

J. J. Stewart.

Pamphlet Box E2.1

# REPORT

OF THE

## Micmac Mission,

For the Year ending December 31, 1866.

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HALIFAX, N. S.:

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FOR THE YEAR ENDING DEC. 31, 1866.

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Another year having closed, our friends are entitled to a brief account of what the Micmac Mission has been doing during the year. By our late arrangement it devolves on me to draw up the Report.

I have been continuing my labors as usual. I have been travelling from place to place endeavoring to preach the unsearchable riches of Christ, to the Indians and others, publicly, privately, and from house to house. I went west as far as Granville, and crossed over to Liverpool and Shelburne. I visited Cumberland, Pictou, Antigonish, Little River, Guysboro', Pirate's Cove, Ship Harbor, and other places in Cape Breton as far as Sydney.

I met with some opposition. At one place, I was forbidden to approach the encampment, stones were cast at me, and I was struck with the fist and with a stick. I was sometimes met with a dogged silence, with sour looks, and unkind words. In other cases I was politely requested not to read my books, but was allowed to *talk* as much as I choose. Occasionally I got significant hints to the effect that I was looked upon as an intruder. But such cases as the foregoing were very few and far between. In general I have been kindly received and listened to with respectful attention. I have often been thanked for my visits, urged to remain longer, and to come again. I have always endeavored to introduce the Scriptures and religious conversation as soon as possible; and "to be instant in season and out of season," and to "know nothing among them

save Jesus Christ and him crucified." I make it a rule to avoid controversy as much as possible, and to make no allusion to their errors, their priests or their church. But to present as simply as possible the way of salvation by faith in the crucified Redeemer. I have occasionally succeeded in holding something like a formal religious service. A small company have collected together, and we have had singing and prayer, exposition of the Scriptures, and exhortation. But in general missionary labor among these people resembles rather pastoral visitation, and personal conversation: a mode of teaching, however, just as important as public preaching, if not more so. I love to read the 6th chapter of John. They have a few verses of this chapter in their Prayer-book. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you," &c. Their attention is generally aroused as soon as they hear those words, if not before, and without alluding to the monstrous figment of "Transubstantiation." I show them what is meant by eating the flesh and drinking the blood of the Son of man.

The narrative portions of the chapter are equally interesting, and teem with gospel truth. I also find the first three chapters of Genesis a capital text. Even the children gather round, fix their eyes upon me, and listen with great attention to hear the marvellous story how "in the beginning God created the heavens and the earth." "Tan umskwēs poktümkeaak Nikskam Kesedogüp wasök ak makümeğyou." As soon as I reach chap. iii. 15, the door is opened for preaching the Restoration to eternal Life through the "Promised Seed." The story of Abraham offering up his son, Gen. 22d, is another favorite "text." I read this chapter a few weeks ago, to a most interesting group. Though it was a week day, they had laid aside all work. Two of the company could read. One of them, the oldest, can read in his own language, well. As soon as I had finished the chapter, this man said: "I have heard that chapter, and read it, many a time. But I want you to tell us what it signifies." Right glad was I to be able to address them in their own tongue from that marvellous story of Abraham's faith and obedience, or the still more marvellous story of Him who "so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

I had not been on Cape Breton, before last summer, for fifteen years. A wonderful change had taken place. The number of Indians on that Island has evidently increased. But their ignorance, and prejudice, and blind confidence in their priests, have greatly diminished. Then some of them believed me to be the devil—the priests had assured them that this was the case, and they fled from me through fear. *Now* they remembered that *farce*, and laughed heartily over it. Instead of running away, or raving at me, as they then sometimes did, they now greeted me with smiles, listened to my books, invited me to their “houses,” and treated me with respect. I do not say this was universally the case, but it was general. In some cases I was received somewhat coldly on my first visit, and some of them were shy. Once near Sydney, a woman requested—nay, even ordered—me not to read my book, and to go away. I sat on a rock out of doors, near the shore. I quietly told her I should *not* go, and that I *should* continue to read. But she was at liberty to go away if she chose. I would read, and read aloud; but she was under no compulsion to listen. She accordingly went back to her wigwam, and left me to my reading. The second day, in such cases, I always succeeded better; and by the third I would meet with so much encouragement, as to afford me much satisfaction. The very woman just referred to, and on the very day, too, in which she showed such zealous opposition, conversed freely and intelligently with me on the subject of vital religion—listened to the hymn, commencing, in English,—“Abide with me, fast falls the even tide,” as I sang it through in Micmac, and pronounced it “weltahk,” “beautiful,” and the next day, with her husband and others, she listened in the most attentive manner to the Scriptures, as long as I chose to read. The very day, too, on which I was forbidden to approach the camp, as previously mentioned, and was ordered not to enter the wigwams, and was struck with the fist, and “beaten with a rod,” and saw stones “tossed” at me. I did not fail in my object. Then and there I read Gen. 1, 2 and 3, and preached Christ and Him crucified, and sang a hymn, to a group of both old and young, who filled the wigwam, and surrounded it, and who listened with decorum and attention. I may state in passing, that the encampment at this place was the largest I can remember to have ever seen. It was to the eastward of Antigonish, on

this side the Strait. There were about thirty wigwams, and the men were engaged in the mackerel fishery. I ought, in justice, to state, that it was not a man, but a *woman* that "raved" at me, and struck me. The men were nearly all away at the time. There were about ten wigwams in one place, and about twenty in another, further on, standing in a line along the shore. I came first to the smallest cluster. Having met with a kind reception, I went after a while on to the rest. Meanwhile the news, I suppose, had been carried across, the alarm had been sounded, and as I approached I saw a band of women drawn up in a hostile attitude to oppose me. I paid no heed to their threats or to their blows, but walked on, endeavouring to soothe them with kind words, till I reached the farthest wigwam. In that I saw a man at his work. I entered and found him "all right," and in a few minutes was "in my element,"—reading and expounding the Word of God. I came away rejoicing in the Lord, who hath all hearts in his hand, who "openeth and no man shutteth, and shutteth and no man openeth." Again I had to "run the gauntlet" to pass the whole line of wigwams. But not a cross word did I hear, not a sour look did I see. "Not a dog moved his tongue" at me; and the next day I had no difficulty in obtaining listeners to the Scriptures, from among them, so long as I choose to read.

The preceding, without going further into details, will give a tolerably correct idea of the progress of our work. No one needs to be reminded of the difficulties with which we have had from the first to contend. The adversaries of truth have not ceased from their ancient taunt, "What do those feeble Jews? will they make an end in a day? will they revive the stones out of the heaps of rubbish which are burned?" And more than one "Ammonite" has scornfully predicted "even that which they build, if a fox go up he shall even break down their stone wall." Still, "by the good hand of our God upon us," the wall has continued to rise, "for the people have had a mind to work." Some of those "unsightly stones" have already been polished after the similitude of a palace, and others present a vastly different appearance at this day from what they presented when we began to dig them out of the rubbish. Though we have been grieved and disappointed in poor "Ben," we will not forget the consistent perseverance, so far as I can learn, of poor "Susan," his wife; and little Harriet's happy triumphant death, may not be lessened in importance because her poor father has "stumbled." We cannot forget "John Paul's" faith respecting his widow and fatherless children, whom he was enabled to commit so confidently into his Heavenly Father's hands, as he caught the shout from the celestial city, "John Paul has come! John Paul has come!" and *lived*—not *died*—"in rapturous

delight." We meet that widow and those fatherless children occasionally, and we do not wonder at their comfortable and respectable appearance, when we remember the faith and triumphant death of our poor brother. Others among the living might be mentioned concerning whom we have good reason to hope. It is much that the Scriptures may now be read to them everywhere, and evangelical instruction imparted, without let or hindrance. It is more that some of them can read, that the number that can read is increasing, that such portions of the Bible as we have been enabled to publish in their tongue, viz., Genesis, Psalms, Matthew, Luke, John, and Acts, are eagerly received, prized and read by them, and the desire for instruction on a larger scale has been awakened, and must be satisfied. The improvement too, in their social and domestic habits, is a matter of no small moment. So manifest is this improvement, especially along the Annapolis Valley, as to arrest the attention and awaken the astonishment of even careless beholders. Indian houses are rising in all directions throughout the Province, and their wigwams in winter are assuming the form of comfortable cabins, having floors and windows, doors and cooking stoves in them. Indian men appear well clad, sober, industrious and clean. The women also, in some places, have abandoned their half savage costume, and appear in the garb of civilised life, and some of them are industrious, intelligent, tidy and modest. I am acquainted with Indian women to whom Solomon's description in Prov. xxxi. 19, 27, will literally apply. "They look well to the ways of their households, and eat not the bread of idleness"—they are industrious and never beg. "They seek wool, and lay their hands to the spindle : " The "warp" of their own buying and the "woof" of their own spinning, is taken to a white neighbour to be woven. The long "piece of cloth" is in due time brought from the weaver's, the weaving promptly paid for, and their husbands, their brothers, and their children are clad in comfortable homespun, both the cutting and the making of the garments being the work of their own hands. In Pictou town, Indians supply the market in summer with fresh fish, caught and brought in sailboats of their own. On Cape Breton they till the land, own cattle and horses, and instances of the same kind may be met with in Nova Scotia. I have seen very well written letters, in intelligible, though broken English, that were written by an Indian girl of the Annapolis valley, to her white "sisters," and have seen a respectable specimen of that same girl's oriental painting. I do not of course pretend that all this improvement is to be ascribed directly to the Micmac Mission ; but I am satisfied that a large portion of it is to be ascribed to this source. And sure I am that where the Bible is received and read by them, there they are most free from priestly domination, and that there the improvement is most

rapid and striking. Disguise it as they may, or account for as they will, the abettors of Popery have never aimed to promote learning and civilization among the Micmacs of these Provinces. They have discouraged and dissuaded them from all attempts of the kind; they have thrown, and continue to throw, all possible impediments in their way. What has been effected therefore, has not been done by them, but in spite of them. Directly and indirectly the Micmac Mission has under God accomplished much for these people. The friendliness and sympathy shown them, has had a humanizing effect. And our zeal may have "provoked" many "others" to aid them.

Another encouraging fact may be noticed. More missionaries are preparing to enter the field. Several young earnest disciples in different parts of the Province, are learning the Micmac language, and are already able to read to the Indians, and to teach them to read, in their own tongue, as well as in English. They are very enthusiastic in the work, and are producing a good effect. Thus while the field in all directions is "whitening to the harvest," the Lord of the harvest is hearing our prayers, and raising up, and sending forth "more laborers into his harvest." These laborers need books of instruction, assistance in learning Micmac and in teaching English to the Indians. During the past Summer I furnished one of those ardent fellow-workers—a young lady residing in Canso—with a small work in manuscript, on the principle of "Ollendorff's" New Method, which I drew up at her request. It suggested the idea of preparing and publishing a similar work on a larger scale. This would just meet the wants of all parties. It would teach the Indians English and the English Indian. I have also prepared a First Reader in both Languages. It is my intention to complete my "Ollendorff" as soon as possible. I use the common English alphabet in both these works, but a few accents and other marks will be necessary, in order to render the pronunciation easy and certain, which will increase the expense.

I have also a translation of the Book of Exodus, ready to be corrected and copied out, for the press. There is no trouble about money for publishing this; the British and Foreign Bible Society will readily furnish the means. But we will need funds for the others. Debts cannot be contracted, and I shall make no personal applications for aid; but I confidently look for the funds to be forthcoming, if these books are needed. And when we have obtained a few hundred dollars for the printing of these books, we will go on asking for more. We will ask for the means of erecting and sustaining a Micmac Asylum and Training School, of which I have never lost sight,—and never intend to,—towards which we have about four hundred acres of land, paid for and waiting, containing

stone and timber in abundance for building purposes. This land is conveniently situated to answer every purpose, and for its occupation the way is becoming now rapidly prepared. For this too we are willing still to labour, and wait, and pray.

One fact more respecting my own labours may be noticed. I do not confine myself to the Indians. As I travel from place to place, and at home, I have many opportunities for preaching the Gospel to the white people. Scarcely a Sabbath has passed, during the past summer, on which I have not preached at least once, often twice, and sometimes thrice, and have frequently lectured or preached several times during the week, not only among my Baptist brethren, but often to congregations of other denominations. I would like to mention, particularly, the kindness every where shown me during the summer, by the Presbyterians, both ministers and people, to the eastward of this Province, on Cape Breton, and elsewhere. Their pulpits, their houses, their hearts, and their hands were freely opened to me. They treated me as though I had been one of their own number, and a "brother beloved." May the Lord abundantly reward them.

Finally, the past year has been one of great interest and solid satisfaction to myself. Though deeply conscious of many failures and shortcomings, I look for acceptance through our Lord Jesus Christ. I have been blest in my labors, and trust I have been made a blessing to others. To God be all the praise and glory. Amen.

#### FINANCIAL REPORT.

At the commencement of the year 1865 an important change was introduced. Thenceforward I was to have no fixed salary. I was to make no personal applications for pecuniary aid, though I might, should I choose to do so, ask for public collections. All our annual subscribers were released from any obligation to continue their subscriptions. No debts were to be contracted. Brief Reports of our operations were to be published in the Religious Newspapers from time to time. The people were to be informed what we were doing, and the purposes for which money was required. Our special wants, as they should press upon us, were to be made the subjects of special prayer to Almighty God; and we undertook to commit the whole work, more than ever, into His hands, not doubting that He would so influence the hearts of the people that aid would be sent in when needed, in answer to humble, earnest, believing prayer. And we engaged to receive and faithfully to use in His work, all that should be sent to us for that purpose, whether it were more or less. This plan, which was at that time at my own urgent request, adopted, has

been, up to the present time, strictly adhered to. The results have been most satisfactory. With the exception of a few dollars in the autumn of that year, to pay for printing a Maliseet Tract, I have asked no one for a contribution since July 1864; and I have very seldom asked for a public contribution. More than this, I have not during that period told to any mortal our necessities, nor given a hint of them, even when they have been most urgent. But all our wants have been supplied. "The handful of meal has not wasted, neither has the cruse of oil failed." Though through the deficiencies of former plans, we were left at the close of 1864 embarrassed with outstanding bills and debts, scarcely a single demand for money has been made upon us since that time, which we have not been able promptly to meet. Our family necessities have been bountifully supplied. More than double the amount formerly allowed for that purpose has been expended in charity, and we begin the year of 1867 almost untrammelled by debt.

Among the advantages of the new system, may be enumerated the following:—

1. We have received *more* than formerly. Two hundred pounds for salary, forty pounds for travelling expenses, and ten pounds for charitable purposes, was the former allowance: making in all £250, or 1000 dollars. During the year 1865 we received *one thousand and twenty one dollars*, twenty-five cents. Last year we received one thousand and sixty-six dollars fifty-nine and a half cents. It will be seen, therefore, that we have lost nothing by the new arrangement, for we "*have all, and ABOUND,*" Phil. iv. 18. I desire to recognise and acknowledge the hand of the Lord in the fact that without any design on my part, or on that of those who have been moved to aid us so generously, the amount should come out so near the sum formerly fixed, and that the balance is on our side. Blessed be God for this, and for all His mercies!
2. The money has always come to us *in time*. This was not so formerly. With every indulgence and allowance from the Committee, to save us from embarrassment, we continually suffered great inconvenience from not receiving our allowance in time; and sometimes we did not receive it *at all*. At the close of 1864, the one thousand dollars salary, had fallen in arrears to the amount of about four hundred dollars. Nobody was responsible for any failure. We had to bear it; and this accounts for the unpaid bills with which we were embarrassed at the close of that year. But since then there has been no failure and no delay. We have again and again had to wait and pray until the very last day, but with a full and grateful heart I desire to record it to the honour of His great Name, and for the encouragement of all who are disposed to cast all their care on Him, that our Heavenly Father, to whom we now are trying more than ever to look for "food and raiment," and "contentment

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therewith," has never, during the past year, allowed us to suffer for the want of anything, nor imposed on us the necessity of running up bills at the stores. We have never been suffered to be tried beyond what we were able to bear. The prayer of faith has not failed in a single case. I could give many striking instances, illustrative, did space permit.\* This, it will be acknowledged, is no small improvement upon the former plan.

3. In collecting my salary I have had no anxiety and no trouble. I do not wish to complain even of former times. I long ago learned to "make a virtue of necessity," to "take my work and sing at it." But I can look back over the last two and a half years with great satisfaction. No unkind insinuations have been made in my presence, that my salary was exorbitantly large. I have had to endure no unkind cross-examinations, as to what we were doing with all this money. No one has complained that his dollar was not credited, and that his name had not been published. No ungenerous reports have been brought to my ears that I have been working rather for worldly gain, than for the good of the Indians. The dread of hearing my children cry from cold or hunger, has not urged me away from the places where the Indians are to be found, to waste my time in calling about with a subscription list; but I have been enabled to go unhampered to my work. I have not been compelled, in order to continue the Mission, to walk the streets of Halifax "begging," day after day and week after week, until both limbs and heart were ready to fail; or until it would become a difficult problem to solve, whether it were extraordinary *meanness* or *magnanimity*, that would prompt one to continue his labors among the Indians at so humiliating a cost. No! blessed be God! my "begging," for the last two years and a half, has been of a different kind; less humiliating, more agreeable, more profitable every way. I have, indeed, spent many an hour in "soliciting funds" in connection with blessings infinitely more important for myself, for my family, for the Indians, and for others. But those hours have been spent alone with God, "Who giveth to all men *liberally*, and *upbraideth not*"; and, true to his faithful promises, I have not been permitted to ask in vain. This is an advantage of the new arrangement, the value of which it would be impossible to over-estimate.

4. The value of their donations has been greatly enhanced by the way in which our friends and patrons have sent them in. Gratitude to God in such cases, has not lessened but increased our gratitude to them. To all of them I would hereby tender my warmest thanks, and to not a few I may say in the exact words of the inspired "Apostle of the Gentiles,"

\* See Appendix.

who, with his coadjutors was sustained in the work of the Lord, exactly on the "Muller Plan," long before "George Muller" adopted it:—"But I rejoiced in the Lord, greatly that now at the last your care of me hath flourished again, wherein ye were also careful but ye lacked opportunity. Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. Notwithstanding ye have done well that ye did communicate with my afflictions. But I have all and abound, having received the things which were sent from you an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God." Phil. iv. 10, 11-18. See the whole chapter. Read also Exodus, xxxv. 4, 5-21-27. Also, 1 Chron. xxix. There we learn that the erection of the Tabernacle and the Temple, were provided for exactly on the "Muller Plan." There was no compulsion, no personal applications. But Moses and David just told the people what the Lord had put it into their hearts to do for the honor of His great name; that gold and silver and other things to a very large amount would be needed, and must be contributed by the people; and then they left every man and woman to contribute freely as God should incline them to do. "And they came both men and women, as many as were willing hearted, and brought bracelets and earrings, and rings and tablets, all jewels of gold." "Every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle."

We devoutly believe that we are engaged in a like work with theirs. Our aim, if our hearts are right, is, in this Mission, to aid in erecting the Spiritual Temple—even the Church of the Living God, of which the Tabernacle in the wilderness, and the Temple on Mount Zion, were types. Then let us with devout hearts read and unite in the prayers of David "the man of God," as recorded in 1 Chron., last chapter. "Then the people rejoiced for that they offered willingly; because with a perfect heart they offered willingly to the Lord. And David the King also rejoiced with great joy, and said, 'Now, therefore, our God, we thank thee and praise thy glorious name. But who am I and what are my things come of thee and of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand and is all thine own.'" So spake the man after God's own heart. It was the outgushing of true religious emotion. O for the promptings of a like spirit! This divine lesson the Lord's people are only beginning to learn,—that they are indeed not their own, that all they are and have are the Lord's. But many are remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." May they increase and abound still more and more, and be ready to every good word and work.

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5. Finally, two remarks made to me some time since by an acquaintance and personal friend of Mr. George Muller, of Bristol, England, who understands the nature and workings of his "system," have been in my own case strikingly verified within the last two and a half years. The first remark was to this effect: "When we go to *man* for aid, we are usually put off with a little less than we ask for. But God reverses this. His usual method is to give us more than we ask." I can bear ample testimony to the correctness of both of these positions. In many cases the latter one had been fulfilled to the letter. The exact amount needed has been sent to us just at the proper time, with a "little over," so that we could say with Paul, "We have *all* and *ABOUND*."

The other remark was this, "God will keep you usually very short and dependent." We have found it exactly so. We never have much money by us: often none. We have no wish "to lay up treasures upon earth," but we desire to make large provision for the future, to lay up treasure in heaven—in the bank that cannot fail, "where no thief approacheth, nor moth corrupteth," a treasure in heaven that *FAILETH NOT*. We therefore make our tithes for thank-offerings, to be devoted to charitable purposes, as prompt and as large as we can be permitted to make them. What comes in must therefore be immediately expended;—*paid* away, or *given* away. And we never know, and can seldom even guess, who will send us the next supply. But so surely as it is really needed, just so surely it comes, whether the sum required for any emergency is large or small. We are thus instructed in the meaning of the petition, "Give us this day our daily bread," and we learn to act upon the inspired injunction, "Be careful [*i. e.*, anxious] for nothing; but in *EVERY THING* by prayer and supplication with thanksgiving let your requests be made known unto God," and we find in our own experience, something of the fulfillment of the exceedingly great and precious promise, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Truly we may say, "The Lord is nigh to all them that call upon him: to all that call upon Him in truth. He will fulfill the desire of them that fear Him. He also will hear their cry and will save them. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever." Amen.

S. T. RAND.

Hantsport, Nova Scotia, Jan. 6, 1867.

## APPENDIX.

### THE REVISED CONSTITUTION.

1. This Society shall be called the MICMAC MISSIONARY SOCIETY.
2. The object of this Society, shall be the evangelization and civilization of the Indians of Nova Scotia, New Brunswick, and Prince Edward Island.
- 3 All Members of Evangelical Churches, shewing an interest in the Mission by contributing to its funds in money or otherwise, and by causing their names to be appended to the Constitution, shall be Members of this Society.
4. The Office Bearers of this Society shall consist of a Committee of not less than *five*, and not more than *seven*, who shall be appointed by the Society, and when appointed, shall not necessarily be either changed or re-elected annually. The Committee shall appoint their own Chairman, Secretary, and Treasurer; with power to reconstruct the Committee from time to time, as occasion may require. All funds to be under the control of the Committee, except when otherwise specially directed by the donors.
5. 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 denominations, whose main design shall be the propagation of the great truths of the Gospel.
- (5.) This Society will encourage and support its Missionary or Missionaries, in producing a translation of the Holy Scriptures, or 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 Committee.
6. There shall be an Annual Meeting of the Society held at such time and place as the Committee may appoint; when an Annual Report shall be presented.

The above is the Constitution as revised at the Annual Meeting held in Chalmer's Church, Jan. 26, 1865. The following resolution, at my own request, was passed unanimously, at that meeting, viz:—

*Resolved*, That it shall be a fixed principle of this Society, hereafter to contract no debts. All labor performed by any member of the Society, in aid of its objects, shall be, as far as possible, gratuitous. It shall be no part of the duty of any persons employed as Missionaries, to solicit funds—but they shall be at liberty to receive public collections and private donations. They shall receive no fixed salary, but shall accept as their pay, whatever God shall put it into the hearts of the people to contribute for that object. While, however, the work of the Society is designed to be conducted in future as a "work of faith and labor of love," depending entirely on the Lord for assistance and success, the Committee shall not neglect to use such means as will most effectually keep the object and claims of the Mission before the churches."

The Officers for the ensuing year, 1867, are :—

CHAIRMAN—DR. J. F. AVERY.  
 SECRETARY—J. FARQUHAR, Esq.  
 TREASURER—GEO. H. STARR, Esq.

COMMITTEE :

WM. HARE, Esq.,		HENRY N. PAINT, Esq.,
CHAS. ROBSON, Esq.,		DR. PARKER,
		WILLIAM HOWE, Esq.

Contributions may be transmitted to either of the above gentlemen, at Halifax, or to the Missionary, whose address is, Rev. S. T. Rand, Hantsport, Nova Scotia.

Our last Annual Report, in pamphlet form, was for 1863. Since that time, at the close of the year, and sometimes quarterly, we have published brief reports in the religious newspapers. We have published no list of subscribers in this Report, and it is generally understood that no such list will in future be published. An exact record is, however, kept by myself, of all sums received, with the name of the donors—when known—the place of their residence, and the date of the reception of the donation. Any person interested, may, at any time, examine this book. I make it a point immediately to acknowledge all sums received by mail, when the address of the donor is known. Should no such acknowledgement have been received in any case, the parties having forwarded the money, will confer a favour by apprising me of it, that enquiry may be made.

The Committee have not thought proper to demand a minute account of what has been done with the money received. But for the satisfaction of our friends, I may state in general, that during the past year, out of the *One Thousand, Sixty-six Dollars, Fifty-nine and a half cents*, received, I have paid for old debts contracted in behalf of the Society, as follows :—

Balance due for Mis. Building.....	\$56 00
Balance Printer's Bills.....	28 00
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	\$84 00

*One-tenth* of the whole has been devoted to charity. "On the first day of every week," it is our custom "to lay by in store," according as we have been prospered, *one-tenth* of all received during the week, as a "thank offering," to be devoted to religious and benevolent purposes. This is not all given to the infirm, the aged, and sick, and needy, among the Indians, though the demands in this line are large, and must be liberally met, if our professions of disinterested kindness are to be believed.

With some distrust of my own motives, and some fears that they may be misunderstood, I venture to mention some striking instances in which, in the hour of need, in answer to *earnest, believing* prayer, money has been received. I pray that the recital may be the means of encouraging the children of God to more confidence and boldness at the throne of grace, in casting *all* their care on Him that truly careth for us. I may mention that after mature deliberation, and much prayer for direction, I began July 1st, 1864, to act on our present plan, with reference to my salary. In looking over my diary I see that it was with some misgivings, and much trembling, that I resolved to venture on the Lord. But I was immediately encouraged. During the six months that ensued, I made no public statement of my determination, except that I would notify friends in places where I had been accustomed to call upon them for their subscriptions, that I should not do so then. By the end of the year my faith and my resolution had been much strengthened. I prepared a revised Constitution, and went down early in January, to prepare for our Annual Meeting, and to propose the change. Our first Committee meeting was held on Monday, the 16th of January. I spent the greater part of the day in private devotion, and before the Committee met, I had received more than one encouraging answer to prayer. I was asked for a debt of *ten dollars*, and had engaged to pay another, about as large, as I supposed, in case it should be called for that same day. I had, therefore, an opportunity of testing the Muller system that very day. I had no means of meeting those demands. I looked to the Lord in faith and prayer for five pounds. Within an hour, and without having given any one a hint of my necessities, *twenty dollars* were handed me, which I was requested to receive as a Christmas present. I took it as the voice of the Lord bidding me "go forward." During the day I lost a pound note, and searched for it in vain. I then asked the Lord to show me where it was. A few minutes after it was picked up by a friend, and handed to me.

On the 13th of April, 1865, a bill was sent in, and payment was requested by the 15th, but the brother could wait till the 20th. That was one of the most striking cases that has occurred. It was felt to be a *test case*. I needed *five pounds*. Could I obtain it by prayer? If not, my scheme would have collapsed—failed. Meanwhile, all the *means* I was at liberty to use, were resorted to, and they all failed. But prayer did not fail. But I had to pray, and wait, and struggle, until April 20th. And very precious was the waiting, and struggling, and praying. And that morning I received, from a distance, the following letter, dated April 13th, the very day on which I began to pray for this money. "I have much pleasure in enclosing you twenty dollars, Merchant's Bank, Halifax,

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N. S., No. 01578, to encourage you in your Mission to the Micmacs, which I trust you will receive safely. Only one thing I ask of you, that is, your sincere prayer for the writer." The "writer," residing in P. E. Island, knew nothing of the necessities of the case, and had already given me five pounds within six months of that time. And I heard a voice from Heaven saying unto me, "Ask and ye shall receive." "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." I wanted to go round that day and tell every body that there *really* IS A LIVING GOD!

On the first week in last April I needed two large sums—fifty-six dollars in one place, and thirty-six in another—to meet pressing demands. I used no means but faith and prayer in order to meet the engagements, for there were none besides for me to use. About the middle of March I received a letter from a friend in England, informing me of a donation of five pounds sterling from a gentleman, whose name I had never before heard, and that this with other sums amounting to *eleven pounds five shillings* sterling, had been paid to my credit into the Bank of British North America. I had to wait for the next steamer before I could draw this money. This brought it to the *first week in April*. It was *fifty-six dollars and a quarter*. The day I drew this, the Treasurer of the Micmac Mission handed me *thirty-seven dollars and a quarter*, being collections taken up in the Methodist chapels, Halifax, with one or two donations, of all which until then I had known nothing. The reader will note the sums and the *time*, and the illustration of the beautiful thought, "God's way is to give us all we ask, and a little over."

One of the most memorable days of my experience, in "waiting upon God" for daily bread, that is, for the supply of pressing wants, was October 27, 1865. It was Friday, and a Friday never to be forgotten. It was a day of fasting and prayer, for our wants were many and urgent, and I had no help but in God. And that evening my soul was at peace, and my heart sweetly staid in God. I was not disappointed. I must have ten dollars by the next day, noon, and many dollars within a few days. And they came. The next mail brought me a letter containing *twelve dollars*, and in ten days time, without having given the slightest hint of my wants, and without having asked for a public collection. I had received *one hundred and eleven dollars*, and all pressing wants were met. During this ten days and for many days after, the hand of the Lord was seen in many ways, many answers to prayer were granted, and I went on my way rejoicing.

I needed twelve dollars to meet a case of necessity on the 21st day of May last. So strong was my faith respecting the money coming in time, that though on the morning I had nothing, and saw no money until five

o'clock, p.m., and knew not whence it could come, that I still waited and prayed and believed. At that hour thirteen dollars fifty-eight cents were handed me. "All I needed, and a little over."

I could mention more cases, but let one suffice. When the preceding Report was read to the Committee on January 21st., we had no means of publishing it. It was quite too long to send to the Papers, and we could not incur debt to have it published in a Pamphlet form. So I prayed earnestly over the Report, and asked for the means of printing it, if it would promote the interests of the Mission. Five days before the Public Meeting at which the substance of it was presented, I received from an unexpected source—from a friend to Missions, Cornwallis—a letter containing *one hundred dollars*, with permission to use it as I might think proper. So we "have all and abound." Therefore in thy name, O Lord God! we send it forth! May it subserve the advancement of thy glory, and the best interests of these thy "wandering ones!"

S. T. R.