eaton Square, London. Dr. Twining explained the objects contemplated, and the plan pursued so far, and the Rev. H. Venn, Sect'y to the Church Missionary Society, also addressed the meeting. A committee was immediately appointed to co-operate with this Society, consisting of the following gentlemen:

Gen. Sir Peregrine Maitland, G. C. B.	Captain Hammond, R. B.
Sir Nicholas Chinnery, Bart.	Captain Stewart, 7th Regt.
Captain Sir Edward Parry, R. N.	Thomas D. Archibald, Esq.
Captain Hon. Francis Maude, R. N.	John G. Malcolm, Esq.
Rev. Henry Venn.	H. S. Waddington, Esq.
Major Forrester, 52nd Regt.	Hon. Francis Maude, Esq., <i>Secretary</i> .

That Committee immediately forwarded fifteen pounds three shillings and ninepence, currency, and solicited regular information relative to the progress of the Mission. A correspondence was accordingly commenced immediately, a hundred copies of the Report forwarded, and this Committee expressed their cordial thanks for the unexpected aid already received, and their happiness in being assured of the countenance, the sympathy and the prayers of Christian brethren in our fatherland.

The Dr. farther stated, on his return to this Committee, that he was informed by the Secretary of the British and Foreign Bible Society, that the Committee of that Institution would undertake the publication of any part or the whole of the Scriptures, in the Micmac language, so soon as they are ready for publication; and he found the same readiness on the part of the Committee of the Tract Society in reference to any tract which this Society might wish to publish. Mr. Rand immediately took the hint, and commenced the translation of the tract called "Poor Sarah," being the account of a poor but pious Indian woman. It contains Christian doctrines and experience, is partly in broken English, and so written as is likely to prove interesting to the Indians. Mr. Rand had previously begun the translation of the Acts of the Apostles, and with the aid of his *nigqumach* had advanced as far as the end of the seventh chapter. The translation of the tract was a work of much greater ease. He thus speaks of the difference:—

"I have translated it (the tract) with the most perfect ease, without any assistance, and have no doubt of its general accuracy. With but very few corrections, it might be published. In fact, I see the Scripture is the hardest thing to translate, because your arms are bound by its sacredness. You want not only to say *what* your author says, but to say it, as near as may be, *as he has said it*. With a human composition you may take liberties—you may skip a hard place; if you cannot say just *what* the original says, you can say *something like it*, and something better perhaps, and if you cannot say it, *as he has said it*, you can express yourself in some other way—and there is no sacrilege in the thing, and no harm done."

He accordingly, in the letter from which the above is an extract, proposes the publication of the tract. By this little publication, which might, if successful, be followed by the issue of a spelling book, and by selections from the New Testament, say the Sermon on the Mount and the history of the Crucifixion, facility would be afforded for teaching them to read, and divine truth could be circulated in an attractive form. This being the first proposal for the publication of any thing in Micmac, Mr. Rand expressed a strong opinion in favour of the Phonetic alphabet, and as the Committee acquiesced, the reasons assigned may here be stated in Mr. Rand's own words. "I use the new Phonetic alphabet, and have already seen such evidence of its infinite superiority over the old one, that no delay, nor any other consideration, would induce

me to change it. Learning to read according to it is reduced to little more than learning to numerate. The Indian who was with me last week, went away, able to spell out any word, and was surprised and delighted with his new acquisition; he had learned in that short time to form the letters accurately. He could scrawl a little before, and pick out a letter after a very long time, (written in the old style,) in which *one letter has a dozen of sounds, and one sound a dozen of letters to represent it*; and I have no doubt of his becoming able to read and write with comfort and ease in six or eight weeks." The Committee, after deliberation, resolved on publishing the tract, and in the way recommended; and having laid the matter before the Committee of the Tract Society, they have voted the sum of five pounds, sterling, which will nearly cover the expense. Some delay has occurred in procuring the type; and the Committee cannot now submit the little work, but they trust that it will be forthcoming soon, and that it will prove the earnest of good things to come.

Among the interesting incidents and correspondence of the past year, nothing to a greater extent surprised and delighted the Committee, than the letters and aid of Lieut. Herbert J. Clifford, R. N., of Tramore, Waterford, Ireland, a total stranger to us all, at first, though now known as a brother and fellow-labourer, whose zeal will provoke very many. It appears that Mr. Clifford is a Nova Scotian, and loves the land of his birth. He is also a Christian, and more intensely loves the cause and people of his Saviour and King. The Micmacs he speaks of as his brethren. "*They are my own people. I was dandled on the knee of one of the Red men, often times in the kitchen of my grandfather in the backwoods of my native land, and I always had a love for them, especially for their souls, since I knew the truth.*" This gentleman had long been anxious to see such an enterprize set on foot, as that for the support of which we are this evening met. In 1842 he wrote to a friend in Halifax to know if it would be feasible to get up a mission to the Micmacs. He was discouraged. He was told that the attempt was useless—that the ground was pre-occupied. Regarding the case as hopeless, he then turned his attention to the far East instead of the West, originating the Loo-Choo Mission, which is mainly indebted to his exertions for support. In April last, however, a No. of the P. E. Royal Gazette, containing notices of Her Majesty's Surveying Schooner the *Gulnare* (with the officers of which he was acquainted) and notices of the Micmac Mission and of Mr. Rand's movements, was forwarded to his address by the Lady of Lieutenant Forbes of the *Gulnare*, when all his former interest was revived. He immediately wrote for information to Dr. Twining, to the Corresponding Secretary, and to his naval friends. Copies of the report and a few other documents were immediately furnished, and this warm-hearted friend of the Micmac did not rest, until, by the republishing and circulating of extracts from these, he had infused some measure of his own enthusiasm and zeal into his Christian friends, and raised and transmitted the handsome sum of Thirty Pounds sterling. Such an example can scarcely fail in stimulating to greater zeal and activity christian people, in these provinces, who are the neighbours of these people, and who ought to be foremost in promoting their evangelization.

And surely with such aid there should be no difficulty as regards the financial department. The chief ground of apprehension is, that as our revenues come from *so many sources*, individuals and Christian Societies may neglect personal responsibility and effort, and leave the duty of support to others. Meanwhile while some are waiting for others to give, more funds are urgently demanded, that the operations of the Society may be enlarged, and missionary

premise
is some
to rece
could r
furnish
lations,
taketh
was oft
could f
food w
we of c
es, but
power
when l
visit—

Tha
youth,
large y
guage
Pound
But
Early
which
passag
a brief
the In
expect
eight
wigwa
The i
words,

"It
about
Indian
before
going
the Sa
that S
all qu
them
prayer
They
me do
till m
plish
dians
They
eligit
time
but I
and t
seven
man

premises secured, where the work of instruction may be carried on. There is some reason to believe that even now Indian youths could be found ready to receive instruction. There the Missionary could open a School. There he could relieve the weary and the faint and the hungry and the feeble, and while furnishing them with evidence of our regard, in attending, under proper regulations, to their temporal wants, he could direct them to the Lamb of God who taketh away the sin of the world. During the past winter, Mr. Rand's house was often a refuge for the Indians. They remained over night, when they could find shelter nowhere else, and cooked their own suppers, having their food with them. "Those who are widows indeed and desolate (says Mr. R.) we of course feed. We do not want them to follow us for the loaves and fishes, but we do want them to know that we are their friends. *And there is power in kindness!* The Indian who has slept under our roof and been fed when hungry, will not turn me out of his wigwam when I go and return his visit—and he will listen both here and there to the wondrous story."

That these objects may be attained, and especially the education of their youth, requests have already reached the Committee to this effect,—“Enlarge your operations, and we'll enlarge our contributions.” Such is the language of Commander Orlebar, who already gives the liberal sum of Five Pounds annually.

But it is high time to direct your attention to Mr. Rand's later operations. Early in June, he paid a visit to the Indians in some parts of Cape Breton, which has not been surpassed in interest, by any previous excursion. He took passage from Charlottetown, in H. M. Surveying Schooner *Gulnare*, and after a brief stay in Pietou, proceeded to the Strait of Cansau, expecting to find the Indians encamped there as usual for the summer. Disappointed in this expectation, he returned to the vessel which was going on to St. Peters, about eight miles from an Indian settlement. Here he met an old friend, in whose wigwam he had once stayed all night, and was asked to visit him next day.—The interesting narrative which follows, must be given in Mr. R.'s own words, extracted from his letter of date June 24th, 1851.

“It happened very well for me that Captain Orlebar was to remain here about a week, and that his business led him down to Indian Island, where the Indian Chapel is, with a settlement of Indians contiguous, about (as I said before,) 8 miles from our floating house. This gave me a capital chance of going and returning. At first there were but few families at home, but as the Sabbath drew on, they began to assemble in greater numbers. I learned that Sabbath was a high day among them, and that they were expected from all quarters. Providentially the priest would not be there. I proposed to them to go down and go into their chapel and keep quiet until after their prayers were over, and then to come out and read to them in the open air. They assented to this, and a young man volunteered to come up and convey me down in a canoe. He came accordingly on Saturday evening, remained till morning, and the wind came ahead and blew pretty fresh, but we accomplished the passage without any trouble. I found upwards of a hundred Indians, old and young, and was very politely introduced to them by my friend. They all gave me leave to go into the Chapel, where they provided me an eligible seat, and the service commenced. I cannot describe it, for want of time and space. I could not understand what they chanted and muttered, but I could understand what I saw. The prostrations, the kissing of the floor, and the toe of an image of St. Ann, and the offering of a halfpenny in two several places, all this going on continuously was plain enough. One old man led on the rest, and after the singing was over, he gave them an exhortation.

tation. As he spoke slowly, and in measured style, I could understand the most of it. He said many good things, seated, by the way, like the Rabbins of old, and some which were not so good. As soon as they issued out, my old friend said to me, "If you have anything to say, now's your time before they scatter." It was proposed that we should occupy the Priest's house, which stands a few rods from the chapel. Thinking it had probably never been devoted to a better purpose, and very likely never would be again, I did not object. I found a table and a chair, which I immediately occupied. They crowded in, and filled up the room. "Are you ready?" I inquired. "Not quite; there are a few more to come yet." I assure you, dear brother, it was a solemn moment. For often have I addressed an audience, because custom had drawn them together, and custom required a sermon. It was different now. These immortal beings who sat before me had come because they supposed I had a message for them. I had collected them because I had something to tell them. I was to address them extemporaneously in their own language. I looked up to Heaven for wisdom, and help. I had determined to tell them all about the mission for an introduction, then to read a chapter and expound it, by way of conclusion. I did so. I could see by their eyes that I was succeeding in making myself understood, and in rivetting their attention. I cannot tell how long my address lasted; there was no necessity of taking out my watch. After a while, quite in Missionary style, I was interrupted with questions. They were all put, however, in a kindly manner, and I answered them as well as I could. The purport of the questions was to ascertain more fully my views and aims. "Did the Queen send you," they inquired; and had I any immediate temporal benefits to bestow? I explained. By and bye, the bell rang for vespers. Most of them retired, but six or seven remained, some of them intelligent looking old fellows. "Never mind," said they, "we need not go. Tell us more about it." Finally, one more gave his opinion. "If we contemplated instructing their children, and giving them books, it certainly could not be anything evil we were designing. For his part he would not be afraid to send his children." I concluded the whole by prayer. Vespers were now nearly over. As soon as they issued out of the chapel they collected in groups, repeated what had passed, and a very warm discussion ensued. This was just what I desired. Some sparks of thought would probably be elicited. I looked on and listened. The worthy old man who had played the preacher in the morning, was evidently not pleased.—He had not attended my lecture in the lodging place of his "Reverence." I occasionally put in a word, helping each party as occasion required. All parties separated soon, apparently in friendly terms. I got a couple of Indians to convey me in a canoe a couple of miles across a cove, and then walked homewards. It was now past four o'clock. I had eaten a very early breakfast, and taken a bite in my pocket, which I gave nearly all to the two Indians, who paddled me across the cove, on learning that they had had no breakfast. But I was neither hungry nor weary. Had I the pen of Leigh Richmond, I could tell you what a delightful winding road I travelled. How it would occasionally shoot into the woods, just putting on the livery of Spring, and then emerge out upon the Bras d'Or, studded with lit the Islands—then rise over an eminence, giving a most commanding view of the surrounding country. But let that pass. I reached home after a couple of hours, and found my friends just assembling on the half-deck for evening service. You will scarcely need to be told that after we were assembled in the gun room, I recounted the events of the day. We sang a few hymns, and prayed together, and betook us to our beds. It was long before I could go to sleep. The earnest, interesting

counten
fore m
could
the day
in Capt
heard t
out of d
did not
to be th
zle me.
said I.
does."
was a d

But
the Gu
would
took th
a good
Breton
ten, wh
read in
story,

Since
christia
ver, O
been r
time in
are the
The p
latter.
tles ba
soon
them
imper
mac, i
the wa

The
respon
shoul
ever t
marre
were
const
nego
the a
Comm
step.

In
on w
tions
(the
whic
grev

countenances of those old, hoary-headed, venerable looking Indians were before me. The Indian words were ringing through my head. I do think I could pray sincerely that the blessing of God would rest upon the labours of the day, notwithstanding all my defects and failings. Next day I went back in Capt. Orlebar's boat. I again heard and saw their devotions, again I heard the old *Sakunow* preach. After chapel was out, we sat down together out of doors, and had a very interesting conversation. Finding that they did not get offended, I took the opportunity of telling them what we conceive to be their errors, both in principle and practice. They in turn tried to puzzle me. "Tell us," said one old man, "where is heaven?" "It is above," said I. "And don't the earth turn over every day?" he rejoined. "Yes, it does." "Well then, if heaven is up at noon, where is it at midnight?" This was a difficulty, truly, but he seemed satisfied with my explanation.

But I will have done, and tell you the rest when I see you. I returned in the *Gulnare*, and arrived home Saturday before last. I expected my teacher would have been gone to Nova Scotia. Instead of that I found him sick. I took the opportunity to visit him and the Indians in that region. I found it a good opportunity to read and talk to him and others. My trip to Cape Breton answered a valuable purpose. The shy ones would draw near and listen, when they heard me *telling news* in Miemac. The Chapter which I had read in the *Padleosoqwom* came in as a matter of course, as a part of the story, and what I had said, and what they had said, worked in also."

Since that time, Mr. Rand has been presenting the claims of the Indian to christian sympathy and help, at Pictou, New Glasgow, Green Hill, West River, Onslow, Cornwallis and Pugwash. From some of these places, aid has been received, from others it is forthcoming. At Pugwash Mr. R. spent some time in correcting his translations. The portions of the Scriptures translated are the Book of Genesis, the Gospel of St. Luke, and the Acts of the Apostles. The portions which approach the nearest to the proper standard are the two latter. The Gospel of St. Luke was first translated, but the Acts of the Apostles being more recently done, required less labour in revision. Both will soon be in that state in which Mr. R. will feel himself warranted in placing them in the hands of the Committee for publication; trusting that although imperfect, as they necessarily must be, yet that they will present to the Miemac, in his own tongue, the sayings and doings of our Lord Jesus Christ—*the words of eternal life.*

The Committee feel that they as well as the translator now occupy a responsible position. They know how desirable it is that these, when issued, should remain for years, if not ages, standard productions. They know however that translations into the English and into other languages, which were marred by imperfections which increasing knowledge ultimately removed, were blessed to the salvation of souls. In these circumstances they have felt constrained to take the preliminary steps towards publishing, and are now in negotiation with the Secretary of the British and Foreign Bible Society for the accomplishment of the contemplated measure, so soon as Mr. R. and the Committee shall have been satisfied that they are fully prepared for such a step.

In the mean time the Committee think it desirable to state, that the subject on which the greatest difficulty was apprehended, and on which some predictions were hazarded by persons unfriendly to the Mission on its present basis, (the rendering of *Baptizo* and *Baptisma*) is likely to be arranged in a way, which, if not perfectly satisfactory to all, will not, it is hoped, prove very grievous to the conscientious scruples of any. By the Constitution of this So-

society, which was adopted after much deliberation, no part of the funds can be applied to the publishing of any translation till sanctioned by the Committee. It was therefore, and is now evident, that some concession must be made, else one object of our union must fail of its accomplishment. In these circumstances, Mr. Rand and his Baptist brethren while conscientiously differing from the Committee on the points referred to, have continued their co-operation with the Committee, a majority of whom have resolved on their own responsibility, that these words shall be transferred, after the example of the English authorized version.

The Committee in concluding would, with increasing confidence and earnestness, recommend, the prosecution of the work to the Society, and to the Christian public. The conversion to God of those poor ignorant children of nature is not impossible, is not impracticable. They need much, but not more than the death of the Saviour can provide for them, and not more than the Great Spirit can do for them. The Saviour lives, and by his life can secure all that is necessary to make the exertions of your Missionary successful. And the object for which he labours is dear to the Saviour. It is the object for which he poured out his soul unto death; and for which he now in his intercession, pours his soul into the bosom of his father. And what He asks shall be granted. The Holy Ghost will be given. A blessing will descend on means; *on such means as have his approval*, and such are the circulation of *His own word, and the preaching of Christ*. Union among ourselves in applying these will also have his approval. How striking are his own words! "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me." Surely with this example before us, we should pray that the Lord would guide and bless our Missionary, that the Holy Spirit may descend *upon him*, and *upon the Indians*, to whom he bears the tidings of salvation, and *upon ourselves*, that we may continue "like minded one towards another, according to Christ Jesus, that we may with one mind and heart glorify God, even the father of our Lord Jesus Christ." "Come then, O Spirit of the Lord, from the four winds, breathe on the dead that they may live, and let the wilderness become a fruitful field, and the fruitful field be counted for a forest!" "Then shall judgment dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

If good men in some instances, decline our union, and prefer other departments of the Master's service, we wish them God-speed; and feel assured that a sufficient number will remain, who feel it an unspeakable honour to be employed in this effort to save their brethren, and to be associated with the Redeemer himself in the highest and holiest of enterprises.

Halifax, Sept. 26th, 1851.

List of Subscriptions received in 1851.

Almon, Hon. M. B. Halifax	10 0	Cogswell, Hon. H. H.	20 0	Howe, Wm.	5 0
Albro, E. & Co.	2 6	Coleman, W. J.	5 0	Hare, W.	10 0
Allen, Jas., M.D.	2 6	Creighton, W. H.	5 0	Hunt, F. W.	5 0
Allison, David	5 0	Cogswell, C., M.D., London	20 0	Hunter, C. D.	7 6
Ackhurst, W.	10 0	Doull, John, Halifax	5 0	James, A.	5 0
Anderson, J. H.	20 0	Duffus, John	10 0	Isles, Geo.	5 0
Avery, J.F. M.D.	20 0	Davis, Rev. Mr., Horton	20 0	Isles, Mrs.	2 6
Atkinson, J. M. D., P. E. I.	5 0	Desbrisay, T., P. E. I.	10 0	Johnston, W.	2 6
Bauld, Wm., Halifax	5 0	Eaton, Levi W.	30 0	Keating, W. H.,	2 6
Brown, T. A.	12 6	Esson, J., Halifax	5 0	King, Rev. A.	20 0
Bell, Joseph	10 0	Evans, W.	2 6	Knight, J. F.	5 0
Black, M. G.	5 0	Fenerty, T.	10 0	Knight, Alexr.	5 0
Boggs, Thomas	5 0	Forman, James	10 0	Laurilliard, H. J.	5 0
Boyer, Miss	5 0	Fraser, R. G.	5 0	Langley, W.	5 0
Billing, Edward	20 0	Fraser, A. G.	5 0	Lynch, Peter	5 0
Barss, Simon	5 0	Fraser, W.	2 6	Little, Sergt.	5 0
Bennett, J. B.	5 0	Fraser, Simon	5 2½	LeBlanc, Mrs.	2 6
Bessonett, J. S.	5 0	Forbes, Lt., R. N., P. E. I.	8 4	Lawrence, Col.	25 0
Bell, John	5 0	Forbes, Miss	5 0	Lynds, Mrs., Truro	2 6
Baine, Alexander	2 6	Gibson, John, Halifax	5 0	Lane, Col., P. E. I.	4 5
Brown, M. S.	3 1½	Gordon, Jas.	2 6	Mitchell, G. P., Halifax	5 0
Black, M. P.	2 6	Grant, W.	2 6	Metzler, John	10 0
Bolton, Thomas	5 0	Grubb, Mrs., P.E.I.	5 0	Murdoch, Wm.	10 0
Bayfield, Capt., P. E. I.	20 0	Gibson, J.	2 7½	Murdoch, Chas.	5 0
Blake, Mr. London	25 0	Haszard, Henry, P.E.I.	4 2	Merkel, J. W.	2 6
Beazeley, Geo., P. E. I.	33 4	Haszard, G. B.	4 2	Merton, G. E.	5 0
Burns, Miss	2 6	Heartz, Richard	4 2	Malcom, James	5 0
Butcher, George	2 6	Hooper, Artemus	3 1½	McAgy, W. A.	2 6
Beer, G. Junr.	2 6	Horton, James	5 2½	McKenzie, Geo.	5 2½
Bigelow, Wm., Pug- wash	5 2½	Hobbs, Wm.	10 0	McLreith, M.	5 0
Bigelow, Amasa	5 0	Hensley, C., P.E.I.	8 4	McKinlay, A. & W.	6 3
Burbidge, S. T.	5 0	Hull, George	3 1½	McDougall, John	5 0
Creed, Charles	5 0	Hancock, Lt., R.N.	16 8	McLearn, R.	5 0
Chipman, Isaac, Horton	5 0	Hume, Isaac, Ches- ter	6 3	McAuliff, M. J.	10 0
Cutten, E. B., P.E.I.	5 0	Hartshorne, H., Halifax	2 6	McGregor, Rev. P. G.	5 0
Creelman, S., Hali- fax	2 6	Hosterman, Thos.	3 1½	McNeil, H. S.	2 6
Campbell, J.	5 0	Hobson, J. C.	2 6	McCulloch, Mrs. D.	3 9
Cleverdon, J.	2 6	Hartley, Henry	2 6	McNair, Rev. R., P. E. I.	5 0
Cleverdon, Messrs. & Co.	10 0			Mackison, Dr.	5 2½
				Melville, William	2 6
				M. F.	7 6
				Milner, Geo.	2 6
				North, W. Cornwallis	2 6

Naylor, C. B., Halifax	2	6	Robson, C	10	0	Thomas, T T	10	5½
Nordbeck, P.	5	0	Robinson, J. S.	5	0	Tupper, Nath., Cornwallis	5	0
Northup, Jer.	5	0	Ross, Mrs.	2	6	Taylor, H A, Halifax	2	6
Naylor, J.	5	0	Sawers, A F, M D	10	0	Thompson, Jas	5	0
Nutting, J. W.	5	0	Stairs, W J	10	0	Tupper, Eddy	5	0
Noble, Robt.	20	0	Stayner, E	2	6	VanBusbirk, And, Pugwash	10	5
Orlebar, Com. R. N.	5	4	Silver, W N & Sons	10	0	Wilson, Geo, P E I	2	6
Pineo, Hon. G. G., Pugwash	5	0	Scott, A	5	0	Watt, J, Junr	2	6
Pineo, Harriet Mrs.	6	3	Scott, James	5	0	Watson, W R	5	0
Perley, M H, St John	5	0	Silver, J	10	0	Weeks, R	8	4
Reeves, James, Halifax	2	6	Strong, S	7	6	Wilson, David	8	4
Roy, Rev. D, Pictou	20	0	Starr, George H	20	0	Wedgwood, Sergt. 38th Regt.	5	0
Richardson, J, Ha- lifax	2	6	Shannon, S L	10	0	Wilson, A, Halifax	5	2½
Richardson, R	2	6	Smith, S S B	2	6	Watt, John	5	0
Robie, Hon S B	20	0	Stratton, Dr., RN	7	6	Yates, George	5	0
			Shaffer, Mrs., Halifax	2	6	Yates, G. Junr.	5	0
			Stamper, H., P E I	9	2			
			Smurden, W	2	6			
			StCroix, Mrs	4	2			
			Tremain, T	4	2			
			Tanton, T T	2	6			

Names of all subscribers of 2s. 6d. and over, will be inserted in the future Annual Report.

COLLECTIONS.

Collections		
Made at Annual Meeting in Poplar Grove Church.	-	£1 0 10
At Rev. A. McGillivray's Church, McLellan's Mountain,	-	- 4 0 0
From Juvenile Missionary Society, New Glasgow,	-	- 2 0 0
Per Missionary Box from Miss Wells, Halifax,	-	- 0 8 0
Made by the Rev. J. T. Twining, in London,	-	-15 3 2
At Prayer Meeting held in St. Matthew's Church, Halifax,	-	- 5 7 3
From Primitive Presbyterian Church, New Glasgow, Rev. G. Walker,		3 2 6
From Baptist Missionary Society, Upper Stewiacke,	-	- 1 2 0
From sundry persons, by E. F. Stewart, Esq.,	-	- 1 3 2
At Dartmouth, per J. Burton, Esq.,	-	- 3 0 0
Rev. Mr. Patterson's Church, P. E. Island,	-	- 0 12 4
Per Missionary, at North River, "	-	- 0 17 0
At Public Meeting in Charlottetown, P. E. I.	-	- 3 0 0
At Prince Street Presbyterian Church, Pictou,	-	- 5 6 0
At New Glasgow Presbyterian Church,	-	- 3 11 6
Per Missionary, in small sums, and 6s. 3d. for pamphlets,	-	- 3 4 10 $\frac{1}{2}$
At Public Meeting, Lower Stewiacke,	-	- 0 18 3 $\frac{1}{4}$
By Rev. N. Viditoe, at Wilmot,	-	- 1 5 0
By Lieut. H. J. Clifford, R. N., Tramore, Ireland, per Dr. Twining		37 10 0
By F. C. Missionary Society, Wallace, per Rev. J. Munro,	-	- 0 5 7 $\frac{1}{2}$
At Methodist Chapel, Bridgetown,	-	- 1 3 5
At Baptist Church, Billtown, Cornwallis,	-	2 6 1 $\frac{1}{2}$
" " Pleasant Valley, Cornwallis,	-	2 10 0
From congregation Rev. Mr. Herdman's Church, Pictou,	-	- 2 2 6
At Public Meeting, Pugwash,	-	- 1 16 10
At Temperance Hall, "	-	- 0 16 7
From Free Church Congregation, Wallace,	-	- 2 0 0
From Chalmers Church Congregation, Halifax,	-	- 5 0 0
At Pugwash, by Missionary,	-	- 0 19 7